

**The Holy Word for Morning Revival:  
Topics for New Believers, Vol. 2**

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## WEEK 8 — DAY 1

### *Scripture Reading*

**Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.**

**Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is...**

### **God**

What the Bible reveals firstly and lastly is God. Nearly every page of the Bible reveals God. God is the main factor in the divine revelation. The Bible shows us the titles of God and the person of God. Then it goes on to show us His economy and His dispensing. These four things are the alpha of the divine revelation—God’s titles, God’s person, God’s economy, and the way to accomplish His economy, which is to dispense Himself into His chosen people.

*Elohim*, *Jehovah*, and *Adonai* are the three major, divine titles used for God in the Old Testament.

### *Elohim*

*Elohim*, a plural noun in Hebrew, implies the notions of the strong One and faithfulness, hence, the faithful, strong One. Our God is strong and faithful. He is strong in strength and faithful in word. Whatever He does shows forth His strength. Whatever He says, He will keep. He is the strong, faithful One. *Elohim* is a uni-plural noun. The plurality of the word *Elohim* implies the Divine Trinity (Gen. 1:2b; 3:22a; 11:7a; Isa. 6:8a; John 17:11b, 22b; Matt. 28:19; 2 Cor. 13:14). This title, denoting the unique yet triune God, is used more than two thousand five hundred times in the Old Testament.

### *Jehovah*

Jehovah is another divine title of God (Gen. 2:4), literally meaning “He that is who He is, therefore the eternal I Am.” This title primarily

denotes the “self-existent and ever-existent One” (Exo. 3:14-15; John 8:24b, 28a, 58; Rev. 1:4, 8).<sup>15</sup> Self-existing and ever-existing means “I AM WHO I AM.”<sup>16</sup> His being the I Am signifies that He is the One who exists from eternity to eternity. This title is composed basically of the verb “to be.” Apart from God, Jehovah, all else is nothing. He is the only One who *is*, the only One who has the reality of being. The verb “to be” should not be applied absolutely to anyone or anything except Him.

Hebrews 11:6 says that “he who comes forward to God must believe that He is.” According to this verse, God is, and we must believe that He is. God is, but we are not and all things are not either.

As the self-existing One and ever-existing One, God is the reality of every positive thing. The Gospel of John reveals that He is all we need: life, light, food, drink, the pasture, the way, and everything. Therefore, this title of God indicates not only that He exists eternally but also that, in a positive sense, He is everything. Do you need life? God is life. Do you want light? God is light....God exists from eternity to eternity, and He is everything. This is our God.

It is necessary that we know God as the One who is, who was, and who is coming....Are you discouraged by your weakness? One day your weakness will cease to exist, but God will still be. Do not believe in anything other than God. Do not believe either in your weakness or in your strength, for both your weakness and your strength will pass away. However, when they are gone, God will continue to be the One who is.<sup>17</sup>

### *Adonai*

*Adonai*, in Hebrew, denotes Master (Gen. 15:2, 8; Exo. 4:10; cf. Gen. 24:9, 10, 12) and Husband (cf. Gen. 18:12). In Genesis 24 Abraham’s old servant called Abraham his master. A slave has a lord, and that lord is his master, his owner, his possessor. In Genesis 18:12, Sarah referred to Abraham as her lord. The husband is the lord to the wife, and the lord is the master. On the one hand, our God is our Master. On the other hand, our God is our Husband. As our Master and our Husband, He is our Lord; He is our *Adonai*.<sup>18</sup>

## WEEK 8 — DAY 2

### *Scripture Reading*

**Isa. 9:6 ...A Son is given to us...and His name will be called...Eternal Father...**

**John 14:9 Jesus said to [Philip]...He who has seen Me has seen the Father...**

**2 Cor. 3:17 And the Lord is the Spirit...**

**Rom. 8:15 For you have...received a spirit of sonship in which we cry, Abba, Father!**

In the New Testament, [two of] the main divine titles used are God [and] Father.

### *God*

God in Greek is *Theos*. God, *Theos*, equals God, *Elohim*, in the Old Testament, denoting the unique yet triune God (1 Cor. 8:4, 6; 1 Tim. 2:5a)—the Father being God (1 Pet. 1:2-3), the Son being God (Heb. 1:8), and the Holy Spirit being God (Acts 5:3-4). Theologians have accurately pointed out that the Father, Son, and Spirit are not three separate gods, but three hypostases, or supporting substances, of the one God. Later, theologians began to use the word *persons* for the three of the Godhead. *Person* comes from the Latin word *persona*, which was an actor's mask. One person can have three masks or appearances.

Some have said wrongly that the three of the Godhead, the Father, Son, and Spirit, are separate from one another. I published something pointing out that the three of the Godhead are distinct but not separate. They are always one. When we have the Father, we have the Son and the Spirit because the three are one. When the Son is here, the Spirit and the Father are with Him. The three are not separate. They are distinct, but one....They are one God with three aspects—the aspect as the Father, the aspect as the Son, and the aspect as the Spirit.<sup>19</sup>

God is three yet one. In essence God is one. In economy, in God's move, God is three. This is why the best theology refers to the essential Trinity and the economical Trinity. Essentially God is one, but economically God is three. God the Father sent the Son in His economy, in His move. The Son did things by the Spirit in His move. The Father, Son, and Spirit are three economically in Their move and administration, but not in Their essence. Essentially God is one. This is why the Bible shows that the Son is the Father (Isa. 9:6; John 14:9). Furthermore, Paul said that the last Adam, who was the Son in the flesh, after His death and resurrection became a life-giving Spirit [1 Cor. 15:45]. He said in 2 Corinthians 3:17 that the Lord, the Son, is the Spirit....This means that the Spirit is the Lord and the Lord is the Spirit.

### *Father*

Another divine title used in the New Testament is Father. Father, in Greek *Pater*, denotes that God as the Father is the origin, the source, of all the families of God's creatures (Eph. 3:15). In God's creation there are many families, such as the family of the angels, the family of mankind, and the family of the animals. The source, the Father, of these families is God.

Eventually, there is a particular family, the highest family, which is the household of the faith (Gal. 6:10). God is the Father, especially of the household of the faith, which is begotten of Him. We believers are a particular family. Actually, we are the genuine family because we were not only created by God as the Creator, the origin, the source, but also regenerated, begotten by God....We have a Father in life who regenerated us, who imparted His very life essence into us.

The Father is also called Abba (Aramaic) Father (Greek). In the Gospels, the Lord Jesus addressed God as Abba Father (Mark 14:36). The apostle Paul also told us we cry Abba, Father in the spirit of sonship (Rom. 8:15; Gal. 4:6). *Abba Father* is an intensified expression of intimacy. When we say Father, this is sweet. When we say Abba, this is sweeter. But when we say Abba, Father, this is the sweetest.<sup>20</sup>

## WEEK 8 – DAY 3

### *Scripture Reading*

**Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.**

**Acts 7:2 ...The God of glory appeared to our father Abraham....**

### **God's Person**

God's person is simply God's being. Many more particulars concerning God's person are revealed in the New Testament than are unveiled in the Old Testament....God's way of revealing this is to present a little in one place and a little more in another place....These points may be compared to the pieces of a jigsaw puzzle that need to be put together in order to form a complete picture.

In the New Testament God's person is revealed both in plain words and in parables and signs. [For our purpose here we shall only be able to cover several aspects in each category.]

### **In Plain Words:**

#### *The Father, the Son, and the Holy Spirit*

The God who is dispensing Himself into us is the Triune God—the Father, the Son, and the Holy Spirit (Matt. 28:19). The Father, Son, and Holy Spirit certainly are not three Gods. God is one, yet He is triune.<sup>21</sup> Matthew 28:19 says that we need to baptize the nations into the name of the Father and of the Son and of the Holy Spirit....A person may have a first name, a middle name, and a last name, but these are all actually one name for one person. The Father, the Son, and the Spirit are not three names, but the name of the unique Triune God. Matthew speaks of a wonderful person with a compound name—Father, Son, and Spirit.<sup>22</sup> The name is the sum total of the divine Being, equivalent to His person.<sup>23</sup>

Another verse that reveals the Triune God is 2 Corinthians 13:14....The love of God is the source, since God is the origin. The grace of the Lord is the course of the love of God, since the Lord is the expression of God. The fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God for our experience and enjoyment of the Triune God with all His attributes.

Second Corinthians 13:14 is strong proof that the Trinity of the Godhead is not for doctrinal understanding of systematic theology, but for the dispensing of God Himself in His Trinity into His chosen and redeemed people.<sup>24</sup>

### *The God of Glory*

In the Bible glory is God expressed....When God is seen, there is glory....In Acts 7:2, as Stephen was testifying before the Sanhedrin, he said, "The God of glory appeared to our father Abraham...." The glory here might have been visible glory, as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17; Lev. 9:23; Num. 14:10; 16:19; 20:6; Deut. 5:24) and filled the tabernacle and temple (Exo. 40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to Abraham. It separated, sanctified, him from the world unto God (Exo. 29:43), and it was a great encouragement and strength which enabled him to follow God (Gen. 12:1, 4).

We all have been caught by the Lord in His glory. We have been captured by His glory. One day the God of glory came to us through the preaching of the gospel, and we were attracted and convinced and began to appreciate Him. During that time, the God of glory transfused some element of His being into us, and we believed in Him spontaneously....This can be compared to radium treatment practiced in modern medicine. The patient is placed under the X ray, unconscious of the beams that are penetrating him. We may say that God is the strongest "radium." If we stay with Him for a period of time, He will transfuse Himself into us....Once God has transfused Himself into us, we cannot escape; we must believe in Him.<sup>25</sup>

## WEEK 8 — DAY 4

### *Scripture Reading*

**Matt. 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.**

**Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.**

### *The Living God*

A number of verses in the New Testament reveal that God is the living God [Matt. 16:16; 1 Tim. 3:15; Heb. 3:12; 9:14; 10:31; 12:22]. In Matthew 16:16 the Lord Jesus is called the Son of the living God. In this verse the living God is in contrast to dead religion. The living God, who is embodied in Christ, has nothing to do with dead religion.

In 1 Timothy 3:15 we see that the church, the house of God, is the church of the living God....The living God who lives in the church must be subjective to the church rather than merely objective. An idol in a heathen temple is lifeless. The God who not only lives but also acts, moves, and works in His living temple, the church, is living.<sup>26</sup>

### **In Parables and Signs:**

#### *The Friend in the Parable of Persisting Prayer*

Luke 11:5-8 speaks of a parable illustrating the persisting prayer. In this parable God to whom we pray is likened to our friend, and we are likened to His friend, indicating that in prayer God is intimate to us and we are intimate to Him in a mutual love. This picture of intimacy between friends annuls the religious concept of “reverence” in our prayer to God.<sup>27</sup>

#### *The Loving and Receiving Father in the Parable of the Prodigal Son*

In the parable of the prodigal son (Luke 15:11-32) God is revealed as the loving and receiving Father (vv. 20-24). The prodigal son gathered everything he received from his father and traveled into a distant country where he squandered his estate, living dissolutely (v. 13). After he had spent all of what he took from the father and had fallen into a severe famine (v. 14),

he became aware of his condition and made a resolution to go back to his father (vv. 17-18). “While he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately” (v. 20). The father’s seeing the son did not happen by chance. Rather, the father went out of the house to look for his prodigal’s return. When the father saw his son, he ran to him and fell on his neck and kissed him affectionately. This indicates that God the Father runs to receive a returning sinner. What eagerness this shows! The father’s falling on his son’s neck and kissing him affectionately shows a warm and loving reception. The father then said to his slaves, “Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry, because this son of mine was dead and lives again; he was lost and has been found” (vv. 22-24a).<sup>28</sup>

### *The Temple in the New Jerusalem*

Revelation 21:22 indicates that God is the temple in the New Jerusalem: “And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” The Greek word for *temple* in this verse, *naos*, does not denote the whole temple in a common way....It denotes the inner temple, the Holy of Holies. This inner temple is the Lord God, signifying that God will be the place in which we, His redeemed, dwell and serve Him. In the New Jerusalem we shall dwell in God. God Himself will be the dwelling place of all His serving ones.<sup>29</sup> In Psalm 90:1 Moses said, “O Lord, You have been our dwelling place / In all generations.” Moses knew that God Himself is our eternal dwelling place, our eternal habitation. Psalm 90 is a prophecy of this....Our natural mind would never think that we could dwell in God. Nevertheless, the entire city of New Jerusalem will be God Himself as our habitation. The expansion and the enlargement of God will be our eternal city in which we shall dwell for eternity.<sup>30</sup>

## WEEK 8 – DAY 5

### *Scripture Reading*

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

**1:5, 7 ...God is light....Walk in the light...**

### **God's Attributes**

When we speak of God's attributes, we refer to all that belongs to God.<sup>31</sup> God's attributes refer to His characteristics. God has many attributes, and God's inward being is the totality of His attributes.<sup>32</sup> An attribute denotes the very element or essence of something that has not yet been expressed. When an attribute is expressed, it becomes a virtue. Strictly speaking, as men, we do not have the attributes of love, light, holiness, and righteousness. The true attributes of love, light, holiness, and righteousness are of God and belong to God. But when God became a man to live on this earth, the attributes of God were expressed in human virtues. The attributes are of divinity, but the expressed virtues are through humanity. Thus, the expressed attributes are virtues, and the hidden essence and element of the virtues are the attributes.<sup>33</sup>

### *Life*

The divine life may be considered as the first and the basic attribute of God....Actually in the whole universe only the life of God can be counted as life. First John 5:12...indicates that unless we have the life of God, we do not have life. In the sight of God only His life is life.

The life of God is divine and eternal. The word "divine" means being of God, having the nature of God. The word "eternal" means being uncreated, without beginning or ending, existing by itself, and ever, unchangeably existing....[Therefore,] the life of God, being divine and eternal, is immortal and unchangeable; it remains the same and continues living even after passing through any kind of blow or destruction.<sup>34</sup>

### *Love*

The divine love...is the nature of God's essence. Thus, it is an essential attribute of God. John 3:16 tells us that "God so loved the world that He gave His only begotten Son," and 1 John 4:9 says, "In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him." As in 1 Timothy 1:15, the "world" refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life, they might become His children. In this the love of God has been manifested.

Ephesians 2:4 says, "God, being rich in mercy, because of His great love with which He loved us." The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. Hence, God's mercy reaches further than His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins; therefore, we need God's mercy. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. The nobler love of God as His essential attribute needs His attribute of mercy to reach us in the deep pit of our fallen life.

### *Light*

The divine light...is the nature of God's expression.... [According to Revelation 22:5,] being illumined by the Lord God will be one of the blessings to God's redeemed in eternity. We shall have no need of a lamp, the light made by man, nor of the sun, the light created by God. God Himself will shine upon us, and we shall live under His illumination. God Himself will be the light, and Christ will be the lamp, shining out God to enlighten the entire city [21:23].

Today the divine light as God's expressive attribute is applied to us in our Christian life. First John 1:5-7 tells us that God is light and that if we fellowship with Him we should walk in the divine light. This indicates that we can enjoy this expressive attribute of God even in this age before the New Jerusalem will come in the new heaven and the new earth.<sup>35</sup>

## WEEK 8 – DAY 6

### *Scripture Reading*

**Heb. 12:10 ...That we might partake of His holiness.**

**Phil. 2:13 For it is God who operates in you both the willing and the working for *His* good pleasure.**

### *Holiness*

Holiness is one of the main attributes of our God....The mentioning of “holy” three times, as in Isaiah 6:3, implies the thought of God being triune....The emphasis here is that the Triune God is holy and is triply holy, referring to the quality of God’s nature—God’s being. What God is, is holy. To partake of God’s holiness (Heb. 12:10) is to partake of the quality of His nature, of what He is.

Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common....For us, God’s chosen ones, to be holy is to partake of His nature (2 Pet. 1:4) and to have our whole being permeated [and saturated] with God Himself.<sup>36</sup>

### *Righteousness*

Another attribute of God is righteousness....Whereas holiness is related to God’s inward nature, righteousness is related to God’s outward acts, ways, actions, and activities. Everything God does is righteous.

What is the righteousness of God? The righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness.

Whenever our conscience condemns us because of our failures, we need to remember to stand upon the foundation of God’s righteousness. You may be fervent for the Lord today. But in the future you may fail Him and become very disappointed with yourself, unable to believe that God could ever forgive you. At such a time you need to

praise God for His righteousness. Tell Him that no matter how much you have failed, Christ is still at His right hand as the receipt for payment for all your debts (Heb. 1:3). Our experience may fluctuate, but God remains righteous forever. Whenever we confess our sins, claim the blood of Jesus, and appeal to God’s righteousness, God has no choice except to forgive us [1 John 1:9].

Our experience of Christ rests on the foundation of God’s righteousness. The foundation is not our fervency or victory; it is God’s righteousness, the unshakable foundation of God’s throne (Psa. 89:14). God has shown forth His righteousness by forgiving us of our sins. In this way God has proved that He is righteous. Now such righteousness of God is our solid foundation.<sup>37</sup>

### *The Divine Trinity*

The Triune God refers to God the person, while the Divine Trinity refers to the main attribute of the Godhead. For example, saying that someone is a faithful person is different from saying that he is faithfulness. A faithful person refers to the man. His faithfulness refers to his being faithful, his virtue. In a general way God is dispensing Himself into us, but in a particular, actual, and practical way God is dispensing His Trinity into us.

We should never forget Philippians 2:13. God is not only in us, but He is also operating, or working, in us. God is in us as the Triune God, the Father, the Son, and the Spirit....We are not only experiencing God, but we are also experiencing God as the Triune. We are experiencing the Trinity of the Godhead. The Father is in us [Eph. 4:6], the Son is in us [2 Cor. 13:5], and the Spirit is in us [Rom. 8:9]. These are not three persons, but these are the Trinity of the one God. In other words, this Divine Trinity is the strongest attribute of the Godhead. His faithfulness, His love, His kindness, and other attributes are not above this attribute. The top attribute of the divine person is His Trinity. His Trinity is constituted solely with His person, and His person is in the Trinity—the Father, the Son, and the Spirit.<sup>38</sup>

*Hymns, #12*

1. O God, Thou art the source of life,  
Divine, and rich and free!  
As living water flowing out  
Unto eternity!
2. In love Thou in the Son didst flow  
Among the human race;  
Thou dost as Spirit also flow  
Within us thru Thy grace.
3. Though we in sin and wickedness  
Went far from Thee apace,  
Yet in the Son Thou didst redeem,  
Bestowing life and grace.
4. Though we have often slighted Thee,  
Thy Spirit often grieved,  
Yet Thou dost still as Spirit come  
As life to be received.
5. Thou as the Spirit in the Son  
Hast mingled heretofore;  
Thou wilt thru fellowship anoint  
And increase more and more.
6. The love of God, the grace of Christ,  
The Spirit's flowing free,  
Enable us God's wealth to share  
Thru all eternity.
7. The Father, Son, and Spirit—one,  
So richly care for us;  
Thy love with one accord we sing  
And e'er would praise Thee thus.

