

**Outline of the Messages
for the New Zealand Blending Conference
February 4-7, 2022**

**GENERAL SUBJECT:
THE DIVINE BUILDING
FOR THE ACCOMPLISHMENT OF GOD'S ETERNAL ECONOMY
ISSUING IN THE REALITY OF THE BODY OF CHRIST
TO CONSUMMATE THE NEW JERUSALEM**

Message One

The Body and the Churches

Scripture Reading: Matt. 16:18; 18:17; Eph. 1:22-23; 4:4-6; 2:21-22; 1 Cor. 12:27; 1:2

- I. The basic principle of the churches is the Body—Rom. 12:4-5; 16:1, 4; 1 Cor. 12:12-13, 27; 1:2; Eph. 1:22-23; 2:21-22; Col. 3:15; 4:15-16.**
- II. The essential, crystallized significance of the Body of Christ is that the Triune God is constituted with His chosen and redeemed people to become a constituted entity; unless we see this crystallized significance of the Body of Christ, there is no way to carry out what we are trying to do in the church today—Eph. 4:4-6; 1:3-14, 22-23.**
- III. The Body of Christ is not a matter of being universal or local but of the outward framework and the inward element—4:4-6:**
 - A. The constitution of the Body of Christ has the believers, whom God has redeemed, regenerated, sanctified, renewed, and transformed, as the outward element and the processed and consummated Triune God as the inward element.
 - B. The one Body is the framework, and the inward element is the Father as the source, the Son as the element from the Father, and the Spirit as the essence of the element.
 - C. The Triune God is in us, and we are in Him; this is the joining and mingling of the outward framework and the inward element so that they become one—John 14:20; 15:4-5; 1 Cor. 6:17.
- IV. The Body is the intrinsic significance of the church—Eph. 1:22-23:**
 - A. The church is the Body; this indicates that the Body is the church's intrinsic significance.
 - B. If there were no Body, the church would make no sense and have no meaning; the church without the Body means nothing—1 Cor. 12:12, 27; 1:2.
- V. The unique Body of Christ is expressed in many localities as the local churches—Col. 4:15-16; Eph. 4:4; Rev. 1:4, 11:**
 - A. The Body of Christ is the source of the local churches—Rom. 12:4-5; 16:1, 4-5.
 - B. The one Body is the one church of God, manifested in many localities as many local churches—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 1 Cor. 1:2; 12:27:
 1. A local church is an expression of the Body of Christ in a certain locality—1 Cor. 1:2; 10:32b, 17; 12:12-13, 20, 27.

2. The one universal church becomes the many local churches; God is expressed in Christ, Christ is expressed in the church, and the church is expressed in the local churches.
3. Every local church is a part of the unique Body, a local expression of the Body; therefore, a local church is not the Body but only a part of the Body, an expression of the unique Body—Eph. 1:22-23; 2:21-22; 1 Cor. 1:2; 12:27.

VI. We stand on the ground of the church because of the Body—Acts 14:23; Titus 1:5; Rev. 1:11:

- A. Because there is one unique, universal Body, the expression of the Body in a locality must be uniquely one—Rom. 12:4-5; 1 Cor. 12:12; 1:2.
- B. The local ground of the church is the unique oneness of the Body of Christ—the oneness of the Spirit—practiced in the local churches—Eph. 4:3-4:
 1. Both the universal Body of Christ and the local churches as expressions of the Body are uniquely one.
 2. There is one unique Body in the whole universe, and there is one unique local church in each locality, respectively; this unique oneness is the basic element of the church life.
- C. The ground of the church is not merely local but also universal—2:21-22:
 1. Locally, the ground of the church is the ground of locality; universally, the ground of the church is the oneness of the unique Body of Christ—4:3-4.
 2. The church is one locally based upon its locality, the city, and it is one universally based upon the one Body of Christ; this local and universal oneness is the genuine ground of the church.
 3. The ground of locality is the outward expression of oneness; the inward reality of oneness is the Spirit—1 Cor. 1:2; 12:12-13; Eph. 4:3-4.

