Crystallization-Study Outlines

1 And 2 Kings
CRYSTALLIZATION-STUDY OUTLINES
FIRST AND SECOND KINGS

KEY STATEMENTS

Apparently, the books of 1 and 2 Kings are the history of the kings of Israel; actually, 1 and 2 Kings were written in the inspiration of the Holy Spirit in the way of being related to God’s eternal economy, which is unveiled and conveyed through typology and carried out by His elect on the earth.

The real Christian life for the building up of the church as the temple of God is a life of the crucified and resurrected Christ as the life-giving Spirit being built into our being so that we are being conformed to His death by the power of His resurrection to be renewed day by day and transformed from glory to glory for His glory in the church.

The glory of God—God expressed in splendor—filled the temple of God, signifying that the glory of God, intrinsically related to the economy of God and wrought into the saints, will become glory to God in the church and in Christ Jesus unto all generations, and the entire city of New Jerusalem eternally will bear the glory of God, which is God Himself shining out through the city.

The overcomers in the New Testament should be kings who have received the abundance of grace and of the gift of righteousness to reign in life; in order to reign in life, we need to be under the rulership of the Spirit, and we need to enjoy the presence of the Lord, which includes the Lord’s authority, prosperity, and blessing.
TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Content</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Message One: The Intrinsic Revelation in 1 and 2 Kings</td>
<td>1.</td>
</tr>
<tr>
<td>concerning the Economy of God</td>
<td></td>
</tr>
<tr>
<td>Unveiled and Conveyed through Typology</td>
<td></td>
</tr>
<tr>
<td>Message Two: Four Crucial Journeys</td>
<td>4.</td>
</tr>
<tr>
<td>to Enter into the Ministry of the Age</td>
<td></td>
</tr>
<tr>
<td>by Closely Following the Minister of the Age</td>
<td></td>
</tr>
<tr>
<td>with the Vision of the Age</td>
<td></td>
</tr>
<tr>
<td>Message Three: Elisha Being a Type of Christ</td>
<td>9.</td>
</tr>
<tr>
<td>in His Ministry of Grace in Life</td>
<td></td>
</tr>
<tr>
<td>and as a Man of God Behaving Himself</td>
<td></td>
</tr>
<tr>
<td>as God’s Representative, as the Acting God</td>
<td></td>
</tr>
<tr>
<td>Message Four: Solomon’s Splendid Kingdom</td>
<td>12.</td>
</tr>
<tr>
<td>Typifying Christ’s Kingdom in the Millennium</td>
<td></td>
</tr>
<tr>
<td>Message Five: Natural Ability versus the Resurrected Ability</td>
<td>14.</td>
</tr>
<tr>
<td>of the Maturity of Life</td>
<td></td>
</tr>
<tr>
<td>for the Building Up of the Church</td>
<td></td>
</tr>
<tr>
<td>as the Organic Body of Christ</td>
<td></td>
</tr>
<tr>
<td>Message Six: Going On with the Lord</td>
<td>18.</td>
</tr>
<tr>
<td>from the Tabernacle Church Life</td>
<td></td>
</tr>
<tr>
<td>to the Temple Church Life</td>
<td></td>
</tr>
<tr>
<td>for the Building Up of the Body of Christ</td>
<td></td>
</tr>
<tr>
<td>as the Temple of the Living God</td>
<td></td>
</tr>
<tr>
<td>Message Seven: The Intrinsic Significance</td>
<td>22.</td>
</tr>
<tr>
<td>of the Materials of the Temple</td>
<td></td>
</tr>
<tr>
<td>Message Eight: Growing into a Holy Temple in the Lord</td>
<td>25.</td>
</tr>
<tr>
<td>Message Eleven: Apostasy, the High Places, and the Recovery of the</td>
<td>35.</td>
</tr>
<tr>
<td>Genuine Ground of Oneness</td>
<td></td>
</tr>
<tr>
<td>Message Twelve: Living an Overcoming Life by Reigning in Life</td>
<td>38.</td>
</tr>
<tr>
<td>to Become the New Jerusalem as the City of Life</td>
<td></td>
</tr>
</tbody>
</table>
CRYSTALLIZATION- STUDY OUTLINES
FIRST AND SECOND KINGS

Message One
The Intrinsic Revelation in 1 and 2 Kings
concerning the Economy of God
Unveiled and Conveyed through Typology

Scripture Reading: Eph. 1:10, 22-23; 3:9;
Col. 2:9; 3:11; 1 Tim. 1:4; 1 Kings 2:11-12; 6:1-2

I. The Bible is a book of God’s economy—Gen. 1:1, 26-28; Rev. 21:1-2, 9-11:
   A. The entire Bible, both the Old Testament and the New Testament, is first a picture of God’s economy and then a full definition and fulfillment of God’s economy—Eph. 1:10; 1 Tim. 1:4.
   B. The Bible is a record of the divine revelation concerning God’s eternal economy, of which Christ is the center and the reality—John 14:6; Col. 1:15; 3:11:
      1. Christ is the embodiment of the Triune God, and the church is the Body of Christ—2:9; Eph. 1:22-23.
      2. Christ and the church are the basic structure of the Bible—Eph. 5:32.
   C. God’s economy, the key to the Bible, is the Triune God with His plan and arrangement to dispense Himself in His Divine Trinity into His chosen, redeemed, and regenerated people as their life, their life supply, and their everything to make them His corporate expression, initially as the Body of Christ and ultimately as the New Jerusalem—Eph. 3:9:
      1. If we see that God’s economy is the key to the Bible, we will use this key in our study of every book of the Bible.
      2. If we see this key and use it, the Bible will become to us what it is to God—the revelation of the divine economy—Luke 24:44-46.

II. First and 2 Kings are concerned not with the historical facts but with the intrinsic revelation in these books:
   A. The intrinsic revelation of the history according to the record from Joshua to Esther is to unveil to us how the eternal economy of God was carried out by His elect on the earth—Josh. 1:1-9; 1 Sam. 16:12-13; 1 Kings 2:11-12; 6:1-2.
   B. Apparently, the books of 1 and 2 Kings are the history of the kings of Israel; actually, 1 and 2 Kings were written in the inspiration of the Spirit of God in the way of being related to God’s eternal economy—Eph. 3:9; 1 Tim. 1:4.
   C. David and Solomon, as types, are strong evidences that the history of the kings of Israel is related to the economy of God, which concerns Christ as the embodiment of God and the church as the Body of Christ—Eph. 5:32.
   D. Since Solomon and the temple built by him play strong roles in the history of Israel and occupy a wide realm in such a history, they are evidence that the history of Israel concerns very much the fulfillment of God’s eternal economy in the Old Testament in the way of typology—Luke 24:44:
      1. That Christ and the church are the centrality and universality of God’s economy is universal in both the New Testament and the Old Testament—Matt. 16:16-18.
      2. We need to see that the books of history were written from the point of view of God’s eternal economy concerning Christ and the church—Eph. 5:32.
E. In reading 1 and 2 Kings, we need to see the link between the Old Testament books of history and the New Testament; this link is God’s economy for Christ and for Christ’s Body—Eph. 1:22-23; 3:17; 4:16.

III. The Old Testament history is closely related to God’s economy in the way of typology—Eph. 3:9; 1 Cor. 5:7; 10:6:
A. The Old Testament is a figurative portrait of God’s eternal economy, and the New Testament is the practical fulfillment of God’s eternal economy.
B. The types from Genesis to Deuteronomy unveil the Triune God embodied in Christ as the center and circumference of His eternal economy and also unveil Christ as the blessing and everything to the Triune God’s chosen people—Deut. 8:7-11.
C. The twelve books of history from Joshua to Esther unveil the Triune God’s move in His chosen people to possess, inherit, and enjoy His promised all-inclusive Christ as the good land—Josh. 1:1-9, 13; Esth. 4:13-14.
D. The books of poetry—Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs—unveil that Christ is the unique perfection for God’s chosen people to pursue after and the unique satisfaction for God’s chosen people to obtain and enjoy—Job 42:1-5; Psa. 2:6-12; 8:1; S. S. 1:2-4; 6:1, 10, 13; 8:1, 14.
E. In the seventeen books of prophecy from Isaiah to Malachi, we see that the Triune God has become a God-man to accomplish His full redemption for the fulfillment of His eternal economy, which will consummate in the new heaven and new earth—Isa. 9:6; Rev. 21:1.
F. The books from Matthew to John unveil that the Triune God has been processed and consummated to be the all-inclusive life-giving Spirit—John 1:14; 7:39.
H. The books from Romans to Revelation unveil the all-inclusive life-giving Spirit building up the churches through transformation into the organism of the consummated Triune God as the Body of Christ, which will consummate in the New Jerusalem as the eternal enlargement of the consummated Triune God—Rom. 1:3-4; 12:4-5; 16:20; Rev. 21:2, 9-11.

IV. The intrinsic revelation in 1 and 2 Kings is unveiled and conveyed through typology:
A. Israel’s history is not only a type of the entire church but also a type of God’s economy—1 Tim. 1:4.
B. Israel typifies the church as God’s elect in the New Testament—1 Cor. 5:7; 10:6:
   1. God’s intention is to have a corporate Body—Eph. 1:22-23:
      a. For this corporate Body, typified by the nation of Israel, God worked Himself into the corporate Israel so that they would become the house of God, God’s habitation on earth—Exo. 25:8-9; 40:34.
      b. This corporate Israel is a type of the church as the Body of Christ.
   2. The entire history of Israel is a type of the church; Paul applies the history of the children of Israel to the New Testament church life—1 Cor. 5:7; 10:6.
   3. The Old Testament has a people—Israel—and the New Testament has a people—the church; these two peoples are a description of one thing that God has done—the accomplishment of God’s economy—Eph. 1:10; 3:9.
C. David typifies the suffering Christ, and Solomon typifies the Christ glorified in the kingdom of God and its splendor—1 Kings 2:11-12.
D. The temple typifies Christ and the church as the unique building of God in the universe—

Jezebel, a most hateful person, the pagan wife of Ahab, is a type of who Jezebel is in the New Testament reality—a type of the apostate church—1 Kings 16:31; 19:1-2; 21:23; Rev. 2:20-23.

In typology the king’s palaces and God’s temple were separate, whereas in the New Testament reality these two are one building—1 Kings 9:15; Eph. 2:21-22:
1. On the one hand, we, the New Testament believers, are priests to serve and worship God—1 Pet. 2:9.
2. On the other hand, we are God’s kings to reign for God—Rev. 1:6, 9; 5:10.

The kings are types of the New Testament believers, because all the New Testament believers are saved by God to be kings—Rev. 1:6, 9; 5:10:
1. The believers in the New Testament should be the fulfillment of the typology of the kings in God’s economy—Rom. 5:17, 21.
2. In the New Testament all the believers are saved to be kings and priests—1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12:
   a. God rules, but He does not rule directly; He rules through us, the believers, as kings—Rev. 20:4, 6; 3:21.
   b. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10; Rom. 5:17, 21.

The history books were put into the Holy Scriptures because, in typology, they give us a vivid view of God’s economy; the essence of the typology of the Old Testament is God’s economy with Christ and His Body as the center and reality—Eph. 1:9; 3:9; 5:32.
Message Two
Four Crucial Journeys
to Enter into the Ministry of the Age
by Closely Following the Minister of the Age
with the Vision of the Age

Scripture Reading: 1 Kings 18:21-40; 19:2-12; 2 Kings 2:1-14

I. Elijah was a minister of the age with the vision for his age (cf. Mal. 4:5-6; Luke 1:13-17, 76-80; Matt. 17:1-13; Rev. 11:3-12); in every age the Lord has special things that He wants to accomplish; He has His own recoveries and His own works to do; the particular recovery and work that He does in one age is the ministry of that age; Elijah’s ministry was for him to be an anti-testimony, telling the children of Israel that idolatry is a sin that offends God; when all Israel worshipped idols, Elijah told them that the idols they worshipped were false gods, and only Jehovah was the true God:

A. Elijah’s name means “My God is Jehovah”; this speaks of his mission and message; he was the most prominent and the most representative of the prophets before the captivity, and he was an overcomer.

B. At the time of Elijah all Israel was worshipping Baal, and only Elijah said that Jehovah is God; he was a prophet raised up by God at one of the darkest hours of Israel’s sad history, when their desolation and darkness were most severe; the entire kingdom of Israel was following a pattern of idolatry—1 Kings 18:19.

C. Their worshipping Baal was actually their worshipping Satan; 2 Kings 1:2 says that the god of the Ekronites was Baal-zebub; in the New Testament Beelzebub means “the lord of flies,” referring to Satan as the ruler of the demons; this name was changed contemptuously by the Jews to Beelzebul, which means “the lord of the dunghill”—Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15:

1. As the lord of the dunghill, Satan specializes in leading flies to feed on dung; since he is also the lord of flies, all sinners are like flies that follow Satan to “feed on dung”; all the fallen descendants of Adam are captives of Satan, who leads them about to commit sins and makes them “a slave of sin”—John 8:34.

2. We need to follow the apostle Paul’s pattern, who said that all the things that were once gains to him in the past, he counted as “refuse” (dregs, rubbish, filth, dog food, dung) that he might gain Christ—Phil. 3:5-8.

D. Ahab provoked Jehovah to anger more than all the kings before him; consequently, God raised up Elijah to declare that the children of Israel had been troubled because of idolatry and that only Jehovah is God—1 Kings 16:33; 18:4, 17-18, 37:

1. As New Testament believers, we need to take heed to the apostle John’s word—“Little children, guard yourselves from idols” (1 John 5:21); idols refer to anything that replaces or is a substitute for Christ as the true, genuine, and real God (John 20:28-29); we need to see that the man Jesus is the very God (1:1-2; 5:18; 10:33; Rom. 9:5; Phil. 2:6; 1 John 5:20).