*Hymns, #22*

1. Holy Father, we adore Thee,  
Rev'rent song to Thee we raise;  
Thou are holy, Thou art lofty,  
"Holy is Thy Name," we praise.
2. Loving is Thy heart, dear Father,  
Righteous ever are Thy ways;  
But how holy is Thy nature,  
Yet, to us Christ it conveys.
3. Thou hast ever sanctified us  
With the blood of Christ our Lord;

- Thou hast separated sinners  
Thru the truth which is Thy Word.
4. Thou hast, by Thy Holy Spirit,  
Made us holy unto Thee;  
And our spirit, soul, and body  
Wholly sanctified will be.
  5. Oh! The holy life of Jesus  
Thru Thy grace we now possess;  
Thou wilt make us e'en partakers  
Of Thy very holiness.
  6. When within that holy city,  
Thy full holiness we'll share,  
To the uttermost forever,  
"Thou art holy," we'll declare.



## WEEK 9 – DAY 1

### *Scripture Reading*

**Acts 10:36 ...Announcing the gospel of peace through Jesus Christ (this One is Lord of all).**

**Matt. 1:23 “...They shall call His name Emmanuel” (which is translated, God with us).**

### **Christ**

In order for us to enjoy God’s dispensing, we need to consider all the aspects of who Christ is and what Christ is.<sup>39</sup> When speaking about Christ, whether it be in what He is, in what He has accomplished, in His person, in His work, or in any other aspect, the Bible always shows us that He is all-inclusive and infinite.<sup>40</sup> What He is, is so much and so limitless. That is why even though the Bible uses sixty-six books to depict Him, it still cannot describe Him fully.<sup>41</sup> [Therefore, for our purpose here we shall only be able to cover some of Christ’s titles and some of the many aspects of His person.]

### *Lord*

Lord, in Greek *Kurios*, denotes Jesus Christ as the Lord of all, who possesses all (John 20:28; Acts 2:36; 10:36). It is often used as a substitute for the title Jehovah in the Old Testament, as in Mark 1:3. Mark 1:3 quotes the word of the Old Testament in Isaiah 40:3. In the word of the Old Testament, it was Jehovah. In the quotation in the New Testament, it becomes the Lord. This indicates that the Lord in the New Testament is a substitute for Jehovah. Another Greek word, *Despotes*, is used to denote either God or the Lord Jesus as the Master of the slaves (Luke 2:29; Acts 4:24; Rev. 6:10; Jude 4; 2 Pet. 2:1; cf. 1 Tim. 6:1-2). In the Old Testament the Master of the slaves is called *Adonai*, but in the New Testament, in the Greek, He is called *Despotes*.<sup>42</sup> Furthermore, in the New Testament “the Lord” is a divine title of the Triune God. Hence, the Lord is a title not only of the Lord Jesus Himself as the Son of God but also a title of the Triune God.<sup>43</sup>

### *Jesus*

The name Jesus was given by God. The angel Gabriel told Mary that the child she would conceive was to be called Jesus (Luke 1:31). Later, the angel of the Lord appeared to Joseph and also told him to call the child Jesus (Matt. 1:21). Hence, “Jesus” was a God-given name.

Luke 1:31 says, “Behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.” Jesus is the Greek equivalent of the Hebrew name Joshua (Num. 13:16), which means *Jehovah the Savior*, or *the salvation of Jehovah*. Therefore, Jesus is not only a man but also Jehovah, and not only Jehovah but Jehovah becoming our salvation.<sup>44</sup>

### *Christ*

Christ, in Greek *Christos* (Matt. 1:16b), equals *Messiah* in Hebrew (John 1:41; Dan. 9:26). Both of these terms mean the anointed One (Psa. 2:2). Christ is God’s anointed One. *Christ* is a title of commission. To be anointed means to be appointed by God to be His Christ, to be His anointed One, for the accomplishing of His eternal economy (Luke 4:18-19). The anointed One of God accomplishes God’s economy in His salvation. In the New Testament the two titles, Jesus and Christ, are often used as a compound title, either Jesus Christ or Christ Jesus (Matt. 1:1a, 18a; 1 Tim. 1:15-16).<sup>45</sup>

### *Emmanuel*

Jesus was the name given by God, while Emmanuel, meaning God with us, was the name called by man. Jesus the Savior is God with us. God is He, and He is God incarnated to dwell among us (John 1:14). He is not only God but God with us. Without Him we cannot meet God, for He is God. Without Him we cannot find God, for He is God incarnate.

According to Matthew 18:20, whenever we are gathered together into the name of Jesus, He is with us. This is Emmanuel, God with us. The presence of Jesus in our gatherings is actually God with us.<sup>46</sup>

## WEEK 9 — DAY 2

### *Scripture Reading*

**Rom. 9:5 ...The Christ, who is God over all, blessed forever. Amen.**

**1 Tim. 2:5 For there is one God and one Mediator of God and men, the man Christ Jesus.**

**2 Cor. 3:17 And the Lord is the Spirit...**

### **What Christ Is**

#### *Christ Being God*

On the side of truth, Romans 9:5 says that Christ is God, who is over all and blessed forever.<sup>47</sup> We need to be deeply impressed with the fact that our Lord Jesus Christ is the very God who is over all and blessed forever. He is the infinite God. Concerning Him, Isaiah 9:6 says, “For a child is born to us...and His name will be called...Mighty God.” We praise Christ for His deity, and we worship Him as God...blessed forever.<sup>48</sup> Confucius of China was very good and was revered as the greatest sage, yet he never dared to say, nor has anyone else ever said, that he was above all and was God blessed forever. Rather, he said, “Anyone who sins against heaven can no longer pray to heaven.” This indicates that he admitted that he was man, not God. But when Christ was on the earth, He not only lived out God, but He also told people plainly that He was God. Furthermore, He proved that He was God by signs and wonders and by the words of life.

The words spoken by Christ were simple yet mysterious. They were not only lofty but also full of life supply. He said, “I am...the life” (John 11:25; 14:6). We have life, but we are not life; Christ, however, is life. Our life is fragile, but His life is transcendent. In Him is life (1:4); only He is life [1 John 5:11-12].

The Lord Jesus is the life, the light, and the sovereign Master. Therefore, His disciple John wrote in the very beginning of his Gospel, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him not one thing came into being which has come into being” (1:1-3).

He is the Creator, the sovereign Master of heaven and earth, and the real and living One.<sup>49</sup>

#### *Christ Being Man*

First Timothy 2:5 says that Christ is also man. It is more difficult to speak of Christ as man than to speak of Him as God. Man is very ordinary; there is almost nothing special about being a man. However, the apostle Paul said, “For there is one God and one Mediator of God and men, the man Christ Jesus.” This means that the Lord Jesus is not only God but also man; hence, He is qualified to be the Mediator, the go-between, of God and men. This does not mean that He tired of being God and became a man instead, after which He became God again. Rather, in eternity He was God and not man, but two thousand years ago He was born of the virgin Mary through the Holy Spirit to be a man. Since then He is both God and man; He is the God-man.

#### *Christ Being the Spirit*

The Lord Jesus not only lived a human life but was eventually crucified for our redemption. Moreover, He was resurrected from death and became the life-giving Spirit in resurrection (1 Cor. 15:45b). Therefore, 2 Corinthians 3:17 says, “The Lord is the Spirit.” If the Lord were not the Spirit today, He could not have an organic relationship with us. The Lord’s intention is not only to live by Himself but to enter into us that we may become His members to be His corporate Body for His expression. However, for Him to enter into us He has to be the Spirit. Both in Greek and in Hebrew the word *spirit* may also be rendered *breath*. The Spirit is like the breath, the air. This does not mean, however, that the Lord as the Spirit is no longer a person. As the Spirit, He is still God, and He is also man as a person. Today the God-man Jesus Christ is the Spirit. This is truly a mystery.<sup>50</sup>

## WEEK 9 – DAY 3

### *Scripture Reading*

**1 Cor. 1:30 But of Him [God] you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.**

**Col. 3:4 ...Christ our life...**

**Eph. 3:8 ...The unsearchable riches of Christ...**

### *Christ Being Our Wisdom: Both Righteousness and Sanctification and Redemption*

In [1 Corinthians 1:24 and 30] the wisdom of God denotes the divine way....As wisdom to us from God as God's way, Christ is righteousness, sanctification, and redemption. Actually, these are three steps of the way. This understanding is, of course, related to our experience.<sup>51</sup> Christ as the righteousness from God to us...is not only for justification concerning our past offenses, but is for our living today. It enables us to be right and just toward God, man, and everything else in procedures and methods. Christ is dispensed from God into us to be our life, power, and wisdom, so that we can live out this righteous living and be righteous in every word, deed, movement, and action.

Christ as the sanctification from God to us (1 Cor. 1:30) is not only sanctifying us in position, but in disposition also, so that we can be set apart to God from everything common....Through Him, the divine dispensing is continually transmitted into us, sanctifying our whole being— spirit, soul, and body—making us holy, full of the divine element to live out an excelling living.<sup>52</sup>

If we are those who exercise our spirit, call on the Lord's name, and enjoy Christ as our unique portion, we shall not only become righteous and sanctified, but we shall also experience Christ as our redemption. This means that in our experience we shall be brought back to God. Whenever a sister quarrels with her husband or debates with him, she is far away from God....But when she enjoys Christ and thereby becomes righteous and sanctified, she is brought back to

God....Redemption also includes termination.... [Furthermore,]...when Christ terminates us, He replaces us with Himself....When we are replaced, we are transformed and reconstituted of Christ. Is not this the wisdom of God? When we experience Christ as righteousness, sanctification, and redemption, we truly have Him as wisdom to us from God.<sup>53</sup>

### *Christ Being Our Life*

Colossians 3:4 says that Christ is our life. We live and move on earth because we have life; once we die, we cannot move any longer. As Christians we have not only the human life but also the Lord Christ in us as our surpassing life. He is the Spirit to be our life, by which we may live and walk and be transcendent and excellent, as He is.<sup>54</sup>

### *Christ Being the Unsearchable Riches*

In Ephesians 3:8, [the apostle Paul uses a phrase] *the unsearchable riches of Christ*.... The [unsearchable] riches of Christ are all that He is....What Christ is does not refer to what He has; the emphasis of what Christ is, is on His being.<sup>55</sup> All the types, shadows, and figures of Christ in the Old Testament are descriptions, explanations, and definitions of what Christ is....The riches of Christ are also seen in prophecies [and] in the fulfillment of the prophecies.... [Moreover, in the Bible,] Christ is typified...by trees and plants,...animals,...minerals,...and persons....[In addition,] all the positive things in the universe point to Christ. For example, Christ is the real gravity. Without Him, we would drift away. If Christ did not hold us in place, we would not be able to stand. Christ is the One with the true holding power. According to Hebrews 1:3, He upholds the entire universe. [Furthermore,] the riches of Christ also include both human virtues and divine attributes. Christ is the real love, patience, and forgiveness. Apart from Christ, we cannot love, be patient, or forgive, not even in relation to our wife or husband. But when we have Christ, we have all the human virtues and divine attributes.<sup>56</sup>

## WEEK 9 — DAY 4

### *Scripture Reading*

**Gal. 2:20 I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me...**

**4:19 My children, with whom I travail again in birth until Christ is formed in you.**

**Phil. 1:20 According to my earnest expectation and hope that...Christ will be magnified in my body...**

### **Experiencing and Enjoying Christ**

Christ is not merely our Savior. Rather, He is God, man, the Spirit, our wisdom—righteousness, sanctification, and redemption—our life within, and the One who is all-inclusive and unsearchably rich.

#### No Longer We Living, but Christ Living in Us

Paul said that Christ is the treasure that we contain as earthen vessels, vessels that are worthless and fragile (2 Cor. 4:7). We are earthen vessels, yet within us, the earthen vessels, is Christ as the treasure. Therefore, to experience and enjoy Christ, we first must not live by ourselves but let Christ live in us (Gal. 2:20).

#### Christ Being Formed in Us

In Galatians 4:19 Paul says, “My children, with whom I travail again in birth until Christ is formed in you.” This means that we need to pass through a period of travailing in order for Christ to be formed in us. When we were newly saved, the life in us was like an infant in the beginning stage of pregnancy. Christ is our life, but at first we do not have much inner sense of life and do not know how to live by Him. It takes nine months of pregnancy for a baby to be fully formed in the mother’s womb. Likewise, we need to continually practice living by Him and thus pass through a time of travailing that Christ may be formed in us.

What kind of life should we live today as Christians? Is it merely a life of normal human relationships or a life of morality? We should live a life of having Christ formed in us. This is not an easy thing because we are too natural and too accustomed to living by our natural life. Unconsciously we still live a proper life, a righteous life, but not a life of having Christ formed in us. If we do not live by Christ, we still cannot have Christ formed in us even if we have no faults. To have Christ formed in us and to be faultless are altogether two different things. Copper and gold may be very much alike in appearance, but their inner content is altogether different, and their degree of preciousness is also quite distinct. We may live by our natural life and even become perfect men, but we are still human beings; we are merely copper, not gold. Only a life that allows Christ to be formed in us is a life of gold.

#### Magnifying Christ

In Philippians 1:20 Paul said, “According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.” What Paul hoped for here was not that morality, kindness, normal human relationships, or patience may be magnified, but that Christ may be magnified. Our problem today is that after we are saved, we keep trying to be a proper Christian living a pure and faultless life. Whereas formerly we had an irritable temperament, now we hope to be gentle; whereas in the past we had a wrong attitude, now we hope to be proper. However, even if we become faultless, that is still not Christ. The question is, What do we express? Whether we express temper or patience, both are wrong because neither is Christ. The only One whom we should express is Christ.<sup>57</sup>

In the apostle’s suffering in his body, Christ was magnified, that is, shown or declared to be great (without limitation), exalted, and extolled. The apostle’s sufferings afforded him opportunity to express Christ in His unlimited greatness....To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.<sup>58</sup>

## WEEK 9 – DAY 5

### *Scripture Reading*

**Phil. 1:21 For to me, to live is Christ...**

**3:8 ...I have suffered the loss of all things and count *them* as refuse that I may gain Christ.**

**10 To know Him and the power of His resurrection...**

### *“To Live Is Christ”*

Like Paul, we should hope that we magnify Christ, as always, whether through life or through death. This means that, instead of letting others see our patience, humility, sanctification, goodness, and perfection, we should let them see Christ being lived out in us. We live Him out to such an extent that for us “to live is Christ” (Phil. 1:21a).

### *Gaining Christ*

In order to live and magnify Christ, Paul said that he suffered the loss of all things and counted them as refuse that he might gain Christ (Phil. 3:8). The “all things” to which Paul refers are not the worldly, material things; rather, they are the things implied in verses 5-6, things of lofty thoughts and profound logic, such as religion, philosophy, culture, morality, and especially the law given by God through Moses. Paul was zealous for the law to such an extent that he said that he was blameless according to the righteousness which was in the law. However, after he was saved, the things in which he trusted in his flesh, including the righteousness of the law, he counted as loss because they became replacements of Christ that distracted him from Christ and made it impossible for him to experience Christ, live Christ, and magnify Christ. Hence, he cast all those things aside completely, counting them as refuse on account of the excellency of the knowledge of the Lord Jesus Christ. He aspired to experience Christ, gain Christ, and be found in Christ (v. 9).

### *Knowing Christ and the Power of His Resurrection*

To know the excellency of Christ is one thing, while to experience Christ is another thing. Paul first received the revelation to know the excellency of Christ. Then, because of such knowledge, he was willing to pay the price by considering all things to be loss, refuse, that he might gain Christ. He desired Christ to such an extent that he longed to “know Him” and “the power of His resurrection” (v. 10). Such knowledge is not objective doctrine but subjective experience. To know the excellency of Christ Jesus is by revelation, but to know Christ is by experience. It is to have the experiential knowledge of Him, to experience Him in the full knowledge of Him. Eventually, Paul experienced and enjoyed Christ; that is, he had the experiential knowledge of Him and experienced Him in the power of His resurrection. To experience Christ requires us to be in the power of His resurrection, not in our natural life. We can know, experience, and enjoy Christ by the power of His resurrection.

In conclusion, from the preceding twelve items we can see clearly that in actuality to be a Christian is to believe not in a religion but in Christ. What Christianity should offer to people is not religion but Christ. This Christ is excellent, living, and pleasant. He is God, He is man, and He is the Spirit who enters into us. Subjectively, He is in us to be our wisdom: both righteousness and sanctification and redemption; He is in us to be our life; and He is in us as the One who is all-inclusive and unlimitedly rich with the bountiful supply to be everything to us.

Toward such a One our reaction should be that it is no longer we who live, but it is Christ, who is God, man, and the Spirit, who lives in us. He is waiting to be formed in us, He wants us to live Him out and express Him, even to the extent that for us to live is Christ. We should consider the knowledge of Christ as something excellent and aspire to know such a Christ and the power of His resurrection. Thus, the power of Christ’s resurrection will operate in us so that our living is full of the experience and enjoyment of Him.<sup>59</sup>

## WEEK 9 – DAY 6

### *Scripture Reading*

**John 1:14 And the Word became flesh and tabernacled among us...**

**1 Cor. 15:45 ...The last Adam *became* a life-giving Spirit.**

Rev. 1:4 ...Grace to you and peace...from the seven Spirits who are before His throne.