VII. The Lord needs the reality of the Body to be expressed in the local churches—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 4:16; 5:27; Rev. 19:7:

- A. What the Lord wants today is not only the churches on the ground of locality—one locality, one church—but also the Body as His fullness—1:11; Eph. 1:22-23.
- B. The local churches in different localities are for the universal expression of Christ—Col. 3:10-11:
 1. The universal Christ has a part of Himself in every local church—Eph. 1:22-23; 4:10; 1 Cor. 1:2, 10-13.
 2. All the churches should express the same person—the all-inclusive Christ— Col. 3:10-11.

VIII. Knowing the Body changes our church life—1 Cor. 12:12-27:

- A. If we do not know the Body, we will not be able to thoroughly know the church—Eph. 1:22-23.
- B. In the local churches, we should consider ourselves as one Body and not do anything locally without caring for the feeling of the Body universally.
- C. We should consider our local church as part of the Body of Christ, recognizing the profit of the Body to the local churches and the profit of the local churches to the Body—2:21-22.
- D. In our consideration, the Body should be first and the local churches should be second—Matt. 16:18; 18:17; Eph. 4:4, 16; 2:21-22; 1 Cor. 12:12, 27; 1:2.

- E. We are members of the Body, and the Body is not only a local church; the Body is the Body of Christ, constituted by the Triune God with all the believers and all the local churches—12:27; 1:2; Eph. 1:22-23.

Message Two

**Practicing the Church Life
for the Building Up of the Body of Christ**

Scripture Reading: 1 Cor. 1:2; 12:12-13, 27; Eph. 1:22-23; 2:21-22; 4:16

- I. After we see the vision of the Body of Christ, we need to practice the church life according to this vision—Acts 9:4-6; 13:1; Eph. 1:17-23; 2:21-22.**
- II. Anyone who wants to live in the Body in a practical way must be in the local churches—4:16; 2:21-22; 1 Cor. 12:27; 1:2:**
 - A. The Body of Christ is manifested in the local churches; every local church is the manifestation of the Body of Christ in that locality.
 - B. Participating in the fellowship of the local church is participating in the fellowship of the Body of Christ—v. 9; 10:16-17; 11:23-26, 29.
- III. The local church is a procedure and not the goal; the goal of a local church is the building up of the Body of Christ—Matt. 16:18; 18:17:**
 - A. The local churches are the procedure for God to accomplish the building up of the Body of Christ—Eph. 2:21-22; 4:16.
 - B. The local churches are the procedure to bring us into the Body of Christ.
 - C. We need to be in the local churches so that we can be ushered into the reality of the Body of Christ.
 - D. We should pay more attention to the Body of Christ than to the local churches.
 - E. In the Lord's recovery we are building the local churches for the building up of the Body of Christ, which will consummate in the New Jerusalem—v. 12.
- IV. The practice of the God-ordained way in the church life delivers the believers from hierarchy, the papal system, and the clergy-laity system for the building up of the Body of Christ—Rev. 2:6, 15; Rom. 12:4-6:**
 - A. God's intention in His economy is to have an organic Body built up for Christ—Eph. 3:9; 4:16.
 - B. The God-ordained way as revealed in the Bible is the proper practice of the church life against the papal and clergy-laity systems—Matt. 20:25-28:
 1. The goal of the papal and clergy-laity systems is to annul the Body of Christ and to replace it with religion.
 2. The recovery according to the Lord's mind is to bring His believers out of the papal system and the clergy-laity system and to replace these systems with the God-ordained way for the building up of the Body of Christ.
 - C. The begetting, nourishing, and perfecting are for God's building—16:18.
- V. As members of the Body, we need to have the consciousness of the Body and have a feeling for the Body—1 Cor. 12:25-26; Rom. 12:15; Phil. 1:8:**
 - A. Whatever we do involves the Body; thus, in all that we do, we should care for the Body, taking the Body as the rule in our mind, thoughts, words, and actions—1 Cor. 12:12-27.
 - B. Whenever we are about to do something in the church life, we need to consider how the Body might feel about what we intend to do—2 Cor. 8:21.