2. Jehovah said to Ezekiel, “Son of man, these men have set up their idols in their hearts”; an idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life—Ezek. 14:3.

3. In the word antichrist, the Greek prefix anti has two main meanings—first, it means
“against”; second, it means “in place of,” or “instead of”; to be an antichrist is, on the one hand, to be against Christ, and on the other hand, it is to have something instead of Christ, something that replaces Christ—1 John 2:18-19.

4. We need to ask the Lord to save us from having a living that is in the principle of antichrist, the principle of replacing Christ, who is both the anointed One and the anointing; to have a living in the principle of antichrist is to have a living in the principle of being “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us—vv. 20, 27.

5. Satan’s aim is to receive worship from men by hiding behind numerous idols and religions (Matt. 4:8-9); idols have evil spirits and demons hiding behind them because Satan is behind them; the Father has to seek for worshippers because Satan is trying to rob God of worship (John 4:23-24; cf. 1 John 2:20, 27).

E. Elijah represents the principle of not caring for one’s own life in order to maintain God’s testimony; he was strong and courageous to stand before the king, the people, and the four hundred fifty prophets of Baal; when the church is desolate and the majority of the believers are lukewarm, God raises up overcomers to be an anti-testimony, who do not care for their own life and care only for God’s will (such as “Antipas, My witness, My faithful one, who was killed among you, where Satan dwells”)—Rev. 2:13-14; 12:11.

II. James 5:17 and 18 say, “Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months. And he prayed again, and heaven gave rain, and the earth sprouted forth with its fruit”:

A. For Elijah to pray “earnestly” means literally that he “prayed in prayer”; this indicates that a prayer from the Lord was given to Elijah, in which he prayed.

B. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose; he prayed in the prayer given to him by the Lord for the accomplishing of His will—cf. Psa. 27:4; John 15:7.

C. On Mount Carmel Elijah said to all the people of Israel and to the four hundred fifty prophets of Baal, “How long will you go hopping between two opinions? If Jehovah is God, follow Him; but if Baal is, follow him”—1 Kings 18:21:

1. Elijah prayed to “Jehovah, God of Abraham, Isaac, and Israel,” and “the fire of Jehovah fell and consumed the burnt offering and the wood and the stones and the dust, and it licked up the water that was in the trench”—vv. 36-38.

2. “When all the people saw this, they fell on their faces and said, Jehovah—He is God! Jehovah—He is God!”; afterward, all the four hundred fifty prophets of Baal were executed—vv. 39-40.

3. When Jezebel heard about this, she threatened to kill Elijah; because in his weakness Elijah was afraid, he ran for his life; he went forty days and forty nights to Horeb, the mount of God, and he went into a cave and lodged there—19:2, 9-10.

D. While Elijah was on the mount of God, suddenly Jehovah passed by, and He was not in the wind, the earthquake, or the fire; after the fire, God spoke to Elijah in “a gentle, quiet voice”; this indicates that God was ushering Elijah into the New Testament age, in which God speaks to His people not by thundering but gently and quietly—vv. 11-12; Rom. 8:6b; 2 Cor. 2:13; 1 John 2:27.

E. God then said, “I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him” (1 Kings 19:18; Rom. 11:2-5); these faithful overcomers are His “hidden ones” (Psa. 83:3b), and our God is “a God who hides Himself” (Isa. 45:15).
III. Elisha’s following of Elijah from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to the river Jordan shows that in order to enter into the ministry of the New Testament age, we should intrinsically follow the minister of the age according to the vision of the age; to do this we must follow the Lord through four crucial places—2 Kings 2:1-14:

A. Elijah is a type of the Old Testament age with the Old Testament economy, and Elisha is a type of the New Testament age with the New Testament economy.

B. The age was changed by passing through Gilgal, the place where God’s people were circumcised to deal with their flesh; it is the place where the flesh is judged and the place where God gives us the light to judge the flesh—Josh. 5:2-9; Gal. 5:24; Phil. 3:3-8:
   1. The flesh is everything we possess from our birth (John 3:6); the flesh is the uttermost expression of the fallen tripartite man, and the Spirit in our spirit is the ultimate realization of the Triune God; the fallen flesh is the strongest and most evil enemy of God (Rom. 7:5—8:13) and is thoroughly and absolutely hated by God (Gen. 6:3; 1 Cor. 2:14-16; 3:1, 3).
   2. All that we possess from our birth—not only sin, uncleanness, and corruption but also natural goodness, kindness, talent, zeal, wisdom, and ability—is displeasing to God.
   3. Rejecting the flesh is the highest expression of the spiritual life; all those who have not learned to reject the flesh have not started on the spiritual pathway, and they do not truly know the spiritual life.

C. The age was changed by passing through Bethel, which is the place to give up the world and turn to God absolutely, taking God as everything; Bethel refers to victory over the world—Gen. 12:8; 1 John 2:15:
   1. According to Genesis 12:8, Bethel is the place where Abraham built an altar, the place of fellowship and communication with God; it is the place where we consecrate ourselves to God and are totally given to Him to overcome the world—13:3-4.
   2. Victory over the world is a condition for being raptured and receiving the power of the Holy Spirit; if a believer truly desires to be filled with the Holy Spirit and be raptured, he must pay the price to forsake the world and learn to fellowship with God on the altar of total consecration.

D. The age was changed by passing through Jericho; it was the first city that Joshua and the people of Israel had to defeat when they entered into the good land, and it signifies God’s enemy, Satan—Josh. 6; Rev. 12:11:
   1. Joshua 6 speaks of overcoming Jericho, which means “cursed”; the Canaanites signify the spiritual forces of evil in the heavenlies mentioned in Ephesians 6:12.
   2. Satan is the ruler of this world (John 14:30), and the evil spirits are the world-rulers of this darkness, which refers to today’s world; the evil spirits are the rebellious angels, who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—such as the prince of Persia and the prince of Greece (Dan. 10:20).
   3. We need to be those who “put on the whole armor of God” (Eph. 6:11, 13); the whole armor of God is for the entire Body of Christ, not for any individual member of the Body; we must fight the spiritual warfare in the Body, not as individuals.
   4. The way to overcome the world is to exercise our spirit of faith to believe in God’s word, act according to His word, and believe that we will receive the results of carrying out His word (2 Cor. 4:13; John 17:17; 6:63; Eph. 6:17-18); Jericho fell by the Israelites relying on God’s word and standing firm in their position; when the Lord was being tempted by the devil three times, the Lord responded three times by
saying, “It is written…” (Matt. 4:4, 7, 10).

5. In order to overcome the attack of the evil spirits, we must disregard every situation and feeling and exercise our spirit of faith to believe in God’s word of promise; we must also stand in the position that Christ has given us, which is in the heavens, and must put down Satan and his evil spirits to their inferior position—2 Cor. 4:13; Eph. 2:6; Col. 3:1-2.

6. The bearing of the Ark by the priests at Jericho signifies that in spiritual warfare the first thing we should do is to exalt Christ, giving Him the first place, the preeminence, in everything; the blowing of the trumpets and the shouting (the seventh time around the city) signify the testifying and proclaiming of God with Christ (the Ark) through faith in God’s word of instruction—Josh. 6:1-20.

E. The age was changed by passing through the river Jordan; this river, where the New Testament baptism began, signifies death; crossing the river Jordan is overcoming death in order to live and minister in resurrection—Matt. 3:5-6; Rom. 6:3-4; Gal. 2:20:

1. The Lord’s baptism signifies death, and His coming out of the water signifies resurrection; by the power of resurrection, the Lord overcame death; by being baptized, He was able to live and minister in resurrection even before His actual death and resurrection three and a half years later—Matt. 3:13-17.

2. We obtained Christ as this resurrection life at the time of our regeneration; the man-God, Jesus, was nailed to a cross and killed by the hand of lawless men, but God raised Him up, “having loosed the pangs of death, since it was not possible for Him to be held by it”—Acts 2:23-24; John 11:25; 1 Pet. 1:3.

3. To walk in newness of life is to live in the reality of our baptism (Rom. 6:4); to serve in newness of spirit is to serve in the reality of our baptism (7:6).

4. We need to pursue knowing the power of Christ’s resurrection; it is by the power of Christ’s resurrection, not by our natural life, that we determine to take the cross by denying our self and are enabled to be conformed to His death by being one with His cross—Phil. 3:10-12; Matt. 16:24; S. S. 2:8-10, 14.

5. While preparing to be raptured, we must learn how to cross the Jordan and overcome death; we must learn how to resist the power of death that exists in us and in our environment, and we should demonstrate and manifest that we are joined to our resurrected Lord, knowing and expressing Him as the power of resurrection in all things—1 Cor. 6:17; 2 Cor. 1:8-9; 5:4; 3:17; cf. 4:5, 10-12.

6. The life of the cross is lived by the power of resurrection and is encouraged by the riches of resurrection (Phil. 3:10); the concluding word of Song of Songs is Christ’s loving seeker praying for her Beloved to make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth (8:13-14; Rev. 11:15; Dan. 2:35).

F. If we want to receive the rapture of Elijah and a double portion of the spirit with the power of the Holy Spirit (2 Kings 2:9-15), we must pass through Gilgal, Bethel, Jericho, and the river Jordan; in order for the age to be changed from the Old Testament to the New Testament in our experience, we must deal with our flesh (Gal. 5:24; Phil. 3:3), give up the world and turn to God (James 4:4; 1 John 2:15-17), defeat Satan (Eph. 6:10-20; Rev. 12:11), and pass through death into a living that is in resurrection (Rom. 6:3-4; Gal. 2:20).

IV. This present age is the age of the overcomers, and the ministry of this present age through the ministers of the present age is the sounding of the Lord’s call for the overcomers (those who see the vision of eternity, live the life of eternity,
and work the work of eternity—this is to see God’s ultimate goal and live out
and work out the New Jerusalem); these overcomers are for the building up of
the reality of the Body of Christ, the preparation of the bride of Christ, and
the manifestation of the kingdom of Christ; in order to meet God’s ultimate
need in these last days, we have to make a resolution to be the overcomers, the
vitalized ones—Judg. 5:15-16, 31; Rev. 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.
Message Three
Elisha Being a Type of Christ
in His Ministry of Grace in Life
and as a Man of God Behaving Himself
as God’s Representative, as the Acting God

Scripture Reading: 2 Kings 2:19-22; 4:1—6:7

I. Elisha is a type of Christ in doing miracles of grace in life—2 Kings 4:9; Luke 4:27:
   A. In the fulfillment of the types and figures in the Old Testament, Christ is the real Elisha; as
      the real Elisha, the Lord Jesus is a sweet and pleasant prophet, a prophet of blessing—2
   B. Elisha is a type in the Old Testament who represented God’s New Testament economy in
      grace:
      1. Grace is God doing everything for us by giving Himself to us as our enjoyment—John
         1:1, 14-17.
      2. This grace issues in the divine life, which is rich and high, even unto making us co-
         kings with Christ—Rom. 5:17.
   C. The significance of the miracle performed by Elisha in healing the water at Jericho and of
      the miracle performed by the Lord Jesus in changing water into wine is the same—the
   D. Elisha’s calling things not being as being was the same thing in principle that the Lord
      Jesus did when He fed the multitudes—2 Kings 4:1-7, 8-17, 42-44; Matt. 14:14-21; 15:32-
      39.
   E. Elisha’s resurrecting the dead from death, giving life to the dead, is the same as what the
      Lord Jesus did, both physically and spiritually—2 Kings 4:18-37; Luke 7:11-17; John
      11:41-44; 5:25.
   F. Elisha’s nullifying the poison of the wild gourds with flour is the same in principle as the
      Lord Jesus’ healing His disciples of the leaven of the Pharisees with Himself as the fine
      flour—2 Kings 4:41; Matt. 16:12.
   G. Elisha’s causing an axe head that had fallen into the water to float by means of a wooden
      stick signifies Christ’s recovering through His cross in resurrection the lost power of
      sinners that had fallen into the death water—2 Kings 6:6; Eph. 2:1-6.
   H. Elisha performed miracles of divine healing for others, but, in the will of God, he himself
      was not healed by a miracle; this was the experience of Paul and his fellow workers—2
      Kings 13:14:
      1. Paul left Trophimus at Miletus in sickness without exercising healing prayer for him
         and did not exercise his healing gift to cure Timothy of his stomach sickness—2 Tim.
         4:20; 1 Tim. 5:23; Acts 19:11-12.
      2. Paul and his co-workers were under the discipline of the inner life in that time of
         suffering rather than under the power of the outward gift:
         a. The former is a matter of grace in life; the latter is a matter of gift in power—
            miraculous power.
         b. In the decline of the church and in one’s suffering for the church, the gift of
            power is not needed as much as the grace in life—2 Tim. 4:22.
   I. Elisha was deceased in his body yet still ministered in the spirit to enliven one of the
      dead—2 Kings 13:21:
1. Even the dead Elisha could enliven people.
2. This is a picture of Christ in resurrection—John 11:25; Acts 2:24; Phil. 3:10:
   a. Whoever touches Him is enlivened.
   b. Regeneration involves a spiritually dead person touching the dead and resurrected Christ and being enlivened—cf. John 5:25; Eph. 2:1-6a.