### *The Full Ministry of Christ in Three Stages*

To experience, enjoy, and gain [Christ] is not that simple. We can do this only by being in the full ministry of Christ in His three divine and mystical stages.<sup>60</sup>

In the first stage—incarnation [revealed in the four Gospels]—Christ<sup>61</sup> was the Son of Man in the flesh.<sup>62</sup> In the second stage—inclusion [covered in the twenty-two books from Acts to Jude]—Christ is the pneumatic Christ, the life-giving Spirit....In the third stage—intensification [unveiled in the book of Revelation]—Christ is the sevenfold intensified Spirit.<sup>63</sup>

The first stage of Christ's full ministry was the stage of His incarnation, from His birth through His human living to His death.<sup>64</sup> Simply speaking, in [this] stage...He accomplished four great things. First, He brought God into man; second, He united and mingled God with man; third, He expressed God in His humanity and lived out God's attributes in His human living as His human virtues; and fourth, He accomplished His judicial redemption.<sup>65</sup>

The second stage is the stage of His inclusion, from His resurrection to the degradation of the church.<sup>66</sup> [In] the stage of His inclusion, Christ accomplished three great things. First, He was begotten as God's firstborn Son; second, He became the life-giving Spirit; and third, He regenerated the believers for His Body.<sup>67</sup> We need to see why we call it the stage of inclusion. In His first stage He possessed only two elements—divinity and humanity. This was a little more

complicated than what He had prior to His incarnation. Before His incarnation, in eternity past, He possessed only one element—divinity. From the time of His incarnation, when He put on human nature, He possessed humanity in addition to His divinity; hence, He had two natures. After His death and resurrection, more elements were added to Him in His resurrection. In His resurrection, the last Adam, Christ in the stage of His incarnation, became the life-giving Spirit. This “becoming” made Him the Christ of inclusion, with the divine element and the human element included in Him, with the element of His death and its effectiveness included in Him, and with the element of His resurrection and its power included in Him. Hence, in the Old Testament there is the type of the holy anointing ointment (Exo. 30:22-25)....The holy anointing ointment typifies the compound, life-giving Spirit whom Christ became in the stage of His inclusion.<sup>68</sup>

Now we want to see the third stage of Christ's full ministry, the stage of His intensification, from the degradation of the church to the consummation of the New Jerusalem.<sup>69</sup> In the third stage...Christ is accomplishing three great things. First, He is intensifying His organic salvation; second, He is producing His overcomers; and third, He is consummating the New Jerusalem.<sup>70</sup>

In his Epistles, especially in 2 Timothy, Paul spoke thoroughly concerning the degradation of the church.... The first thing that happened in the degradation of the church was the turning away from the apostles' teaching [2 Tim. 1:15]....Paul also said to “pursue...with those who call on the Lord out of a pure heart” (2 Tim. 2:22). Not having a pure heart and not calling on the Lord also indicate the degradation of the church. Finally, Paul said, “The Lord be with your spirit. Grace be with you” (4:22). If we do not experience the Lord's being with our spirit and therefore lose the presence of grace, that is the degradation of the church. We need to be careful about this. Our highest enjoyment and experience is that our Lord is with our spirit....Today, Christ is the Spirit, and if we want to experience and enjoy Him, we must be in our spirit.<sup>71</sup>

*Hymns, #499*

1. Oh, what a life! Oh, what a peace!  
The Christ who's all within me lives.  
With Him I have been crucified;  
This glorious fact to me He gives.  
Now it's no longer I that live,  
But Christ the Lord within me lives.
2. Oh, what a joy! Oh, what a rest!  
Christ now is being formed in me.  
His very nature and life divine  
In my whole being inwrought shall be.  
All that I am came to an end,  
And all of Christ is all to me.
3. Oh, what a thought! Oh, what a boast!  
Christ shall in me be magnified.  
In nothing shall I be ashamed,  
For He in all shall be applied.  
In woe or blessing, death or life,  
Through me shall Christ be testified.
4. Oh, what a prize! Oh, what a gain!  
Christ is the goal toward which I press.  
Nothing I treasure, nor aught desire,  
But Christ of all-inclusiveness.  
My hope, my glory, and my crown  
Is Christ, the One of peerlessness.

*Hymns, #501*

1. O glorious Christ, Savior mine,  
Thou art truly radiance divine;  
God infinite, in eternity,  
Yet man in time, finite to be.  
    Oh! Christ, expression of God, the Great,  
    Inexhaustible, rich, and sweet!  
    God mingled with humanity  
    Lives in me my all to be.
2. The fulness of God dwells in Thee;  
Thou dost manifest God's glory;  
In flesh Thou hast redemption wrought;  
As Spirit, oneness with me sought.
3. All things of the Father are Thine;  
All Thou art in Spirit is mine;

- The Spirit makes Thee real to me,  
That Thou experienced might be.
4. The Spirit of life causes Thee  
By Thy Word to transfer to me.  
Thy Spirit touched, Thy word received,  
Thy life in me is thus conceived.
  5. In spirit while gazing on Thee,  
As a glass reflecting Thy glory,  
Like to Thyself transformed I'll be,  
That Thou might be expressed thru me.
  6. In no other way could we be  
Sanctified and share Thy vict'ry;  
Thus only spiritual we'll be  
And touch the life of glory.
  7. Thy Spirit will me saturate,  
Every part will God permeate,  
Deliv'ring me from the old man,  
With all saints building for His plan.

## WEEK 10 — DAY 1

### *Scripture Reading*

**Gen. 1:2 ...The Spirit of God was brooding upon the surface of the waters.**

**Judg. 6:34 And the Spirit of Jehovah clothed Gideon...**

**Isa. 63:11 ...He who put in their midst His Spirit of holiness.**

### **The Spirit**

According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God’s dispensing....God’s desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing He needs to be triune.

In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the fountain of water springing up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God.<sup>72</sup>

Among the three of the Trinity, the Spirit is the most important in the sense of His being the realization, application, and reaching of the Triune God to us.<sup>73</sup>

God’s move in man is altogether a story of the Spirit. Without the Spirit, there is no history of God because God is totally a matter of Spirit. The difference between God’s move, God’s act, God’s work, and religions is that religions do not have the Spirit. They may have some spirits, but those spirits are demonic, devilish, and satanic. There is only one genuine, divine Spirit; that is God Himself.<sup>74</sup>

In [this portion] on the Spirit we shall [only be able to cover in part] the Spirit’s person, symbols,...and work.<sup>75</sup>

## **In the Old Testament**

### *The Spirit of God*

Every story in the Old Testament is related to God. The first story is concerning God’s creation of the heavens and the earth, with millions of items, and His creation of man. In this story the Spirit of God is mentioned. Genesis 1:1 says that in the beginning God created the heavens and the earth. Then the following verse says, “The Spirit of God was brooding upon the surface of the waters.” Thus, we see that the Spirit was the Spirit of God in God’s creation of the universe.

### *The Spirit of Jehovah*

After His creation, God began to work on man. In God’s work on man, His name is *Jehovah*. The Spirit of Jehovah is in God’s reaching of men and in His care for men (Judg. 3:10; 6:34; Gen. 6:3a)....*Jehovah* simply means *to be*. God was, God is, and God shall be forever. He is the great I Am.

God told Moses that His name was “I Am Who I Am” (Exo. 3:14). This means, “I am always the thing which should be.” If there is the need of light, He is the light. If there is a need of life, He is the life. He is everything. The Lord Jesus Himself told us that His name is “I Am” (John 8:58). The name *I Am* means that the very One who works on man is everything to man. He takes care of man and He comes upon man. This is *Jehovah* in His reaching of man and in His care for man.

### *The Spirit of Holiness*

God is caring for man mainly to make man holy. To be holy means to be separated unto God.<sup>76</sup> *The Spirit of holiness* refers to the nature and essence of God....[Moreover,] *the Spirit of holiness* is a description of what God is.<sup>77</sup> Man’s fall caused him to depart from God to become common, worldly, secular, and even dirty. So God needs to take care of man, making man separate from all things other than Himself. This is to make man holy. Thus, the Spirit in the Old Testament is the Spirit of holiness in God’s making His chosen people holy unto Himself (Psa. 51:11; Isa. 63:10-11). This is not the same as *the Holy Spirit*, which is used in the New Testament. The Holy Spirit is more intensified than the Spirit of holiness.<sup>78</sup>



## WEEK 10 — DAY 2

### *Scripture Reading*

**Matt. 1:20 ...That which has been begotten in her is of the Holy Spirit.**

**1 Cor. 15:45 ...The last Adam became a life-giving Spirit.**

### **In the New Testament**

#### *The Holy Spirit*

[Because there are a number of titles for the Spirit in the New Testament, we shall only be able to cover twelve of them for our purpose here.] In the New Testament *the Holy Spirit* is the first divine title ascribed to the Spirit of God.<sup>79</sup> This divine title is first used when God came in to prepare a forerunner of the Lord Jesus (Luke 1:15) and a human body for Christ (v. 35). This indicates that the Holy Spirit is related to the incarnation of God.

Spirit denotes the nature of God, the nature of God's person, and holy denotes an attribute of God's nature. God's nature is holy. Incarnation is a matter of bringing God's nature into man. God desires to make His chosen people holy in the divine nature so that they may be holy even as He is holy [Lev. 19:2; 1 Pet. 1:16].

The Holy Spirit in God's incarnation makes man distinct from being common as God is distinct in His holy nature.... The Holy Spirit, of whom the holy Jesus (Acts 3:14) was conceived and born as mentioned in Matthew 1:18 and 20, will make the believers of the holy Jesus intrinsically holy as He is holy in the divine nature. Eventually, all these believers will consummate in the holy city, the New Jerusalem (Rev. 21:2).<sup>80</sup>

#### *The Spirit of the Son of God*

Galatians 4:6 says, "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!"...God the Father sent forth God the Son to redeem us from the law that we might receive sonship (Gal. 4:4-5). He also sends forth God the Spirit to impart His life into us that we may become His sons in reality....Once we have been born of the Spirit, we need the Spirit in order to grow in life. Without the Spirit we cannot have the position, right, or privilege of sonship....But when the Spirit comes, the

sonship is made real. The Spirit of the Son of God, therefore, is the reality of sonship.<sup>81</sup> Although the Spirit of sonship has come into our spirit, the Spirit cries in our hearts, Abba, Father. This indicates that our relationship with our Father in the sonship is sweet and very intimate....How tender and sweet it is to call God, Abba, Father! Such an intimate calling involves our emotion as well as our spirit....This proves that we have a genuine, bona fide relationship in life with our Father. We are His real sons.<sup>82</sup>

#### The Life-giving Spirit

First Corinthians 15:45...tells us that the last Adam, who was Christ in the flesh, became a life-giving Spirit. The Redeemer, the Savior, who passed through incarnation, human living, crucifixion, resurrection, and ascension, became a life-giving Spirit.<sup>83</sup> Christ's being the last Adam means that after Him there is no more Adam. In Christ, Adam was ended.<sup>84</sup>The title "the life-giving Spirit" indicates that the Spirit is moving, working, and living in us to impart life into us....The Spirit is the life-imparting Spirit, working to give life to our whole being.<sup>85</sup>

#### *The Spirit of Life*

The term "the Spirit of life" is used only once in the New Testament—in Romans 8:2. The Spirit is not only the life-giving Spirit but also the Spirit of life. The Spirit of life is the reality of life, for this Spirit contains the element of the divine life. Actually, the Spirit Himself is life. Therefore, with the Spirit of life we have the riches of the divine life.

The way to have life is the Spirit. Life belongs to the Spirit, and the Spirit is of life. These two are actually one.... Thus, the way to experience the divine, eternal, uncreated life is the Spirit of life.<sup>86</sup>

## WEEK 10 – DAY 3

### *Scripture Reading*

**Phil. 1:19 For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ.**

**2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.**

### *The Spirit of Jesus*

In the New Testament, the life-giving Spirit is referred to as the Spirit of Jesus (Acts 16:7). This title of the Spirit is concerning Jesus in His humanity, who passed through human living and death on the cross. It indicates that in the Spirit there is not only the divine element of God but also the human element of Jesus and the elements of His human living and suffering of death.

### *The Spirit of Christ*

*The Spirit of Christ* is concerning Christ in His divinity, who conquered death and became the life in resurrection with the resurrection power, indicating that in the Spirit there is the element of divinity that became the death-conquering and the life-dispensing Spirit (Rom. 8:9b).

### *The Spirit of Jesus Christ*

*The Spirit of Jesus Christ* refers to the Spirit, comprising all the elements of Jesus' humanity with His death and Christ's divinity with His resurrection, who becomes the bountiful supply of the unsearchable Christ for the support of His believers (Phil. 1:19b).<sup>87</sup>

### *The Lord Spirit*

*The Lord Spirit* (2 Cor. 3:18) is a compound title like *the Father God* and *the Lord Christ*. This means that the Spirit is the Lord.<sup>88</sup> When we call "O Lord," we get the Spirit, the Lord Spirit. This

Spirit is the transforming Spirit...If a quick person called, "O Lord Spirit" again and again for two weeks, he would be slowed down. The Lord Spirit changes us, transforms us. He transforms us into the image of the resurrected and glorified Christ from glory to glory.<sup>89</sup>

### *The Spirit of Grace*

The Spirit of grace [Heb. 10:29] simply means that the Triune God in the Son as the Spirit becomes our enjoyment. The Spirit is the reaching of the Triune God to us. The Son could not get into us until He became the Spirit. He was among the disciples, but He needed to go through death and resurrection to become the life-giving Spirit (John 14:16-20; 1 Cor. 15:45). Then He was able to breathe Himself as the holy breath [Spirit] into the disciples for their enjoyment (John 20:22).

When the Bible uses expressions such as the Spirit of grace, the Spirit of life, and the Spirit of reality, this means that the Spirit is grace, life, and reality. Therefore, when we are the partakers of the Holy Spirit [Heb. 6:4], this means that we are the partakers of the Holy Spirit as grace....It is always better to pray, "Thank You Lord for another day, a new day, and thank You that I have the grace to live You today."...The grace we received is the eternal grace which is the eternal, unlimited Spirit. It is inexhaustible.<sup>90</sup>

### *The Spirit of Reality*

The writings of John reveal that the Spirit is the Spirit of reality (John 14:17; 15:26; 16:13; 1 John 4:6). The Spirit is called the Spirit of reality because whatever the Father in the Son is and whatever the Son is, is realized in the Spirit....God the Father is light, and God the Son is life. The reality of this light and life is the Spirit. If we do not have the Spirit, we cannot have the light of God the Father. If we do not have the Spirit, we cannot have God the Son as our life. The reality of all the divine attributes of both God the Father and God the Son is the Spirit....Eventually, because the Spirit is the reality, He is...the reality of God, the Son, eternal life, grace, and every divine matter.<sup>91</sup>

## WEEK 10 — DAY 4

### *Scripture Reading*

**Rev. 1:4 ...Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.**

**John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been glorified.**

### *The Seven Spirits*

In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit to counteract the degradation of the church. The seven Spirits in Revelation 1:4 undoubtedly are the Spirit of God because They are ranked among the Triune God. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on earth. In substance and existence God's Spirit is one. In the intensified function and work of God's operation His Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time the book of Revelation was written, the church had become degraded, and the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move on earth.

Revelation 4:5 says, "And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." The seven lamps here refer to the seven lamps of the lampstand in Exodus 25:37 and the seven lamps of the lampstand in Zechariah 4:2. The seven lamps of fire which are the seven Spirits of God signify the enlightening and searching of the sevenfold intensified Spirit of God. In Exodus 25 and Zechariah 4 the seven lamps, signifying the enlightening of the Spirit of God in God's move, are for God's building, either for the tabernacle or the rebuilding of the temple. Here the seven lamps are for God's judgment, which will issue also in God's building—the building of the New Jerusalem.<sup>92</sup>

Revelation 5:6 tells us that the seven Spirits of God are the seven eyes of the Lamb.<sup>93</sup> Whereas the seven Spirits as the seven lamps of burning fire are for enlightening and burning, the seven Spirits as the seven eyes of the Lamb are for observing, searching, and transfusing.<sup>94</sup> Eventually, these flaming eyes infuse us with all that He is, metabolically transforming us into His being....How we need to see this vision! This is God's recovery today.<sup>95</sup>

### *The Spirit*

When all the aspects and elements of the Spirit are put together, we have a totality, an aggregate, known in the New Testament as the Spirit (Mark 1:10; Matt. 4:1; 12:31; John 3:5, 34; 7:39; Acts 6:3; 8:18; Rom. 8:16, 23, 26, 27; Gal. 3:2, 14; 5:16-18, 22, 25; 1 Pet. 1:2; Rev. 2:7; 14:13; 22:17). As the Bible is *the* book, so the Spirit of God today is *the* Spirit.<sup>96</sup> John 7:39 says that "the Spirit was not yet, because Jesus had not yet been glorified."<sup>97</sup> The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word, the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected (John 20:22). The Spirit is now the "another Comforter," the Spirit of reality promised by Christ before His death (14:16-17). When the Spirit was the Spirit of God, He had only the divine element. After He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, the Spirit is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive (7:38-39).<sup>98</sup>

## WEEK 10 — DAY 5

### *Scripture Reading*

**John 20:22 ...He breathed into them and said to them, Receive the Holy Spirit.**

**Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.**

### **The Spirit—His Symbols**

The Spirit is the reality of all the divine entities and matters....Because the Spirit is mysterious and beyond our understanding, the New Testament uses many different symbols, figures of speech, to describe Him. In this [portion] we shall...consider [three of] the symbols of the Spirit.<sup>99</sup>

#### *The Breath*

On the night of resurrection, the Lord came into the midst of the disciples and breathed into them a breath, saying, “Receive the Holy Spirit” (John 20:22). The Holy Spirit here is actually the resurrected Christ Himself, because the Spirit is simply His breath.<sup>100</sup> By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.

