

Key Statements for the 2021 International Chinese-speaking Conference

**We must walk in the way of life
to live by the tree of life according to the spirit,
not in the way of death to live by the tree of the knowledge
of right and wrong according to the self.**

**The organic function of the church is for the building up of the church
as the organic Body of Christ, the fullness of the One who fills all in all.**

**We need to imitate the apostle to bring the local churches
into the fellowship of the Body of Christ and follow the apostle's footsteps
to bring all the saints into the blending life of the entire Body of Christ.**

**The crucial point of the apostles' teaching concerns the Triune God processed
to dispense Himself as the all-inclusive life-giving Spirit into His chosen ones
so that they may be brought into an organic union to receive the divine transfusion
and thereby become sons of God and members of Christ;
as a result, they become the Body of Christ to express Christ.**

**Outlines of the Messages
for the International Chinese-speaking Conference
February 13-14, 2021**

**GENERAL SUBJECT:
THE INTRINSIC AND ORGANIC BUILDING UP
OF THE CHURCH AS THE BODY OF CHRIST**

Message One

The Intrinsic Essence of the Church for Its Organic Existence

Scripture Reading: 1 John 1:2; John 1:12-13; 3:29-30; 12:24; Gen. 2:21-23; 1 Cor. 12:12, 28

**I. The intrinsic essence of the church is the divine life, which generates the church—
1 John 1:2; 5:1:**

- A. The intrinsic essence of the church is the divine life, the indestructible life, which the processed Triune God has dispensed into us and is now dispensing into us; this divine life is actually the processed and now-dispensing Triune God—John 14:6; 10:10b; 1 Cor. 15:45b; Rom. 8:2, 10, 6, 11; 2 Cor. 5:4:
1. The divine life generates us by the regeneration of the Spirit in our spirit; the divine Spirit begets the human spirit, and these two spirits are mingled as one—John 3:3, 5-6; Rom. 8:16; 1 Cor. 6:17.
 2. When we are regenerated, we are made the children of God as the bride of Christ, who is the Bridegroom, for His increase, as typified by Eve as the counterpart to Adam—John 1:12-13; 3:29-30; Gen. 2:21-23:
 - a. Before Eve came into existence, she was a rib of Adam, a part of Adam; according to this revelation, we can say that before the church came into existence, she was a part of Christ; just as the members of our physical body are parts of us, the members of Christ are parts of Christ—vv. 21-23; Eph. 1:3-6; 1 Cor. 12:12; Rom. 12:5; cf. Acts 9:5.
 - b. Just as Adam's rib imparted life into Eve to make her Adam's counterpart, so Christ's eternal, divine, indestructible life imparts life into us to make us His counterpart—Gen. 2:22; Heb. 7:16; 1 Cor. 15:45b; Rom. 8:2.
- B. Christ became the intrinsic essence of the church through the release of His divine life as the one grain of wheat falling into the ground and dying there for His multiplication—John 12:24; Luke 12:49-50.
- C. Christ became the intrinsic essence of the church through the impartation of His divine life as the firstborn Son of God in His resurrection, that God may have many sons as the many brothers of Christ—1 Pet. 1:3; Rom. 8:29; Heb. 2:11-12.
- D. The many brothers of Christ are His many branches grafted into Him, the true vine in the universe, to bear much fruit for His enlargement in His spreading so that they might express the Triune God as His organism; when the branches of the vine receive a sufficient supply of the life-giving Spirit as the life-juice of Christ, they bear fruit as the overflow of the inner life supply—John 15:1, 4-5, 16, 8; Rom. 11:17, 24.
- E. This organism of the Triune God is the organic Body of Christ, constituted with His many brothers as the many members of His organic Body—Eph. 1:22-23; Rom. 12:5.