II. Like Moses, Samuel, and Paul, Elisha, a man of God, behaved as God’s representative, as the acting God, on the earth—2 Kings 4:9:
A. Jehovah told Moses that He had made him God to Pharaoh—Exo. 7:1a:
   1. In Moses God had one to represent Him and to execute His will; Moses never spoke to Pharaoh on his own but always spoke what the Lord had told him to say—3:16-18; 5:1.
   2. Actually, Pharaoh was not listening to Moses, God’s ambassador, and dealing with him; he was listening to God and dealing with God.
B. Samuel was the representative of God to rule over His people on earth; as such, Samuel was the acting God—1 Sam. 1:11; 2:35; 7:3; 8:22:
   1. Samuel could be the acting God because his being and God’s heart were one—2:35:
      a. He was a man according to God’s heart; that is, he was a copy, a duplicate, of God’s heart.
      b. Samuel’s living and working were for the carrying out of whatever was in God’s heart.
   2. Samuel was God’s oracle and God’s administration, and thus, he was the acting God.
C. In his ministry Paul, a man of God, was the acting God in comforting the believers, in conducting himself in the simplicity of God, in expressing the jealousy of God, and in being an ambassador of Christ to carry out the ministry of reconciliation—2 Cor. 1:3-4, 12; 11:2; 5:20:
   1. All during the apostle Paul’s long and unfortunate imprisonment-voyage, the Lord kept him in His ascendancy and enabled him to live a life far beyond the realm of anxiety—Acts 27:13—28:9:
      a. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Jesus Himself had lived on the earth years before.
      b. This was Jesus living again on earth in His divinely enriched humanity.
      c. This was the wonderful, excellent, and mysterious Godman, who lived in the Gospels, continuing to live in the Acts through one of His many members.
   2. The New Testament believers can be the same as Paul in functioning as the acting God—1 Tim. 1:16.

III. As God’s chosen, redeemed, and regenerated people who are one with God, who are constituted with God, who live God, who express God, who move with God, and who represent God, we may function as the acting God—Eph. 1:4-5:
A. As God’s chosen, redeemed, and regenerated people, we should be one with God—1 Cor. 6:17:
   1. The basic principle of the Bible is that in His economy God is making Himself one with man and is making man one with Him—John 15:4.
   2. God desires that the divine life and the human life be joined together to become one life that has one living—1 Cor. 6:17.
B. We need to be constituted with God—Eph. 3:17a; Col. 3:10-11:
   1. God’s economy is to dispense Himself into our being so that our being may be
constituted with His being to be one constitution with His being—Eph. 3:17a; 4:4-6.

2. In the divine life and by the working of the law of the divine life, God will be wrought into us, and we will be constituted with Him in His life and nature—Rom. 8:2, 6, 10-11, 29.

C. As those who are one with God and constituted with God, we should live God—Phil. 1:21a:
   1. According to His economy, God’s intention is to impart His element, His substance, and the ingredients of His nature into our being so that we may live Him—Rom. 8:2, 6, 10-11.
   2. Our daily life should actually be God Himself and thus be a life of constantly living God—1 Thes. 2:12; 1 Cor. 10:31.

D. We should express God—Gen. 1:26; 2 Cor. 3:18; Rom. 8:29; Col. 3:10:
   1. God’s eternal purpose is to work Himself into us as our life so that we may express Him—Eph. 1:11; 3:11; 2 Tim. 1:9.
   2. God’s aim in His economy is that we would be one with Him and live Him for His corporate expression—1 Cor. 6:17; Phil. 1:21a; Eph. 1:22-23.

E. As those who express God, we should move with God—Josh. 1:1-9; 6:1-16:
   1. God needed the children of Israel to cooperate with Him in His move in His economy as the great wheel—1:1-9; 6:1-16.
   2. We need to be one with God in His heart’s desire and in His move on earth—Eph. 1:5, 9; Rev. 14:1-4.

F. As we move with God, we should represent God—Gen. 1:26-28:
   1. In order to represent God with authority, we must express God in life; because Aaron had the resurrection life to express God, he had the authority to represent God—v. 26; 2:9; Num. 17:1-8.
   2. The proper way to work for God is to represent God—Exo. 7:1-2.

G. If we are one with God, constituted with God, live God, express God, move with God, and represent God, we can function as the acting God:
   1. God is able to make us the same as He is in life, nature, expression, and function to carry out His economy—Col. 3:4; 2 Pet. 1:4; Eph. 3:9.
   2. In his ministry Elisha the prophet, as a man of God, behaved himself as God’s representative, as the acting God; today we, the believers in Christ, can be the same, functioning in His economy as the acting God—2 Kings 4:9; 1 Tim. 6:11; 2 Tim. 3:17.
Message Four
Solomon’s Splendid Kingdom
Typifying Christ’s Kingdom in the Millennium

Scripture Reading: 1 Kings 10:1-24; Psa. 72:1-8, 11, 17-19; Rev. 11:15; 20:4, 6

I. Solomon’s splendid kingdom, with his prosperity under the rich blessing of God, is a type of Christ’s kingdom in the millennium—1 Kings 4:20—5:18:
A. Chapters 9 and 10 in 1 Kings portray the highest peak of Solomon’s glory among the nations.
B. Solomon was glorified in the kingdom of Israel with the splendor of his kingdom; this is a prefigure of Christ in the millennium—vv. 1-24.

II. At His second coming Christ will take possession of the earth, which has been given to Him as His possession, and will establish God’s kingdom on the whole earth, thus recovering God’s right over the earth—Psa. 24:1:
A. Psalm 24:7-10 unveils the victorious Christ as the coming King in God’s eternal kingdom.
B. Jehovah is Jesus, and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious—Rev. 5:5.
C. He is the One who will come back in His resurrection with His overcomers to possess the earth as His kingdom—Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

III. Psalm 72 is on the reigning Christ, typified by the reigning Solomon:
A. Psalm 72 is actually a psalm on King Solomon, who is a type of Christ as the reigning One—Matt. 12:42:
   1. Christ as the son of David is the One who inherits the throne and kingdom of David—1:1; 2 Sam. 7:12-13; Luke 1:32-33.
   2. After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens, where He is now reigning as the King, typified by Solomon—1 Cor. 15:25; Rev. 17:14.
B. The reigning Christ is typified in Psalm 72 by the reigning Solomon (Matt. 1:1; 22:42) in his prosperous and flourishing time (1 Kings 9—10), as indicated by the title of this psalm and by the first verse:
   1. Psalm 72 reveals Christ reigning over the earth, with all the kings bowing down to Him and all the nations serving Him—vv. 1-8, 11.
   2. Psalm 72 is a glorious picture of what it will be like for the Lord to recover, possess, and reign over the whole earth—vv. 17-19.
   3. The reign of Christ, typified by Solomon, will be in the millennium in the age of restoration—Rev. 20:4, 6; Matt. 19:28.

IV. “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever”—Rev. 11:15:
A. The kingdom of Christ is the millennium; it is also the kingdom of God—20:4, 6; Matt. 16:28; 13:41, 43.
B. In the aspect of the kingdom as the kingdom of Christ and of God, Christ reigns with God; we may also say that Christ reigns as God—Rev. 11:15.
C. The kingdom of the world becomes the kingdom of Christ at His coming back after He executes His judgment upon the nations—Dan. 7:13-14; 2:44-45.
D. In Revelation 11:15 the Lord’s reigning forever and ever is the Lord’s reigning in the millennial kingdom and in the new heaven and new earth for eternity—22:5.

E. All the overcomers will reign with Christ for a thousand years, and all the saved ones will reign forever and ever in eternity—20:4, 6; 22:5.

V. After the Lord Jesus deals with the believers, the Jews, and the nations, He will bring in the millennium—the kingdom of Christ and of God on earth for a thousand years—20:4, 6:

A. The millennium refers to the time after Christ comes again as King to rule the world and before the new heaven and new earth.

B. During the millennium all the nations will come to Christ—Zech. 14:16.

C. In the Old Testament there are many verses concerning the millennial kingdom—Psa. 2:6, 8-9; Isa. 2:2-5; 11:1-10; 65:20-25; Zech. 8:20-23; 14:16-21.

D. In Acts 3:21 the times of the restoration of all things refers to the millennium:
   1. This restoration will affect not only man but also the entire universe—the heavens, the earth, the animals, and even the trees.
   2. Everything that was cursed through the fall of man will be restored—Isa. 11:6; 30:26.

E. The millennium will still be used by God as an age of preparation:
   1. During this age God will perfect the saints who have not been perfected during the age of the church so that they may be qualified to enter into the New Jerusalem for God’s eternal kingdom.
   2. During the millennium God will also purify the restored nations to be the people on the new earth.

F. The believers in Christ the Son of God have been regenerated into the kingdom of God, and they are in the church life, living in the kingdom of God today, but not all believers, only the overcomers, will participate in the millennium—John 3:5, 15-16; Rom. 14:17; Rev. 12:10-11; 2:26-27; 3:21.

VI. What is described in Matthew 16:28—17:5 is a miniature of the manifestation of the kingdom of the heavens in the millennium:

A. The center of this miniature is the glorified Jesus, and with Him are Moses and Elijah, representing the Old Testament overcomers, and Peter, James, and John, representing the New Testament overcomers—vv. 1-3.

B. On the mountain with the Lord Jesus, Peter, James, and John had a foretaste of the coming manifestation of the kingdom—16:28—17:3.

C. For the Lord Jesus to be transfigured means that His humanity was saturated and permeated with His divinity; this transfiguration was His glorification—v. 2:
   1. The transfiguration, the shining, of the Lord Jesus was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom—Mark 9:1-4; Luke 9:27-31.
   2. The transfiguration of the Lord Jesus was the realization of what He is.
   3. The kingdom is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—Rev. 22:4-5.
   4. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom: “then the righteous will shine forth like the sun in the kingdom of their Father”—Matt. 13:43a and footnotes 1 and 2.
Message Five

Natural Ability versus the Resurrected Ability of the Maturity of Life for the Building Up of the Church as the Organic Body of Christ

Scripture Reading: 1 Kings 3:1; 11:1-8; Josh. 9:14; 1 Cor. 1:24, 30; Isa. 45:15; 37:31; Matt. 6:6

I. Solomon became a man of wisdom and a man of understanding (2 Chron. 1:10; cf. Col. 2:2b-3); however, because he took many pagan women and worshipped their idols and built places for the people to worship idols, he lost his God-given wisdom and his God-given understanding; he became very foolish and brought in damage to his kingdom (1 Kings 3:1; 11:1-8):

A. Solomon’s father David, a man according to God’s heart, failed in this same gross and ugly sin of indulging his lust (2 Sam. 11); Solomon’s failure in this satanic temptation was much greater than his father’s; his fall was in his indulging his lust by loving many foreign women (1 Kings 11:1-3), in his forsaking God, who appeared to him twice (v. 9b), and in his worshipping the Gentile idols through the seducing by the foreign women whom he loved (vv. 4-8).

B. Solomon had seven hundred wives and three hundred concubines (v. 3); in order to satisfy their desire, he built up high places; his wives “turned his heart after other gods” (v. 4); “Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable thing of the Ammonites” (v. 5).

C. “Solomon built a high place to Chemosh the detestable thing of Moab in the mountain that is before Jerusalem and to Molech the detestable thing of the children of Ammon”—v. 7:

1. During the reign of Solomon the temple was built in Jerusalem, and the glory of the Lord filled the temple; the age of the building of the temple was a golden time in the history of the children of Israel—8:10-11.

2. The unique place, Jerusalem, signifies oneness, whereas the high places signify division; just as all manner of evil and abominable things were related to the setting up of the high places, so in New Testament terms, all manner of evil is related to division—1 Cor. 1:10 and footnote 3.

3. It is remarkable that Solomon, the very one who had built the temple according to God’s desire on the ground of the oneness of God’s people, took the lead to build up the high places once again—1 Kings 11:6-8.

D. This caused his descendants to lose more than ninety percent of their kingdom and caused the people of God’s elect to suffer division and confusion among themselves throughout many generations; eventually, they lost the God-given land and became captives in the foreign lands of idol worship.

E. The nation of Israel is still suffering because of Solomon’s failure; what a warning and an alarm this should be to us! We must be careful; even a little failure in the indulgence of lust can damage the church life and kill the splendid aspects of the church life.

F. Therefore, we must be careful, even in the smallest thing; we should walk according to the spirit in everything (Rom. 8:4; cf. Zech. 4:8-10); God’s people should co-live with Him, always relying on Him and being one with Him (Josh. 9:14; 2 Cor. 6:1a; 1 Cor. 3:9; Matt. 1:23).
G. Solomon’s decease was in gloomy disappointment (1 Kings 11:40-43); his glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid career became “vanity of vanities,” as he had preached (Eccl. 1:2).

II. We need to see Solomon’s failure under the light of the spiritual life:

A. Solomon was a wise man but not a spiritual man; a man of capability, not a man of life; his enjoyment of the God-given good land reached the highest level through his God-given gift; however, because of his small measure in the maturity of the spiritual life, he was cut off from the enjoyment of the good land in God’s economy because of his unbridled indulgence of his lust—1 Cor. 2:14-15; 3:1, 3.

B. Solomon’s God-given wisdom made him great in the world in his days; however, his wisdom was absolutely in the physical realm, without any spiritual element; his wisdom was a shadow of the real wisdom that was to come, and it was altogether different from the wisdom of Paul—1:24, 30.

C. Paul’s wisdom was a spiritual wisdom concerning Christ making His home in our hearts (Eph. 3:17), our walking and having our being according to the spirit (Rom. 8:4), and the two spirits—the divine Spirit and the human spirit—mingled together as one spirit (v. 16; 1 Cor. 6:17).

D. The mysteries of God’s economy were disclosed mainly to Paul (Col. 2:2; Eph. 3:3-5, 9-10); today, if we would know the highest wisdom in the universe, we must get into the crystallization of the truths in Paul’s Epistles; the real wisdom is God, who is embodied in Christ, who has become our wisdom to be in us, making us one with God and making us God in life and in nature but not in the Godhead; thus, we become the masterpiece of the Triune God, His poem, displaying His infinite wisdom and divine design (1 Cor. 1:24, 30; Eph. 2:10; 3:9-11).