VI. The blending of all the local churches should be as much as practicality allows, without boundaries of states or nations—1 Cor. 12:23-27:

- A. None of the churches of the Body of Christ can be autonomous in relation to the other churches—Col. 4:15-16; Rev. 2:1a, 7a.
- B. In the church life we should not be divided by any kind of boundary; rather, all the local churches throughout the earth should be one—John 17:11, 21-23.
- C. If we would have the Lord's blessing, we must be one in all parts of the recovery—Psa. 133:3.
- D. In the spiritual element all the churches should be blended with one another for the manifestation of the reality of the Body of Christ—1 Cor. 12:12-13.
- E. In this age God is working to obtain the Body of Christ, not merely the church in a locality or the church in a country; He wants to obtain the church in the entire universe—Eph. 1:22-23:
 - 1. We need to be universal Christians with a universal view for the universal Body—vv. 17-23.
 - 2. Whoever cannot be blended with others will eventually be disqualified by the age.
 - 3. We need to see the light, be broadened in our view, realize that we are in God's eternal economy, and allow God to have the Body of Christ on earth—4:16.

VII. One of the tests of a genuine local church is that it should have fellowship with all the other local churches—Acts 2:42; 1 John 1:3:

- A. In a proper local church, the administration of the church is local, but the fellowship of the church is universal—2 Cor. 13:14.
- B. The fellowship among the churches is the fellowship of the Body of Christ.
- C. Every church should be open to the other churches; if a church isolates itself from the other churches, it becomes a local sect—Col. 4:15-16.
- D. The local churches should fellowship with all the local churches on the whole earth to keep the universal fellowship of the Body of Christ—1 Cor. 10:16:
 - 1. Any local church that does not keep this universal fellowship of the Body of Christ is divisive and becomes a sect.
 - 2. A genuine church remains in the Body; a sect is a group of believers who divide themselves from the Body.

VIII. As members of the Body, we must allow ourselves to be limited by the other members and not go beyond our measure—2 Cor. 10:13:

- A. A basic requirement for the growth and development of the Body is that we recognize our measure and not go beyond it—Rom. 12:3, 6a; Eph. 4:7, 16.
- B. When we go beyond our measure, we go beyond the authority of the Head and interfere with the order of the Body.
- C. We all should move and act according to how much God has measured to us, staying within the limits of God's ruling, God's measuring—2 Cor. 10:13.

IX. Whatever we do in our locality or universally for the other countries should be done in a full realization that we are building up the Body of Christ; thus, we should always keep a view of the Body—Eph. 4:16.

Message Three

**The Prerequisites of the Believers' Building Up
in the Church, the Body of Christ**

(1)

Scripture Reading: Matt. 16:18; 18:19; 12:28;
John 17:21-23; Psa. 133:1-3

I. We must realize that the Lord loves and wants to have a built-up church, not scattered individuals—Matt. 16:18; Eph. 5:25; Acts 13:22; cf. 1 Kings 8:17:

- A. The principle of Babylon, apostate Christendom, is that of division, confusion, and scattering; God's people are scattered, with each one going his own way and direction—Gen. 11:1-9; Judg. 21:25.
- B. The principle of the Lord's building of His church is that of gathering; we are gathered by the Lord out of all kinds of occupations and frustrations into Himself on the genuine ground of oneness—Matt. 18:20; Deut. 12:5, 8; 16:16.