II. We need to see and experience the organic existence of the church—Eph. 1:17:

- A. The church exists in the universe as the one universal church of God for His universal expression, the fullness of God—1 Cor. 10:32; 12:28; Eph. 3:19b.
- B. The church is spreading in many localities on the earth as the many local churches to be His local expressions—Rev. 1:4, 11:

1. In 1 Corinthians 12:28 Paul puts apostles (who are universal), prophets and teachers (who are both universal and local), and deacons and elders (who are local) all together; this means that the word *church* in this verse implies the universal church and all the local churches.
 2. In the eyes of God the universal church and all the local churches are just “the church”; the processed and now-dispensing Triune God is one, and He is the very essence of the church; therefore, this church, in both its universal and local aspects, is one church.
- C. When we come back to the intrinsic essence of the church for its organic existence, we will not talk wrongly about the erroneous teaching that the local churches could be different from one another; all the churches are the unique, one organism of the processed and dispensing Triune God.
- D. According to the Scriptures, the practical, sevenfold oneness is for us to be (1) one in teaching (1 Cor. 4:17; 7:17; 16:1; Acts 2:42; Rom. 16:17; 1 Tim. 1:3-4; 6:3; Eph. 4:13-14), (2) one in practice (1 Cor. 11:16; 14:33b-34), (3) one in thinking (Phil. 2:2, 5-8; 4:2; 1 Cor. 1:10), (4) one in speaking (Rom. 15:6; 1 Cor. 1:10), and (5, 6, & 7) one in essence, appearance, and expression (Rev. 1:11-12).

III. We must continuously exercise our spirit (1 Tim. 4:7) and turn our heart to the Lord (2 Cor. 3:16-18) in order to stay on the way of life in the reality of the intrinsic essence of the church for its organic existence:

- A. We must walk in the way of life to live by the tree of life according to the spirit, not in the way of death to live by the tree of the knowledge of right and wrong according to the self—Gen. 2:9; Rom. 8:4, 6; 2 Cor. 2:13; Matt. 16:24.
- B. We stay on the way of life by loving the Lord to the uttermost; to believe in the Lord is to receive Him as life; to love the Lord is to enjoy Him as life—Mark 12:30; S. S. 1:4a.
- C. The love between us and the Lord depends on our thoughts:
1. In 2 Corinthians 11:2 Paul says that he betrothed us to one husband to present us as a pure virgin to Christ with a proper love toward Him in order to enjoy Him; then in verse 3 Paul tells us that it is possible for our thoughts to be corrupted from the simplicity and the purity toward Christ.
 2. The following symptoms of problems with man’s thoughts are all hindrances to the enjoyment of Christ as life:
 - a. The first symptom of problems with man’s thoughts is having hardened thoughts—3:14.
 - b. The second symptom of problems with man’s thoughts is being blinded by Satan—4:4.
 - c. The third symptom of problems with man’s thoughts is rebellion—10:4-5.
 - d. The fourth symptom of problems with man’s thoughts is corruption—11:3.
 3. We should pray, “O Lord, search my thoughts, and rescue my thoughts so that they can focus solely and entirely on You”—Rom. 8:6; Psa. 139:23-24.
 4. To enjoy Christ as the intrinsic essence of the church, we must have a burning love toward Him by giving Him the first place in all things—Rev. 2:4-5, 7; Col. 1:18b; Rom. 12:11; 2 Tim. 1:6-7.
- D. May we continuously receive the merciful compassions of our God (Heb. 4:16; Luke 1:78-79) so that we may remain on the way of life, the line of life, and in the maintenance of life by enjoying Christ as the tree of life in the flow of life for God’s building in life by our growth in life; this is for us to remain in the intrinsic essence of the church for its organic existence (Gen. 2:9; Rev. 22:1-2; Rom. 8:6; Eph. 4:15-16; Col. 2:19; John 6:57, 63; 7:38-39; 20:22).

Message Two

The Intrinsic Growth of the Church for Its Organic Increase

Scripture Reading: Col. 2:19; Eph. 4:13, 15-16; 1 Cor. 3:6-7; 12:12; John 3:29-30a, 34