III. Solomon was a man full of natural ability but not a man of life, a man whose wisdom was a gift, not a measure of life; the careers he accomplished were evidences of his capacity from the God-given gift of wisdom, not manifestations of the ability of the maturity of life—Heb. 6:1; Col. 1:28-29; Phil. 3:12-15:

A. We need to see the difference between our natural ability and the ability that has passed through death and resurrection; we need to realize the impotence, the insufficiency, of our natural being and natural ability in the things of God—Acts 7:22; Exo. 3:2-3, 14-15; 1 Cor. 2:14; Phil. 3:3-9; 2 Cor. 3:5-6.

B. We should not have any trust in our natural being in the things of God; rather, we must learn to reject our natural being and exercise our spirit in everything for the organic building up of the Body of Christ—Phil. 3:3; Rom. 8:4; 1 Tim. 4:7.

C. In the Lord’s recovery there is no place for our natural being; the churches in the Lord’s recovery, as parts of the living Body of Christ, will spontaneously reject anything that is natural—1 Cor. 12:12-13.

D. In the building of the church, every natural thing in us must be broken before we can be joined together; we can be built only after we have been broken in our natural being—Hymns, #837, stanzas 6 and 7.

E. Natural ability is egocentric and causes us to become proud, resulting in boasting and self-gloryification; resurrected ability is not proud and does not boast in itself—cf. Col. 1:17b, 18b; Phil. 3:3; 2 Cor. 12:9.

F. Natural ability is selfish, and all its schemes and devices are for the sake of the self without any regard for the will of God; resurrected ability is for the will of God; it has been broken
and is not for self and has no element of self—cf. Matt. 16:24.

G. Natural ability causes self-reliance and self-confidence, acting on its own and causing us to depend on ourselves and not on God; resurrected ability relies upon God and does not dare to act according to self, though truly able and capable; resurrected ability is controlled by the Holy Spirit and does not dare to act according to its wishes—cf. 2 Cor. 1:8-9; 4:6-7; 12:7-9.

H. Natural ability has no divine element; it seeks its own glory and satisfies its own desires; it is mingled with the elements of flesh and temper; therefore, when it is disapproved, it is provoked; resurrected ability is devoid of the flesh—cf. 1 Thes. 2:4.

I. Natural ability is temporary and is unable to withstand tests, setbacks, or opposition; resurrected ability extols the Father, acknowledging the Father’s will—Matt. 11:20-26; John 2:19; Acts 2:24.

J. Those who serve according to natural ability desire rewards or appreciation from others; those who serve according to resurrected ability desire to win Christ and are determined to gain the honor of being well pleasing to Him—Phil. 3:8; Gen. 15:1; Heb. 11:5-6; 2 Cor. 5:9.

K. Natural ability likes to manifest itself, to be known by man, and to be carried out in front of man; resurrected ability likes to do things in secret to be one with the “God who hides Himself” and to “take root downward and bear fruit upward”—Isa. 45:15; 37:31; Matt. 6:4, 6, 17-18.

L. Natural ability and capability apart from life are like a snake, poisoning God’s people; life is like a dove, supplying God’s people with life and causing us to become a person who expresses in his humanity the bountiful God in His rich attributes through His aromatic virtues; life causes us to become like a lily growing out of brambles and like a bright star shining in the dark night—cf. Exo. 4:1-9; Matt. 3:16-17.

M. Whenever people try to bring their natural ability into the church, the reality of the church is lost; only that which passes through death and resurrection can be brought into the church—1 Cor. 3:16-17.

IV. The forty-one kings of Israel and Judah were in the highest position, but they were not careful in their enjoyment of the good land; not even David enjoyed the good land in full; we should apply their example to ourselves:

A. The root of the evil of the evil kings, like that of the evil of the people of Israel, was their forsaking the very God as the fountain of living waters and their turning away to the pagan idols as broken cisterns that hold no water; these two evils drowned them in the death waters of idolatry and of the indulgence of lusts—Jer. 2:13.

B. Today we are kings who are reigning with Christ in life by receiving the abundance of grace and of the gift of righteousness (Rom. 5:10, 17); we should endeavor to follow the pattern of Paul, who could declare that he had been crucified with Christ and that he no longer lived but Christ lived in him (Gal. 2:20); he said that he lived Christ for His magnification by receiving the bountiful supply of the Spirit of Jesus Christ, the supply of the Body (Phil. 1:19-21a).

C. In resurrection Christ became the life-giving Spirit as the consummation of the Triune God (1 Cor. 15:45b); this divine, all-inclusive Spirit enters into our spirit and mingles with our regenerated spirit, causing God and man, man and God, to become one in the mingled spirit; the two spirits are now mingled together as one entity (6:17; Rom. 8:16).

D. Today God the Spirit is the all-inclusive Spirit, the compound Spirit, the anointing Spirit, the revealing Spirit, and the consummated Spirit as the consummation of the processed Triune God—Phil. 1:19; Exo. 30:22-25; 1 John 2:27; 1 Cor. 2:10; Rev. 22:17a.
E. In the Lord’s recovery today, we should pay our full attention to the mingled spirit, the Spirit mingled with our spirit, and should live, walk, and have our being in and according to this mingled spirit so that we can truly reign in life (Rom. 8:4; 5:10, 17); this mingled spirit is the beginning of the Body of Christ and will consummate in the New Jerusalem (Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; Rev. 21:10).
Message Six
Going On with the Lord
from the Tabernacle Church Life
to the Temple Church Life
for the Building Up of the Body of Christ
as the Temple of the Living God

Scripture Reading: Matt. 12:3-4, 42; John 14:21, 23;
Rom. 8:28-29; Psa. 27:4; 36:8-9; 43:4; 84:4-5

I. The Lord within us is aspiring to go on from the tabernacle church life in the
wilderness of the soul to the temple church life with Christ, the all-inclusive
Spirit, as the reality of the good land in our spirit—Heb. 6:1a; Josh. 3:14-17;
Deut. 8:8; Eph. 2:21-22; Col. 1:12; 2:6-7.

II. The tabernacle and the temple typify two aspects of the church:
A. First Kings 8:1-11 shows that the tabernacle was merged with the temple; the tabernacle
was a portable precursor moving through the wilderness, whereas the temple was the
consummation of God’s building in typology.
B. The temple as the enlargement of the tabernacle signifies the strengthening and stabilizing
of the church, and the renewing and enlargement of the furniture in the temple signify the
renewing and enlargement of the saints’ experience of Christ; the dimensions of the temple
and of the Holy of Holies in the temple were twice those of the tabernacle; furthermore,
with the exception of the Ark, the size and number of the furnishings and the utensils were
greatly enlarged for His enlarged expression—6:2, 20; 2 Chron. 4:1-8; cf. Exo. 26:3, 16, 18,
22-24, 33.
C. The tabernacle typifies God’s church on earth, or His church in the localities, whereas the
temple signifies the church as the reality of the Body of Christ; the local churches are the
precious procedure to bring us into the reality of the Body as the glorious goal of God’s
D. The unique ministry is for God’s unique testimony, and God’s unique testimony, the reality
of the Body of Christ, is realized in the local churches—Exo. 25:22; 38:21; Rev. 1:2, 9; cf.
Eph. 4:4; John 16:13.
E. The Body described in 1 Corinthians 12 is the testimony that a local church should have; it
is the testimony of the Body; the local church today must be a testimony that expresses the
F. The church exists for the testimony of oneness; when we refer to the “local church,” our
emphasis is on the church and not on the “local-ness”; the life that the churches possess is a
life of oneness—John 17:11, 21, 23; Rev. 1:10-12.
G. The testimony of the reality of the Body of Christ is God’s final recovery—the recovery of
God’s eternal economy with Christ being everything to us, with the oneness of the Body of
Christ, and with all the members of His Body functioning—1 Tim. 1:3-6; 6:3-5; Heb. 13:9;
Eph. 1:17; 3:2, 8-11, 16-21; 4:1-6, 16.

III. The Gospel of John is the gospel of Christ as life for the building up of the
church as the temple of the living God; this building work is carried out
through our experience and enjoyment of the crucified and resurrected Christ
as the tree of life—Rev. 2:4-7; 1 Pet. 2:24; John 11:25; 6:57, 63; 2 Cor. 6:16:
A. The principle of life is to change death into life (John 2:1-11), and the purpose of life is to build the church as the house of God, the temple of God (vv. 12-22); thus, the Lord declared, “Destroy this temple, and in three days I will raise it up” (v. 19).
B. Through His death, the destruction of His physical body on the cross, He bore our transgressions and iniquities to redeem and justify us, and His death was for the healing of our diseases—Isa. 53:4-6; Rom. 3:23-26; 1 Pet. 2:24.
C. The destruction of the Lord’s physical body was also the destruction of the devil, who has the power of death; when He died on the cross, the old creation, the old man, the flesh, Satan, sin, sins, and the world were crucified on the cross; thus, in the eyes of God, after Christ’s crucifixion, the entire universe has been cleared up—Heb. 2:14; Rom. 6:6; Gal. 2:20; 5:24; John 1:29; 3:14; 6:70-71; 12:31; Matt. 16:23; 1 Cor. 15:3.
D. The destruction of the Lord’s physical body and His being raised up in three days were also His dying as a grain of wheat and resurrecting to release and dispense the divine life of God as the divine fire of God into His many believers to make His many believers the reproduction of God—John 12:24; Luke 12:49-51.
E. Through Christ’s death and resurrection, His physical body has been increased to be His corporate and mystical Body, which is the universal temple of God, the church as the house of the living God—1 Cor. 3:16-17; 1 Tim. 3:15; 1 Pet. 2:5; Eph. 2:21-22.
F. The many abodes are the many members of the Body of Christ, which is God’s temple—John 14:2, 23; Rom. 12:5; 1 Cor. 3:16-17.
G. As the many grains produced by Christ’s life-releasing death and the many abodes of Christ’s mystical Body produced by Christ’s life-dispensing resurrection, we must be those who love Him to the uttermost in our living a crucified life for the manifestation of the resurrection life by the power of the treasure in our earthen vessels—John 14:21, 23; Rom. 8:28-29; 2 Cor. 4:7-18; 12:7-9.

IV. David and Solomon typify Christ in two aspects for God’s building:
A. David typifies Christ from His incarnation with His God-man living and sufferings unto His death (from the manger to the cross)—Matt. 12:3-4; 22:41-46.
B. Solomon typifies Christ in His resurrection in glory as the life-giving Spirit in us (including His enthronement and His second coming to rule over His kingdom on earth) speaking God’s word of wisdom to build up the church as the temple of God—12:42; 2 Chron. 1:10; 1 Cor. 1:24, 30; 12:8.
C. God “testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will” (Acts 13:22); David “served his own generation by the counsel of God” (v. 36); he was a man according to God’s heart (1 Sam. 13:14) because, as Solomon testified, “It was on David my father’s heart to build a house for the name of Jehovah the God of Israel” (1 Kings 8:17-20; cf. Eph. 1:5, 9; 1 Cor. 12:12-27—see footnote 2 on v. 13).
D. David suffered from his youth, yet through his suffering he prepared the materials, gained the proper ground for the building of the temple, and prepared Solomon, the builder, and all the helpers—1 Chron. 21:18-30; 2 Chron. 3:1; 1 Chron. 28:9-11, 20-21.
E. David’s preparing of the materials in abundance for the building up of the temple of God typifies Christ’s providing for the building of the church of God with His unsearchable riches—18:7-11; 22:2-5, 14-16a; 28:2; 29:2-9; cf. Eph. 3:8-10.
F. David’s preparation in his affliction (1 Chron. 22:1, 14), in his trials, and in the victory of his fightings typifies Christ’s rich provision for the building of the church of God in His trials and in His victory in His life of fighting against Satan with his power of darkness (Matt. 4:4, 7, 10).
G. The pattern of the temple given to David was “the pattern of all that he had by the Spirit” (1 Chron. 28:12); “all this, said David, has He made clear by a writing from the hand of Jehovah upon me, all the details of the pattern” (v. 19; cf. 2 Cor. 3:3); the temple built by Solomon was according to this pattern (1 Chron. 28:11).

H. David’s arranging in order Israel’s services to God related to the temple of God (6:31-48; chs. 23—26) typifies the Spirit’s arranging in order the church services in the New Testament (1 Cor. 12:4-27) and typifies that Christ as the Head of the Body has set up an order in His Body for all His members to keep (v. 18; 14:40).

I. The blueprint of the church is the Spirit of resurrection—the all-inclusive, life-giving, compound, indwelling Spirit; when we live in the Spirit of resurrection in our spirit, the reality of Solomon’s building of the temple according to David’s design (with all the ingredients of Christ’s God-man living, death, and resurrection) is fulfilled within us—John 2:19; Phil. 1:19; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

J. Solomon’s name means “peace,” meaning that the church is built by Christ as “a man of rest” in peace, without any noise—1 Chron. 22:9; Acts 9:31; Eph. 4:29-32:
1. Every piece of stone used for the building of the temple was, in principle, already cut and dealt with in the mountains; thus, the sound of hammer, axe, and iron tool was not heard, and the temple was built quietly—1 Kings 5:15-18; 6:7.
2. If a brother who is not dealt with by the Lord (who talks incessantly, who is not a good listener, and who thus has an un-renewed mind) becomes an elder, the church will be filled with the noise of the hammer, axe, and iron tool; some “noise” can be certain saints fighting with one another by praying to nullify another one’s prayer—cf. Isa. 50:4-5; Eph. 4:23.
3. In the church, if we hear others’ criticism, judgment, arguing, and opposition, we should withdraw into the Holy of Holies, that is, retreat into and turn to our spirit; the temple is built in quietness—Gal. 6:17-18; Isa. 30:15a.
4. After the Ark was at rest, those whom David set over the service of song in the house of Jehovah ministered before the Tent of Meeting with singing until Solomon built the house of Jehovah in Jerusalem—1 Chron. 6:31-32.