II. We must acknowledge that all the believers have been baptized in one Spirit into one Body and that God has placed the members in the Body and blended all the Body together—1 Cor. 12:13a, 18, 24:

- A. As the Spirit is the sphere and element of our spiritual baptism, and as in such a Spirit we were all baptized into one organic entity, the Body of Christ, so we should all, regardless of our race, nationality, and social rank, be this one Body—vv. 12-13; Col. 3:10-11.
- B. Every believer is an indispensable member of the Body, and "God has placed the members, each one of them, in the body, even as He willed"—1 Cor. 12:18:
 - 1. We should not despise ourselves and covet the work of others—v. 15.
 - 2. We should not be proud and despise others, thinking that we are all-inclusive and that we are better and more useful than others—v. 21.
- C. God has blended all the different members of Christ together into one Body; to be blended means to be tempered and crossed out, learning how to follow the Spirit to dispense Christ for His Body's sake—v. 24; cf. 2 Chron. 1:10.

III. We must be in harmony with the fellow believers and be in one accord with the Body in prayer, which issues in the establishment of the church—Matt. 18:19; Acts 1:14:

- A. The two most important matters in the Scriptures are being mingled with God and being one with all the saints; the oneness is like a thermometer—it can tell us how much we are in the mingling—Lev. 2:4-5; 1 Cor. 10:17.
- B. The one accord is the practice, the application, of the oneness—Acts 1:14:
 - 1. In Matthew 18:19 the Lord spoke of two praying together on earth in harmony, in one accord; to say Amen in response to others' prayer is an indication of our one accord—1 Cor. 14:16; 1 Chron. 16:36; cf. Rev. 3:14.
 - 2. The way for us to be blended with others is through prayer with the exercise and release of our spirit so that others can hear, understand, agree with, and thus say Amen to our prayer—*Hymns*, #846.

IV. We must practice the oneness of the Divine Trinity in the Divine Trinity as the Divine Trinity does—John 17:21-23; cf. Gen. 1:26a:

- A. The three of the Divine Trinity—the Father, the Son, and the Spirit—are continually practicing the divine oneness; the beauty and excellency in the Divine Trinity is the oneness, harmony, and coordination in the Divine Trinity:
 - 1. Matthew 12:28 reveals that the Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father.
 - 2. If we want to be coordinated with all the members of the Body in the oneness and harmony of the Divine Trinity, we should follow the pattern of our Head by not doing anything by ourselves or for ourselves; what we do should be by the indwelling, pneumatic

Christ as our humility and selflessness for our Father's heavenly kingdom, perfect will, and eternal glory—6:8-13.

- B. John 17 reveals the believers' oneness incorporated with the oneness of the Divine Trinity—vv. 11, 21, 23:
 - 1. We practice the oneness of the Divine Trinity by the divine life with its source, the divine name of the Father; the Father's name is the source of our oneness, and His life is the element of our oneness, delivering us from the natural realm—vv. 2-3, 6, 11-12, 26.
 - 2. We practice the oneness of the Divine Trinity by the divine word as the truth that sanctifies the believers from the world; the Father's sanctifying word is the means of our oneness, delivering us from the world—vv. 14-19.
 - 3. We practice the oneness of the Divine Trinity by the divine glory—the divine sonship with the Father's life and nature as the divine right to express the Father; the Father's glory is the expression of our oneness, delivering us from ourselves—vv. 22, 24.
- C. Psalm 133 reveals the commanded blessing of God the Father on the believers' living in the oneness of the Divine Trinity under the spreading ointment of God the Spirit and the descending dew of Christ the Son—cf. 2 Cor. 13:14:
 - 1. The anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive compound Spirit—Psa. 133:2; Exo. 30:23-25:
 - a. We are in the oneness which is the processed Triune God anointed, or "painted," into our being—2 Cor. 1:21-22; 1 John 2:20, 27.
 - b. Day by day in the church life, all the ingredients of the divine and mystical compound ointment are being wrought into us; through the application of these ingredients to our inward being, we are spontaneously in the oneness—Eph. 4:3-4.