- I. The intrinsic growth, the organic growth, of the church is the growth in the divine life, which is the processed and dispensing Triune God—Eph. 4:15-16; 3:16-17; 2 Cor. 13:14:**
- A. The church grows in this life, by this life, with this life, and through this life; we were born of the divine life, which is God Himself, and now God is causing us to grow—John 1:12-13; 1 Cor. 3:6c.
 - B. Colossians 2:19 speaks of the growth of the Body, which is the growth of God within us:
 - 1. To grow is to have Christ added into us—1 Cor. 3:6-7; Gal. 4:19.
 - 2. The growth of the Body depends on what comes out of Christ as the Head—Eph. 4:15-16:
 - a. When the Body is supplied by holding the Head, the Body grows with the growth of God—Col. 2:19.
 - b. The Body grows out from the Head, for all the supply comes from the Head—Eph. 4:15-16.
 - 3. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Col. 2:19:
 - a. God is not growing in Himself, because He is complete and perfect; He is growing within us.
 - b. God gives the growth by giving Himself to us in a subjective way.
 - c. The more God is added into us, the more growth He gives to us; this is the way that God gives the growth—1 Cor. 3:6-7.
 - d. Only God can give growth; only God can give us Himself, and without Him we cannot have growth—vv. 6-7:
 - (1) The addition of God into us is the growth He gives.
 - (2) For God to give us growth actually means that He gives us Himself—Rom. 8:11.
 - (3) For God to give us the growth in life means that He is increasing Himself within us.
 - 4. How much God grows within us depends on how much room we give Him to grow—Eph. 3:17a; Col. 3:16:
 - a. When we give God room in us, He expands and increases within us; this increase is His growth in us.
 - b. God's growth in us becomes our growth because He and we are one—1 Cor. 6:17.
 - 5. The growth of the church as the Body of Christ is the growth of God in the church—Col. 2:19.
 - C. The church grows until it reaches maturity—"the measure of the stature of the fullness of Christ"—Eph. 4:13:
 - 1. Christ has a fullness, the fullness has a stature, and the stature has a measure.
 - 2. The Body of Christ is His fullness, His expression—1:23:
 - a. Christ, who is the infinite God without any limitation, is so great that He fills all things in all things.

- b. Such a great Christ needs the church to be His fullness for His complete expression—vv. 22-23.
 - c. Through the enjoyment of the riches of Christ (3:8), we become His fullness for His complete expression.
3. The fullness of Christ, which is His Body, has a stature; the stature of the fullness of Christ is the stature of the Body of Christ—4:13; 1:23.
 4. The fullness of Christ has a stature, and this stature has a measure—4:13:
 - a. Because the stature of the church, the Body of Christ, grows, Paul speaks of its measure; this measure is the full-grown man—v. 13.
 - b. We are on the way toward a full-grown man, toward the measure of the stature of the fullness of Christ:
 - (1) To have the measure of the stature of the fullness of Christ is not a matter for individuals; it is a matter of a corporate Body.
 - (2) As Christ grows within us, we will gradually arrive at the measure of the stature of the fullness of Christ.
 - (3) We need to press on until we all arrive at the measure of the stature of the fullness of Christ; this is our goal, and we must diligently press toward it until we all reach it together—Phil. 3:12-14.

II. The organic increase of the church is the increase of Christ in His organic Body as His bride—John 3:29-30a:

- A. The fullness of Christ is His Body, and the Body of Christ is His counterpart, His bride—Eph. 4:12-13, 16; 5:25-27.
- B. “He who has the bride is the bridegroom...He must increase”—John 3:29-30a:
 1. The increase in John 3:30a is the bride in verse 29, and the bride is a composition of all the regenerated people.
 2. Regeneration not only brings the divine life into the believers, but it also makes them the corporate bride for Christ’s increase—vv. 3, 5-6, 29-30a.
 3. Christ increases by regenerating the redeemed sinners, making them His bride—v. 29.
- C. Chapter 3 of the Gospel of John reveals the increasing Christ, the One who speaks the words of God and who gives the Spirit not by measure—v. 34:
 1. When someone receives His words, the Spirit follows to be the reality of what is spoken.
 2. Christ increases Himself by speaking God’s word to spread God and by giving the Spirit of God to be the reality of what He spoke in order to dispense eternal life into people, making them the children of God to be Christ’s increase; this is how Christ becomes the increasing Christ—6:63; 3:30a, 34.
- D. The increase of Christ is the multiplication and reproduction of Christ; the regenerated part of our being is a part of Christ’s increase, His bride—v. 6.
- E. The bride as the increase of Christ is Christ Himself because the Body of Christ—“the Christ” (1 Cor. 12:12)—is the corporate Christ, composed of Christ as the Head and the church as His Body with all the believers as members.

