

# **Training Outlines**

**An Overview  
of the Central Burden  
and Present Truth  
of the Lord's Recovery  
before His Appearing**

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First Edition, July 2023.

ISBN 978-1-5360-2962-8

*Printed in the United States of America*

**AN OVERVIEW  
OF THE CENTRAL BURDEN  
AND PRESENT TRUTH  
OF THE LORD'S RECOVERY  
BEFORE HIS APPEARING**

**KEY STATEMENTS**

The “diamond” in the “box” of the Bible  
is the revelation that in Christ God has become man  
in order that man might become God  
in life and in nature but not in the Godhead  
for the building up of the Body of Christ  
to consummate the New Jerusalem.

The divine and mystical realm  
into which we may enter today and in which we may live  
is actually not simply the divine and mystical realm  
of the Triune God;  
it is the divine and mystical realm  
of the consummated Spirit and the pneumatic Christ.

To abide in Christ, taking Him as our dwelling place,  
and to allow Him to abide in us,  
taking us as His dwelling place,  
are to live in the reality of the universal incorporation  
of the processed and consummated Triune God  
with the redeemed and regenerated believers.

The New Jerusalem is a composition  
of divinity and humanity  
mingled, blended, and built up together as one entity;  
all the components have the same life,  
nature, and constitution  
and thus are a corporate person—  
the bride, the wife of the Lamb.



Message One

**The Ultimate Goal of God's Economy—  
God Became Man that Man Might Become God  
in Life and in Nature but Not in the Godhead  
for the Building Up of the Body of Christ  
to Consummate the New Jerusalem**

Scripture Reading: Eph. 1:4-5; 5:26-27; Heb. 2:10-11; 1 Thes. 5:23

- I. The “diamond” in the “box” of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem:**
- A. “After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message” (*The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures*, p. 27).
  - B. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—1 Tim. 1:3-4; Eph. 3:9; 1:10.
  - C. God created man in a special way—in His image and according to His likeness and with a spirit to contact Him and receive Him; God did not create mankind; rather, He created man according to His kind—Gen. 1:26; 2:7; Zech. 12:1.
  - D. God became a man in order to have a mass reproduction of Himself and thereby to produce a new kind—John 1:1, 14; 12:24:
    - 1. This new kind is neither God's kind nor mankind—it is God-man kind.
    - 2. “My burden is to show you clearly that God's economy and plan is to make Himself man and to make us, His created beings, ‘God’ so that He is ‘man-ized’ and we are ‘God-ized’” (*A Deeper Study of the Divine Dispensing*, pp. 51-52):
      - a. We are born of the great God, so we become God in life and nature but, of course, not in His Godhead; we are ranked with God as our great Originator, and we are His children—Gal. 4:6; Isa. 63:16; 64:8; 66:12-13.
      - b. He became a God-man so that man can become a man-God; eventually, He and we are in the same category, of the same kind, and on the same level.

TRAINING OUTLINES

Message One (continuation)

E. Athanasius, one of the early church fathers, said concerning Christ, “He was made man that we might be made God,” and “The Word was made flesh...that we, partaking of His Spirit, might be deified.”

**II. The most marvelous, excellent, mysterious, and all-inclusive transformations of the eternal and Triune God in His becoming a man are God’s move in man for the accomplishment of His eternal economy—John 1:14, 29; 3:14; 12:24; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2:**

A. These transformations are the processes through which the Triune God passed in His becoming a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men; He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:14; 12:24; Col. 2:9.

B. God speaks of these transformations in Hosea 11:4 by saying, “I drew them with cords of a man, / With bands of love”; the phrase *with cords of a man, with bands of love* indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; God’s love is divine, but it reaches us in the cords of a man, that is, through Christ’s humanity:

1. The cords (the transformations, the processes) through which God draws us include Christ’s incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God’s love in His salvation reaches us—Jer. 31:3; John 3:14, 16; 6:44; 12:32; Rom. 5:5, 8; 1 John 4:8-10, 16, 19.
2. Apart from Christ, God’s everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God’s unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ.
3. In spite of our failures and mistakes, God’s love is always victorious; love survives everything and holds its place forever; only love is characteristic of a mature man and will last for eternity—Rom. 8:35-39; 1 Cor. 13:8-11; Jer. 31:3.

