

WEEK 9 — OUTLINE

The Status of the Church—the Counterpart of Christ

Scripture Reading: Gen. 2:18-25; John 19:34; Eph. 5:25-27, 32

« DAY 1 »

I. The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17):

- A. *When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22).*
- B. *It is this life that enables us to become one with God and makes Him one with us.*
- C. *In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23; Exo. 20:6).*
- D. *The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3).*
- E. *As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Psa. 119:140, 15-16; Eph. 5:25-27).*

« DAY 2 »

II. In Genesis 2 we see a picture of Christ and the church in the types of Adam and Eve:

- A. *Adam typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself (Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 21:9).*
- B. *“Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart” (Gen. 2:18):*
1. Adam’s need for a wife typifies and portrays God’s need, in His economy, to have a wife as His counterpart, His complement (lit., His parallel).
 2. Although God, Christ, is absolutely and eternally perfect, He is not complete without the church as His wife.
 3. God desires to have both Adam, typifying Christ, and Eve, typifying the church; His purpose is to “let them have dominion” (1:26); His purpose is to have a victorious Christ plus a victorious church, a Christ who has overcome the work of the devil plus a church that has overthrown the work of the devil; God wants Christ and the church to have dominion (Rom. 5:17; 16:20; Eph. 1:22-23).

<< DAY 3 >>

III. We need to see what God did in order to produce a counterpart for Himself:

- A. *From the ground God formed every animal of the field and every bird of heaven and brought them to Adam, “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. 2:19-20):*
1. The wife must be the same as the husband in life, nature, and expression.
 2. Among the cattle, the birds, and the animals, Adam did not find a counterpart for himself, one that could match him.

B. In order to produce a counterpart for Himself, God first became a man, as typified by God's creation of Adam (John 1:14; Rom. 5:14).

C. "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. 2:21):

1. Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart (Eph. 5:25-27).

« DAY 4 »

2. In the Bible sleep often refers to death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14).

3. Christ's death is the life-releasing, life-imparting, life-propagating, life-multiplying, life-reproducing death, which is signified by the grain of wheat falling into the ground to die and to grow up in order to produce many grains (12:24) for the making of the loaf, which is the Body, the church (1 Cor. 10:17).

4. Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church.

5. Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart.

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

1. The rib taken from Adam's opened side typifies the unbreakable, indestructible eternal life of Christ (Heb. 7:16; John 19:32-33, 36; Exo. 12:46; Psa. 34:20), which flowed out of His pierced side (John 19:34) to impart life to His believers for the producing and building up of the church as His counterpart:

« DAY 5 »

- a. Out of Christ's side came blood and water, but all that came out of Adam's side was the rib without the blood.
 - b. At Adam's time there was no need of redemption through the blood, because there was no sin.
 - c. However, by the time that Christ was "sleeping" on the cross, there was the problem of sin; thus, the blood that came out of Christ's side was for our judicial redemption.
 - d. Following the blood, the water came out, which is the flowing life of God for our organic salvation (Exo. 17:6; 1 Cor. 10:4; Num. 20:8); this divine, flowing, uncreated life is typified by the rib taken out of Adam's side (Rom. 5:10).
2. Genesis 2:22 does not say that Eve was created but that she was built; the building of Eve with the rib taken from Adam's side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection (John 12:24; 1 Pet. 1:3).
 3. The church as the real Eve is the totality of Christ in all His believers; the church is the reproduction of Christ; other than Christ's element, there should be no other element in the church (Gen. 5:2).
 4. Only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ (1 Cor. 12:12; Eph. 5:28-30):
 - a. We need to put off all the natural life until the living Christ can be expressed from within our spirit; then we will be the church in reality (Col. 3:10-11).
 - b. To live out anything other than Christ is not the church; "it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20); "to me, to live is Christ" (Phil. 1:21)—this is the church!
 - c. Only that which comes out of Christ can be recognized by Christ; only that which comes out of Christ can return to Christ and match Him.