Message Three

The Intrinsic Building Up of the Church for Its Organic Function

Scripture Reading: Eph. 4:11-16; Rom. 12:4-8; 1 Cor. 12:4-11, 28

- I. **The intrinsic building up of the church is through all the perfected members of the Body of Christ—Eph. 4:11-16:**
 - A. Christ, the ascended Head, has given gifts—the apostles, prophets, evangelists, and shepherds and teachers—for the perfecting of the saints in the local churches—vv. 11-12; 1 Cor. 12:28; Acts 13:1.
 - B. The perfecting of the saints is “unto the work of the ministry, unto the building up of the Body of Christ”—Eph. 4:12:
 1. The word *unto* in Ephesians 4:12 means “resulting in,” “for the purpose of,” or “with a view to.”
 2. The many gifted persons have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church; this is the unique ministry in the New Testament economy—2 Cor. 4:1; 1 Tim. 1:12.
 3. According to the grammatical construction of Ephesians 4:12, the building up of the Body of Christ is the work of the ministry:
 - a. Whatever the gifted persons do as the work of the ministry must be for the building up of the Body of Christ—vv. 12, 16.
 - b. This building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones; the work of the gifts is indirect, but the work of the saints is direct—vv. 11-12.
 - c. The gifts are joined together in coordination to perfect the saints in the church to bring out their function, each doing the work of the ministry—v. 12.
 - d. In this way, through the perfecting by the gifted ones, all the saints will do the work of the ministry, and in the end the Body of Christ will be built up—vv. 12, 16.
 - C. Eventually, all the members of the Body of Christ will “arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man”—v. 13:
 1. The oneness of the Spirit in verse 3 is the oneness of the divine life in reality, and the oneness in verse 13 is the oneness of our living in practicality:
 - a. The oneness of reality needs to be practiced and thereby become the oneness in practicality—vv. 3, 13.
 - b. The word *arrive* in verse 13 indicates that a process is required for us to arrive at the oneness of our living in practicality; the oneness of reality is the beginning, and the oneness in practicality is the destination.
 2. The oneness in practicality is the oneness of the faith—v. 13:
 - a. *The faith* refers not to our act of believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation—1 Tim. 1:19; 6:10, 12, 21; Jude 3.
 - b. In the church life we have only one thing that is special—the faith; to insist upon anything besides the faith for receiving the believers is to be divisive—Rom. 14:1; 15:7.
 3. The oneness in practicality is also the oneness of the full knowledge of the Son of God—Eph. 4:13:
 - a. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God as life for our experience—Matt. 16:16.

- b. The oneness of the faith altogether depends on the full knowledge of the Son of God; only when we take Christ as the center and focus on Him can we arrive at the oneness of the faith, for only in the Son of God can our faith be one—John 20:31; Gal. 1:15-16; 2:20; 4:4, 6; 1 Cor. 2:2.
 - 4. To arrive at “a full-grown man” is to arrive at maturity in life; maturity is needed for the practical oneness—Eph. 4:13.
- D. For the building up of the Body of Christ we need to hold to the truth in love so that we may “grow up into Him in all things, who is the Head, Christ”—v. 15:
 - 1. To grow up into Christ is to have Christ increase in us in all things until we attain to a full-grown man.
 - 2. *Head* in Ephesians 4:15 indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head.
- E. To grow in life is to grow into the Head, Christ, but to operate in the Body is to operate out from Him—vv. 15-16:
 - 1. First, we grow up into the Head; then we have something that is out from the Head for the building up of the Body—v. 16.
 - 2. Through the growth in life and the development of the gifts, each member of the Body of Christ has its own measure, which operates for the growth of the Body.
 - 3. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—v. 16.

II. The organic function of the church is in the organic Body of Christ and in the local expressions of the organic Body of Christ—1 Cor. 1:2; 12:27-28; Rom. 12:4-8; 1 Cor. 12:4-11:

- A. Because we are this organic Body, we should be organic and function organically in the church life—Rom. 12:4-5:
 - 1. When the grace of God in Christ as the divine element comes into our being to be our life for our enjoyment, it brings with it the element of certain spiritual skills and abilities, which, accompanying our growth in life, develop into the gifts in life that we may be able to function in the Body of Christ—vv. 6-8.
 - 2. When the entire Body is operating, the Body causes the growth of itself, resulting in the Body being built up in love—Eph. 4:16.
- B. The organic function of the organic Body of Christ is in the local expressions of the Body and by the move of the Triune God in the operations of God, through the ministries of the Lord, and through the gifts of the Spirit in His manifestations to the members of the organic Body of Christ—1 Cor. 12:4-11, 28:
 - 1. In 1 Corinthians 12:4-6 there are God the Father’s operations, God the Son’s ministries, and God the Spirit’s gifts.
 - 2. The gifts of the Spirit are to carry out the ministries of the Lord, and the ministries of the Lord are to accomplish the operations of God the Father—vv. 4-6.
 - 3. While we are functioning organically, the Triune God, who is within us, moves together with us.
 - 4. The Triune God does not move apart from us; when we move, He moves—Eph. 3:16-17; 2 Cor. 13:14; 1 Cor. 12:4-6.
- C. The organic function of the church is for the building up of the church as the organic Body of Christ, the fullness of the all-inclusive One who fills all in all—Eph. 1:23.

Message Four

The Intrinsic Fellowship of the Churches for Their Organic Relationship

Scripture Reading: Rev. 22:1; Acts 2:42; 1 Cor. 10:16-18; 2 Cor. 13:14; Phil. 2:1; 1 John 1:3, 7

I. We need to see and enter into the intrinsic fellowship of the churches:

- A. The fellowship is the flow of the eternal life within, through, and among all the members of the organic Body of Christ; it is illustrated by the flow of the water of life proceeding out of the throne of God and of the Lamb in the New Jerusalem—Rev. 22:1.
- B. Just as there is the circulation of blood in the human body, so there is a circulation in the Body of Christ that the New Testament calls fellowship—1 John 1:3, 7.
- C. The fellowship of the Body of Christ, which is the fellowship among the churches, is the fellowship of the apostles—Acts 2:42; 1 John 1:3:
 1. Fellowship comes from teaching; if we teach wrongly and differently from the apostles' teaching, the teaching of God's economy, our teaching will produce a sectarian, divisive fellowship—Acts 2:42; 1 Tim. 1:3-6; 6:3-4; 2 Cor. 3:8-9; 5:18:
 - a. Teaching creates fellowship, and fellowship comes from teaching—1 Cor. 4:17; 1:9; 10:16.
 - b. In the Lord's recovery today, we are under the apostles' teaching and in the apostles' fellowship—Acts 2:42.
 2. To have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Phil. 4:14; 2:1; Acts 2:42; 1 John 1:3; 1 Cor. 1:9; 3:6, 12.
- D. The one divine fellowship is an interwoven fellowship—the horizontal fellowship is interwoven with the vertical fellowship:
 1. The initial experience of the apostles was the vertical fellowship with the Father and with His Son, Jesus Christ, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship—1 John 1:2-3; cf. Acts 2:42.
 2. Our horizontal fellowship with the saints brings us into vertical fellowship with the Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints:
 - a. We enter into the vertical aspect of the divine fellowship by the divine Spirit, the Holy Spirit; this aspect of fellowship refers to our fellowship with the Triune God in our loving Him—2 Cor. 13:14; 1 John 1:3, 6; Mark 12:30.
 - b. We enter into the horizontal aspect of the divine fellowship by the human spirit; this aspect of fellowship refers to our fellowship with one another by the exercise of our spirit in our loving one another—Phil. 2:1; Rev. 1:10; 1 John 1:2-3, 7; 1 Cor. 16:18; Mark 12:31; Rom. 13:8-10; Gal. 5:13-15.
 3. In this divine fellowship God is interwoven with us; this interweaving is the mingling of God and man to bring the divine constituent into our spiritual being for our growth and transformation in life—Lev. 2:4-5.
- E. The divine fellowship is everything in the Christian life:
 1. Just as the current of electricity is the electricity itself, the fellowship of the divine life, the flow of the divine life, is the divine life itself.
 2. When fellowship disappears, God also disappears; God comes as the fellowship—2 Cor. 13:14; Rev. 22:1.