K. We “dwell with the King for His work,” enjoying Him as the crucified and resurrected Christ to build Himself into us for our being perfected into pillars in the church as the house of God—Hymns, #904; 1 Chron. 4:23; 1 Kings 7:17, 21; Rev. 3:12.

L. By enjoying the all-inclusive Christ as the resurrection power and the resurrecting and life-giving Spirit of the processed Triune God (the real and greater Solomon), we can participate in the fellowship of Christ’s sufferings with His God-man living as a man of prayer to be conformed to His death (as the real and greater David) for the sake of His Body (the real and greater temple)—Phil. 3:10; Rom. 8:11; Matt. 12:3-4, 42; John 2:19-22; 2 Cor. 6:16.

V. God’s thoughts and ways to build up the church as the temple of the living God are higher than ours; we need to forsake our ways and our thoughts and return to Jehovah our God to take the way of enjoying Him in the church as the temple of the living God—Gen. 2:9; John 6:35, 57, 63; Isa. 55:6-13; 57:20; John 1:14; 2:19; 3:34; 17:17; Eph. 5:26; 2 Cor. 3:15-18; 6:16; Rom. 8:28-29; Rev. 22:1-2:
A. As God’s children, we need to change our concept and realize that God’s desire is to give Himself to us for our enjoyment—Psa. 36:8-9; 16:11; 19:8; 27:6; 42:4-5; 48:2; 63:7; 66:1-2; 81:1; 89:15-18; 95:1-2; 100:1-2; 126:1-6; Neh. 8:10; 1 John 1:3-4:
1. Fruit-bearing is to enjoy God—John 15:7-11.
2. Prayer is to enjoy God—Lam. 3:55-56; Hymns, #255.
3. Ministering the word is to enjoy God—John 6:57, 63; 7:37-39; 1 Cor. 15:10; 2 Cor. 3:1-6, 18; 2:17; 13:3; Eph. 3:2; 1 Pet. 4:10-11; Jer. 15:16; Ezek. 3:1-4; Isa. 55:8-11.
4. Preaching the gospel is to enjoy God—John 4:10, 13-14, 31-34.
5. Receiving His leading is to enjoy God—Exo. 33:14.

B. The secret of living the Christian life so that we may be overcomers is for us to take the way of enjoying God as the tree of life; God does not intend for us to do anything for Him; His only desire is to give Himself to us as food for our enjoyment—Gen. 2:9; Rev. 2:7.

C. We taste and see that Jehovah is good (Psa. 34:8) in the house of God, the temple of God, that is, in Christ (John 2:19-22), in the church (1 Tim. 3:15; 1 Cor. 3:16-17; 2 Cor. 6:16), in our spirit (Eph. 2:22), and ultimately in the New Jerusalem (Rev. 21:22).

D. We should love the habitation of God’s house, the temple, and the place where His glory abides, remains, to be manifested—Psa. 26:8; 84:1; 29:9b; Eph. 3:20-21a.

E. “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple” (Psa. 27:4); the house of Jehovah is the enlarged, universal, divine-human incorporation for the Father’s manifestation, satisfaction, and rest (John 14:2, 20, 23).

F. In Christ, in the church, and in our spirit, we enjoy “the located God” as the fatness of His house to saturate us, as the river of His pleasures to quench our thirst, and as the fountain of life and light to feed us and enlighten us—Psa. 36:8-9.

G. “I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God”—43:4.

H. In the house of God, the temple of God, we enjoy the salvation of God’s countenance, God’s presence (42:5), so that He can be the salvation of our countenance (v. 11).

VI. “Blessed are those who dwell in Your house; / They will yet be praising You. Selah / Blessed is the man whose strength is in You, / In whose heart are the highways to Zion”—84:4-5:

A. “I will praise Your name forever and ever”—145:2b.

B. “I will praise Jehovah while I live; / I will sing psalms to my God while I yet have being”—146:2.

C. “You are holy, You who sit enthroned / Upon the praises of Israel”—22:3.

D. “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name”—Heb. 13:15; Phil. 2:11.
Message Seven
The Intrinsic Significance
of the Materials of the Temple

Scripture Reading: 1 Kings 5:15-18; 6:7, 9-10, 15-16, 23, 31-34, 36; 7:14-15, 21

I. In order to become materials for God’s building, we need to experience Christ in His death (signified by cypress), Christ in His resurrection (signified by cedar), and Christ as the Spirit (signified by olive wood):
   A. The crucified and resurrected Christ, who is the all-inclusive Spirit of Jesus Christ and the presence of the processed Triune God, is the reality of the materials for the building up of the church as the temple of God, the enlargement and expansion of Christ—Phil. 1:19-21a; 1 Cor. 3:9, 12a, 16-17.
   B. We need to allow the crucified and resurrected Christ as the Spirit to build Himself into our being so that we can have the fullest enjoyment of Christ in order to be good stewards of the varied grace of God (the rich supply of life) for the building up of the church as the temple of God—Eph. 3:2, 16-17; 1 Pet. 4:10-11.

II. Cypress signifies the crucified Christ—1 Kings 6:15b, 34; cf. Gen. 6:14:
   A. In ancient times the Jews planted cypress trees above their graves; hence, cypress signifies Christ’s humanity in His death, the crucified Jesus—1 Cor. 2:2.
   B. The doors of the temple were made of cypress wood and were carved with cherubim and palm trees—1 Kings 6:34-35; cf. Ezek. 41:18-20:
      1. Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees signify the victory of Christ and the everlasting and ever-existing power of Christ (Ezek. 40:16; Rev. 7:9).
      2. The carving of the palm trees and the cherubim on the doors of cypress wood signifies that the victory of Christ and the glory of the Lord have been “carved” into our being through sufferings—Acts 16:7; Phil. 3:10; 2 Cor. 4:10-12.

III. Cedar signifies the resurrected Christ—1 Kings 6:9-10, 15-16, 36:
   A. Cedar trees grew on the mountains of Lebanon; thus, cedar signifies Christ’s humanity in resurrection, the resurrected Christ—Psa. 104:16; S. S. 4:8.
   B. The resurrected and ascended Christ as the King is a majestic and magnificent cedar out of the house of David—Ezek. 17:22-23; Rom. 1:3-4; Acts 2:22-24, 32-36; Heb. 2:9.
   C. We need to be those who send forth our roots into Christ, like the cedar trees of Lebanon, causing us to grow in life as we are planted in the house of Jehovah, flourishing in the courts of our God, still bringing forth fruit in old age, and being full of sap and green—Hosea 14:5-9; Psa. 92:12-14; 2 Kings 19:30.
   D. The church is the depository and the storehouse of the resurrection power of Christ; when this power operated in Christ, it made Him the Head; when this power operates in us, it makes us His Body—Eph. 1:19-23; Rom. 8:2, 11; 12:1-2; Phil. 3:10.

IV. Olive wood signifies the transformed Christ as the life-giving Spirit—1 Kings 6:23, 31-33; 1 Cor. 15:45b:
   A. Olive oil typifies the Spirit of God; hence, olive wood signifies Christ’s humanity in the Spirit of God, the anointed Christ, who is also the compound Spirit as the anointing—Heb. 1:9; 2 Cor. 1:21; 1 John 2:20, 27; Exo. 30:25, 30.
B. We are the branches of Christ who have been grafted into Him as the cultivated olive tree to enjoy Him (Rom. 11:17, 24); the life-giving Spirit is the life-juice of Christ as the heavenly olive tree; if we desire to partake of the riches of Christ as the fatness, the sap, of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ (Luke 23:31; cf. Psa. 92:13-14; 36:8-9):

1. Because our grafting with Christ has taken place in our spirit, we need to exercise our spirit continually; when we call on the Lord by saying, “O Lord, O Lord,” we exercise our spirit and immediately partake of the Lord as the life-giving Spirit—Rom. 8:16; 1 Cor. 6:17; Rom. 10:9-13.

2. Another way for us to enjoy the riches of Christ is to read the Word of God and to say Amen to every word; by this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness—Psa. 106:48; Neh. 8:6; 2 Cor. 1:20; Rev. 19:4; Eph. 6:17-18.

C. We need to see that we have been grafted into Christ “contrary to nature”; contrary to nature means “contrary to the self”—Rom. 11:24:

1. Everything of our old nature contradicts the Lord’s nature; our nature is the sinful nature, and the Lord’s nature is the divine, spiritual, and holy nature—Gal. 5:16-17; 2 Pet. 1:4.

2. In order to partake of Christ as the olive tree with His riches, we need to be fully cut off from our old background, old history, old life, old habits, and old customs as wild branches—Rom. 11:24; cf. Eph. 4:22-24.

3. In order to experience being cut off from our old manner of life and to enjoy the experience of being grafted into Christ, we need to exercise our spirit to call on His name and pray—read His Word—Rom. 10:6-8; Eph. 6:17-18.

D. Romans 11 reveals that we are the branches of Christ as the olive tree (vv. 17, 24) to bear “olives” and produce soothing oil, signifying the Holy Spirit; John 15 reveals that we are the branches of Christ as the vine tree (v. 5) to bear “grapes” to produce invigorating wine, signifying the divine life; and in Luke 10 the good Samaritan poured oil and wine on the wounds of the dying one (vv. 33-34):

1. Oil and wine together become a healing to people; the more we abide in the Lord by calling on Him and praying—reading His Word, the more we will bear “olives” and “grapes” to produce oil and wine to pour into people who have been inwardly wounded and have become depressed and disappointed.

2. The oil of the olive tree was used to honor God and man (Judg. 9:8-9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8; Phil. 3:3).

3. The wine of the vine tree was used to cheer God and man (Judg. 9:12-13), signifying that those who enjoy Christ as their sacrificing and invigorating life cheer God (Matt. 9:17) and that those who minister Christ as their sacrificing and invigorating life cheer man (2 Cor. 3:6; Phil. 2:17; 2 Tim. 4:6).

V. The pillars of the temple were built of bronze, signifying God’s judgment—1 Kings 7:14-15, 21; Rev. 3:12; 21:22:

A. In the Scriptures the pillar is a sign, a testimony, of God’s building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12.

B. Those who are useful to God are constantly under God’s judgment (bronze), realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:
1. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God’s judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, and condemning and regulating others instead of shepherding and seeking them—16:24; Luke 9:54-55.

2. When we love the Lord and experience Him as the man of bronze (Ezek. 40:3), He will become our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness (Phil. 4:5-8).

C. On the capitals of the pillars in the temple there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situation in which those who are pillars in God’s building live and bear responsibility (1 Kings 7:17; 2 Cor. 1:12; 4:7-8); on the top of the capitals were lilies and pomegranates (1 Kings 7:18-20):
   1. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S. 2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.
   2. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—Phil. 1:19-21a; Eph. 1:22-23; 3:19.
   3. Through the crossing out of the checker work and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God’s building in life.

VI. The stones of the temple signify Christ’s humanity in transformation, the transformed Christ—1 Kings 5:15-18; 6:7, 36; 1 Chron. 29:2; 2 Chron. 3:6:
   A. As God, Christ in His incarnation put on man’s flesh; having become a man in the flesh, a man in the old creation, He needed to be transformed in His human part—Rom. 1:3-4.
   B. Such a transformed Christ is now the living stone, the foundation stone, the cornerstone, and the topstone of God’s building—1 Pet. 2:4; Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7; 3:9; Rev. 5:6; 4:3; 21:11.
   C. The stones in the temple also signify the believers in Christ, who have been transformed by Christ as the stone—Matt. 16:18; John 1:42; 1 Pet. 2:4-7; Rev. 21:11, 14, 18-21; cf. Dan. 2:34-35, 44-45.
   D. The New Testament speaks of living stones (1 Pet. 2:5), and the Old Testament speaks of cut stones (1 Kings 5:15, 17-18; 6:7); the stones used for the building up of the church must be living inwardly and cut (dealt with) outwardly (2 Cor. 4:16):
      1. In the church some brothers and sisters can be compared to “wild” stones, freshly cut from the quarry and full of sharp edges; when they are contacted, they cause people to be hurt and to have an uncomfortable feeling.
      2. They are not stable enough to be built upon, to coordinate and serve with others, to fight the battle with others, or to bear the Ark with others.

VII. The real Christian life for the building up of the church as the temple of God is a life of the crucified and resurrected Christ as the life-giving Spirit being built into our being so that we are being conformed to His death by the power of His resurrection to be renewed day by day and transformed from glory to glory for His glory in the church—Phil. 3:10; 2 Cor. 3:18; 4:16-18; Eph. 3:21.
Message Eight
Growing into a Holy Temple in the Lord

Scripture Reading: Eph. 2:5-6, 8, 18-22; 3:4-5; 1 Cor. 3:16-17; 6:17

I. Our being saved by grace, being raised up together with Christ and seated together with Him in the heavenlies, and having access to the Father are for the building up of the church, His Body, through growing into a holy temple in the Lord—Eph. 2:5-6, 8, 18, 21-22:

A. God enlivened us together when He enlivened the crucified Jesus; therefore, He made us alive together with Christ—v. 5.

B. By grace we have been saved out of our wretched position of death into the marvelous realm of life—v. 5.

C. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the unique source—v. 18:
   1. Positionally, we were reconciled to God; experientially, we have access unto the Father—vv. 16, 18:
      a. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God.
      b. When we contact God, we come to Him through Christ in the Spirit unto the Father; this is the Triune God in our experience and for our enjoyment—v. 18.

   2. The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son; through this wonderful two-way traffic, we enjoy the dispensing of the Triune God—2 Cor. 13:14; Eph. 3:16-17a.