5. At the end of the Bible is a city, New Jerusalem, the ultimate and eternal woman, the corporate bride, the wife of the Lamb (Rev. 21:9; 22:17) built with three precious materials (21:18-21), fulfilling for eternity the type shown in Genesis 2; thus, in type all the precious materials mentioned in Genesis 2:11-12 are for the building of the woman.
 6. As Eve was taken out of Adam and brought back to Adam to be one flesh with him (v. 24), so the church produced out of Christ will go back to Christ (Eph. 5:27; Rev. 19:7) to be one spirit with Him (1 Cor. 6:17); Christ and the church as one spirit, typified by a husband and wife as one flesh, are the great mystery (Eph. 5:28-32).
 7. In the future, Christ as the holy Bridegroom will present us to Himself as His counterpart for His marriage just as God presented Eve to Adam as his counterpart for his marriage (vv. 27, 31-32; Gen. 2:22-24; Rev. 19:7-9):
 - a. Ephesians 5:27 reveals the beauty of the bride, saying that Christ will “present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.”
 - b. The beauty of the bride comes from the very Christ who is wrought into the church and who is then expressed through the church (v. 26; Psa. 45:9-14).
 - c. The Lord’s recovery is for the preparation of the bride of Christ, who is composed of all the overcomers (Rev. 19:7-9; Gen. 2:22; Matt. 16:18).
- E. “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. Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh” (Gen. 2:23-24):*

« DAY 6 »

1. In Hebrew Man is Ish, and Woman is Ishshah; the church is a pure product out of Christ; the church is “Christly,” “resurrectionly,” and heavenly.

2. Only those who are regenerated of Christ and who live by Christ as the church can match Christ and complement Him.
3. When Christ sees this, He surely says, “This time this is bone of My bones and flesh of My flesh” (cf. v. 23; Eph. 5:30).
4. Just as Eve was the increase of Adam, the church as the bride is the increase of Christ as the Bridegroom (John 3:29-30).
5. Adam and Eve becoming one flesh, a complete unit, is a figure of God and man being joined as one; the coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity (cf. Gen. 5:2).

F. Adam and Eve, being one, lived a married life together as husband and wife (2:24-25); this portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever (Rev. 22:17a):

1. The entire revelation of the Bible shows us the love story of a universal couple.
2. The sovereign Lord, who created the universe and all things, that is, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God.
3. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy.

<< HYMN >>

« WEEK 9 — DAY 1 »

Morning Nourishment

Jer. 2:2 ...Thus says Jehovah: I remember concerning you the kindness of your youth, the love of your bridal days, when you followed after Me in the wilderness...

Eph. 5:25 ...Christ also loved the church and gave Himself up for her.

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

The mentioning of love [in Exodus 20:6] indicates that God's intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (Exo. 24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and footnotes). (Exo. 20:6, footnote 2)

Today's Reading

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa. 54:5; 62:5; Jer.

2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17). When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression. (Exo. 20:6, footnote 2)

In the past, Christ as the Redeemer gave Himself up for the church (Eph. 5:25) for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church through separation, saturation, transformation, growth, and building up; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction. Therefore, Christ's loving the church is to separate and sanctify her, and His separating and sanctifying the church are to present her to Himself. (Eph. 5:27, footnote 1)

Another aspect of the church [is] that of the bride. This aspect reveals that the church comes out of Christ, as Eve came out of Adam (Gen. 2:21-22), that it has the same life and nature as Christ, and that it becomes one with Him as His counterpart, as Eve became one flesh with Adam (Gen. 2:24). (Eph. 5:27, footnote 2)

Humanly speaking, the end of Genesis 2 is easy to understand because it relates the story of a marriage. Adam was created, but he had no wife. Thus, God provided a wife for him....If we read through the whole Bible, we will realize that the marriage found in Genesis 2 is...an allegory....Later in the Old Testament God told His people, "For your Maker is your Husband" (Isa. 54:5). Man's Creator is his Husband, meaning that in the universe the unique man is God Himself. The man created by God actually is not a man, but a woman,...a female,...[a] part of the wife. First, God was my Creator. Second, He became my Redeemer. Now He is my Husband. (Life-study of Genesis, pp. 213-214)

Further Reading: Life-study of Genesis, msg. 17

« WEEK 9 — DAY 2 »

Morning Nourishment

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.