The Greek word for Spirit in this verse is *pneuma*, a word that is used for breath, spirit, and wind. Therefore, this verse can be rightly translated, “Receive the holy breath.” On the day of His resurrection Christ breathed Himself into His disciples as the holy breath....The divine breath in John 20:22 is the Holy Spirit, and the Holy Spirit is the ultimate consummation of the processed Triune God reaching His redeemed people.<sup>101</sup>

#### *The Living Water*

The living water is a symbol of the Spirit (Exo. 17:6; John 4:10, 14; 7:38-39). Exodus 17:6 speaks of the living water coming out of the cleft rock. First Corinthians 10:4 tells us that the cleft rock was a rock that

followed the children of Israel [and the rock was Christ]. The living water that flowed out of the cleft rock typifies the Spirit as our all-inclusive drink. In John 4 the Lord Jesus told the Samaritan woman that He had the living water to give her. Then in John 7 He said that rivers of living water would flow out of the innermost being of His believers.... Rivers of living water are the many flows of the different aspects of life of the one unique river of water of life (Rev. 22:1).<sup>102</sup> One river is the river of peace, and other rivers are joy, comfort, righteousness, life, holiness, love, patience, and humility. These rivers of living water flow out from the depths of our being. This is the Spirit as living water.<sup>103</sup>

#### *The Compound Ointment*

In the Scriptures the Spirit of God is first typified by oil [Isa. 61:1; Heb. 1:9]. This oil is one element, one entity, without any compounding, mingling, or blending. But in Exodus 30 [vv. 23-25] the oil is compounded with four kinds of spices: myrrh, cinnamon, calamus, and cassia.<sup>104</sup> In typology...flowing myrrh signifies Christ's death, and cinnamon signifies the sweetness and effectiveness of His death. Calamus, a reed that grows in a marsh or muddy place, shooting upward toward the sky, signifies resurrection. Cassia signifies the repelling power and effectiveness of Christ's resurrection. Cassia is a kind of bark that was used as a repellent to repel snakes and insects. Thus, cassia signifies the power, especially the repelling power, of Christ's resurrection. His resurrection has the power to repel Satan, the serpent.<sup>105</sup> These four spices, precious and fragrant, were blended, mingled, compounded, with the oil. As a result, the oil becomes a compound ointment.<sup>106</sup> This compound ointment is a picture of today's compound Spirit.<sup>107</sup> Before Christ's crucifixion and resurrection, the Spirit of God did not have these four elements. But after Christ's resurrection these elements were compounded into the Spirit of God, and the Spirit of God became the Spirit, the compound Spirit symbolized by the compound ointment (see *Life-study of Exodus*, Messages 157-163).<sup>108</sup>

## WEEK 10 — DAY 6

### *Scripture Reading*

**1 John 2:20** And you have an anointing from the Holy One...

**Rom. 8:2** For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

### ***The Compound Ointment (continued)***

The record concerning the compound ointment in Exodus 30 is extremely significant....The revelation concerning the compound ointment was not given in chapter one of Exodus...but toward the end of chapter thirty, after God's dwelling place [the tabernacle] and the priesthood [God's serving ones] had been revealed....[Exodus 30:26-28, 30] make it very clear that the compound ointment was strictly for the purpose of anointing the tabernacle and the priests.<sup>109</sup> Where are you concerning the enjoyment of Christ? Are you before the revelation of the tabernacle and the priesthood, or after?...This ointment can be enjoyed only after God's dwelling place and the body of serving ones have come into existence. It is not for God's chosen people to enjoy apart from God's dwelling and His priesthood.<sup>110</sup>...This indicates that the compound Spirit is for God's building and for His priesthood....Only those who are for the building of God and the priesthood of God can have the enjoyment of the compound, all-inclusive, processed Spirit. All the ingredients, all the rich elements, of the compound Spirit are for God's house and God's priesthood.<sup>111</sup>

In 2 Corinthians 1:21 Paul says, "The One who firmly attaches us with you unto Christ and has anointed us is God." First John 2:20 says that we have an anointing from the Holy One, and verse 27 says that this anointing abides in us. "Christ" is the anglicized form of the Greek word *Christos*, which means the anointed One....As soon as we believed in Him, He as the Spirit entered our spirit. Now He is within our spirit to anoint us, "paint" us, with the element of the Triune God. The more this "painting" goes on, the more the element of the Triune God is transfused into our being.<sup>112</sup> [Remember,] God's desire is to add Himself into us, to dispense Himself into us. While the Holy Spirit is anointing us, He kills the negative things in our being, and He purifies and cleanses us with all that Christ is.<sup>113</sup> Today we all are under the

anointing of the compound Spirit with Christ's divinity, humanity, all-inclusive death, and wonderful resurrection. This is the Spirit as the compound ointment.<sup>114</sup>

### **The Spirit—His Work**

Now we shall go on to [one aspect of] the Spirit's work... in the believers for the divine dispensing.<sup>115</sup>

### *Freeing the Believers by His Law of Life from the Law of Sin and Death*

In Romans 8:2..."law" does not denote a commandment but a principle that operates automatically and spontaneously. A law is a natural regulation, a constant and unchanging rule. Every kind of life has such a law. The law of a certain life is the innate ability of that life. This ability is inborn, spontaneous, automatic, constant, and instant.<sup>116</sup> A grain of wheat grows out wheat, and a peach tree brings forth peaches because there is a life law.<sup>117</sup> There is no need to teach a peach tree to bring forth peaches because there is a law of life in that plant. In the same way, there is a law in our fallen human life. There is no need for anyone to teach us to lie or to commit sins. We have an evil life with an evil law of sin.

We praise the Lord that today we have another law, the law of the divine life.<sup>118</sup> Since by regeneration we have received the life of God, we have naturally received from the life of God the most high and surpassing law of this life.<sup>119</sup> With this life is the divine law that sets us free from the law of sin and of death.<sup>120</sup>

What is the way to give this divine law the proper opportunity and environment?...In order to let the Lord grow in us and let the divine law work within us, we must love the Lord, but we must also stop ourselves from trying to do anything....We should pray, "Lord, I love You, but Lord, I stop." We do not stop loving, but we stop doing.<sup>121</sup>

*Hymns, #244*

1. The Holy Spirit is today  
The Spirit of the life divine;  
He quickens us and gives us life,  
And makes us fit for God's design.
2. As living water quenching thirst  
The stream of life He e'er supplies;  
Imparting Christ as life divine,  
My hungry heart He satisfies.
3. Enlight'ning with the light of life,  
He chases darkness far away;  
Imparting Christ as light divine,  
He turns for us the night to day.
4. He strengthens with the pow'r of life  
To energize our inner man;  
Imparting Christ as strength divine,  
He moves within us for God's plan.
5. By law of life He liberates,  
And frees us from the law of sin;  
And with the nature all divine  
He regulates us from within.
6. As Spirit of the life divine,  
Thru us abundant fruit He bears;  
Expressing God-like attributes,  
To others Christ in life He shares.
7. The Spirit ever giving life  
Transforms me thus with life divine;  
Renewing all my inward parts,  
In life He makes Christ's image mine.
8. Oh, by Thy Spirit, fill me, Lord,  
The Spirit of Thy life divine,  
And saturate me thoroughly  
Till all my life is filled with Thine.

## WEEK 11 — DAY 1

### *Scripture Reading*

**John 1:12-13** But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**Rom. 8:17** And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with *Him* that we may also be glorified with *Him*.

### **The Believers—Their Status**

In this [portion] we shall...consider [six aspects of] the believers' status after they have been saved.

#### *Children of God*

[In John 1:12-13] we see that the children of God have been born of God, not of blood, nor of the will of the flesh, nor of the will of man. “Blood” here signifies the physical life; “will of the flesh” denotes the will of fallen man after man became flesh; and “will of man” refers to the will of man created by God. When we became children of God, we were not born of our physical life, our fallen life, or our created life—we were born of God, the uncreated life. For human beings to become children of God is for them to be born of God to have the divine life and nature.

The believers become children of God through their receiving of the Son of God by believing into His name.<sup>122</sup> As God's children, who have God's life and nature, we can be like God, live God, and express God, thus fulfilling the purpose of God's creation of man.<sup>123</sup>

#### *The Sons of God*

First, the believers are children of God, and then they gradually grow up to become sons of God....[Romans 8:14] says, “As many as are led by the Spirit of God, these are sons of God.” This indicates that we may know that we are sons of God by the fact that we are led by the Spirit.... By the Spirit we have the divine birth and the divine life. Through the Spirit we grow unto maturity.

Because of the Spirit we have the position, right, and privilege of sonship.<sup>124</sup> [In Romans 8:16] *children* refers to the initial stage of sonship, the stage of regeneration in the human spirit. [Whereas, in Romans 8:14] sons are the children of God who are in the stage of the transformation of their souls. They not only have been regenerated in their spirit and are growing in the divine life, but they also are living and walking by being led by the Spirit.<sup>125</sup>

#### *Heirs of God*

In [Romans 8:17] we see that we have progressed from children to heirs....Paul's thought here is very strong. Please notice the semicolon in this verse. It indicates that there is a condition involved in being an heir. We should not say that simply because we are children we are heirs. This is too hasty....The condition for being heirs of God and joint-heirs with Christ is that “we suffer with Him that we may also be glorified with Him.” We may not like suffering, but we need it. Remember that suffering is the incarnation of grace. We should not be distressed by suffering. If we suffer with Him, we will be glorified with Him.<sup>126</sup>

Heirs are the sons of God who, through the transfiguration of their body in the stage of glorification, will be fully matured in every part of their being [spirit and soul and body]. Hence, they will be qualified as the legal heirs to claim the divine inheritance (vv. 17, 23).<sup>127</sup>

Our inheritance is not anything material....[Rather, our] divine inheritance is the Triune God with all He has, all He has done, and all He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (1:12). The Holy Spirit is the pledge, the guarantee, of this divine inheritance, which we are sharing and enjoying today as a foretaste and will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4).<sup>128</sup>

## WEEK 11 – DAY 2

### *Scripture Reading*

**Rom. 8:29** Because those whom He foreknew, He also predestinated *to be conformed to the image of His Son, that He might be the Firstborn among many brothers.*

**Rev. 20:4-5** ...And they lived and reigned with Christ for a thousand years....This is the first resurrection.

### *Brothers of Christ as the Firstborn Son of God*

Christ was the only begotten Son of God from eternity (John 1:18). When He was sent by God into the world, He was still the only begotten Son of God (1 John 4:9; John 1:14; 3:16). By His passing through death and entering into resurrection, His humanity was uplifted into His divinity. Thus, in His divinity with His humanity that passed through death and resurrection, He was born in resurrection as God's firstborn Son (Acts 13:33). At the same time, all His believers were raised together with Him in His resurrection (1 Pet. 1:3) and were begotten together with Him as the many sons of God. Thus, they became His many brothers to constitute His Body and be God's corporate expression in Him.<sup>129</sup> Today Christ is not merely the only begotten Son but also the firstborn Son, and we are His brothers. As the Firstborn, Christ has both humanity and divinity, and as His brothers we have both divinity and humanity....Therefore, both the Lord Jesus and we are the same in that both He and we have the human nature and the divine nature.... However, we are not, and we never shall be, the same as Christ with respect to His deity. Deity refers to His Godhead, whereas divinity refers to His divine being. According to His deity, Christ is still the only begotten Son of God. We, His brothers, participate in His divinity, but we can never partake of His deity. It would be heresy to say that we can partake of Christ's deity. As His brothers, we partake of the divine nature [2 Pet. 1:4], and this is to partake of divinity.<sup>130</sup>

### *Members of Christ*

In 1 Corinthians 6:15 Paul asks, "Do you not know that your bodies are members of Christ?" Because we are organically united with Christ and because Christ dwells in our spirit (2 Tim. 4:22) and makes His

home in our heart (Eph. 3:17), our entire being, including our purified body, becomes a member of Him. To practice such membership we need to offer our body to Him (Rom. 12:1, 4-5).

Christ indwells our spirit, and from our spirit He spreads throughout our entire being, thereby making His home in our heart. Furthermore, according to Romans 8:11, from our inner being He seeks to impart Himself as life into our physical body. Therefore, Christ spreads from the spirit to the soul and from the soul to the body. In this way our bodies become His members.

According to our natural constitution, we cannot be members of Christ's Body. Christ Himself is the element, the factor, that makes us parts of Him. Hence, in order to be parts of Christ as members of His Body, we must have Christ wrought into our being.<sup>131</sup>

### *Co-kings of Christ*

It is in resurrection that the believers are co-kings of Christ. Speaking of the overcoming believers,...Revelation 20:6 says, "Blessed and holy is he who has part in the first resurrection...."<sup>132</sup> The first resurrection is the best one. It is not only the resurrection of life (John 5:29; 1 Cor. 15:23b; 1 Thes. 4:16) but also the resurrection of reward (Luke 14:14), the out-resurrection, i.e., the outstanding resurrection, which the apostle Paul sought (Phil. 3:11), the resurrection of kingship as a reward to the overcomers, which enables them to reign as co-kings with Christ in the millennial kingdom (Rev. 20:4, 6).<sup>133</sup>

Being co-kings of Christ is in the consummation of the believers' maturity in the divine life....Before a prince can be a king, he needs to grow and mature in the kingly life....Likewise, we need to grow in the resurrection life. Eventually,...[when] we have reached this maturity we shall be qualified to be co-kings of Christ.<sup>134</sup>



## WEEK 11 — DAY 3

### *Scripture Reading*

**Matt. 16:24** Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

**Acts 5:14** And believers were all the more being added to the Lord...

### **Believers—Their Designations**

In this [portion] we shall begin to cover the four designations of the believers given in the New Testament: disciples, believers, saints, and Christians.

#### *Disciples*

First, the believers are designated as disciples. The term “disciples” is often used in the Gospels and in Acts, but it is not used at all in the Epistles....All these verses [Matt. 5:1; 28:16; Acts 6:1; 21:16] indicate that one designation of the believers is that of disciples.

Disciples are those who follow Christ. In His ministry the Lord Jesus told people to repent, for the kingdom of God has drawn near (Mark 1:15; Matt. 4:17). When some repented, or had an inclination to go with Him, He said to them, “Follow Me” (Matt. 4:19; 9:9; 19:21; Luke 9:59).<sup>135</sup> To follow the Lord is to love Him above all things (Matt. 10:37-38).<sup>136</sup>

Disciples are also those who learn of Christ. In Matthew 11:29 the Lord Jesus says, “Take My yoke upon you and learn from Me.” Discipline is required for both following Christ and learning from Him....We especially need to be disciplined in order to learn from Christ.<sup>137</sup>

#### *Believers*

Many verses in the New Testament speak of the believers. Acts 5:14 says, “Believers were all the more being added to the Lord.”...In 1 Timothy 4:12 [Paul] charges Timothy to “be a pattern to the believers in word, in conduct, in love, in faith, in purity.”

In 2 Corinthians 6:14 Paul exhorts the Corinthian believers not to “become dissimilarly yoked with

unbelievers.”<sup>138</sup> *Dissimilarly* means *diversely*, implying a difference in kind. This refers to Deuteronomy 22:10, which forbids the yoking together of two dissimilar animals. Believers and unbelievers are diverse peoples. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers. This should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business.

The apostle used five illustrations to depict the difference between believers and unbelievers [2 Cor. 6:14-16]: (1) no partnership, no sharing together, between righteousness and lawlessness; (2) no fellowship, no communion, between light and darkness; (3) no concord, no harmony, between Christ and Belial; (4) no part, no portion, held by a believer with an unbeliever; and (5) no agreement, no consent, between the temple of God and idols. These illustrations also unveil the fact that the believers are righteousness, light, Christ, and the temple of God, and the unbelievers are lawlessness, darkness, Belial (Satan, the devil), and idols.<sup>139</sup>

The designation “believers,”...of course, indicates the matter of believing. Anyone who does not have faith in Christ, who does not believe in Christ, is certainly not a believer.<sup>140</sup> To believe, as taught in the Bible, first means to receive. John 1:12 says, “As many as received Him [the Lord Jesus],...those who believe into His name.”...With our heart we must receive Christ into us to be our Savior. This is the genuine believing.

To believe is not only to receive but also to “believe into” (John 1:12; 3:15-16, 36). To receive is to receive Christ into us and to allow Him to be mingled with us. On the other hand, to “believe into” is to enter into Christ and be joined to Him.<sup>141</sup> By believing into Christ as the Son of God we have an organic union with Him. When we believe in Him, we believe into Him and thereby become one spirit with Him (1 Cor. 6:17).<sup>142</sup>

## WEEK 11 — DAY 4

### *Scripture Reading*

**1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints...**

**1 Pet. 4:15-16 For...if [one suffers] as a Christian, let him not be ashamed, but let him glorify God in this name.**

### *Saints*

Many verses in the New Testament speak of the believers as saints. Acts 9:13 and 32 refer respectively to the saints in Jerusalem and to “the saints dwelling at Lydda.” Romans 1:7 says, “To all who are in Rome, beloved of God, the called saints.” Romans 8:27 tells us that the Spirit “intercedes for the saints.”...The word “saints” denotes those who are holy, separated unto God. We are not only believers in Christ—we are saints of God. We are God’s holy people, a people separated unto God for His purpose.

[In] 1 Corinthians 1:2...the expression “called saints” indicates that the believers in Christ are the called saints; they are not called *to be* saints. This is a positional matter, a sanctification in position with a view to sanctification in disposition....If we turn away from ourselves and look at Christ, in whom we have been sanctified, we shall be able to declare that we are saints. We shall realize that a saint is simply a called one.

First Corinthians 1:2 tells us that we have been sanctified in Christ Jesus...[which] is to be sanctified in the element and sphere of Christ....Christ is a holy sphere, a sphere of holiness. Not only is Christ holy—Christ Himself is holiness. Because God has put us into this Christ (v. 30), we have been put into the sphere of holiness. Now that we are in Christ as the sphere of holiness, we are sanctified. To be sanctified in Christ is to be made holy in Him.

We should never despise our position in Christ. God has put us into Christ, and this makes it possible for us to experience the divine dispensing of the Divine Trinity.... God does not look at us as we are in ourselves; rather, He looks at us in Christ.<sup>143</sup>

### *Christians*

In the New Testament the believers are also designated as Christians. Acts 11:26 says, “The disciples were first called Christians in Antioch.” In Acts 26:28 [King] Agrippa says to Paul, “By so little are you trying to persuade me to become a Christian?” In 11:26 “Christian” is a term of reproach. That the disciples in Antioch were given such a nickname as a term of reproach indicates that they must have borne a strong testimony for the Lord, a testimony that made them distinct and peculiar in the eyes of the unbelievers.

The Greek word for Christian is *Christianos*, a word of Latin formation.<sup>144</sup> The ending *ianos*, denoting an adherent of someone, was applied to slaves belonging to the great families in the Roman Empire. One who worshipped the emperor, the Caesar, or *Kaisar*, was called *Kaisarianos*, which means *an adherent of Kaisar, a person who belongs to Kaisar*. When people believed in Christ and became His followers, some in the Empire came to consider Christ a rival of their *Kaisar*. Then, at Antioch (Acts 11:26) they began to call the followers of Christ *Christianoi* (Christians), adherents of Christ, as a nickname, a term of reproach. Hence, [1 Peter 4:16] says, “As a Christian, let him not be ashamed”; that is, if any believer suffers at the hands of the persecutors who contemptuously call him a Christian, he should not feel ashamed but should glorify God in this name.