II. We need to see and enter into the organic relationship of the churches; this is the unique relationship of the unique church (the universal church composed of all the local churches); “the church” in 1 Corinthians 12:28 refers to the church in both its universal and local aspects:

- A. This organic relationship is practiced uniquely and universally among all the local churches as the unique, organic Body of Christ—2 Cor. 13:14; 1 John 1:3, 7.
- B. All the local churches are one church; their organic relationship is based upon the organic fellowship of the divine life; among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—Phil. 1:5; cf. Acts 9:31.
- C. The church in one locality should not have the attitude that they have nothing to do with the church in another locality; an intrinsically wrong realization and different teaching of the separate, autonomous relationship of the churches has been existing among us; this wrong and different teaching causes division after division.
- D. The Lord’s recovery is based upon the truth that Christ has only one Body, which is expressed in many localities as the local churches; because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of Christ, which is the fellowship among the churches—Eph. 1:22-23; 4:4-6; 1 John 1:3, 7; Rev. 1:11.
- E. A local church is a part of the unique Body of Christ, and the fellowship of the Body is universally one; in the divine fellowship there is no separation—v. 11; 2:7a:
 - 1. No church or region should isolate itself from the fellowship of the Body; the result of a church or a region isolating itself from the fellowship of the Body of Christ is darkness, confusion, division, and death.
 - 2. If we isolate ourselves from the fellowship of the Body, we are not qualified to partake of the Lord’s supper, because the loaf on the table in the Lord’s supper signifies the entire Body of Christ—1 Cor. 10:16-17; 11:25-28.

III. The divine fellowship is the reality of living in the Body of Christ in the oneness of the Spirit—1:9; 10:16-18; 12:12-13, 27; Acts 2:42; Eph. 4:3:

- A. The divine fellowship blends us; that is, it adjusts, harmonizes, tempers, and mingles us together into one Body—1 Cor. 10:17; 12:24-25:
 - 1. To be blended together is to go through the cross and do everything by the Spirit to dispense Christ into others for the sake of the Body of Christ—cf. 2 Chron. 1:10.
 - 2. We should not do anything without fellowshiping with the other saints who are coordinating with us; fellowship requires us to stop when we are about to do something—cf. Ezek. 1:11b-14.
- B. By being restricted in the divine fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on; the thing that makes everything alive is fellowship—Eph. 4:11-12; cf. Ezek. 47:9.
- C. We need to imitate the apostle to bring the local churches into the fellowship of the Body of Christ and follow the apostle’s footsteps to bring all the saints into the blending life of the entire Body of Christ—Rom. 14:3; 15:7-9, 25-33; ch. 16.
- D. We must have the reality of the fellowship and blending of the Body of Christ; otherwise, regardless of how much we pursue and how simple and humble we are, sooner or later there will be problems, even divisions, among us.
- E. The purpose of the blending is to usher us all into the reality of the Body of Christ; we treasure the local churches for a purpose—we need to be in the local churches as the procedure to usher us into the reality of the Body of Christ.

Message Five

The Intrinsic Factor of the Winds of Teaching for Their Evil Purpose

Scripture Reading: Eph. 4:13-15; Acts 2:42; 1 Tim. 1:3-4; Titus 1:9; 1 Cor. 1:2; 4:17; 12:12-13, 27

I. The teaching of the apostles is the unique and healthy teaching of God's eternal economy—Acts 2:42; 1 Tim. 1:3-4; 6:3; Titus 1:9; 2:1:

- A. The teaching of the apostles is the entire teaching of the New Testament as God's speaking in the Son to His New Testament people—Heb. 1:1-2.
- B. The teaching of the apostles is the unique, divine revelation of God's New Testament economy from the incarnation of God to the consummation of the New Jerusalem—John 1:14; Rev. 21:2.
- C. The teaching of the apostles is the holding factor of the one accord, causing us to have one heart, one way, and one goal—Acts 1:14; 2:42a, 46a; Jer. 32:39.
- D. We must be those who are "holding to the faithful word, which is according to the teaching of the apostles"—Titus 1:9:
 1. The churches were established according to the apostles' teaching and followed their teaching, and the order of the churches was maintained by the faithful word, which was given according to the apostles' teaching.
 2. We must speak the things that are fitting to the healthy teaching of the apostles, the teaching of God's economy—2:1, 7-8; 1 Tim. 1:4.
- E. Any teaching that was different from the apostles' teaching was not allowed by the apostles; teaching "different things" was prohibited—Acts 2:42; 1 Tim. 1:3-4:
 1. *Differing teachings* refers to teachings that are not in line with the economy of God—6:3.
 2. The disorder in the church is due mainly to deviation from the apostles' teaching—Acts 2:42:
 - a. To counter this, we must hold to the faithful word taught in the churches according to the apostles' teaching—Titus 1:9.
 - b. In a darkened and confused situation, we need to cleave to the enlightening and ordering word in the New Testament—the apostles' teaching—Acts 2:42.
 3. We must avoid differing teachings and concentrate on God's economy concerning Christ and the church—1 Tim. 1:3-4; Eph. 3:9; 5:32.
- F. The apostle Paul taught the same thing in all the churches; we also must teach the same thing in all the churches in every country throughout the earth—1 Cor. 4:17; 7:17; cf. Col. 4:16.
- G. The crucial point of the healthy teaching of the apostolic ministry concerns the Triune God processed to dispense Himself as the all-inclusive life-giving Spirit into His chosen ones so that they may be brought into an organic union to receive the divine transfusion and thereby become sons of God and members of Christ; as a result, they can become the Body of Christ to express Christ, the One in whom the fullness of God dwells—1 Cor. 15:45b; 6:17; 12:12-13, 27.
- H. All teachings that are different from the unique revelation of God's New Testament economy are considered by the apostles as winds of teaching—Eph. 4:14.

II. As members of the Body, we should no longer be "little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error"—v. 14:

- A. *Little children* refers to those believers who are young in Christ, lacking maturity in life—1 Cor. 3:1; Eph. 4:13, 15.

- B. The waves are stirred up by winds of different teaching, doctrines, concepts, and opinions sent by Satan to entice the believers in order to carry them away from Christ and the church—1 Tim. 1:3-4; Eph. 4:14:
1. It is difficult for infants in Christ to discern these; the only way to escape from the waves that are stirred up by the winds of teaching is to grow in life, and the safe way to grow in life is to stay in the proper church life with Christ and the church as the safeguard—vv. 13-15.
 2. Any teaching, even a scriptural one, that distracts believers from Christ and the church is a wind that carries them away from God's eternal purpose—v. 14.
- C. We need to see the intrinsic factor of the winds of teaching—v. 14:
1. An intrinsic factor is a hidden factor, a factor that is not apparent.
 2. To see this intrinsic factor, we need a proper and sharp understanding that can penetrate into the whole situation.
 3. These teachings are different from the New Testament teaching concerning the economy of God for the building up of the Body of Christ—1 Tim. 1:3-4; 6:3:
 - a. Apparently, every wind of teaching is good; however, within the winds of teaching, intrinsically, is something different from the apostles' teaching and is not good.
 - b. The winds of teaching overthrow the believers' faith and devastate the church life—2 Tim. 2:18.
- D. The teachings that become winds, carrying the believers away from the central lane of Christ and the church, are deceptions instigated by Satan in his subtlety, with the sleight of men, in order to frustrate God's eternal economy, which is to build up the Body of Christ—Eph. 1:10; 3:9-11; 4:14, 16:
1. The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life—v. 3.
 2. The sleight is of men, but the system of error is of Satan and is related to deceitful teachings that are designed by the evil one to distract the saints from Christ and the church life—v. 14; 5:32.
- E. The purpose of the winds of teaching—the evil purpose of the enemy Satan—is to frustrate the building up of the organic Body of Christ and to divide the members of the organic Body of Christ, causing endless divisions instead of keeping the oneness of the Body of Christ in love and kindness—1 Cor. 1:10-11; Jude 19.
- F. The erroneous teaching concerning the absolute autonomy of a local church has crept into the Lord's recovery:
1. To teach that the local churches are absolutely autonomous is to divide the Body of Christ—Rom. 12:5; 16:17.
 2. The teaching concerning autonomy has corrupted, misled, and deceived Christians and has created many divisions—Jude 19.
 3. The church is the Body of Christ, and as the Body of Christ, no part of the church can be autonomous—1 Cor. 1:2; 12:12-13.
 4. The local churches are for the expression of the Body of Christ; they are the manifestation of the Body of Christ in various localities—1:2; 12:27.
 5. In our consideration the Body should be first, and the local churches should be second—Eph. 2:21-22.
 6. If we know the Body and are conscious of the Body, we will realize that the church as the organic Body of Christ has nothing to do with autonomy.