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

The third step of God's procedure in fulfilling His purpose was to work Himself into man to make man His complement. Adam here [in Genesis 2:18] typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself (Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 19:7; 21:9). Adam's need for a wife typifies and portrays God's need, in His economy, to have a wife as His complement. (Gen. 2:18, footnote 1)

Today's Reading

Besides Adam in the creation, there was also the woman, Eve. God very carefully recorded the creation of this woman in Genesis 2, and when we come to Ephesians 5 we are clearly told that Eve typifies the church. Therefore, we can see that God's eternal will is achieved partly through Christ and partly through the church. In order for us to understand how the church can achieve God's will on earth, we must learn from Eve.

When we read Genesis 2:18-24 and Ephesians 5:22-32 we find that a woman is mentioned in both places. In Genesis 2 there is a woman, and in Ephesians 5 there is also a woman. The first woman is a sign typifying the church; the second woman is the first woman. The first woman was planned by God before the foundation of the world and appeared before the fall. The second woman was also planned before the foundation of the world, but was revealed after the fall. Although one appeared before the fall and the other after, there is no difference in God's sight: the church is the Eve of Genesis 2. God created Adam to typify Christ; God also created Eve to typify the church. God's purpose is not only accomplished by Christ but is also accomplished by the church. In Genesis

2:18, Jehovah God said, “It is not good for the man to be alone; I will make him a helper as his counterpart.” God’s purpose in creating the church is that she may be the counterpart of Christ. Christ alone is only half; there must be another half, which is the church. God said, “It is not good for the man to be alone.” This means that in God’s sight Christ alone is not good enough. Genesis 2:18-24 reiterates the events of the sixth day of creation. On the sixth day God created Adam, but afterward it seems that He considered a little and said, “No, it is not good that the man should be alone.” Therefore, He created Eve for Adam. By then, everything was completed, and we find that Genesis 1 ends with this record: “And God saw everything that He had made, and indeed, it was very good” (v. 31). From this we realize that having Adam alone, or we may say, having Christ alone, is not enough to satisfy God’s heart. With God there must also be Eve, that is, there must also be the church. Then His heart will be satisfied.

The Lord God said, “It is not good for the man to be alone” [v. 18]. In other words, God desired to have both Adam and Eve. His purpose is to have a victorious Christ plus a victorious church, a Christ who has overcome the work of the devil plus a church which has overthrown the work of the devil. His purpose is to have a ruling Christ and a ruling church. This is what God planned for His own pleasure, and He has performed it for His own satisfaction. It has been done because God desired to do it. God desired to have Christ, and God also desired to have a church which is exactly like Christ. God not only desired that Christ would have dominion; He also wants the church to have dominion. God allows the devil on earth because He said, “Let them,” Christ and the church, “have dominion” [Gen. 1:26]. God purposed that the church, as Christ’s counterpart, should take part in dealing with Satan. If the church does not match Christ, God’s purpose will not be fulfilled. In warfare Christ needs a counterpart, and even in glory He also needs a counterpart. God requires the church to be the same as Christ in every respect. It is God’s desire that Christ should have a counterpart. (CWWN, vol. 34, “The Glorious Church,” pp. 25-26)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 2

« WEEK 9 – DAY 3 »

Morning Nourishment

Gen. 2:19-21 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them....But for Adam there was not found a helper as his counterpart. 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.

The wife must be the same as the husband in life, nature, and expression. Among the cattle, the birds, and the animals Adam did not find a complement for himself, one that could match him. (Gen. 2:20, footnote 1)

In order to produce a complement for Himself, God first became a man (John 1:14), as typified by God's creation of Adam (Rom. 5:14)....Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart (Eph. 5:25-27). Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church (see footnote 1 on John 19:34). Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart. (Gen. 2:21, footnote 1)

Today's Reading

Adam needed a counterpart. What did God do to meet this need?...God brought every kind of living creature before Adam, but Adam could not find his counterpart among them. None of the living creatures made out of earth could be a counterpart for Adam.