   3. Through the Son is through the Triune God, in the Spirit is in the Triune God, and unto the Father is unto the Triune God; this is how we experience the Triune God and the way that we can be built up—2:18, 21-22.

II. As believers in Christ and as members of the Body of Christ, we are “being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone”—v. 20:

A. Since the mystery of Christ, the church, has been revealed to the apostles, the revelation that they received is considered the foundation upon which the church is built—3:4-5; 2:20:
   1. This corresponds to the rock in Matthew 16:18, which is not only Christ Himself but also the revelation concerning Christ, on which He will build His church.
   2. We need to build the church upon the apostles and prophets—Eph. 2:20.

B. In Ephesians 2:20 Christ is referred to as the cornerstone:
   1. Christ as the cornerstone joins together the Jewish believers and Gentile believers into a holy temple in the Lord—Psa. 118:22-26; Eph. 2:20-22.

   2. Christ, the cornerstone, is for the building up of the church in the New Testament age—Matt. 16:18; Eph. 2:20-22; 1 Pet. 2:5:
      a. For the building up of the church as the temple of God, we need to experience Christ as the cornerstone—vv. 6-7.
      b. In Christ as the cornerstone, all the building is growing into a holy temple in the Lord—Eph. 2:20-22.

   3. In God’s New Testament economy Christ as the cornerstone, in His saving us (Acts 4:10-12), first makes us living stones for the building up of God’s spiritual house
(Matt. 16:18; John 1:42; 1 Pet. 2:4-7) and then, in the process of His transforming us (Rom. 12:2a; 2 Cor. 3:18), builds us up into a dwelling place of God (Eph. 2:19-22) so that He may carry out God’s eternal economy for God’s good pleasure (1:9; 3:9-11).

III. In Christ, who is the cornerstone, “all the building, being fitted together, is growing into a holy temple in the Lord”—2:21:

A. The phrase all the building denotes the universal building, the church throughout the universe—v. 21.

B. The word fitted means being made suitable for the condition and situation of the building—v. 21:
1. To be fitted together is for all parts of the frame of the Body to be fitted together to form one structure—4:16.
2. In the building all the materials are fitted together; this is not merely to pile up but to build up—2:21.

C. Since the building is living, it is growing because it is organic—1 Pet. 2:5:
1. This building is growing into a holy temple, a holy dwelling place of God; this indicates that the holy temple is a living building—Eph. 2:21.
2. Apparently, growth and building are separate things; actually, the building of the house is the growth of the Body—4:15-16.
3. The building of the church as the temple, the house of God, is by the believers’ growth in life—1 Cor. 3:6-7; Eph. 4:15-16; Col. 2:19; 1 Pet. 2:2.
4. The Body grows with the growth of God—Col. 2:19:
   a. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Eph. 4:16.
   b. God gives the growth by giving Himself to us in a subjective way—3:16-17a:
      1) For God to give us growth actually means that He gives us Himself—1 Cor. 3:6-7.
      2) The more God is added to us, the more growth He gives—Eph. 4:15-16.
5. The church grows by life dispensing, the divine dispensing of the Divine Trinity—2 Cor. 13:14:
   a. The threefold God—God the Father, the Son, and the Spirit—is dispensing Himself into us as life and as our life supply—Eph. 3:16-17.
   b. As long as the processed and consummated Triune God is dispensing Himself into us as life, we are nourished and we grow—4:15-16.
   c. In the churches we should care for the genuine growth through the dispensing of the divine life—1 Cor. 3:6-7; 2 Pet. 1:5-7.

D. All the building is becoming holy—Eph. 2:21:
1. God makes us holy by imparting Himself, the Holy One, into our being so that our whole being may be permeated and saturated with His holy nature—1:4; 1 Thes. 5:23.
2. For us, God’s chosen ones, to be holy is to partake of God’s divine nature and have our whole being permeated with God Himself; this makes our being holy in God’s nature and character, just like God Himself—2 Pet. 1:4; Eph. 5:27; Col. 1:22.

E. All the building is growing into a temple in the Lord—Eph. 2:21:
1. The Greek word rendered “temple” in verse 21 means the sanctuary, the inner part of the temple.
2. The church is the temple of God; as such, it is the sanctuary of the holy God, the temple in which the Spirit of God dwells—1 Cor. 3:16-17:
   a. The temple of God in verse 16 refers to the believers collectively in a certain
locality, whereas *the temple of God* in verse 17 refers to all the believers universally.

b. The unique spiritual temple of God in the universe has its expression in many localities on earth; each expression is the temple of God in that locality—Eph. 2:21-22.

3. There is no temple in the New Jerusalem, for the Lord God the Almighty and the Lamb are its temple—Rev. 21:22:
   a. The holy city Jerusalem as a whole will be the Holy of Holies; hence, there will be no temple in it—v. 16.
   b. This inner temple is the Lord God the Almighty and the Lamb—v. 22.

4. The entire building of God’s house, His sanctuary, is in Christ the Lord—Eph. 2:21.

IV. Referring to the local saints in Ephesus, Paul says, “In whom you also are being built together into a dwelling place of God in spirit”—v. 22:

A. The temple and the dwelling place refer to two aspects of the same thing—vv. 21-22:
   1. The temple is the place where God’s people contact God, worship God, and hear His oracle—v. 21.
   2. The dwelling place of God is a place of rest; God rests in His dwelling place—v. 22.
   3. The temple and the dwelling place are not two distinct places; rather, they are two aspects, two functions or usages, of the same building.

B. The word also in verse 22 indicates that the building in verse 21 is universal and that the building in verse 22 is local:
   1. According to the context, in verse 21 the holy temple is universal, and in verse 22 the dwelling place of God is local.
   2. Universally, the church is uniquely one and is growing universally; locally, the church in a particular locality is also one, and the local saints are being built up together in their particular locality—vv. 21-22; 1 Cor. 1:2; 3:16-17.

C. The dwelling place of God is in our spirit—Eph. 2:22:
   1. Verse 21 says that the holy temple is in the Lord, and verse 22, that the dwelling place of God is in spirit.
   2. This indicates that for the building of God’s dwelling place, the Lord is one with our spirit, and our spirit is one with the Lord—1 Cor. 6:17.
   3. Our spirit is where the building of the dwelling place of God takes place.
Message Nine
The Temple of God Filled with the Glory of God

Scripture Reading: Exo. 24:16; 40:34-35; 1 Kings 8:10-11; Acts 7:2, 55; John 17:22; Eph. 3:21; Rev. 5:13; 21:9-11

I. Glory is an attribute of God; glory is the expression of God, God expressed in splendor—Exo. 24:16; Acts 7:55.

II. The glory of God filled the tabernacle and the temple—Exo. 40:34-35; 1 Kings 8:10-11:

A. “The cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle”—Exo. 40:34:
   1. The day that the tabernacle was raised up, that the cloud descended and covered it, and that the glory of God entered and filled it was a great day—vv. 2, 34-35:
      a. Those who gathered around the Tent of Meeting could see the cloud, whereas the high priest who eventually entered into the Holy of Holies in the tabernacle could see the inward glory of the tabernacle—Lev. 16:15; Heb. 9:7.
      b. This indicates that in our experience of the church life we need to advance by entering into the tabernacle—Christ as the embodiment of God—to enjoy the bread at the table and intercede at the incense altar so that we may experience the glory in God’s dwelling place—Exo. 40:34-35; John 1:14.
   2. The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure—14:2-3, 6, 10-11, 16-18, 20, 26; Eph. 2:18-22; 3:16-21.

B. “The glory of Jehovah filled the house of Jehovah”—1 Kings 8:11:
   1. The temple, the corporate expression and habitation of God on earth, was filled with the glory of God—vv. 10-11.
   2. The glory of Jehovah filled the temple of Jehovah, bringing the God who is in the heavens to the earth and joining the earth to the heavens—v. 11.
   3. In Genesis 28 Jacob dreamed that “there was a ladder set up on the earth, and its top reached to heaven” (v. 12), and he said that this is “none other than the house of God, and this is the gate of heaven” (v. 17):
      a. There heaven came down to the earth, and the earth was joined to heaven by the ladder.
      b. This ladder is a type of Christ who, as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel—John 1:51; Gen. 28:19.
      c. Today the heavenly God comes down to the earth, and the earth is joined to God by the Christ who dwells in us—Col. 1:27.
      d. God not only came down from heaven, but His shekinah glory filled the temple—1 Kings 8:10-11.

III. The Triune God is a God of glory—Acts 7:2, 55:

A. God is the God of glory—vv. 2, 55:
   1. Whenever God is expressed, that is glory; the unseen God is God, and the seen God is glory—Exo. 13:21.
   2. The God of glory appeared to Abraham, called him, and separated him from the world
unto God; he was attracted and captured by that glory—Acts 7:2.

B. In Ephesians 1:17 Paul uses the term the Father of glory:
   1. The Father of glory is God expressed through His many sons—Heb. 2:10.
   2. The title Father implies regeneration, and the word glory implies expression; therefore, the title Father of glory implies regeneration and expression.

C. Christ the Son and God the Father are the same in glory—John 17:5:
   1. Christ the Son is the effulgence of God’s glory; the Son is the shining, the brightness, of the Father’s glory—Heb. 1:3a.
   2. Christ is the King of glory, Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ—Psa. 24:7-10; Luke 21:27; Matt. 25:31.
   3. Christ is the Lord of glory—1 Cor. 2:7-8:
      a. Christ is our life today and our glory in the future—Col. 3:4; 1:27.
      b. To this glory God has called us, and into it He will bring us—1 Pet. 5:10; Heb. 2:10.

D. First Peter 4:14 speaks of “the Spirit of glory and of God”:
   1. The Spirit of glory is the Spirit of God.
   2. The Spirit of glory is the One through whom Christ was glorified in His resurrection—Rom. 1:4.
   3. This very Spirit of glory rests upon the suffering believers in their persecution, for the glorifying of the resurrected and exalted Christ, who is now in glory—1 Pet. 4:13-14.

IV. The glory of God is intrinsically related to the economy of God—1 Tim. 1:4; Eph. 1:10:
   A. God’s eternal goal is to bring His many sons into glory for the eternal corporate expression—the New Jerusalem—Heb. 2:10; 1 Cor. 2:7; Eph. 1:5-6, 12, 14; Rev. 21:7, 9-11.
   B. God has predestinated us to obtain His glory so that we may express Him; thus, the goal of God’s predestination is our glorification—1 Cor. 2:7.
   C. God created us in His image as vessels unto honor, prepared unto glory; we were predestinated in His sovereignty to be His vessels of honor to express what He is in glory—Gen. 1:26; Rom. 9:21, 23.
   E. Through the gospel of the glory of God, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10; 2 Pet. 1:3.
   F. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27; 3:4, 11.
   G. As we behold and reflect the glory of the Lord, we are being transformed into the Lord’s image from glory to glory—2 Cor. 3:18.
   H. God the Father is moving within us as the God of all grace so that we may participate in His eternal glory and even become the glory of God—1 Pet. 5:10.
   I. The glory of God in the economy of God involves the high peak of the divine revelation—God becoming man so that man may become God in life, nature, and function but not in the Godhead—John 1:14; Rom. 8:3; 1:3-4; Col. 3:4; Heb. 2:10; Rev. 21:10-11.

V. In John 17:22 the Lord Jesus prayed, “The glory which You have given Me I have given to them, that they may be one, even as We are one”:
   A. After praying for the stages of oneness in the Father’s name by the eternal life (vv. 6-13) and of oneness through sanctification by the holy word (vv. 14-21), the Lord prayed for the
third stage concerning the believers’ oneness being in the divine glory for the corporate expression of the Triune God (vv. 22-24).

B. Since the glory which the Father has given to the Son has been given to us by the Son, genuine oneness is in the divine glory—v. 22:
1. Glory is the sonship given to the Son by the Father with the Father’s divine life and nature to express the Father in His fullness—vv. 1, 5, 22.
2. There are four aspects of glory: sonship, the Father’s life, the Father’s divine nature, and the expression of the Father in His fullness; these four things equal the glory that we have in the Son and that has been given to us by the Son—Eph. 1:5; 4:18; 1 John 5:12; 2 Pet. 1:4; Rev. 21:9-11.

C. In the third stage of oneness, the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way—John 17:22:
1. It is only in the third stage of oneness that we will be absolutely perfected into oneness to manifest and glorify the Lord.
2. We will have the life of God, the nature of God, and even God Himself for the purpose of becoming the manifestation and expression of God—v. 22.

VI. In Ephesians 3:21 Paul declares, “To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen”:

A. We are being strengthened into our inner man according to the riches of God’s glory; this implies that the glory of God can be wrought into the saints—v. 16; 2 Cor. 3:18.

B. In Ephesians 3:21 to Him be the glory implies that the glory of God, which has been wrought into the saints, returns to God.

C. This glory comes to us with God and, after being worked into us, will return to God with us; this is the way in which God is glorified in the church—vv. 16-21.

D. By means of this two-way traffic the church, as the first-fruits in the universe (James 1:18), takes the lead to give glory to God:
1. God’s glory is wrought into the church, and He is expressed in the church—Eph. 1:22-23; 2:21-22; 3:16-17, 19b.
2. To God is the glory in the church; that is, God is glorified in the church—v. 21.
3. God will be glorified not only in this age, the age of the church, but also in the coming age, the age of the kingdom, and in the age of the ages, which is eternity—Matt. 6:13, 29; Rom. 16:27; Rev. 5:13; 21:10-11.
4. For God to be glorified in all the ages, from the present age through eternity, He must be glorified in the church and in Christ—Eph. 3:21.

VII. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:11, 23:

A. The New Jerusalem, as the corporate expression of God in eternity, bears the appearance of God, expressing God’s image in His glory—vv. 10-11; 4:3.