2. The dew signifies the descending, refreshing, watering, and saturating grace of life (1 Pet. 3:7); grace is the pneumatic Christ experienced, received, enjoyed, and gained by us—Psa. 133:3; John 1:16-17; 1 Cor. 15:10; Gal. 2:20:
 - a. By remaining in the church life, we are preserved in the Lord's grace—Acts 4:33; 11:23.
 - b. By the grace we receive on the mountains of Zion, we can live a life that is impossible for people in the world to live—20:32; 2 Cor. 12:7-9.
3. The more we experience Christ as the life-giving Spirit, the more our natural constitution and disposition are reduced; as they are reduced through our experience of the Triune God with His divine attributes, we are perfected into one for the Father's glory—John 17:23; Eph. 4:1-3.

Message Four

**The Prerequisites of the Believers' Building Up
in the Church, the Body of Christ
(2)**

Scripture Reading: Eph. 4:3-6;
1 Cor. 1:2, 9-13; Phil. 2:1-2; Rom. 8:6

**V. We must keep the oneness of the Spirit diligently—
Eph. 4:3:**

- A. We keep the oneness of the Spirit in the constitution of the Body with the Divine Trinity as the source, the element, and the essence—vv. 4-6:
 - 1. The oneness of the Spirit is the Spirit Himself; to keep the oneness of the Spirit is to stay in the life-giving Spirit—v. 3; cf. Exo. 26:26-28.
 - 2. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is mingled with the believers; this mingling is the constitution of the Body of Christ—Eph. 4:4-6.
- B. We keep the oneness of the Spirit through the perfecting by the gifted members for the building up of the Body of Christ—vv. 11-12:
 - 1. In John 17 the Lord Jesus prayed to the Father that we would be perfected into one in the Triune God—vv. 21, 23.
 - 2. In Ephesians 4 the apostle Paul tells us that the Head gave the gifts to perfect the saints until we all arrive at the oneness—vv. 11-13.
- C. We keep the oneness of the Spirit by the growth in the divine life, growing up into the Head in all things—vv. 13, 15; Col. 2:19.

VI. We must be in the common fellowship of the enjoyment of Christ as the believers' common portion for the keeping of the oneness of the Body to witness that Christ is neither divisible nor divided—1 Cor. 1:2, 9-13:

- A. Christ as the all-inclusive One belongs to all the believers as their allotted portion for their enjoyment (Col. 1:12); all the believers should be focused on the unique and undivided Christ as their unique center appointed by God.

- B. We should concentrate and focus on Him, not on any persons, things, or matters other than Him, that all problems among the believers may be solved.

VII. We must have the common fellowship in the spirit and have the common thinking and common love in one spirit, with one soul, and on one common standing for the testimony of the oneness of the Body of Christ—Phil. 2:1-2; 1:27:

- A. Dissension among us is due to our not being joined in soul, to our not thinking the one thing in our mind, the leading part of our soul—2:2.
- B. *The one thing* refers to the subjective knowledge and experience of Christ; focusing on anything else causes us to think differently, thus creating dissensions among us—1:20-21; 2:5; 3:7-9; 4:13.

VIII. We must live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4), setting our mind on the mingled spirit (v. 6) and being indwelt by the pneumatic Christ as the Spirit who imparts life within us for us to put to death the practices of the body (vv. 9, 13):

- A. When our mind is set on the spirit, our outward actions are in agreement with our inner man, and there is no discrepancy between us and God; the result is that we feel living and peaceful within.
- B. When our mind is set on the flesh and the things of the flesh, the result is death, which causes us to feel uneasy, deadened, and separated from the enjoyment of God; the sense of death should serve as a warning to us, urging us to be delivered from the flesh and to live in the spirit—v. 6.

IX. We must be conformed to the death of Christ to have the self, natural man, flesh, distorted disposition, peculiarities, personal preferences and tastes, etc., all crucified with Christ by the power of the resurrection of Christ—Phil. 3:10:

- A. To be conformed to Christ's death is to take Christ's death as the mold of one's life; the mold of Christ's death refers to Christ's experience of continually putting to death His human life that He might live by the life of God—John 6:57; 12:24.
- B. Our life should be conformed to such a mold by our dying to our human life to live the divine life—vv. 25-26; 1 Cor. 15:31, 36; 2 Cor. 5:14-15.