Today the term *Christian* should bear a positive meaning, that is, a man of Christ, one who is one with Christ, not only belonging to Him but also having His life and nature in an organic union with Him, and who is living by Him, even living Him, in his daily life. If we suffer for being such a person, we should not feel ashamed but should be bold to magnify Christ in our confession by our holy and excellent manner of life to glorify (express) God in this name.<sup>145</sup>

## WEEK 11 — DAY 5

### *Scripture Reading*

**Matt. 13:38 ...And the good seed, these are the sons of the kingdom...**

**1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house...**

### **The Believers—Their Symbols**

In this [portion] we shall...consider [two of] the...symbols of the believers found in the New Testament.<sup>146</sup>

#### *Good Seed*

On the one hand, the Lord Jesus says that the believers are wheat [Matt. 3:12]; on the other hand, He tells us that the believers are the good seed. In Matthew 13:38 He says, “The good seed, these are the sons of the kingdom.” In Matthew 13:4 and 19 the seed sown by the Lord was the word of the kingdom. In verses 24 and 38 this seed has developed into the sons of the kingdom.<sup>147</sup> Here three things are interrelated: the word of the kingdom, the sons of the kingdom, and Christ Himself as the life within the seed. These three cannot be separated. The word of the kingdom actually is Christ Himself as the word of life. This seed eventually produces the sons of the kingdom, who are the believers.<sup>148</sup> Therefore, the good seed, as well as the wheat, is the sons of the kingdom, the real believers, those regenerated with the divine life.

The sowing of the good seed is a kind of martyrdom, for the seed experiences a real crucifixion and is put to death. Those who are willing to be sown, crucified, in this way will eventually grow, multiply, and be fruitful. But those who are not willing to be sown into the ground, who are not willing to be put to death, will be barren and unfruitful.<sup>149</sup>

#### *Living Stones*

In the New Testament the believers are also symbolized by stones and are called living stones (1 Pet. 2:5). These living stones are actually transformed sinners. Once we were sinners, but we are now in the process of being transformed into stones.<sup>150</sup>

Transformation is the inward, metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged.<sup>151</sup> To be transformed is to be both charged and discharged. We all need to be charged with Christ, just as a transformer is charged with electricity. When Christ is charged into us, He will discharge many old things. In this way we will be renewed and transformed.<sup>152</sup>

First Peter 2:5 says, “You yourselves also, as living stones, are being built up as a spiritual house.” We, the believers in Christ, are living stones, like Christ (v. 4), through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growth in us transforms us into living stones. At Peter’s conversion the Lord gave him a new name, Peter—[meaning] a stone. When Peter received the revelation concerning Christ, the Lord revealed further that He also was the rock—a stone (Matt. 16:16-18). Peter was impressed by these two incidents that both Christ and His believers are stones for God’s building.<sup>153</sup>

[First Peter 2:4 speaks] of Christ as a living stone....A living stone is one that not only possesses life but also grows in life. This is Christ for God’s building. Here Peter changed his metaphor from a seed, which is of the vegetable life (1:23-24), to a stone, which is of the minerals. The seed is for life-planting; the stone is for building (2:5). Peter’s thought went on from life-planting to God’s building. As life to us, Christ is the seed; for God’s building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. Thus, He will make us also living stones, transformed with His stone nature, that we may be built together with others as a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16).<sup>154</sup>

## WEEK 11 — DAY 6

### *Scripture Reading*

**2 Cor. 5:17** So then if anyone is in Christ, *he* is a new creation. The old things have passed away; behold, they have become new.

**John 14:23** Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

### **The Believers—Their Present**

Now we come to the most crucial section of these messages on the believers—their present.<sup>155</sup>

### *Being Renewed as the New Creation in Christ*

The most crucial matter in God's full, all-inclusive salvation is His making us a new creation.<sup>156</sup> According to 2 Corinthians 5:17, in God's eyes we are a new creation already. But in our experience we are not yet fully new. In our experience there is a process.<sup>157</sup> It takes a long time in our life and it requires us to contact God, to receive God, and to get God added into us all the day. It requires us to pray, confessing our sins and rejecting ourselves to take the cross of Christ. To take the cross of Christ is a killing, and this killing is death. This death brings in resurrection, and in this resurrection, the divine life in us will carry out its renewing capacity.<sup>158</sup> [By this] our inner man [2 Cor. 4:16]...is being metabolically renewed day by day with the supply of the resurrection life.<sup>159</sup> [Thus,] renewing is the divine element being dispensed into us.<sup>160</sup>

God has the best provisions to help us to receive the renewing. The first provision is the cross, the putting to death of Jesus [2 Cor. 4:7-12]....The second provision is the Holy Spirit. Titus 3:5 speaks of the "renewing of the Holy Spirit." ...We are receiving the new supply of the Spirit daily to renew us metabolically....The third provision God gave us is our mingled spirit, our human spirit mingled with the divine Spirit. In our human spirit, the Holy Spirit dwells, works, and renews us....[Last, the fourth provision is] the holy Word. The Head of the

Body cleanses the church, His Body, by the washing of the water in the word (Eph. 5:26).<sup>161</sup>

### *The Triune God Making a Mutual Abode with the Lover of Christ*

Based upon the fact that the Spirit of God dwells within the lover of Christ (John 14:17), God the Father and the Son come to the lover of Christ and make a mutual abode with him (v. 23). John 14:23 says that if anyone loves the Son, the Father and He will come to make an abode with him. This means to make a mutual dwelling place for the Triune God and the believer. The indwelling Spirit is mentioned in verse 17. Based upon this fact, the Father and the Son come to make a mutual dwelling place with us. This is building. In John 14:2 the Lord said, "In My Father's house are many abodes." Verse 23 tells us how these many abodes are built up. It is by the Spirit living in us as a foundation; then the Father and the Son come to us to make a mutual abode with us.<sup>162</sup>

In our daily life the Father and the Son often come to visit us...to do a building work in us, making an abode which will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.<sup>163</sup> In this building Christ is making His home in [our] hearts.<sup>164</sup> This making home is the building. This takes place first by our being strengthened with power through the Spirit into our inner man, into our spirit. Then Christ has the chance to build His home in our heart so that we may be filled unto, resulting in, the fullness of the Triune God for the expression of the Triune God [Eph. 3:16-19].<sup>165</sup>

According to the divine revelation in the Bible, God is building by working Himself in Christ into our being. This involves the mingling of divinity with our redeemed, resurrected, and uplifted humanity....If we see this, we will realize that all our problems today are due to one thing— our shortage of having God in Christ built into our being.<sup>166</sup>

*Hymns, #840*

1. Freed from self and Adam's nature,  
Lord, I would be built by Thee  
With the saints into Thy temple,  
Where Thy glory we shall see.  
From peculiar traits deliver,  
From my independent ways,  
That a dwelling place for Thee, Lord,  
We will be thru all our days.
2. By Thy life and by its flowing  
I can grow and be transformed,  
With the saints coordinated,  
Buildded up, to Thee conformed;  
Keep the order in the Body,  
There to function in Thy will,  
Ever serving, helping others,  
All Thy purpose to fulfill.
3. In my knowledge and experience  
I would not exalted be,  
But submitting and accepting  
Let the Body balance me;  
Holding fast the Head, and growing  
With His increase, in His way,  
By the joints and bands supplying,  
Knit together day by day.
4. By Thy Spirit daily strengthened  
In the inner man with might,  
I would know Thy love surpassing,  
Know Thy breadth and length and height;  
Ever of Thy riches taking,  
Unto all Thy fulness filled,  
Ever growing into manhood,  
That Thy Body Thou may build.
5. In God's house and in Thy Body  
Buildded up I long to be,  
That within this corporate vessel  
All shall then Thy glory see;  
That Thy Bride, the glorious city,  
May appear upon the earth,  
As a lampstand brightly beaming  
To express to all Thy worth.

## WEEK 12 — DAY 1

### *Scripture Reading*

**Eph. 3:9** And to enlighten all *that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.*

**1 Cor. 15:45** ...The last Adam *became a life-giving Spirit.*

### **The Church**

Today is the dispensation, the age, of the church. The next age is the age of the kingdom of a thousand years. The church is for now; the church is for today. God's goal is to have a church today, a church in this dispensation, a church on this earth. Many dear saints throughout the centuries received light on many things in the Bible, but they missed the mark of God's divine economy and the goal of God's eternal purpose. The Lord desires to fulfill His purpose and to make His goal so clear to all His loving seekers.<sup>167</sup>

If you would be a proper Christian, you need to see not only the vision of Christ but also the vision of the church. You need to see that God's desire is to have the church.... All that God does is for the church, and every kind of work and ministry should be for the church....All other things are secondary. The primary thing is that the church is God's heart's desire.<sup>168</sup>

[In this portion we shall cover the hidden mystery in God's eternal economy—the church, the formation of the church, the two aspects of the church, the intrinsic essence and significance of the church, the building of the church, and twelve descriptions of the church.]

### *The Hidden Mystery in God's Eternal Economy*

What is a mystery? We may say that a mystery is a mysterious story. A mystery, a mysterious story, was hidden in the eternal God and in His eternal *oikonomia* [economy; see Introduction, pp. 139-141].<sup>169</sup> Ephesians 3:9 talks about...the economy of the mystery, “which throughout the ages has been hidden in God.”...This mystery was hidden in God throughout the ages (that is, from eternity) and through all past ages, but now it has been brought to light to the New Testament believers....God opened up His heart to show

the apostles His hidden mystery, especially to the apostle Paul.<sup>170</sup> This mystery, this mysterious story, is the church.

God's eternal economy...is an eternal plan; it is also a purpose....According to Ephesians 3:11, God's eternal purpose is the “purpose of the ages” [lit.]. The purpose of the ages is the purpose of eternity, the eternal purpose, the eternal plan of God made in eternity past....[Moreover,] God's eternal purpose is of His will....At this point we need to ask what God's will is....God's will is what God wants.... What does God want? God wants the church. God wants us for the church. [In addition,] we need to see that God's will is according to God's good pleasure (1:9). God's good pleasure is His heart pleasure, which we may call the desire of His heart....God's purpose, God's will, and God's good pleasure are interrelated....First, God had a pleasure, a desire. Then He determined [purposed] to carry out this desire, and this became God's will, what God wants....Furthermore, all this is a mystery, a hidden, mysterious story. This indicates that the church is...God's desire, God's good pleasure, [and the mystery in God's economy].<sup>171</sup>

### *The Formation of the Church*

We need to realize that none of us is qualified to form the church. Only the Lord Jesus is qualified for this. In Matthew 16:18 He says, “I will build My church.” He is the unique One who is qualified to form the church.

In order for Christ to form the church it was necessary for Him to pass through death and enter into resurrection.<sup>172</sup>[Before]...the Lord Jesus...passed through death for man's sin and...entered into resurrection...He was still in the flesh and could not enter into people to be their life. But in resurrection Christ became the life-giving Spirit [1 Cor. 15:45], and now He can come into the believers to impart life to them.<sup>173</sup>

## WEEK 12 — DAY 2

### *Scripture Reading*

**1 Cor. 12:13 ...In one Spirit we were all baptized into one Body, whether Jews or Greeks...**

**Eph. 4:4 One Body and one Spirit...**

### ***The Formation of the Church (continued)***

On the day of His resurrection,...after showing the disciples “His hands and His side” (John 20:20), the Lord “breathed into them and said to them, Receive the Holy Spirit” (v. 22)...[Then] after appearing to His disciples for a period of forty days, the Lord Jesus ascended to the heavens. Ten days later, on the day of Pentecost, He, having again received the consummated Spirit, poured out this Spirit upon all His disciples.<sup>174</sup>

The Bible clearly shows us that the Holy Spirit is with us in two aspects.<sup>175</sup> In the Lord’s resurrection the Spirit of resurrection life is likened to breath, breathed into the disciples (John 20:22) for their spiritual being and living essentially. In the Lord’s ascension the Spirit of ascension power, poured upon the disciples, is symbolized...by the wind and is for the disciples’ ministry and move economically [Acts 2:2]. The essential Spirit of resurrection life is for the believers to live Christ; the economical Spirit of ascension power is for them to carry out His commission.<sup>176</sup>

Now we can see that the church was formed by two steps. The first step was the Lord’s breathing the Spirit into the believers for their spiritual existence and being. The second step was the Lord’s pouring out Himself as the consummated Spirit upon the believers, baptizing them into one Body....The outpouring of the Spirit is the baptism in the Holy Spirit. To the Holy Spirit it is an outpouring, but to Christ the Head it is a baptism. The Lord Jesus referred to the baptism in the Holy Spirit in Acts 1:5....This has been accomplished in two sections involving the Jewish believers [on the day of Pentecost in Jerusalem (2:1-4)] and the Gentile believers [in the house of Cornelius in Caesarea (10:24, 44-48)]. Therefore, in 1 Corinthians 12:13 Paul says, “In one Spirit we were all baptized into one Body, whether Jews or Greeks.” Since the

Spirit is the sphere and element of our spiritual baptism and in the Spirit we were all baptized into one organic entity, the Body of Christ, so we should all, regardless of our races, nationalities, and social ranks, be this one Body. It is in the one Spirit that we were all baptized into the one living Body to express Christ.<sup>177</sup>

### *Formed with Two Kinds of Material*

The church is formed not only with all the believers as the extrinsic form but also with Christ as the intrinsic constituent....The Christ constituted into us is the church. The church is the constitution of the resurrected Christ, who embodies the reality of the Triune God. Therefore, the church is a living constitution of the Triune God who has been wrought into our humanity.<sup>178</sup> In Ephesians 4:4-6 there is a record or a portrait of this constitution. Verse 4 says, “One Body and one Spirit.” The one Body is the structure, the frame, and within this frame there is the one Spirit, who is the essence. The one Lord is the element (v. 5), and the one Father is the source (v. 6)...A group of chosen human beings becomes the very structure, the very frame, of this constitution, and they are constituted with the Triune God as the essence, element, and source. In the universe there is such a wonderful constitution, and this constitution is the church as the organism of the Triune God for Him to move, to act, to fulfill His purpose, and to express Himself.<sup>179</sup>

### *The Two Aspects of the Church*

In 1 Corinthians 1:2 Paul addresses “the church of God which is in Corinth.”...In nature [constitution, and content] the church is universal in God, but in [expression and] practice the church is local in a definite place.<sup>180</sup> Without the local churches, there is no practicality and actuality of the universal church. The universal church is realized in the local churches.<sup>181</sup> Universally, all the churches are one Body, and locally, every local church is a local expression of that universal Body. Therefore, a local church is not the Body but only a part of the Body, an expression of the Body.<sup>182</sup>

## WEEK 12 — DAY 3

### *Scripture Reading*

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

**1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.**

### *The Intrinsic Essence and Significance of the Church*

When we speak of the essence of anything, we are referring to its most intrinsic part. Regarding the church, the most important positive factor is its intrinsic essence. Many in Christianity have made the church something outward. When some speak of the church, they mean a physical building. If they speak of going to church, they mean going to a chapel or cathedral or some kind of sanctuary....While others are somewhat improved in their concept, they still pay too much attention to the outward aspects of the church, such as its organization.<sup>183</sup>

When God created man, He did not create two persons; He created only one man by the name of Adam....[Then] God arranged for Adam to have an increase. Eve did not come into being separate from Adam or originate outside of Adam. Eve was made from a part of Adam [Gen. 2:21-22].<sup>184</sup> Eve is a picture of the church. The church came out of Christ as a part of Christ.<sup>185</sup> One day God put Christ to sleep on the cross. According to the Scriptures to sleep simply means to die (John 11:13; Matt. 27:52). When God caused Christ to die on the cross, one of the soldiers pierced His side, and blood and water flowed out (John 19:34).<sup>186</sup> Blood is for redemption, to deal with sins (1:29; Heb. 9:22) for the purchasing of the church (Acts 20:28). Water is for imparting life, to deal with death (John 12:24; 3:14-15) for the producing of the church (Eph. 5:29-30).<sup>187</sup>[Therefore,] the divine life, the incarnated, crucified, and resurrected Christ Himself, is the essence of the church.<sup>188</sup>

[Furthermore,] we need to see what the church is.<sup>189</sup> The church is the issue of the Triune God: the Father embodied in the Son, the Son realized as the Spirit, and the Spirit mingled with us.<sup>190</sup> When God

issues out, He becomes the church....The intrinsic significance of the church, from the entire New Testament, is that the church is God's total reproduction, God's continuation, God's increase, God's full growth, and God's rich surplus....Such a high vision of the church needs us to pray, "Lord, give us a spirit of wisdom and revelation to see and to know what Your church is."<sup>191</sup>

### *The Building of the Church, the House of God— the Mingling of God and Man*

In Genesis 28...Jacob saw a ladder in his dream and heard God's promise to him. After he woke up, he took the stone, which he had used as a pillow, and set it up as a pillar. Then he poured oil on top of it, saying, "This stone... will be God's house" (v. 22)...What is the meaning of pouring oil upon the pillar of stone? When we come to the New Testament, we can see its meaning clearly....In the Scriptures oil signifies the Holy Spirit and...a stone denotes a saved person. The Lord Jesus said to Peter, "You are Peter, and upon this rock I will build My church" (Matt. 16:18). In Greek *Peter* means "a stone." Peter himself also told us that all the saved ones are living stones being built up as a spiritual house (1 Pet. 2:5a). Hence, we can see that oil being poured upon a stone signifies that God is poured upon man, that God is mingled with man....When God as the Spirit comes upon and into His redeemed people, the two are mingled together. This is the house of God, the dwelling place of God.<sup>192</sup> Without man, God is a wandering God, a homeless God. In the same way, without God, man is a wandering man, a homeless man. Therefore, God intends to have a building in this universe in which God is built into man and man is built into God, so that God and man, man and God, can be a mutual abode to each other [1 John 4:13]....God Himself being mingled with man—this is the church....This is the house of God. Here God has a home, and man has a habitation. Here God has a place of rest, and man also has a place of satisfaction. This is God's building.<sup>193</sup>



## WEEK 12 — DAY 4

### *Scripture Reading*

**Eph. 2:10 For we are His masterpiece...**

**Gal. 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.**

**1 Pet. 5:2 Shepherd the flock of God among you...**

### **Twelve Descriptions of the Church:**

#### *The Mystery of Christ*

The mystery of God in Colossians 2:2 is Christ; the mystery of Christ in Ephesians 3:4 is the church.<sup>194</sup> All the “stories” of God are related to Christ, and all the “stories” of Christ are related to the church. The church came out of Christ; the church is also the expression of Christ.<sup>195</sup> God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God. Christ also is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ. This mystery is God’s economy, which is to dispense Christ, as the embodiment of God, into God’s chosen people in order to produce a Body to be the increase of God’s embodiment in Christ, that God may have a corporate expression.<sup>196</sup>

#### *The Masterpiece of God*

The Greek word [for *masterpiece* in Ephesians 2:10], *poiema*, means *something that has been made, a handiwork, or something that has been written or composed as a poem*. Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker’s wisdom and design. We, the church, the masterpiece of God’s work, are a poem expressing God’s infinite wisdom and divine design.