B. The entire city of New Jerusalem bears the glory of God, which is God Himself shining out through the city—21:11a:
1. The glory of God is the content of the New Jerusalem, for the city is completely filled with His glory; this indicates that the New Jerusalem is a vessel to contain God and express Him.
2. The glory of God is actually God Himself being manifested; thus, for the holy city to be full of God’s glory means that God is manifested in this city.

C. The glory of God, God expressed, illumines the New Jerusalem, shining through the jasper
wall—vv. 23, 18a:
1. The light of the New Jerusalem is like a jasper stone, as clear as crystal—v. 11b.
2. The glory of God shines in Christ the Lamb as the lamp through the wall of the holy city—vv. 23, 18a.

D. God is the New Jerusalem, and to glorify God is to take Him as the New Jerusalem and give all the glory to Him—v. 22; Rom. 15:5-7:
1. To glorify God is to participate in the New Jerusalem—Rev. 3:12; 21:11.
2. It is only when we express God in the New Jerusalem that He is truly glorified in the universe—Rom. 16:27; 1 Cor. 10:31.

E. As the New Jerusalem, we will be to the praise of God’s glory—Eph. 1:12:
1. In eternity all the sons of God will be fully saturated with God and will express God—Heb. 2:10.
2. God will be expressed through His glorified sons, and this expressed God is glory—Rev. 21:7.
3. All the angels and positive things in the universe will praise the expressed God; thus, we, the glorified sons of God, will be to the praise of His glory—Eph. 1:12.
Message Ten
The Lord’s Recovery—to Build Up Zion

Scripture Reading: Psa. 48:2, 11-12; 20:2; 50:2; 53:6a; 87:2; Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21

I. Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God’s dwelling place on earth was built (Psa. 9:11; 2:6; 74:2; 76:2b; 125:1; 135:21; Isa. 8:18):

A. Jerusalem typifies the church, and Zion typifies the overcomers in the church:
   1. Zion is the highlight of Jerusalem, the beauty of the holy city—Psa. 48:2; 50:2.
   2. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—48:2, 11-12; 20:2; 53:6a; 87:2.
   3. The hill of Zion is absolutely open to the Lord and is absolutely possessed by Him—24:1, 3, 7-10.

B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the ultimate Holy of Holies as God’s dwelling place, in eternity—Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20.

C. The church life is today’s Jerusalem, and within the church life there must be a group of overcomers as today’s Zion—Rom. 12:4-5; Eph. 4:16; Rev. 2:7; 3:12:
   1. This reveals that the local churches are not God’s goal but a procedure God takes to reach His goal; the local churches usher us into the reality of the Body of Christ.
   2. The highest peak of the Lord’s recovery that can carry out God’s economy is for God to produce not many local churches in a physical way but an organic Body to be His organism—1 Cor. 12:27; Eph. 4:16.

II. We have to realize what the Lord’s recovery is; the Lord’s recovery is to build up Zion—Rev. 14:1; Eph. 4:16; Rev. 21:2, 9-10:

A. The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.

B. In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers; this is the intrinsic reality of the spiritual revelation in the holy Word of God; we surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did—2:7, 11, 17, 26-28; 3:5, 12, 20-21; Col. 4:2; Phil. 3:8-14.

C. Our response to the Lord’s calling of the overcomers in this age is for us to be vitalized; to be vital is to be living and active in oneness with our living and acting God; God’s move on the earth for the accomplishment of His eternal economy is ultimately through the overcomers—Dan. 11:32; Heb. 3:12; 9:14; cf. Rev. 3:1.

D. The overcomers, who are typified by Zion, are the beachhead through which the Lord as the King of glory will return to possess the whole earth as His kingdom—Psa. 24:1, 3, 7-10; Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

E. There is no other way to reach the high peak of God’s eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age—vv. 7-9; 20:4, 6; Psa. 24:7-10.

F. Paul’s Epistle to the Ephesians reveals the living of the overcomers, who live in the reality
of the Body of Christ by living in the mingled spirit:

1. The reality of the Body of Christ is the highest peak in God’s economy and the top revelation of the Bible, revealed through a spirit of wisdom and revelation—1:17, 22-23.

2. The reality of the Body of Christ is a living in the mingled spirit, which is the dwelling place of God, the house of God, today’s Bethel, the gate of heaven, and the Holy of Holies, the dwelling place of the pneumatic Christ as the embodiment of the Triune God, who is typified by the Ark—v. 17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; Gen. 28:12-17; John 1:51; Heb. 9:3-4; 10:19-22.

3. The reality of the Body of Christ is the reality in Jesus, the actual condition of the life of Jesus as recorded in the four Gospels, duplicated in His many members as the corporate living of the perfected God-men through the renewing of the mind by the renewing Spirit mingled with their regenerated spirit—Eph. 4:1-6, 15-16, 20-24; Gal. 2:20; Phil. 1:19-21a; 4:11-13.

4. The church is filled with the beautifying, bride-preparing Spirit, who is mingled with our spirit, so that we may become Christ’s holy, beautiful, God-expressing bride, a bride without blemish or imperfection—Eph. 5:18, 26-27; Isa. 60:7, 19; 62:3; Exo. 28:2; cf. Psa. 27:4; 48:2; 50:2; 110:2-3, 7; Isa. 28:5; 60:21; 61:3.

5. For Christ to be victorious in our entire being, we must experience the slaying Spirit mingled with our spirit so that everything of God’s adversary can be killed within us, enabling us to rule in the divine life of the Spirit over Satan, sin, and death for God’s dominion and to live a healthy Body life, a healthy church life—Eph. 6:10-18; Psa. 48:12-13.

III. The overcomers enjoy Christ as the incarnated Triune God, the God-man, and are those in whose heart are the highways to Zion—“Blessed is the man whose strength is in You, / In whose heart are the highways to Zion. / Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings. / They go from strength to strength; / Each appears before God in Zion”—84:5-7:

A. The strippings and weepings result in the enjoyment of the loveliness and sweetness of God’s house—vv. 1, 6 and footnotes 1 and 6; cf. 73:26 and footnote 1.

B. While we are weeping, we are being filled with the Spirit, and the Spirit becomes a spring and the early rain to us; the highways to Zion signify our intention to enter into the church as the house of God with the two altars, which signify the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase—84:3-6.

C. Psalm 84:11 reveals that the blessings of our dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God’s enemy (Eph. 6:11-17), as grace for our enjoyment (John 1:14, 17), and as glory for the manifestation of God in splendor (Rev. 21:11, 23).

IV. “His foundation is in the holy mountains. / Jehovah loves the gates of Zion”—Psa. 87:1-2a:

A. Zion, as a type of the overcomers in the church, is built on the highest peak of the “holy mountains,” which typify the local churches, whose foundation is Christ (v. 1); the heavenly Zion, of which glorious things are spoken (v. 3), will be the final place of rest for the overcomers (Rev. 14:1).
B. The gates of Zion are for coming in and going out, signifying fellowship; the fact that the New Jerusalem will have twelve gates (21:12, 21) indicates that God’s holy city will be full of fellowship.

C. “Of Zion it will be said, / This one and that one were born in her, / And the Most High Himself will establish her. / Jehovah will count / When He records the peoples: / This One was born there” (Psa. 87:5-6); the unique One, Christ, who is the totality of all the saints (“this one” and “that one”), is the One who is all the saints and in all the saints (Col. 3:11).

D. “All my springs are in you” (Psa. 87:7); let Egypt boast of the Nile, and let Babylon boast of the Euphrates; they do not have the springs, but we in Zion have them.

V. The Songs of Ascents (Psa. 120—134) speak of the preciousness of Zion and Jerusalem in the experiences and praises of the saints:

A. Psalm 132 mentions seven precious items related to the overcomers in their going up to Zion; these items are at the top of the church life, and they portray the situation of the overcomers in Zion, the highest peak of God’s mountain—vvs. 13-18:

1. Resting with God—“This is My resting place forever”—v. 14a.
2. Dwelling with God—“Here will I dwell, for I have desired it”—v. 14b.
3. Food for satisfaction—“I will abundantly bless its provision; / I will satisfy its poor with bread”—v. 15.
4. Glorious clothing—“Its priests I will clothe with salvation, / And its faithful ones will shout with a ringing shout”—v. 16; cf. Exo. 28:2.
5. The horn of victory—“There I will cause a horn of David to shoot forth”—Psa. 132:17a.
6. The enlightening lamp—“I have prepared a lamp for My anointed one”—v. 17b.
7. The shining crown—“I will clothe his enemies with shame, / But on him his crown will shine”—v. 18; cf. Isa. 62:3.

B. When Zion is built up as depicted in Psalm 132, we have a place where we can gather and where we can dwell together in oneness; how good and how pleasant this is!—133:1-3.

C. “May Jehovah, who made heaven and earth, / Bless you from Zion” (134:3); wherever there are some overcomers, there will be God’s blessing; God always blesses His people from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers; from this position God blesses all His people.

VI. Today in the church age, the God-men who are perfected and matured are Zion, the overcomers, the vital groups within the churches, but in the new heaven and new earth, the entire New Jerusalem will become Zion (Rev. 21:16), with all the believers as overcomers—v. 7 and footnote 1.
Message Eleven

Apostasy, the High Places,
and the Recovery of the Genuine Ground of Oneness

Scripture Reading: 1 Kings 12:25-33; 13:33-34; Deut. 12:2-18

I. The apostasy of Jeroboam can be considered a type of today’s Christianity—1 Kings 12:25-33; 13:33-34:

A. Apostasy means to leave the way of God and to take another way to follow things other than God, and it is to do things for the self under the name of Jesus Christ and under the cloak of worshipping God—Acts 9:2; 18:26; 2 Pet. 2:2, 15, 21; Jude 11; Judg. 18:30-31.

B. Jeroboam’s apostasy consisted of five things:

1. Jeroboam made two calves of gold (idols), putting one in Bethel and the other in Dan, in order to distract the people from worshipping in Jerusalem, thus breaking God’s ordination of having one unique worship center in the Holy Land for keeping the oneness of the children of Israel—1 Kings 12:26-30; Deut. 12:2-18.

2. Jeroboam built a temple at the high places and appointed priests from among the common people who were not of the tribe of Levi—1 Kings 12:31; 13:33b; 2 Chron. 13:9.

3. Jeroboam ordained a feast on the fifteenth day of the eighth month (the month he had devised in his own heart) like the feast that was in Judah—1 Kings 12:32a, 33b.

4. Jeroboam offered sacrifices on the altar at Bethel to the calves that he had made, and he placed in Bethel the priests of the high places—vv. 32b-33a.

5. Jeroboam went up to the altar although he was not a priest—v. 33b.

C. Jeroboam’s apostasy became a serious sin that caused his entire family to be destroyed under God’s judgment and eventually led to Israel’s being carried away into captivity—13:34; 14:7-11, 15-16; 15:29-30; 2 Kings 17:20-23.

D. The centers of worship set up by present-day “Jeroboams” are actually centers of ambition:

1. The divisions in Christianity are caused by selfishness and ambition.

2. Because certain ones are ambitious to have an empire to satisfy their selfish desire, they neglect God’s choice.

E. In God’s New Testament economy, all true believers in Christ are made priests to God, but degraded Christianity has built up a system to ordain some believers to do the service of God, making them a clerical hierarchy and leaving the rest of the believers as laymen; this is an apostate practice, which we must abhor and abandon—1 Pet. 2:9; Rev. 1:6; 5:10; 2:6, 15.

F. Because today’s Christianity is filled with apostasy, the Lord needs a recovery—the recovery of life and truth—Jer. 2:11, 13, 19; Rev. 2:6, 15; 1 John 1:1-2, 5-6; John 18:37b; 10:10b.

G. The provision of life and the revelation of truth are the antidotes the apostles used in dealing with apostasy and the decline of the church—1 John 1:1-2, 5-6; John 18:37b; 10:10b; 2 Pet. 1:3-21; 2 Tim. 1:1, 10; 2:15, 25.

II. For the recovery and preservation of the genuine, all-inclusive oneness, we must destroy the high places—1 Kings 11:7-8; 12:26-33; 13:33-34; 14:22-23; 15:14; 22:43; 2 Kings 12:2-3; 14:3-4; 15:3-4, 34-35:

A. High places were the places where the Gentile people worshipped their idols.

B. When the children of Israel entered into the land of Canaan to possess it, God commanded
them to destroy all the high places of the nations—Deut. 12:1-3:

1. To set up a high place is to have a division; hence, the significance of high places is division.

2. To preserve the oneness of His people, God required that they come to the unique place of His choice; the high places were a substitute and an alternative for this unique place—vv. 8, 11, 13-14, 18.

3. In 1 Kings, two kings—Solomon and Jeroboam—took the lead to set up the high places, the former because of the indulgence of lust and the latter because of ambition—11:7-8; 12:27.

C. A high place is an elevation, something lifted above the common level:

1. This indicates that a high place involves the exaltation of something.

2. In principle, every high place, every division, in Christianity involves the uplifting, the exaltation, of something other than Christ—cf. Col. 1:18.

D. The record of the building of the high places under Solomon and Jeroboam has a spiritual significance; it was written for our spiritual instruction—Rom. 15:4-6:

1. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness—1 Kings 11:7-8; 12:26-33.

2. In the church life we should not have any high places; instead, we should all be on one level to exalt Christ—Col. 1:18; 3:10-11.

3. Any high place, even those at which genuine sacrifices are offered, causes damage to the ground of oneness.

E. The destruction of the high places involved three main things: the places, the images, and the names—Deut. 12:2-3:

1. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ; this means that we must destroy our culture, disposition, temperament, habits, natural characteristics, preferences, religious background with its influence—everything that damages the genuine oneness—Gal. 2:20; 5:24; 6:14.