Therefore, "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. And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man. 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. 2:21-23). This one was Adam’s counterpart and the figure of the church in Ephesians 5. The Bible says very clearly that all of the things made of earth and not taken out of the body of Adam could not be his counterpart. All the beasts of the field, the cattle, and the birds of the air were made of earth. They were not taken out of Adam; therefore, they could not be the counterpart to Adam. We must remember that Eve was formed out of a rib taken from Adam; therefore, Eve was the constituent of Adam. This means that the church comes out of Christ. Only that which is out of Christ can be the church. Anything that is not of Christ is not the church.

“God said, Let Us make man in Our image, according to Our likeness; and let them...” [Gen. 1:26]. In the Hebrew language the word “man” is singular, but immediately following, the plural pronoun “them” is used. The same pattern is used in verse 27 which says, “And God created man in His own image; in the image of God He created him; male and female He created them.”...The way God created “man” is the same way He created “them.” Not only was Adam created, but Eve also was included in him [v. 27]. “God created man in His own image.” This “man” is singular and typifies Christ. “In the image of God He created...them” [v. 27]. “Them” is plural and typifies Christ and the church. God not only wants to have an only begotten Son; He also wants many sons. The many sons must be just like the one Son. From these verses we see that if the church is not in a state which corresponds with Christ, God will not rest and His work will not be completed. Not only is Adam in the image of God; Eve is also in the image of God. Not only does Christ have the life of God; the church also has God’s life.

The fact that Eve was made from Adam signifies that the church is made from Christ. Eve was made with Adam’s rib. Since Eve came out from Adam, she was still Adam. Then what is the church? The church is another form of Christ, just as Eve was another form of Adam. (CWWN, vol. 34, “The Glorious Church,” pp. 27-28)

Further Reading: CWWN, vol. 34, “The Glorious Church,” chs. 2-3

« WEEK 9 — DAY 4 »

Morning Nourishment

Gen. 2:22-24 ...Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man. 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. Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

In Genesis 2 there is the picture of how the bride of Christ comes into being. Before God prepared a bride for Adam, He brought all the animals to Adam, and Adam named each one. But none of these created things matched Adam, and they could not be his counterpart (vv. 19-20). Then God caused a deep sleep to fall upon Adam (v. 21). Adam is a type of Christ (Rom. 5:14), and his sleep is a type of Christ's death. In the Bible sleep means death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14). (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," p. 401)

Today's Reading

One day the real Adam was put to sleep on the cross where He slept for six hours, from nine o'clock in the morning until three o'clock in the afternoon (Mark 15:25, 33)...[The] sleep of Adam's [in Genesis 2:21] was a type of Christ's death on the cross for producing the church. This is the life-releasing, life-imparting, life-propagating, life-multiplying, and life-reproducing death of Christ, which is signified by a grain of wheat falling into the ground to die and to grow up in order to produce many grains (John 12:24) for the making of the loaf which is the Body, the church (1 Cor. 10:17). By producing the church in this way God in Christ has been wrought into man as life. First, God became a man. Then this man with the divine life and nature was multiplied through death and resurrection into many believers who become the many members to compose the real Eve to match Him and to complement Him. It is through this process that God in Christ has been wrought into man with His life and nature that man in life and nature can be the

same as He is in order to match Him as His complement.

At the end of Christ's crucifixion, the Jews, who did not want the bodies of the crucified criminals to remain upon the cross on the Sabbath day, asked Pilate to have their legs broken (John 19:31). When the soldiers came to Jesus to break His legs, they found that He had died already and that there was no need for them to break His bones. This fulfilled the scripture which said, "No bone of His shall be broken" (John 19:36, 32-33; Exo. 12:46; Num. 9:12; Psa. 34:20). Nevertheless, the soldiers pierced His side and blood and water came out (John 19:34). The blood was for redemption (Heb. 9:22; 1 Pet. 1:18-19). What does the water signify? In Exodus 17:6 we find the type of the smitten rock (1 Cor. 10:4). After the rock was smitten, it was cleft, and living water came forth. Jesus on the cross was smitten with the rod of Moses, that is, by the law of God. He was cleft. His side was pierced, and water came forth. This water was the flow of His divine life signifying the life which produces the church.