The heavens, the earth, and man, created by God, are not God’s masterpiece; but the church, the Body of Christ, the fullness of the One who fills all in all (1:23), the corporate and universal new man (2:15), is a masterpiece.<sup>197</sup> This masterpiece of God was created in Christ

through His death and resurrection with His divine element in its all-inclusiveness. This is why this masterpiece is a poem.<sup>198</sup> The phrase “we are His masterpiece” indicates that we are His best; there cannot be any better.<sup>199</sup>

#### *The Israel of God*

In the Old Testament God had a people to be His testimony, expressing Him. This was the nation of Israel. In the New Testament the real Israel of God is the church. “Israel of God” is the term Paul uses in Galatians 6:16.

There is today the nation of Israel. This is Israel in the flesh. It is not the real Israel. The real Israel of God today is the church. Thus there are two Israels: the one in the flesh, located in what was called Palestine, and the one in the Spirit, to which we belong. Paul tells us that as many as walk according to the rule of the new creation [which is to walk by the Spirit (5:25)] are the Israel of God.<sup>200</sup> They... express God’s image, and execute God’s authority, and are typified by Jacob, who was transformed into Israel, a prince of God and a victor (Gen. 32:27-28).<sup>201</sup>

We are the Israel of God in spirit. All the blessings promised by God in the Bible are our portion because we are the church.<sup>202</sup>

#### *The Flock of God*

[In 1 Peter 5:2,] literally, the Greek word rendered “flock” is “little flock.” This refers to the church of God (Acts 20:28),<sup>203</sup> which is little in number (Luke 12:32) compared with the world. The church as the little flock is a little herb for the supply of life, not a big tree for birds to lodge in (Matt. 13:31-32 and notes), not a huge religion like Christendom.<sup>204</sup> In today’s Christendom, there are many evil persons, evil things, and evil matters. Christendom has become a big tree producing no fruit, but having become a lodging place for so many evil things....Although Christianity has become a big tree, in Luke 12 the Lord Jesus called His church the “little flock.” We should not be in the big tree, but remain in the little flock.<sup>205</sup> [Here] as the Shepherd, He...feeds His flock.<sup>206</sup> Here one can find food and rest.<sup>207</sup>

## WEEK 12 — DAY 5

### *Scripture Reading*

**1 Tim. 3:15 ...The house of God, which is the church of the living God...**

**Eph. 2:19 ...You are fellow citizens with the saints...**

**1:22-23 ...The church, which is His Body...**

### *The Assembly*

[In the New Testament, the word] *church* (Matt. 16:18; 18:17) in Greek is *ekklesia*, composed of two words: *ek*, out, and *kaleo*, called; the two words put together mean the called out congregation, or the assembly of the called ones. Hence, according to the literal sense of the word, the church is the assembly of those called out of the world by God.<sup>208</sup> There must be a great and thorough separation between the church as the *ekklesia* and the world as the system, the cosmos, of Satan. As the assembly, the church is separated entirely for God so that He may have a means to carry out His eternal purpose.<sup>209</sup>

### *The House of God*

In the Old Testament both the tabernacle and the holy temple were called the house of God (Judg. 18:31; 1 Kings 6:1), which was a type of the church. The word *house* both in the original language and in the English language has two meanings: on one hand, it refers to the household, and on the other hand, it refers to the dwelling place....[As the household of God] the church is the composition of the believers...who are born of God, having God's life and nature. Hence, they become members of the household of God (Eph. 2:19), the family of God....[As] the house of God, [the church is also] the dwelling place of God on earth, the place in which God can have His rest and put His trust. Hence, the church is the dwelling place of God in spirit (v. 22). In this dwelling place God lives and moves to accomplish His will and satisfy His heart's desire.<sup>210</sup>

### *The Kingdom of God*

Ephesians 2:19 affords us the basis for saying that the church today is God's kingdom.<sup>211</sup> *Fellow citizens with the saints* [in this verse] indicates the

kingdom of God. All the believers, Jewish and Gentile, are citizens in God's kingdom. God's kingdom is a sphere in which He exercises His authority....God's house is a matter of life and enjoyment; all believers are born of God into His house to enjoy His riches. God's kingdom is a matter of right and responsibility; all believers born into the house of God have the civil rights of and obligations in the kingdom of God.<sup>212</sup>

When a person is regenerated and born into the house of God, he enters into the kingdom of God (John 3:5). When he lives a life of righteousness, peace, and joy in the Holy Spirit in the church, he is in the reality of the kingdom of God (Rom. 14:17). When he labors and works for the church according to God's intention, he labors and works for the kingdom of God (Col. 4:11). Thus, the church is the kingdom of God.<sup>213</sup>

### *The Body of Christ*

The Bible shows us that Christ with the church is one great person. Christ is the Head, and the church is the Body [Eph. 1:22-23].<sup>214</sup>

God planned the church for the purpose of expressing Christ....The only way for the church to be the expression of Christ is for the church to be the Body of Christ.

The New Testament reveals clearly that the Body is one with the Head, Christ. If we do not have the Head, we cannot have the Body. We must honor Christ's headship and apply it to the practicality of today's church life.

The church as the Body implies life and function. The Body is a living organism. If it did not have life, it could no longer be the Body.<sup>215</sup> Every part of the Body must have the life of Christ and an organic relationship with Christ.<sup>216</sup> It also must have function, the function of all the members. If we are sincere in saying that we are the church, then we must all function as members of the Body. Therefore, the Body of Christ has the three crucial matters of the Head, the life, and the function.<sup>217</sup>

## WEEK 12 — DAY 6

### *Scripture Reading*

**Eph. 4:24 ...Put on the new man...**

**6:11 Put on the whole armor of God...**

**Rev. 1:12 ...I saw seven golden lampstands.**

### *The New Man*

The church is also the new man.<sup>218</sup> Ephesians 2:14-16 shows us that Christ's death on the cross abolished the barriers between the Jews and the Gentiles, breaking down the middle wall of partition between them, that in the salvation of the power of His life the two may become one Body, which is the one corporate new man, the church.<sup>219</sup> Then in Ephesians 4:22-24 we are told to put off the old man and to put on the new man. This new man is the Body of Christ. To put on the new man means to live a life by the Body....We should put off the old man with the old social life, and we should put on the new man, the church.<sup>220</sup> What then is the difference between the Body and the new man?...The Body of Christ is a matter of life, whereas the new man is a matter of person....Both the life and the person are Christ....On the one hand, the church is the Body of Christ, and we take Christ as our life to act, to work, and to bear responsibilities. On the other hand, the church is the new man, and we take Christ as our person to make plans and to decide on how we should live. Whether it is the Body or the new man, whether in working and moving or in living and in deciding, everything is corporate; nothing is individual.<sup>221</sup>

### *The Counterpart of Christ*

In his exhortation in Ephesians 5:22-33, Paul presents the church as the counterpart of Christ. This reveals that the church is actually a part of Christ, for the church comes out of Christ and is unto Christ, just as Eve came out of Adam and was unto Adam (Gen. 2:21-23).

The church is the bride, the wife, of Christ, who is the Bridegroom [John 3:29], the Husband....To us He should be the attraction, the pleasure, and the satisfaction....In 2 Corinthians 11:2...we see that

Christ is the believers' Husband, the unique Husband for us to love....Now we should care only for Him, allowing nothing to replace Him in our hearts. Our love for Him should be pure, and our whole being should be focused on Him.<sup>222</sup>

### *The Warrior*

In [Ephesians] chapter six we see that the church is a warrior to defeat God's enemy, the devil. In order to fight the spiritual warfare, we need both the power of the Lord and also the whole armor of God. The church is a corporate warrior, and the believers are parts of this unique warrior. We must fight the spiritual warfare in the Body, not individually.<sup>223</sup> It is the plural *you* that must put on the whole armor of God, not the singular *you*. Satan is not afraid of individuals. He is afraid of the church....We must meet the devil on the ground of the Body. Even in our private prayers we should stand by faith on the ground of the Body.<sup>224</sup>

### *The Golden Lampstand*

The book of Revelation shows us...the golden lampstands, the churches, in chapter one....Every local church is a golden lampstand (v. 20).<sup>225</sup> The seed of the revelation concerning the golden lampstand is sown in Exodus 25. Then in 1 Kings 7 it sprouts; in Zechariah 4 it is developed; and finally in Revelation it is harvested....[The picture in Exodus 25] first shows us that the substance of the golden lampstand is pure gold; second, that the one piece of gold is beaten into a golden lampstand with a form; and third, that the golden lampstand has seven lamps. The meaning is this: First, according to biblical typology, gold signifies the nature of God....Second, the form of the lampstand signifies Christ. The incarnated Christ is God's form, God's solid expression [Col. 2:9]....Third,...the seven lamps of the golden lampstand in the book of Zechariah are the seven Spirits of God in Revelation [4:5]. Hence, the seven lamps signify the expression and shining of the Spirit....In other words, the testimony of the church is the solid expression of the Triune God.<sup>226</sup>

*Hymns, #203*

1. In the bosom of the Father,  
Ere the ages had begun,  
Thou wast in the Father's glory,  
God's unique begotten Son.  
When to us the Father gave Thee,  
Thou in person wast the same,  
All the fulness of the Father  
In the Spirit to proclaim.
2. By Thy death and resurrection,  
Thou wast made God's firstborn Son;  
By Thy life to us imparting,  
Was Thy duplication done.  
We, in Thee regenerated,  
Many sons to God became;  
Truly as Thy many brethren,  
We are as Thyself the same.
3. Once Thou wast the only grain, Lord,  
Falling to the earth to die,  
That thru death and resurrection  
Thou in life may multiply.  
We were brought forth in Thy nature  
And the many grains became;  
As one loaf we all are blended,  
All Thy fulness to proclaim.
4. We're Thy total reproduction,  
Thy dear Body and Thy Bride,  
Thine expression and Thy fulness,  
For Thee ever to abide.  
We are Thy continuation,  
Thy life-increase and Thy spread,  
Thy full growth and Thy rich surplus,  
One with Thee, our glorious Head.

*Hymns, #824*

1. The Church is Christ's own Body,  
The Father's dwelling-place,  
The gath'ring of the called ones,  
God blended with man's race;  
Elect before creation,  
Redeemed by Calv'ry's death,

- Her character and standing  
Of heaven, not of earth.
2. New man of new creation,  
Born through her risen Lord,  
Baptized in God the Spirit,  
Made holy by His Word;  
Christ is her life and content,  
Himself her glorious Head;  
She has ascended with Him  
O'er all her foes to tread.
  3. Christ is her one foundation,  
None other man may lay;  
All that she has, as Christ, is  
Divine in every way;  
Her members through the Spirit  
Their death on Calv'ry own;  
They're built in resurrection—  
Gold, silver, precious stone.
  4. One God, one Lord, one Spirit—  
Her elements all one—  
One faith, one hope, one baptism,  
One Body in the Son;  
The triune God is in her,  
One Body members own,  
By faith they are united,  
In hope of glory shown.
  5. From every tribe and nation  
Do all the members come,  
Regardless of their classes  
United to be one.  
No high there is, nor lowly,  
No Jew, nor Gentile clan,  
No free, nor slave, nor master,  
But Christ, the "one new man."
  6. One Body universal,  
One in each place expressed;  
Locality of dwelling  
Her only ground possessed;  
Administration local,  
Each answ'ring to the Lord;

Communion universal,  
Upheld in one accord.

7. Her local gatherings model  
The New Jerusalem;

Its aspects and its details  
Must show in all of them.

Christ is the Lamp that shineth,  
With God within, the Light;  
They are the lampstands bearing  
His glorious Image bright.

## WEEK 13 — DAY 1

### *Scripture Reading*

**Psa. 145:13 Your kingdom is an eternal kingdom, and Your dominion is throughout all generations.**

**John 3:3 ...Unless one is born anew, he cannot see the kingdom of God.**

### **The Kingdom**

Thus far in [the past five weeks]...we have covered five [major items]: God, Christ, the Spirit, the believers, and the church. Now we come to the kingdom.

### **The Kingdom of God**

#### *God's Reign in a General Way*

The first aspect of the kingdom is the kingdom of God. The kingdom of God is God's reign in a general way over the entire universe. This general way of God's reign is the way of authority and power. God rules the heavens, the earth, all created things, and man in a general and objective way.

The kingdom of God as God's reign in a general way is from eternity past to eternity future (Heb. 1:8; Psa. 145:13; Dan. 4:3b). Because the kingdom of God is the reigning of God, it follows God's existence. God's existence is from eternity to eternity, without beginning or ending. Therefore, God's reigning, God's kingdom, is also from eternity to eternity, without beginning or ending.

The Bible reveals that the kingdom of God embraces a wide scope [comprising seven items]. It embraces eternity without beginning before the foundation of the world, the paradise of Adam, the chosen patriarchs, the nation of Israel in the Old Testament (Matt. 21:43), the church in the New Testament (Rom. 14:17), the coming millennium (Rev. 20:4, 6), and the new heaven and new earth without end for eternity.<sup>227</sup> Since the kingdom is one of the most complicated subjects

in the Bible, the chart on pages [220 and 221] will be a great help to our understanding.<sup>228</sup>

### *God's Reign in a Particular Way*

Genesis 1 says that God created man in His own image and that He gave man the authority to rule all the created things (v. 26)...If we are to have the full image of God to express God and to realize the full authority to represent God, to subdue His enemy, to subdue this earth, God Himself must be our life.<sup>229</sup> [Hence,] the kingdom of God is also God's reign in a particular way in the sense of life....The Lord's word to Nicodemus in John 3 reveals God's reign in the sense of life. In verse 3 the Lord says, "Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God." To be born anew, to be regenerated, is to have a new birth that brings in a new life....Every kingdom has a particular kind of life. The plants in the plant kingdom have the plant life, and the animals in the animal kingdom have the animal life....From the Lord's word to Nicodemus we can see that, if we [human beings] would know the things of the divine kingdom, we need another life, the divine life, God's life. [Therefore,] the kingdom of God as the reign of God is a divine realm to be entered into, a realm which requires the divine life. Only the divine life can realize the divine things. This was the reason the Lord said to Nicodemus, "Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God" (v. 5). Hence, to see, or to enter into, the kingdom of God requires regeneration with the divine life.<sup>230</sup>

The kingdom of God in the sense of life is actually Christ Himself (Luke 17:21) as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm in which God may rule as His kingdom in His divine life. Its entrance is regeneration (John 3:5), and its development is the believers' growth in the divine life (2 Pet. 1:3-11). It is the church life today in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5, 14).<sup>231</sup>

## WEEK 13 — DAY 2

### *Scripture Reading*

**Dan. 4:26 ...The heavens do rule.**

**Matt. 5:20 ...Unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.**

### **The Kingdom**

Now we come to the second aspect of the kingdom—the kingdom of the heavens.

### **The Kingdom of the Heavens**

#### *The Ruling of the Heavens*

Daniel 4:26 says, “The heavens do rule.” This actually refers to the kingdom of the heavens. The kingdom of the heavens is the heavenly rule, heaven ruling over all things.

In the New Testament a form of the word “heaven” is used many times. For instance, Hebrews 3:1 tells us that we are “partakers of a heavenly calling.”...[Furthermore,] according to Ephesians 2:6, the believers have been seated “together...in the heavenlies in Christ Jesus.”<sup>232</sup> In the book of Ephesians, Christ as our life has saved us into a position in which we are above all God’s enemies. Here in the heavenly atmosphere, with a heavenly nature and a heavenly characteristic, we are a heavenly people.<sup>233</sup>

Before we were saved, our situation was like that of the prodigal son in Luke 15—rebellion against the heavens. When the prodigal son returned to his father, he repented and said, “Father, I have sinned against heaven and before you” (v. 21). “Against heaven” equals “before you” (God the Father). Sinning against heaven is sinning before God, because God the Father is in heaven (11:2). After we received the call from the heavens, we became another kind of people, people no longer of this earth but of the heavens.... This means that today we are under a rule that is with the heavenly nature. As we shall see, this rule is in our spirit, for this rule is nothing other than the living One, Christ consummated as the life-giving Spirit. This One, the life-giving Spirit,

indwelling us is the heavenly rule within us, and this heavenly rule is actually the kingdom of the heavens.<sup>234</sup>

### *The Crucial Part of the Kingdom of God*

The kingdom of the heavens is the heavenly ruling from the beginning of the church [on the day of Pentecost] to the end of the millennium, the crucial part of the kingdom of God....The kingdom of the heavens is a part of the kingdom of God just as Texas and Louisiana are part of the United States. Texas and Louisiana are the United States, but it is not correct to say that the United States is Texas and Louisiana. In like manner, we can say that the kingdom of the heavens is the kingdom of God, but we cannot say that the kingdom of God is the kingdom of the heavens. The kingdom of the heavens is the kingdom of God because it is part of the kingdom of God. [Remember,] the kingdom of God refers to God’s reign in a general way, from eternity past to eternity future, but the kingdom of the heavens<sup>235</sup> [in] scope is narrower than that of the kingdom of God, since it includes only the church in this age [the dispensation of grace] and [the heavenly part of] the millennial kingdom in the coming age. It is a section within the kingdom of God; hence, it is also called the kingdom of God (Mark 1:15, cf. Matt. 4:17; Mark 4:11, cf. Matt. 13:11).<sup>236</sup>

### *Entering into the Kingdom of the Heavens*

If you have been born again, you have entered into the kingdom of God....But to enter into the kingdom of the heavens is another matter. Matthew 5:20 says, “For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” To enter into the kingdom of God requires regeneration as a new beginning of our life, but to enter into the kingdom of the heavens demands surpassing righteousness in our living after regeneration. How strict this is! [7:21; 18:3].<sup>237</sup> To enter into the kingdom of the heavens is to live in its reality today and to participate in its manifestation in the future.<sup>238</sup>

## WEEK 13 — DAY 3

### *Scripture Reading*

**Rev. 2:4** But I have *one thing* against you, that you have left your first love.

**Matt. 13:24-25** ...The kingdom of the heavens has become like a man sowing good seed in his field. But while the men slept, his enemy came and sowed tares in the midst of the wheat and went away.