X. We must magnify Christ through living Him by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21:

- A. We live Christ for His magnification by the supply of the Body, the bountiful supply of the Spirit of Jesus Christ, typified by the compound ointment, the holy anointing oil—v. 19; Exo. 30:23-25.
- B. The compound Spirit is in and for the Body and for the priestly service that builds up the Body—vv. 26-31; Rom. 15:16; 1 Pet. 2:5, 9.

XI. We must minister Christ, dispensing Him to all whom we contact—2 Cor. 3:6:

- A. We must live a life of contacting Christ to be infused with Christ and contacting people to infuse them with Christ—Acts 6:4.
- B. We must be good stewards of the varied grace of God, ministering Christ as the rich supply of life into others for their growth in life and enjoyment of Christ—1 Pet. 4:10; Eph. 3:2; 4:29; Phil. 1:25.

XII. We must discern the spirit, which is of power, love, and sobermindedness, from the soul—Heb. 4:12; 2 Tim. 1:7:

- A. We must fan our God-given spirit into flame, exercising our spirit so that all the parts of our soul (our mind, emotion, and will) come under the control of our spirit; we should always be on the alert to discern anything that is not of the spirit but of the soul—vv. 6-7; Heb. 4:12; cf. Col. 4:2; 2 Cor. 2:12-13.

- B. All family, social, and national problems are due to the fact that people use their mind, emotion, and will but not their spirit; the divine oneness of the Spirit is in our regenerated spirit—Eph. 4:3; Rom. 8:16; 1 Cor. 6:17:
1. Those who make divisions are soulish; they are devoid of spirit, not caring for their spirit or using it, behaving as if they do not have a spirit—Jude 19-21; 1 Cor. 2:14-15.
 2. In our spirit there is no dissenting, division, or confusion; our spirit is today's Jerusalem, the place of oneness—John 4:24.

Message Five

The One Work of the One Ministry to Build Up the One Body

Scripture Reading: Jer. 32:39; Rom. 15:6; 1 Cor. 15:58; 16:10; Eph. 4:11-12; Phil. 2:12-13

I. In the Lord's recovery, we should all have one heart and one way in the one accord to speak the same thing with one mouth in the one new man for the one work of the one ministry to build up the one Body—Jer. 32:39:

- A. We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity—31:33-34; John 14:6a.
- B. This one heart and one way are the one accord; divisions result from having a heart for something other than Christ and taking a way other than Christ—Acts 1:14; 2:46; 4:24; Rom. 15:6; 1 Cor. 1:9-10; 2:2.
- C. When we have one heart and one way, we will have the Lord as our unique person and be in one accord to speak the same thing with one mouth in the one new man—Rom. 15:6; 1 Cor. 1:10; Eph. 2:15; 3:16-17a; 2 Cor. 2:10.
- D. This is to work the work of the Lord in the one work of the ministry, which is to carry out God's economy to work Himself in Christ into man for the building up of the Body of Christ, consummating in the New Jerusalem—1 Cor. 16:10; Eph. 3:8-11; 4:11-12; 1 Cor. 3:9, 12a; Rev. 21:18-21.

II. God's unique work, the one work of the one ministry to build up the one Body, is typified by Noah's building of the ark, which typifies the building of the corporate Christ, the church as the Body of Christ, with the element of Christ's riches as the building material—Gen. 6:5-22; Matt. 16:18; 24:37-39; 1 Cor. 3:9-12a; Eph. 3:8-10; 4:12:

- A. The ark which Noah built signifies the practical and present Christ as God's salvation; thus, to build up the ark is to build up Christ in our experience, which is to work out our own salvation for the building up of the Body of Christ, the corporate Christ—Phil. 2:12-13:
 - 1. To work out our own salvation for the building up of the Body is to follow the pattern of Noah, who built the ark not according to his own imagination but absolutely according to God's divine revelation and divine instructions by faith—Gen. 6:9, 15a; Heb. 11:5-7.
 - 2. In the ark, there was only one window toward the heavens signifying that in the church, God's building, there is only one revelation and one vision through one ministry—Acts 26:19; 2 Cor. 4:1.
 - 3. The three stories of the ark signify the Triune God—Gen. 6:16:
 - a. The Spirit brings us to the Son, and the Son brings us to the Father; when we come to the Father, we are in the third story—Luke 15:4-10, 18-23; Eph. 2:18.
 - b. We need to enter into the deepest and highest intimacy with our Triune God so that He can bring us to the "third story" to show us His mysteries, secrets, and hidden treasures—John 1:14, 16-18; 1 John 1:3, 5; 4:8, 16; 1 Cor. 2:9; 2 Cor. 2:10; Exo. 33:11.

- c. We need to carry out the one work of the ministry to be constituted with and to minister the processed Triune God into others so that He may build Himself into their being for the building up of the one Body of Christ—Eph. 4:11-12; 2 Cor. 6:1a; 1 Cor. 3:6-12a.
- 4. To work out our own salvation for the building up of the Body is to accumulate the experiences of Christ revealed in Philippians for the building up of the Body of Christ:
 - a. In Philippians 1 salvation is to live Christ for His magnification in any circumstance by the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ—vv. 19-21a.
 - b. In Philippians 2 salvation is to shine forth Christ by holding forth the word of life, doing all things without murmurings and reasonings—vv. 12-16.
 - c. In Philippians 3 salvation is to have Christ as our lived-out righteousness by being fully occupied with pursuing Christ as our goal to have Him as our highest enjoyment—vv. 7-14.
 - d. In Philippians 4 salvation is to have a human life filled with Christ as the reality of the attributes of God by enjoying Christ as our secret of sufficiency in our intimate fellowship with Him and doing all things in Him as our dynamo—vv. 5-13.
- 5. To work out our own salvation for the building up of the Body we must be the faithful and prudent slaves as stewards in God’s house, those who minister the word of God and Christ as the life supply to the believers in the church and who love the Lord’s appearing—Matt. 24:45-51; 2 Tim. 4:8.

III. We should not be like Saul, trying to build up a “monarchy” for ourselves within the kingdom of God; rather, we should all do one unique work to build up the kingdom of God, the Body of Christ—1 Sam. 13:9-14; 15:9-35; 31:6; cf. 1 Cor. 15:58; 16:10; Matt. 5:8:

- A. “Some have attempted to build up their work and to establish a monarchy for themselves within the recovery...Today in some places there is still a tendency, under the name of the recovery, to build up something within the ministry of the recovery, usurping the advantages of the recovery and using the materials of the ministry of the recovery. There are signs that the work in these places is not a pure work—a work purely for the building up of the Body of Christ, the kingdom of God. Rather, it is a work built up for the interest of certain ones” (*Life-study of 1 and 2 Samuel*, p. 64).
- B. From Saul’s tragic end we should learn the lesson of crucifying our flesh and denying our selfishness—our self-interest and self-seeking—Gal. 5:24; Matt. 16:24; Phil. 2:3; 3:3.
- C. The record of Saul’s terrible end is a strong warning to all the serving ones in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom; in the Lord’s recovery, we must be in fear and trembling, always working for God’s kingdom and not for our own work.

Message Six

**The New Jerusalem—
the Ultimate Consummation
of the Building of God**

Scripture Reading: John 1:14; 2:19-21; Rev. 21:3, 22;
2 Sam. 7:12-14a; Rom. 1:3-4; 8:28-29