This life was typified by the rib, a piece of bone taken out of Adam's opened side, of which Eve was produced and built. Hence, the bone typifies the divine life that is signified by the water flowing out of Christ's side. None of His bones was broken. This signifies that His divine life cannot be broken. His physical life was killed, but nothing could break His divine life which flows out to produce the church.

After God finished the work of producing Eve during Adam's sleep, Adam awoke from his sleep. As Adam's sleep typifies the death of Christ, so his waking signifies the resurrection of Christ. After waking, Adam became another person with Eve produced out of him. After His resurrection Christ also became another person with the church brought forth out of Him. As Adam eventually awoke from his sleep to take Eve as his counterpart, so Christ was also resurrected from the dead to take the church as His complement. (Life-study of Genesis, pp. 219-220)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 2

« WEEK 9 – DAY 5 »

Morning Nourishment

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

36 For these things happened that the Scripture might be fulfilled: “No bone of His shall be broken.”

During Adam’s sleep, God took one of his ribs from his side. Likewise, when Christ was sleeping on the cross, something came out of His side. John 19:34 tells us that when the soldier pierced His side, out came blood and water. At Adam’s time there was no sin, so there was no need of redemption. It was not until Genesis 3 that sin came in. Thus, all that came out of Adam’s side was the rib without the blood. However, by the time that Christ was sleeping on the cross, there was the problem of sin. Thus, His death must deal with this sin problem. The blood came out of Christ’s side for redemption. Following the blood, the water came out, which is the flowing life to produce the church. This divine, flowing, uncreated life is typified by the rib taken out of Adam’s side. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” p. 401)

Today’s Reading

When the Lord Jesus was dying on the cross, two others were dying with Him. Their legs were broken, but when the soldiers came to the Lord Jesus, He was already dead, and there was no need to break His bones. This fulfilled the prophecy that not one of His bones would be broken (John 19:31-33). Thus, the bone taken out of Adam’s side signifies the Lord’s unbroken, unbreakable, resurrection life. His resurrection life is unbreakable. The rib taken out of Adam signifies the resurrection life, and God built a woman with the rib of Adam. Now God builds up the church with the resurrection life of Christ. Just as Eve was a part of Adam, so the church is a part of Christ. Eve was bone of Adam’s bones and flesh of Adam’s flesh. Today we as the church are a part of Christ (Eph. 5:30-32).

When we received the Lord Jesus, He came into us as the resurrection life, the

unbreakable life. It is this life that transforms us. This life is the tree of life, the river of life, the very life that supplies us and that flows within us to transform us. Day by day as we enjoy this flowing, divine, uncreated, unbreakable life, we are being transformed. This transformation is mentioned and revealed in Romans 12:2 and 2 Corinthians 3:18. As we are being transformed, we are also being built into the church to be the bride to satisfy Christ as His counterpart. At the end of Genesis 2 is Eve, and at the end of the entire Bible is the New Jerusalem, which is the ultimate Eve, the ultimate consummation of the universal bride built up with precious materials produced by the resurrection life of Christ.