### *The Three Aspects of the Kingdom of the Heavens*

According to the Gospel of Matthew, the kingdom of the heavens within the kingdom of God has three aspects: the reality, the appearance, and the manifestation.<sup>239</sup> [First,] the reality of the kingdom of the heavens is the inward content of the kingdom of the heavens in its heavenly and spiritual nature.<sup>240</sup> This reality is the living of the divine life.<sup>241</sup> In chapters five through seven of Matthew, the Lord Jesus...unveiled to [His disciples] that the reality of the kingdom of the heavens is the victorious living of the overcoming believers. When we rise early in the morning to have a morning revival in the holy Word with the Lord, while we are there enjoying and praising the Lord, we are a part of the heavenly kingdom. This is an aspect of our victorious living. If, on the other hand, we sleep late and do not rise up early to be with the Lord, that should be considered a defeated living, a living that is not part of the kingdom of the heavens....[Furthermore,] the reality of the kingdom of the heavens is a living by the divine life expressed in the human life (Matt. 5:45)....Only the divine life can live a life that matches the reality of the kingdom of the heavens. The marvelous thing is that the living of the divine life is expressed through the human life. It is the living of a mingled life. This is proven by Matthew 5:45, which says, "...that you may become sons of your Father who is in the heavens." We can live the divine life because we are children of the divine Father. We could never live such a life as children of our human father. There is a much greater capacity in the divine life than in the human life. To live in the reality of the kingdom of the heavens by the capacity of the divine life, we need to exercise our spirit to praise Him, to fellowship with Him, and even to remain in Him and to abide in Him all day.<sup>242</sup> If we are poor in spirit [v. 3], the kingdom of the heavens is ours: we are in its reality now in the church age, and we will share in its manifestation in the kingdom age.<sup>243</sup>

The reality of the kingdom of the heavens...is comprised of the overcomers, the victorious Christians.<sup>244</sup> An overcomer is someone who overcomes in every area of his daily life. The Lord Jesus is moving within us to live through us even in the way that we comb and cut our hair. If we do not follow Him in this matter, we will be defeated in having a worldly hair style. When the Lord says, "Don't comb your hair that way," we should respond, "Amen. Whatever You want, Lord Jesus." This is what it means to overcome. This means that we love Him more than our self, more than our soul-life. An overcomer knows and loves only Christ....We need to consider our situation. Is Christ the first in everything with us?...To recover the first love [Rev. 2:4] is to give Him the preeminence in great things as well as in small things.<sup>245</sup>

[Second,] the kingdom of the heavens within the kingdom of God in this age has its appearance, in addition to its reality. Its appearance is its outward state in name, as revealed by the Lord on the seashore in Matthew 13.<sup>246</sup> We must realize that as the reality of the kingdom comes into being, the enemy, Satan, will also come in to do some distracting, frustrating, and damaging work. This working of the enemy produces the outward appearance of the kingdom.<sup>247</sup> In Matthew 13, there are three parables which indicate the outward appearance of the kingdom.<sup>248</sup> The first of these is the tares, signifying the nominal Christians [false believers], growing together with the wheat, the real believers (Matt. 13:24, 30)....The tares were...sown...by the Lord's enemy, Satan (Matt. 13:25, 28). Tares bear the appearance of wheat but do not have the life of wheat. Similarly, the nominal Christians do not have the life of God.<sup>249</sup>



## WEEK 13 — DAY 4

### *Scripture Reading*

**Matt. 13:31-33 ...The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field, and which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches. Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.**

### ***The Three Aspects of the Kingdom of the Heavens (continued)***

[Following the parable of the tares,] the second item in the appearance of the kingdom of the heavens is [revealed in the parable of the] mustard [seed] growing abnormally into a tree (Matt. 13:31-32). Mustard is an herb, not a tree.<sup>250</sup> The church, which is the embodiment of the kingdom, should be like an herb that produces food. However, its nature and function were changed, so that it became a “tree,” a lodging place for birds. (This is against the law of God’s creation, that is, that every plant must be after its kind—Gen. 1:11-12.) This change happened in the first part of the fourth century, when Constantine the Great mixed the church with the world. He brought thousands of false believers into Christianity, making it Christendom, no longer the church....The mustard is an annual herb, whereas the tree is a perennial plant. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on the earth. But with its nature changed, the church became deeply rooted and settled as a tree in the earth, flourishing with its enterprises as the branches in which many evil persons and things are lodged. This resulted in the formation of the outward organization of the outward appearance of the kingdom of the heavens.

Since the birds in the first parable signify the evil one, Satan (Matt. 13:4, 19), the birds of heaven [in verse 32] must refer to Satan’s evil spirits with the evil persons and things motivated by them. They lodge in the branches of the great tree, that is, in the enterprises of Christendom.<sup>251</sup>

The third item in the appearance of the kingdom of the heavens is [revealed in the parable of] leaven taken by a woman and hidden in three measures of meal (Matt. 13:33).<sup>252</sup> In the Scriptures leaven signifies evil things (1 Cor. 5:6-8) and evil doctrines (Matt. 16:6, 11-12).<sup>253</sup> What is leaven? Leaven is something which is added to flour to make the bread enjoyable and easy to take.<sup>254</sup> Once the flour is leavened there is no way to purge it, no way to purify it. We all must realize that we are still under a certain kind or a certain extent of leavening. All the truths we have heard and received in the past have been leavened by the enemy.<sup>255</sup>

The church as the practical kingdom of the heavens, with Christ, the unleavened fine flour, as its content, must be a loaf of unleavened bread (1 Cor. 5:7-8). However, the Catholic Church, which was fully and officially formed in the sixth century and which is signified by the woman [in Matthew 13:33], took in many pagan practices, heretical doctrines, and evil matters and mixed them with the teachings concerning Christ, leavening the whole content of Christianity. This mixture became the corrupted content of the outward appearance of the kingdom of the heavens.

Meal, for making the meal offering (Lev. 2:1), signifies Christ as food to both God and man. Three measures is the quantity needed to make a full meal (Gen. 18:6). Hence, the hiding of the leaven in three measures of meal signifies that the Catholic Church has fully leavened in a hidden way all the teachings concerning Christ. This is the actual situation in the Roman Catholic Church. Such leavening is absolutely against the Scriptures, which strongly forbid putting any leaven into the meal offering (Lev. 2:4-5, 11).<sup>256</sup>

Whereas everything in Matthew 5, 6, and 7 is real, pure, spiritual, and heavenly, everything shown in Matthew 13 is false, corrupt, mixed, and abnormal.<sup>257</sup>

## WEEK 13 — DAY 5

### *Scripture Reading*

**Matt. 25:8-9** And the foolish said to the prudent, Give us some of your oil, for our lamps are going out. But the prudent answered,...go rather to those who sell, and buy for yourselves.

### ***The Three Aspects of the Kingdom of the Heavens (continued)***

[Third,] the manifestation of the kingdom of the heavens is the last aspect of the kingdom of the heavens<sup>258</sup> [and] will occur at the Lord's coming back (Matt. 24:33, 39, 42-44; 25:6, 19).<sup>259</sup> We need to see that the manifestation of the kingdom is simply the transfer of the reality of the kingdom. In the next age [the millennial age], the reality of the kingdom will become the manifestation of the kingdom.<sup>260</sup> The manifestation of the kingdom of the heavens is the practical coming of the kingdom of the heavens in power [24:30], as unveiled by the King on the Mount of Olives in chapters 24—25. Both the reality and the appearance of the kingdom of the heavens are with the church today. The reality of the kingdom of the heavens is the proper church life (Rom. 14:17), which exists in the appearance of the kingdom of the heavens, known as Christendom. The manifestation of the kingdom of the heavens is the heavenly part of the coming millennial kingdom, which is referred to as the kingdom of the Father in [Matthew] 13:43; the earthly part of the millennial kingdom is the Messianic kingdom, which is referred to as the kingdom of the Son of Man in 13:41, and which is the restored tabernacle of David, the kingdom of David (Acts 15:16). In the heavenly part of the millennial kingdom, which is the kingdom of the heavens manifested in power, the overcoming believers will reign with Christ for a thousand years (Rev. 20:4, 6); in the earthly part of the millennial kingdom, which is the Messianic kingdom on earth, the saved remnant of Israel will be the priests and will teach the nations to worship God (Zech. 8:20-23).<sup>261</sup>

The kingdom in its reality...is an exercise and a discipline to us (Matt. 5:3, 10, 20; 7:21; [18:3]) in the church today whereas the kingdom in its manifestation...will be a reward and an enjoyment to us (Matt. 16:27; 25:21, 23) in the millennial kingdom in the coming age.<sup>262</sup> If we exercise ourselves in a proper way after we are saved, we will enjoy the manifestation of the kingdom of the heavens as a reward.<sup>263</sup> How we live, walk, function, and work for the Lord after we are saved is the ground for the Lord to reward

us.<sup>264</sup> The big question is whether or not we will be qualified to inherit the kingdom of the heavens [1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:4-5].<sup>265</sup>

The last section of Matthew [chapters 24—25] concerns the manifestation of the kingdom when the Lord Jesus will come back to the earth....The two parables [on watchfulness and faithfulness] in Matthew 25 are very significant. They show us that, at the manifestation of the kingdom, some of the saints will enter into the joy of the Lord, and others will not. In the parable of the ten virgins [watchfulness; vv. 1-13], the five wise virgins will enter into the marriage feast, but the five foolish virgins will be shut out and sent to buy oil.<sup>266</sup> Oil signifies the Holy Spirit (Isa. 61:1; Heb. 1:9).<sup>267</sup> Buy indicates that a price must be paid. Having the filling of the Holy Spirit is at a cost, such as giving up the world, dealing with self, loving the Lord above all, and counting all things loss for Christ. If we do not pay this price today, we will have to pay it after we are resurrected.<sup>268</sup> Then in the parable of the talents [faithfulness; 25:14-30], the five-talented servant and two-talented servant were able to enter into the joy of the Lord, but the one-talented servant was not. The servant with one talent missed the joy and also was put into darkness where there was weeping and gnashing of teeth. Please do not ask me where this darkness will be and what kind of darkness this will be. I cannot tell you. But I do know that we have such a word out of the Lord's mouth and such a word written in the holy Scriptures.<sup>269</sup> We all need to repent and consecrate ourselves to deal with this matter of the kingdom.<sup>270</sup>

## WEEK 13 — DAY 6

### *Scripture Reading*

**Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called *me* upward.**

**2 Tim. 4:7-8 ...I have finished the course....Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.**

### *The Example of the Apostle Paul*

Surely we have been saved eternally. But whether or not we will be able to share in the manifestation of the kingdom is the problem. As a concluding word we need to consider the history of the apostle Paul....Surely Paul had the assurance that he was saved. Yet he emphatically told us that he was running the race [1 Cor. 9:24-27]. During the time Paul was living, there were the Greek Olympic games where people ran the race in order to receive a prize. Paul used this as his example, saying that he too was running a race to receive a prize.<sup>271</sup> The Christian life is a race. All the saved Christians must run the race to win the prize (1 Cor. 9:24), not salvation in the common sense (Eph. 2:8; 1 Cor. 3:15) but a reward in a special sense (Heb. 10:35; 1 Cor. 3:14).<sup>272</sup>

At the time Paul wrote Philippians he had been a believer for many years, but he was still pursuing toward the goal for the prize [3:13-15]. The prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race. In 1 Corinthians 9 the apostle was running the course (v. 26). In Philippians, one of his last Epistles, he was still running (3:14). It was not until the last moment of his running, in 2 Timothy 4:6-8, that he had the assurance that he would be rewarded by the Lord at His appearing. When Paul knew that his martyrdom was imminent, he had the assurance to tell us that he would be awarded with the crown of righteousness. The crown is a symbol of glory given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race (1 Cor. 9:25). This prize is not of grace nor by faith as salvation is (Eph. 2:5, 8-9) but of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10). Such a reward will be awarded to the believers, not according to the grace of the Lord, but according to His righteousness. Hence, it is the crown of

righteousness. The Awarder of it is the Lord as the righteous Judge. Paul was assured that such a prize was reserved for him and would be awarded to him at the day of the Lord's second appearing. This is to be rewarded with the kingdom of the heavens. We must all be clear that to be saved eternally is one thing, and to be exercised to bear responsibility in the kingdom is another thing. Based upon our exercise in the kingdom, we will either be rewarded with the manifestation of the kingdom of the heavens or suffer loss in the next age. We must realize that as Christians today we are in the kingdom of the heavens—today to be exercised and tomorrow to be rewarded.<sup>273</sup>

### *The Crucial Point concerning the Kingdom*

In conclusion, we must remember the crucial point concerning the kingdom. The kingdom is the requirement of the gospel and this requirement can only be met by the life of Christ within us. After we have been regenerated, we must grow, mature in life, run the race, and pay the price to attain the goal of the uttermost enjoyment of Christ in the millennial kingdom as a reward to the overcomers.

When we as Christians are really under the rule, the exercise of the reality of the kingdom, we will be a group of people who will hasten the coming of the Lord (2 Pet. 3:12). This means that our living will hasten the coming of the manifestation of the kingdom of the heavens. The Lord taught the disciples to pray for the coming of the kingdom (Matt. 6:10). We must pray for the kingdom to come and must live in the reality of the kingdom until the earth is fully recovered for God's will in the coming kingdom age.<sup>274</sup>

*Hymns, #945*

1. The Son of God has come to sow  
Himself, the seed of life, in man,  
That thru Himself God's Kingdom grow  
And thus fulfill th' eternal plan.
2. He was the only grain of wheat  
Whence many grains have been produced  
To be the Kingdom's children meet,  
Thru whom God's reign is introduced.
3. But Satan, enemy of God,  
Sowed many tares among the wheat,  
The Kingdom's children to confuse,  
And awful damage to create.
4. 'Tis by this subtle work of his,  
The mixing of the tares with wheat,  
The Kingdom in appearance is  
Abnormal and grotesquely great.
5. The Kingdom should as mustard be,  
A little herb, yet good for food,  
But it has changed into a "tree,"  
A system of great magnitude.
6. Instead of being good for food,  
A lodge of "birds" it has become;  
'Tis now a place where evil men  
And evil spirits make their home.
7. A great religion of the world  
Its outward form to us reveals,  
Including pagan, evil things,  
As leaven mingled with the meal.
8. A system of the world as such,  
It thus has changed in outward form;  
By evil things which it imbibes,  
Corruption inwardly doth swarm.
9. But something hidden God doth seek,  
As "pearl" and "treasure in the field";  
As such the Lord would us transform  
That pearl and treasure be revealed.
10. 'Tis hidden from vast Christendom  
And from the Kingdom's great façade,

Yet in its full reality

'Tis transformed like to Christ and God.

11. Lord, separate us from the "tares,"  
And save us from the monstrous "tree";  
From all the "leaven" purge us now  
That we may purely be of Thee.
12. May Thou in life transform our souls  
That we as precious stones may be,  
Meet for Thy house to build and in  
Thy Kingdom's full reality.

*Hymns, #947*

1. God's Kingdom today is a real exercise,  
But when Christ comes to reign it will be  
a great prize;  
It is wisdom divine that we now may be trained  
That His plan be fulfilled and His justice  
maintained.
2. God's children, we're born to be kings with  
His Son,  
And we need to be trained that we may overcome  
And to know how to rule in His Kingdom as kings,  
That His kingship thru us be expressed o'er  
all things.
3. Today we must learn to submit to His throne,  
How to have a strict life and His government own;  
His authority then we'll be able to share,  
O'er the nations to rule with God's Son as the heir.
4. With a life strict to self we must righteousness hold,  
Kind to others in peace, and with God joyful, bold;  
In the Kingdom's reality e'er to remain,  
For its manifestation prepared thus to reign.
5. Then Christ when He comes with the kingdom  
from God  
Will to us grant His kingship to share as reward;  
Thus the Lord will His righteousness thru us maintain  
And His wisdom to heavenly powers make plain.
6. For this the Apostle pressed on at all cost,  
For the Kingdom assured that he would not  
be lost;

'Tis for this he charged others, Be true to the Lord,  
That the Kingdom might be unto them a reward.

7. O Lord, give us grace for Thy Kingdom to live,  
To be trained that Thou may the reward to us give;  
Make the Kingdom's reality our exercise,  
That its manifestation may be our great prize.

## WEEK 14 — DAY 1

### *Scripture Reading*

**Rev. 1:1 The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John.**

### **The New Jerusalem**

#### *The Conclusion of the Whole Bible and of the Entire Divine Revelation*

The New Jerusalem revealed in the last two chapters of the book of Revelation is not only the conclusion of the book itself and of the New Testament; it is also the conclusion of the whole Bible. In the sixty-six books of the Bible, all the records of plain words, prophecies, and types in the Old Testament, beginning from God's creation, progressing through Satan's rebellion, man's fall, God's promise of redemption to fallen man, God's dealings with the Patriarchs, God's calling of His chosen people, their redemption, their being formed into a nation, their failure, and their recovery, and concluding with their looking to and waiting for Christ; and all the records of plain words, prophecies, and signs in the New Testament, beginning from John the Baptist and the ministry of the Lord Jesus, progressing through the Lord Jesus' death, resurrection, ascension, and ministry after His ascension, the work of the apostles, the calling, salvation, and maturity of the believers, the establishment and building up of the church, the Lord Jesus' second coming and the things that He will do in His second coming, the establishment of the millennial kingdom, the termination of Satan and his followers, including demons and human beings, and the passing away of the old heaven and the old earth, and concluding with the coming of the new heaven and new earth, are consummated in the New Jerusalem. She is the goal of God's eternal economy and the crystallization of God's work throughout the ages.

The New Jerusalem is the conclusion not only of the whole Bible, but also of the entire divine revelation.<sup>275</sup> The Triune God, His economy, Christ's redemption, God's salvation, the believers, the church, and the kingdom all consummate in this one item—the New Jerusalem,<sup>276</sup> which is the greatest and highest divine sign in the New Testament, and the one richest in meaning. She is the heart's delight of the loving God; she is also the meaning of life of God's beloved in eternity. This shows the important position of the New

Jerusalem in the Bible and her profound contents in the divine revelation. We must not interpret this noble revelation in God's Word according to our natural view or religious superstition.<sup>277</sup>

### *A Sign*

The book of Revelation itself indicates that we should interpret the New Jerusalem not according to the letter but as a sign [1:1].<sup>278</sup> If we would understand the significance of the New Jerusalem as a sign, we need to see the crucial importance of the first verse of Revelation. This verse is the key to open up the entire book. Without this key, the book of Revelation will be closed to us.<sup>279</sup> A sign is a symbol with a spiritual significance, such as the seven lampstands, signifying the seven churches; the seven stars, signifying the messengers of the churches (v. 20); and the beast from the sea, signifying Antichrist (13:1). In 5:6 Christ is presented as a Lamb. Since Christ is not literally a lamb, the Lamb here must also be a sign. In John 1:29 Christ is called "the Lamb of God." In the typology in the Old Testament, the Passover lamb (Exo. 12:3) signifies Christ as the One offered to God for our redemption. This is the spiritual significance of the sign of the Lamb in the book of Revelation. Just as the Lamb in Revelation 5 is a sign, so the New Jerusalem in Revelation 21 and 22 is also a sign. Only when we interpret the New Jerusalem as a sign with a spiritual significance will we have a clear view and a proper understanding of the New Jerusalem.<sup>280</sup>

## WEEK 14 – DAY 2

### *Scripture Reading*

**Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God...**

**Heb. 12:22 But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem...**

### **The New Jerusalem—Its Designations**

#### *The New Jerusalem*

All the designations of the New Jerusalem imply its constituents, elements, composition, and constitution. This is why it is important for us to find out the significances of all these designations.<sup>281</sup>

Why does the Spirit use the word “new” in the designation “New Jerusalem”? The Bible reveals to us two creations—the old creation and the new creation. There is nothing of God’s nature involved with any item in the old creation. In other words, God is not in the old creation. In everything of the new creation, however, God’s divine nature is in it. The old man has nothing of God in it, but the new man is not only born of God but also created and constituted with God [John 1:12-13; 2 Cor. 5:17; Col. 3:10].