- I. The New Jerusalem is the ultimate consummation of the building of God into man and of man into God, the building of a great corporate God-man as the mutual abode of God and man, the universal incorporation of the processed and consummated Triune God with the processed and consummated tripartite man—John 1:14; 2:19-21; Rev. 21:3, 22.**
- II. Second Samuel 7:12-14a is a prophecy in typology revealing that the desire of God’s heart is the building of God into man (God becoming man) and the building of man into God (man becoming God) for the building of a great corporate God-man, the New Jerusalem:**
 - A. The seed of David (v. 12) becoming the Son of God (v. 14a) is the building of God into man and the building of man into God for the building of God’s house, the mutual abode of God and man (v. 13); this is the fulfillment of the greatest prophecy in the Bible—Rom. 1:3-4; Matt. 16:18.
 - B. Christ “came out of the seed of David according to the flesh” (building God into man in incarnation), and He “was designated the Son of God” (building man into God) in resurrection—Rom. 1:3-4:
 1. By His incarnation Christ, the only begotten Son of God in His divinity (John 1:18), built God into man, into David’s lineage, to become the seed of David, the son of David.
 2. In resurrection Christ’s humanity was deified, sonized, meaning that He became the Son of God not only in His divinity but also in His humanity; in resurrection He was designated the Son of God, made the firstborn Son of God, possessing both divinity and humanity—Rom. 1:3-4; 8:29.

3. If a seed dies by being buried in the soil, it will eventually sprout, grow, and blossom in resurrection, because the operation of the seed's life is activated simultaneously with its death; in resurrection Christ "blossomed" as the firstborn Son of God, and He became the life-giving Spirit to dispense, to build, Himself as life into our being to be our inner constitution—John 12:23-24; Acts 13:33; 1 Pet. 3:18.

III. As seeds of humanity, we are becoming sons of God with divinity, being "divinized" in our humanity through the metabolic process of transformation; this metabolic process is the building up of the church as the Body of Christ and the house of God by the building of God into man and of man into God, consummating in the New Jerusalem as a great corporate God-man, the aggregate, the totality, of all the sons of God—Heb. 2:10; Rev. 21:7; Rom. 8:28-29:

- A. The life of the Son of God has been implanted into our spirit; now we, like the seed that is sown into the earth, must pass through the process of death and resurrection—v. 10; John 12:24-26:
 1. Losing our soul-life through death causes the outer man to be consumed, but it enables the inner life to grow, to develop, and ultimately, to blossom; this is resurrection—1 Cor. 15:31, 36; 2 Cor. 4:10-12, 16.
 2. The more we grow in life for our transformation in life, the more we are designated the sons of God to be deified for God's building—1 Cor. 3:9:
 - a. In order to grow, we need to feed on the guileless milk and the solid food of the word—1 Pet. 2:2; Heb. 5:12-14.
 - b. In order to grow, we need the watering of the gifted members—1 Cor. 3:6b; John 7:37-39; Prov. 11:25.
 - c. Through all the things in our environment and by our failures, our ugly self is torn down, and the Lord has a greater opportunity to work within us—Rom. 8:28-29.

- d. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son, in our spirit, soul, and body—1 John 3:2; Rom. 8:19, 23; *Hymns*, #948, stanza 2.
- B. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—Rom. 8:11; cf. Hosea 6:1-3:
 - 1. The process of our being designated, sonized, deified, is the process of resurrection with four main aspects—sanctification, transformation, conformation, and glorification—Rom. 6:22; 12:2; 8:29-30.
 - 2. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4:
 - a. We urgently need to learn how to walk according to the spirit, to enjoy and experience the designating Spirit—Rom. 8:4, 14.
 - b. The more we touch the Spirit, the more we are sanctified, transformed, conformed, and glorified to become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem—1 Cor. 12:3; Rom. 10:12; 8:15-16; Gal. 4:6.

IV. As we work for God today, we should participate in God's building—the constitution of the divine element into the human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15:

- A. We need God in Christ to build Himself into us, making our heart, our intrinsic constitution, His home—Eph. 3:16-19.
- B. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to

pray that the Lord will teach us to work in this way—
2 Cor. 13:14; 1 Cor. 3:9a, 10, 12a.

- C. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as a means to dispense and transmit Himself into others—Acts 9:15.
- D. This building will consummate in the New Jerusalem for eternity, in which God's redeemed are the tabernacle for God to dwell in and God Himself is the temple for His redeemed to dwell in—Rev. 21:3, 22.