This bride, the New Jerusalem, will fulfill the two aspects of the purpose of God. First, the New Jerusalem will be the full expression of God in God's full image (Rev. 21:11; cf. 4:3). Second, this New Jerusalem will subdue the enemy, conquer the earth, and exercise God's authority over the entire universe, especially over the creeping things (22:5; 21:15; cf. v. 8; 20:10, 14-15)...May we all be brought into the enjoyment and experience of this flowing, transforming, and building life to be prepared as the bride that will bring Christ back. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 401-402)

The church is nothing more than a pure product out of Christ. This is typified by Eve in the book of Genesis. Eve was fully, completely, and purely produced out of Adam (Gen. 2:21-24). Within Eve there was nothing else but Adam. Besides the adamic element, there was no other element in Eve. Whatever was in Eve and whatever Eve was, was Adam. Eve was a full reproduction of Adam. Adam and Eve are a type of Christ and the church (Eph. 5:30-32; Gen. 2:22-24). The church must also be one element—the element of Christ. Other than Christ's element there should be no other element in the church....Anything that is other than Christ is not the church. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 115)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 2

« WEEK 9 — DAY 6 »

Morning Nourishment

John 3:29-30 He who has the bride is the bridegroom....He must increase, but I must decrease.

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

After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection (1 Pet. 1:3; Eph. 2:6). The church is an entity absolutely in resurrection; it is not natural, nor is it of the old creation....Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ....We may say that today the church is “Christly,” “resurrectionly,” and heavenly....With the church there is no element other than Christ. Such a vision will govern you to the uttermost and will rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens). (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” pp. 115-116)

Today’s Reading

In the same way that Eve was the complement of Adam, the church is the complement of Christ....Only those who are regenerated of Christ and who live by Christ as the church can match Christ and complement Him. When Christ sees this, He surely says, “This time this is bone of my bones and flesh of my flesh” (Gen. 2:23; cf. Eph. 5:30). (Life-study of Genesis, p. 218)

Adam and Eve becoming one flesh, one complete unit, is a figure of God and man being joined as one. The coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity. (Gen. 2:24, footnote 1)

Adam and Eve, being one, lived a married life together as husband and wife. This portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever.

The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, and the revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, reflect each other. Both contain four things: (1) the tree of life as the center of God's eternal economy (Gen. 2:9; Rev. 22:2), (2) the river flowing to reach the four directions of the earth (Gen. 2:10; Rev. 22:1), (3) three kinds of precious materials (Gen. 2:11-12; Rev. 21:11-14...), and (4) a couple (Gen. 2:18-25; Rev. 21:9-10; 22:17). What is revealed in these two parts of the Scriptures is the central line of the divine revelation of the entire Holy Scriptures and should be a controlling principle of the interpreting and understanding of the Holy Scriptures. (Gen. 2:25, footnote 1)

The Spirit and the bride, the church, speaking together as one [in Revelation 22:17]...indicates that the church's experience of the Spirit has improved to the extent that she has become one with the Spirit, who is the ultimate consummation of the Triune God.

The entire revelation of the Bible shows us the love story of a universal couple. That is, the sovereign Lord, who created the universe and all things, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy. (Rev. 22:17, footnote 1)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 3

« WEEK 9 — HYMN

As the body is the fulness The Church — The Increase of Christ

819

The musical score is written in 3/4 time with a key signature of one flat (Bb). It consists of two staves. The first staff is the vocal line, and the second staff is the piano accompaniment. The lyrics are written below the notes. The first line of the score is marked with a '1' and the second line with an '8'. Chord symbols are placed above the notes in the vocal line and below the notes in the piano line.

1. As the bo - dy is the ful - ness To ex - press our life,
So to Christ the Church, His Bo - dy, Doth ex - press His life.

2. E'en as Eve is part of Adam
Taken out of him,
So the Church is Christ's own increase
With Himself within.
3. As from out the buried kernel
Many grains are formed,
As the grains together blended
To a loaf are formed;
4. So the Church, of many Christians,
Christ doth multiply,
Him expressing as one Body,
God to glorify.
5. As the branches of the grapevine
Are its outward spread,
With it one, abiding, bearing
Clusters in its stead;
6. So the Church's many members
Christ's enlargement are,
One with Him in life and living,
Spreading Him afar.
7. Fulness, increase, duplication,
His expression full,
Growth and spread, continuation,
Surplus plentiful,
8. Is the Church to Christ, and thereby
God in Christ may be
Glorified thru His redeemed ones
To eternity.
9. Thus the Church and Christ together,
God's great mystery,
Is the mingling of the Godhead
With humanity.