The old Jerusalem was a physical city. In its constituents there was nothing of God’s nature. However, the New Jerusalem, just like the new man, has God wrought into it. It is new because God has been added in. Anything that is without God is old, but anything in which God is added is new.<sup>282</sup>

The title “Jerusalem” is composed of two Hebrew words— *Jeru* means foundation and *Salem* means peace. Paul tells us in Hebrews 7 that the king of Salem is the king of Peace (v. 2). *Salem* is peace and *Jeru* is something founded, something built, something laid as a foundation. Thus, *Jerusalem* means the foundation of peace....The Bible indicates that peace is God Himself [Phil. 4:7, 9; 1 Thes. 5:23]....When we consummate in the New Jerusalem we will be in peace, that is, in the Triune God.<sup>283</sup>

### *The Holy City*

The New Jerusalem is the holy city (Rev. 21:2, 10)...In the New Testament the word *holy* means not only separated unto God but also saturated with God, whereas in the Old Testament to be made holy is only to be separated unto God. There is no saturation of God in the Old Testament, and the holiness, or sanctification, there is only positional, not dispositional. In the New Testament, however, we see both objective, positional sanctification and subjective, dispositional sanctification (Matt. 23:17, 19; Rom. 6:19, 22; 1 Thes. 5:23). In positional sanctification there is only a change of position, but in dispositional sanctification there is the transformation in nature and in element....Based upon this principle, we can see that the holy city, the New Jerusalem, cannot be a physical city since a physical city cannot be saturated with God. The New Jerusalem is a city composed of living persons who have been separated unto God and saturated with Him.<sup>284</sup>

#### *The City of the Living God, the Heavenly Jerusalem*

Hebrews 11:14-16 reveals that the Old Testament saints longed after a better country, a heavenly country, and that God has prepared for them a city. In 12:22, however, the writer tells us that we have come to Mount Zion and to the city of the living God, heavenly Jerusalem. This verse does not say that we will come to the heavenly Jerusalem but that we have come to this city. If the Mount Zion and the heavenly Jerusalem in 12:22 were material, how could we have come to them today? This would be impossible.

The fact that, according to Hebrews 12:22, we have already come to the city of the living God, the heavenly Jerusalem, indicates that it is not a material city. Many Christians are waiting to go to the New Jerusalem, but we need to realize that we have come to the New Jerusalem already. The church is the house of the living God (1 Tim. 3:15). Hence, the church is God’s home, and it is also our home today. When the church is enlarged to be a city, it becomes a heavenly country. Our heavenly country is a city— the heavenly Jerusalem—to which we have already come.<sup>285</sup>

## WEEK 14 – DAY 3

### *Scripture Reading*

**Rev. 21:3 ...Behold, the tabernacle of God is with men...**

**9 ...Come here; I will show you the bride, the wife of the Lamb.**

**Gal. 4:26 But the Jerusalem above is free, which is our mother.**

### The Tabernacle of God

In Revelation, we are also told that the holy city, the New Jerusalem, is the tabernacle of God (21:3).<sup>286</sup> As God's habitation, the New Jerusalem will be the tabernacle of God with men for eternity. The tabernacle made by Moses was a type of this tabernacle (Exo. 25:8-9; Lev. 26:11). That type was first fulfilled in Christ as God's tabernacle among men (John 1:14) and will eventually be fulfilled in the fullest way in the New Jerusalem, which will be the enlargement of Christ as God's dwelling place. This tabernacle will also be the eternal dwelling place of God's redeemed people. God will overshadow us with Christ. (See note 15<sup>3</sup> in Rev. 7.) Hence, the New Jerusalem will be a mutual habitation for both God and us.<sup>287</sup>

The tabernacle in the type of the Old Testament was not only the dwelling place of God, but also the dwelling place of all His serving priests....According to typology the tabernacle was a precursor of the temple which brought in the temple. John did not see the temple, but God and the Lamb were the temple [21:22], which indicates that God and the Lamb became the dwelling place of His serving ones. This word matches Psalm 90:1, which says, "O Lord, You have been our dwelling place / In all generations." Therefore, the tabernacle is God's dwelling place with His serving ones, and this very God who dwells in the tabernacle is the temple which is the dwelling place of His serving ones....Hallelujah! He is our temple and we are His tabernacle.<sup>288</sup>

### *The Bride, the Wife of the Lamb*

Revelation 21:2 and 9 clearly tell us that the New Jerusalem is the bride, the wife of the Lamb,<sup>289</sup> [indicating that she is not a material city but a corporate person]. In both the Old and New Testaments, God likens His chosen people to a spouse for His satisfaction in love (Isa. 54:6; Jer. 3:1; Ezek. 16:8; Hosea 2:19; 2 Cor. 11:2; Eph. 5:31-32).<sup>290</sup> ... Whereas the bride is mainly for the wedding day, the wife is for the entire life. The New Jerusalem will be the bride in the millennium for one thousand years as one day (2 Pet. 3:8) and then the wife in the new heaven and new earth for eternity. The bride in the millennium will include only the overcoming saints [See notes 7<sup>4-7</sup> in Rev. 2], but the wife in the new heaven and new earth will include all the redeemed and regenerated sons of God (Rev. 21:7).<sup>291</sup> [Thus,] the Bible concludes and consummates with a divine couple living a married life in eternity.<sup>292</sup>

### *The Jerusalem Above, the Mother of the Believers*

In Galatians 4:26 Paul tells us that the Jerusalem above is our mother...which will eventually be the New Jerusalem in the new heaven and new earth (Rev. 21:1-2).<sup>293</sup> In [Galatians 4:21-31] there are two women, Hagar and Sarah; two Jerusalems, one earthly and the other heavenly; two covenants, one of the law and the other of promise; and two sons, one according to the flesh and the other according to the Spirit. The apostle wanted the Galatians to know that they were children of the Jerusalem above, children of the free woman, and he wanted them to appropriate the covenant of promise and, according to the Spirit, enjoy the all-inclusive Spirit as the blessing of the gospel (3:14). In this section Sarah, the free woman, symbolizes the covenant of promise, which is symbolized also by the Jerusalem above, who is our mother; the mother symbolizes grace, by which we are born to be the children of God, who is the very source of grace. Hence, the free woman, the covenant of promise, the Jerusalem above, and the mother all refer to God's grace, which is the very means of our spiritual *birth*.<sup>294</sup>



## WEEK 14 — DAY 4

### *Scripture Reading*

**Rev. 21:18 ...And the city was pure gold...**

**21 ...And the street of the city was pure gold.**

**12 It...had twelve gates,...and names inscribed, which are the names of the twelve tribes of the sons of Israel...**

**21 And the twelve gates were twelve pearls...**

### **The New Jerusalem—Its Basic Structure**

#### *Its Base with Its Street*

In understanding what the base of the New Jerusalem is, it is helpful to see that, according to Revelation 21, the New Jerusalem must be a golden mountain. The city is pure gold (v. 18).<sup>295</sup> [Moreover,] the entire city has one street (21:21; 22:1), yet this one street reaches all twelve gates. Also, the wall is one hundred forty-four cubits high (21:17), and the city itself is twelve thousand stadia high (21:16—one stadion equals about six hundred feet). These facts indicate that the city proper must be a mountain, a mountain of gold. On top of the mountain is a throne, from which the street spirals down to the bottom to reach the twelve gates. One street, descending from the top to the bottom, reaches and serves all twelve gates.<sup>296</sup> As we consider these matters, we realize that...this golden mountain is the base of the city.<sup>297</sup> In typology gold signifies the divine nature.<sup>298</sup> This indicates that God the Father in His nature (2 Pet. 1:4), signified by the pure gold, is the base on which this organic building is built.

[In addition,] the base of the New Jerusalem and its street are joined as one [Rev. 21:18b, 21b]. The fact that the street is a part of the base indicates that God the Father's nature is the street (way—John 14:6) which has no turns or corners but is a circling (eternal) spiral, leading up to and joining with the throne of God at the top of the city, out of which issues this organic building's administration and its supply (Rev. 22:1-2).

The golden street signifies that the divine nature should be our way.... This is much higher than living according to any kind of teaching or instruction.<sup>299</sup> The inward being of our Christian life must be God's golden nature. We should live, walk, and do everything based upon the golden nature within us.<sup>300</sup>

#### *Its Gates with Its Availability*

The twelve gates bear the names of the twelve tribes of Israel. This indicates...that the Old Testament saints are constituents of this organic building.... Israel is the entry because they were the first ones joined to God. Having been joined to God, they then became an entry for the Gentiles to enter into God's grace.<sup>301</sup> [Furthermore,] Revelation 21:21 tells us that the twelve gates of the New Jerusalem are twelve pearls.<sup>302</sup> Pearls are produced by oysters in the waters of death. When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl. This depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life over us to make us into precious pearls for the building of God's eternal expression. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city. This meets the requirement of the law, which is represented by Israel [v. 12b].<sup>303</sup> The law...is useful in proving whether or not we are genuine sons of God. Grace is the mother who produces the sons, and the law checks out these sons to prove that they are genuine and thus entitled to receive the inheritance.... Our entrance into the New Jerusalem was altogether legal, lawful, and justified because Christ, by His death and resurrection, completely fulfilled the requirements of the law.<sup>304</sup> Such an entry today is available to all the people on this earth in four directions: east, north, south, and west. This is signified by the twelve gates. Three gates are on each of the four sides [v. 13]. The three gates signify the processed Triune God, the Father, the Son, and the Spirit.<sup>305</sup>

## WEEK 14 – DAY 5

### *Scripture Reading*

**Rev. 21:14, 18-19 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb....And the...wall was jasper....The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper...**

**22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month...**

### *Its Wall with Its Foundations*

We see the twelve names of the twelve apostles on the twelve foundations of the city.<sup>306</sup> The apostles here represent the grace of the New Testament, signifying that the New Jerusalem is built upon the grace of God. While entrance into the holy city is according to the law of God, the city is built upon the grace of God. *Apostles* here implies that the New Jerusalem is composed not only of the Old Testament saints, represented by Israel, but also of the New Testament saints, represented by the apostles.<sup>307</sup> Peter, the first of the twelve apostles, was originally named Simon. When Simon was brought to the Lord, the Lord changed his name to Peter, meaning *a stone* (John 1:42). Later, the Lord called him by that name when He spoke concerning the building of His church (Matt. 16:18). Precious stones are not created but are produced by the transforming of things created. All the apostles were created as clay, but they were regenerated and were transformed into precious stones for God's eternal building. Every believer needs to be thus regenerated and transformed that he may be a part of the New Jerusalem.<sup>308</sup>

The first layer of the wall's foundation, as well as the entire wall of New Jerusalem, is built with jasper [Rev. 21:18-19].<sup>309</sup> Thus, the appearance of the wall is the appearance of jasper. This is also the appearance of God, for in Revelation 4:3 we are told that the very God sitting on the throne looks like a jasper stone.<sup>310</sup> According to 21:11, the jasper is "a

most precious stone...as clear as crystal." Its color must be dark green, which signifies life in its richness. Jasper [in 4:3], as indicated in 21:11, signifies God's communicable glory in His rich life (John 17:22, 2).<sup>311</sup> This is very meaningful. The jasper God within the city is expressed by the jasper wall. Hence, the two are one. This indicates that the New Jerusalem is the expression of God.<sup>312</sup>

## **The New Jerusalem—Its Furnishings**

### *The Throne*

The first item of the furnishings of the New Jerusalem is the throne of God and the Lamb as its center. This throne is joined to the street, on which flows the river of life with the tree of life as the supply.<sup>313</sup> That the one tree of life grows on the two sides of the river [Rev. 22:2] signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God's people to receive and enjoy....Christ as the tree of life [John 1:4; 14:6; 15:1, 5] is the life supply available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply of Christ is found. This is all in and with the divine nature as our holy way, signified by the street.<sup>314</sup> With the street we have the communication for administration, and with the river we have the water of life and the fruit of the tree of life for supply. The water of life is for drinking, and the fruit of the tree of life is for eating. This is a matter of provision. For administration this throne is the throne of authority, and for provision this throne is the throne of grace. Hebrews 4:16 tells us that we may come to the throne of grace to "receive mercy and find grace for timely help." If there were not such a throne, then in the New Jerusalem there would be no administration, no communication, no food, and no water. Thus, there is the need of the throne as the first item of the furnishings.<sup>315</sup>

## WEEK 14 — DAY 6

### *Scripture Reading*

**Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.**

**23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.**

### *The Temple*

The second item [of the furnishings] is...the temple.<sup>316</sup>We need to consider why the temple is considered a furnishing of the holy city and not part of the structure itself. The structure itself is called the tabernacle of God (21:3). The writer of Revelation tells us that he did not see the temple. Because he was used to the temple, he was looking for it, but he saw no temple. Instead, he saw that the temple was the redeeming God [v. 22].<sup>317</sup> The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for us to dwell in. In eternity we will not dwell in a material city; we will dwell in the Triune God.<sup>318</sup> Thus, the redeeming God is not only the basic factor for the structure of the New Jerusalem but also the very central furnishing. We human beings created by God need a temple. Our temple is the redeeming God as a part of the furnishings of the New Jerusalem.<sup>319</sup>

### *The Light and the Lamp*

The last of the furnishings is the light with its shining. The glory of God as the light is in the redeeming Lamb as the lamp.<sup>320</sup>[Revelation] 21:23...indicates that God and the Lamb are one light. God is the content, and the Lamb, Christ, is the light-bearer, the expression.<sup>321</sup>

The light of the holy city is the unique eternal divine light in which the redeemed elect live and move within the city, needing not the natural light, the sun and the moon, created by God, nor the artificial light made by man (Rev. 21:23, 25; 22:5a).<sup>322</sup>God Himself, the very divine person, is the light....Such a light needs a lamp, and the Lamb is the lamp of the city....Without the Lamb being the lamp, God's shining

over us would “kill” all of us.<sup>323</sup> However, with the redeeming Christ as the lamp, the divine light does not kill us but instead illumines us. First Timothy 6:16 says that God dwells in unapproachable light. In Christ, though, God becomes approachable.<sup>324</sup> The divine light shines through our Redeemer. [Hence,] this light has become so lovable and touchable, and we even walk in this light (1 John 1:7).<sup>325</sup>

The glory of God as the light is in the redeeming Lamb as the lamp shining through this organic building as the light's diffuser. This indicates that the Triune God is one with His redeemed in His expression....In John 14:20 the Lord said to His disciples, “In that day you will know that I am in My Father, and you in Me, and I in you.” This shows that the light is in the lamp, and the lamp is in the diffuser. The light is God the Father, the lamp is God the Son, and the diffuser is the Body of Christ, the New Jerusalem, to shine the divine light over the nations, the peoples who live around the New Jerusalem.<sup>326</sup>

### **The New Jerusalem—Its Supply**

The supply of the New Jerusalem is the river of water of life which proceeds out of the throne of the Triune God, with the tree of life growing on the two sides of the river [Rev. 22:1-2]; the light of life also illuminates the entire city. In eternity God's redeemed will drink of the water of the river of life, eat of the fruit of the tree of life, and walk in the light of life. The light of life signifies the Father (1 John 1:5); the tree of life, the Son [John 11:25; 15:1]; and the water of life, the Spirit (John 7:39). The Triune God becomes the life and enjoyment of His redeemed. He is their content, and they are His expression; they dwell in Him, and He dwells in them.<sup>327</sup> [This] is the New Jerusalem—the universal incorporation of the union and mingling of divinity with humanity—the processed and consummated Triune God incorporated with His regenerated, renewed, sanctified, transformed, conformed, and glorified tripartite elect.<sup>328</sup>

*Hymns, #979*

1. How glorious, how bright it shines,  
The holy, new Jerusalem;  
It is God's dwelling place with man,  
The spotless bride of Christ, the Lamb.
2. Saints of the Old and of the New,  
Heirs of the promise God bestowed,  
Components of the city are,  
Together built for God's abode.
3. Perfectly square the city lies,  
All sides are equal—length, width, height;  
No measurement more long or short,  
No part oblique, it stands upright.
4. The city with its street pure gold  
As clear as glass transparent is,  
Showing that God's transcendent life  
Its quality and nature is.
5. Twelve city gates are each one pearl;  
Thus man is through redemption shown  
Reborn and as a pearl transformed,  
Entering to a realm God's own.
6. The twelve foundations of its wall  
Are with twelve precious stones adorned;  
Through fire and pressure recomposed  
And with eternal value formed.
7. The wall of jasper, crystal clear,  
God's glory by it fully shown;  
His glorious light through it does shine,  
And He appears as jasper stone.
8. The wall a separation makes,  
Excluding all that is unclean;  
Gold, pearls, and precious stones alone  
The holy city has within.
9. God and the Lamb the Temple are!  
We shall behold His glorious face;  
His presence never will depart,  
We'll worship Him thru endless days.
10. The city needs no sun nor moon  
For God's own glory is its light;  
The Lamb's the lamp the city bears,  
In all directions blazing bright.
11. Out from the throne of God and the Lamb  
Flows midst the street a living stream,  
And on its banks, on either side,  
The tree of life is thriving seen.
12. This signifies the life of God  
Not just for food or water flows,  
But carries God's authority  
As it throughout the city goes.
13. The street of purest gold therein  
God's nature as the way doth show;  
A river in it flows for drink  
And fruits of life abundant grow.
14. The number twelve means government,  
Perfection which eternal is;  
God blent with man it also tells—  
Three multiplied by four shows this.
15. Darkness and death shall be no more,  
Sorrow and pain shall pass away,  
Old will be gone and all be new,  
God will abide with man for aye.
16. The city has God's image full,  
It rules for Him, the sovereign King,  
Fulfilling His eternal plan,  
Complete content to Him to bring.