2. In order to fulfill the word in Colossians 3:11, every other place must be utterly destroyed:
   a. We must destroy everything that is not the church with Christ.
   b. We should simply be in the church life enjoying Christ as the riches of the good land—Deut. 8:7-9; Eph. 3:8.

3. The church life has been weakened because of the lack of willingness to destroy the high places—1 Kings 15:14; 22:43:
   a. In our human life and culture there are many places that remain, which need to be destroyed; we must destroy them all and then go to the unique place of God’s choice, the church—Gal. 5:24; Matt. 16:18.
   b. In every place that is to be destroyed, there is a dedicated pillar, a symbol, or an image; in our character or disposition there may be such pillars, symbols, or images that must be destroyed.
   c. In the church there cannot be anything other than Christ; Christ must be all and in all—Col. 1:18, 27; 2:2; 3:11.

III. Because of the apostasy, the high places, and the divisions throughout Christendom, there is the need for the recovery of the genuine ground of oneness—Eph. 4:2-6, 13; John 17:11, 14-23; 1 Cor. 10:16-17:

A. According to the divine revelation in the New Testament, the church ground—the genuine ground of oneness—is constituted of three crucial elements:
1. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ—Eph. 4:4:
   a. This oneness is called “the oneness of the Spirit”—v. 3.
   b. This oneness is the oneness that the Lord prayed for in John 17—a oneness in the mingling of the processed Triune God with all the believers in Christ—vv. 6, 11, 14-24.
   c. This oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life.
2. The second element of the church ground is the unique ground of the locality in which a local church is established and exists—Acts 14:23; Titus 1:5; Rev. 1:11.
3. The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church—1 John 5:6; John 16:13:
   a. By the Spirit of reality, who is the living reality of the Divine Trinity, the oneness of the Body of Christ becomes real and living.
   b. Through this Spirit the ground of the church is applied in life and not in legality.
   c. By this Spirit the genuine ground of the church is linked with the Triune God—Eph. 4:3-6.
B. The church, the organic Body of Christ, is undivided and indivisible; this unique Body is expressed in many local churches in the divine oneness as it is with the Triune God and in the divine nature, element, essence, expression, function, and testimony—Rev. 1:11; John 17:11, 21, 23.
C. The genuine oneness—the oneness according to the nature of God—is an all-inclusive, comprehensive oneness that includes all positive things—Psa. 23:6; 36:8-9; 43:3-4; 84:1-8, 10-12; 92:10; 133:1, 3b:
   1. When the oneness is recovered, all the spiritual riches and all the positive things are recovered with it, because they all exist in the oneness—Eph. 4:3; 3:8.
   2. All the godly things and all the spiritual riches are ours on the genuine ground of oneness—Deut. 8:7-9; 12:12, 26-28.
   3. The genuine oneness is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety—Psa. 133:1:
      a. This oneness, as revealed in Ephesians 4:3-6, includes God the Father, Christ the Lord, and the Spirit as the Giver of life.
      b. The all-inclusive oneness gives us access to all positive virtues and attributes—vv. 1-2.
D. We thank and praise the Lord for the vision concerning the destruction of the high places and concerning the recovery and preservation of the genuine, all-inclusive oneness; it is our privilege to know, experience, and enjoy this oneness in the Lord’s recovery today—Psa. 133:1, 3b; John 17:21-23; Eph. 4:3-6.
I. The genuine Christian life is the life of an overcomer, and all the overcomers in the New Testament should be kings who have received the abundance of grace and of the gift of righteousness to reign in life—Rom. 5:17:

A. As the God-ordained prophets and priests, we are also kings to allow God to rule in us and through us over all His enemies; the believers in the New Testament should be the fulfillment of the typology of the kings, priests, and prophets in God’s economy:

1. In the New Testament all the believers are saved to be kings and priests; when the priests speak for God, they become God’s spokesmen, God’s mouthpiece, and these are the prophets—1 Pet. 2:5, 9; Rev. 1:6; 20:6; 22:3-5; 1 Cor. 14:12, 24-25, 31.

2. Prophesying (speaking Christ into people) makes us overcomers; prophesying is the function of the overcomers—v. 4b; 1 Pet. 4:10-11; Acts 5:20 and footnote 2.

B. If we have not reached the level of a king in our Christian life, we are still below the proper standard; we may say that we enjoy Christ, but to what degree, to what extent, do we enjoy Christ?

C. Our enjoyment of Christ may be only “one-inch high,” but Christ is unlimited; our enjoyment of Christ should come up to the kingship level; we need to receive grace upon grace to such an extent that grace reigns in us so that we can be good stewards of the varied grace of God—Phil. 3:13; John 1:16; Rom. 5:21; 1 Pet. 4:10; Eph. 3:2.

D. God’s complete salvation is for us to be saved in the life of Christ to reign in this life by the abundance of grace and of the gift of righteousness (Rom. 5:10, 17, 21); the gift of righteousness is God’s judicial redemption applied to us in a practical way; grace is God Himself as our all-sufficient supply for our organic salvation.

II. Revelation, the last book of the Bible, is a book concerning the overcomers; in chapters 2 and 3, the Lord gives a sevenfold call to us, His believers, the spiritual descendants of our great father Abraham to be His overcomers (2:7, 11, 17, 26; 3:5, 12, 21), those who conquer all the satanic chaos (cf. Col. 1:17b, 18b, 10) and triumph in the divine economy (Rom. 8:37; 2 Cor. 2:14):

A. From God’s viewpoint there are four major races of people: the race of Adam, the race of Abraham according to the flesh (Gen. 13:16), the race of Abraham according to the Spirit (15:5; Gal. 3:7, 29), and the race of the overcomers; we should declare by exercising our spirit of faith that we belong to the race of the overcomers (2 Cor. 4:13).

B. The book of Revelation shows us that without the overcomers Christ has no way to come back; we know that Christ is our way (John 14:6a), but from deep within His heart, Christ would tell the overcomers that they are His way; the overcomers are the very way for Christ to come back (Rev. 19:7-9; Psa. 45:13-14).

C. Let God bless you to make you an overcomer today, living a life that is the life to reign; this unique blessing is the eternal blessing of the Triune God dispensing Himself into us for our enjoyment—Num. 6:22-27; 2 Cor. 13:14; Eph. 1:3; Gal. 3:14.

III. In order for us to reign in life to be the Lord’s overcomers, we need to see that
we have been regenerated with a divine, spiritual, heavenly, kingly, and royal life; the Lord said, “So is the kingdom of God: as if a man cast seed on the earth”—Mark 4:26; 1 John 3:9:

A. This seed is the seed of the divine life (v. 9; 1 Pet. 1:23) sown into the believers, indicating that the kingdom of God, which is the issue and goal of the Lord’s gospel, and the church in this age (Rom. 14:17) are a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest (1 Cor. 3:6-9; Rev. 14:4, 15-16).

B. The kingdom of God is Christ Himself (Luke 17:21); as the Triune God in humanity (Col. 2:9), He is the seed, “the gene,” of the kingdom of God to be sown into God’s chosen people that He might grow in them, live in them, and be expressed from within them to develop into God’s ruling realm (Mark 4:26-29; 1 Cor. 3:9).

C. The intrinsic element of the entire teaching of the New Testament is that the Triune God has been incarnated in order to be sown into His chosen people and develop within them into a kingdom; God’s goal is the full development of the kingdom of God:

1. In the Gospels we have the sowing of the seed, the gene, of the kingdom—Mark 4:3, 14; Matt. 9:35.

2. In the Acts we have the propagation and spreading of this sowing by thousands of sowers who had received the seed, the gene, of the kingdom—6:7; 12:24; 19:20.

3. In the Epistles we see the growing of the seed, the gene, of the kingdom—1 Cor. 3:6, 9b; 2 Pet. 1:3, 11.

4. The harvest of this seed is found in the book of Revelation with the reaping of the first-fruits and the harvest—14:4, 15-16; Mark 4:29; Matt. 13:39.

5. The millennial kingdom will be the uttermost development of the seed, the gene, of the kingdom with the Son as the King and all the overcomers as His co-kings, the “kingdom-gene people”—Rev. 20:6.

6. The New Jerusalem, God’s eternal kingdom, is the fullest development of the kingdom seed, the gene, sown by Jesus the Nazarene in the four Gospels—Rev. 21:2; 22:1, 3, 5; 5:10; 3:12; 11:15; 19:6; 20:6; Psa. 146:10.

7. We need to be one with the Lord to preach the gospel of the kingdom to the whole inhabited earth for the propagation and development of the seed, the gene, of the kingdom to consummate this age—Matt. 24:14.

IV. In experience, to reign in life means to be under the ruling of the divine life:

A. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father—cf. 8:5-13.

B. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.

C. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life; a life under the kingdom’s rule is a life of righteousness, peace, and joy in the Holy Spirit; to live in this way is to serve Christ as a slave, and such a life is well pleasing to God and approved by men—Rom. 14:17-18; cf. 1 Cor. 12:3.

V. Deuteronomy reveals that a proper king first had to be instructed, governed, ruled, and controlled by the word of God (17:14-15, 18-20); this principle should be the same with the elders in the churches and with all of us who aspire to reign in life (2 Tim. 3:14-17):

A. In order to administrate, to manage, the church, the elders must be reconstituted with the word of God (1 Tim. 3:2; 5:17); as a result, they will be under God’s government, under
God’s rule and control.

B. Then spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

C. Under the leadership of Ezra and Nehemiah, the returned people of Israel were collectively reconstituted by and with God through His word to be a nation as God’s testimony; to reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the word—Neh. 8:1-18.

D. The word of God is one with the Spirit (John 6:63; Eph. 6:17); through our daily reading of the divine Word, the word of God works within us, and the Spirit, through the word, spontaneously dispenses God’s nature with God’s element into our being, causing us to be constituted with God.

VI. In order to reign in life, we also need to be under the rulership of the Spirit; the record of Joseph’s life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; it is a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God’s kingdom, and it is higher than any other aspect of the Spirit—Rom. 5:17, 21; 14:17-18; 1 Cor. 2:15-16; 2 Cor. 2:13-14; 3:17-18; 2 Tim. 4:22; Rev. 4:1-3:

A. Joseph, a “master of dreams” (Gen. 37:19), dreamed that according to God’s view, His people are sheaves of wheat full of life and heavenly bodies full of light (vv. 5-11); Joseph’s two dreams (vv. 7, 9), both from God, unveiled to him God’s divine view concerning the nature, position, function, and goal of God’s people on earth.

B. Joseph’s dreams controlled his life and directed his behavior; he behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams (cf. Acts 26:19); his brothers vented their anger (Gen. 37:18-31) and indulged in their lust (38:15-18), but Joseph subdued his anger and conquered his lust (39:7-23), behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness.

C. Joseph’s life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued, and our lust must be conquered (5:21-32).

D. As the representative of the reigning aspect of the mature life, Joseph enjoyed the presence of the Lord and with it the Lord’s authority, prosperity, and blessing—Gen. 39:2-5, 21, 23; Acts 7:9.

E. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he denied himself and placed himself absolutely under God’s sovereign leading, conducting himself wholly for the interest of God and His people—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.

F. Joseph is a living illustration of what is revealed in the New Testament; he was a self-denying person who had no self-interest, self-enjoyment, self-feeling, self-ambition, or self-goal; everything was for God and for God’s people; Joseph’s self-denial, his restriction under God’s sovereign hand, was the key to the practice of the kingdom life—Gen. 45:24; Matt. 16:24; 2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.

G. Joseph’s realization was that it was God who sent him to Egypt; in Genesis 50:20 he said to his brothers, “Even though you intended evil against me, God intended it for good” (45:5, 7; 50:19-21; cf. 41:51-52); this is the reality of Paul’s word in Romans 8:28-29; Joseph
received as from God all that his brothers had done to him, and he comforted those who had offended him (Gen. 45:5-8; 50:15-21); what grace, and what an excellent spirit, he had!

H. We have to use the “divine telescope” to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full of light; the more mature in life we become, the less we will speak negatively concerning the saints or the church—cf. 38:27-30; Matt. 7:1-5; 1 Pet. 3:8-9.

VII. We need to see and arrive at the goal of reigning in life; when we are reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life expressed in the church life—Rom. 12:1-4, 9-12, 15-18; 14:1-9; 15:1-13:

A. As those who have believed into Christ, we have been transferred into the kingdom of the Son of God’s love, and in the church life, love prevails (Col. 1:12-13); the Body builds itself up in love (1 Cor. 8:1; Eph. 1:4; 3:17; 4:2, 15-16; 5:2), and love is the most excellent way for us to be anything and do anything for the building up of the church as the organic Body of Christ (1 Cor. 12:31b; 13:4-8a).

B. If we do not have Christ as love, all our speaking is like “sounding brass” and a “clanging cymbal,” which give sounds without life—v. 1.

C. The church life is not a police station or a law court but a loving home to raise up spiritual children, a hospital to heal and recover the sick ones, and a school to teach others in love—Matt. 9:12; 2 Cor. 11:29a; John 8:7, 10-11; 1 Cor. 9:22; Luke 15:1-7.

VIII. When we are reigning in life, we are allowing the indwelling Christ as grace to reign within us “unto eternal life”; this is the consummation of reigning in life—Heb. 4:16; Rom. 5:17, 21:

A. John 4:14b says, “The water that I will give him will become in him a fountain of water springing up into eternal life.”

B. Into (unto in Romans 5:21) speaks of destination; the eternal life is the destination of the flowing Triune God; into also means “to become” or “to be.”

C. By enjoying the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—we are receiving the abundance of grace to become the New Jerusalem as the totality of the life of God, the city of life; thus, the issue and consummation of our reigning in life should be uniquely and ultimately the goal of God’s eternal economy—the New Jerusalem.