C. From ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His

Message One (continuation)

divinity into humanity by being born in Bethlehem as a man—  
Micah 5:2:

1. The purpose of the incarnation was to bring God into man and to make God man that man may become God in His life and in His nature but not in His Godhead; He is the unique God for people to worship in His Godhead, but we are only God in life and in nature, not in the Godhead.
2. God's move is in man and through man to deify man, making man God in life, in nature, in function, and in expression but not, of course, in the Godhead; because "the Spirit the Holy" has been dispensed into our spirit, we and the Spirit are one spirit (Rom. 8:16; 1 Cor. 6:17), and our spirit is now "a holy spirit" (2 Cor. 6:6).
3. Thus, as God-men, we should not take any action, face any situation, or meet any need apart from the all-inclusive Spirit; the way that we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move—Rev. 22:17a; Rom. 8:4; Gal. 5:25; Rom. 1:9; Phil. 3:3; cf. Ezek. 1:15-21.
4. In the book of Acts, man moved in God's move, and God moved in man's move; thus, the apostles became the acting God, that is, God in function—16:6-10.

**III. Our becoming God in life and in nature but not in the Godhead was initiated by God the Father in eternity past by His choosing us to be holy, predestinating us unto sonship; the divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament—Eph. 1:4-5:**

- A. To be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Pet. 1:15-16; Eph. 1:4-5.
- B. He chose us in Christ before the foundation of the world to be holy in order for us to become God in nature (v. 4); God is the only One who is holy; for us to be holy we need God in His holy nature dispensed into us, and this holy nature becomes the holy element with which the Holy Spirit sanctifies us (2 Pet. 1:4; Heb. 12:14).

## TRAINING OUTLINES

### Message One (continuation)

- C. He predestinated us unto sonship even before we were created in order for us to become God in life (Eph. 1:5); for us to become sons of God, we must be born of God by the dispensing of God's life into our being (John 1:12-13; 3:6; 1 John 5:11-12):
1. Ephesians 1:4-5 reveals that God chose us to be holy for the purpose of our being made sons of God; to be made holy is the process, the procedure, whereas to be sons of God is the aim, the goal, so that our whole being, including our body (Rom. 8:23), may be "sonized" by God (Rev. 21:2, 9-11).
  2. Hebrews 2:10-11 reveals that the resurrected Christ as the Captain, the Author, of God's salvation is leading many sons into glory by sanctifying them.
- IV. The divine sanctification is the holding line in the carrying out of the divine economy to sonize us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression; hence, God's sanctification is the divine sonizing:**
- A. We say that sanctification is the holding line because every step of God's work with us is to make us holy; the carrying out of the eternal economy of God is by the Spirit's sanctification—1 Thes. 5:23; John 17:17; Eph. 5:26-27; 1 Cor. 6:11; 12:3b; Heb. 12:4-14; Rom. 8:28-29; Eph. 4:30; 1 Thes. 5:19; Rev. 2:7a; Psa. 73:16-17, 25-26.
  - B. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God—1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11.
  - C. The redeeming sanctification, the positional sanctification, is by the blood of Christ, to transfer us from Adam to Christ—Heb. 13:12; 9:13-14; 10:29.
  - D. The regenerating sanctification, the beginning of dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God—a new creation with the divine life and nature—John 1:12-13; 2 Cor. 5:17; Gal. 6:15.
  - E. The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2b; 6:4; 7:6; Eph. 4:23; Ezek. 36:26-27; 2 Cor. 4:16-18.



Message One (continuation)

- F. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12; 2 Cor. 3:18.
  - G. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ; our conformation is our maturity in the divine life through which we participate in God's divinity in full and are solidified in the possession of His divine element—Rom. 8:28-29; Heb. 6:1a.
  - H. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full and in glory—Phil. 3:21; Rom. 8:23.
- V. The divine, dispositional sanctification is carried out by Christ as the life-giving, sanctifying, and speaking Spirit—1 Cor. 15:45b; 1 Thes. 5:23; Eph. 5:26:**
- A. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the washing of the water in the word; according to the divine concept, *water* here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a washing process in order that the church may be holy and without blemish.
  - B. The Greek word for *washing* in Ephesians 5:26 is literally *laver*; in the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word.
  - C. Paul uses the Greek word *rhema* when he speaks of the word with its washing process (Eph. 5:26); *logos* is God's Word objectively recorded in the Bible; *rhema* is the word of God spoken to us on a specific occasion (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).
  - D. As the life-giving Spirit, Christ is the speaking Spirit; whatever He speaks is the word that washes us; this does not refer to *logos*, the constant word, but to *rhema*, which denotes an instant word, the word that the Lord presently speaks to us—Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.
  - E. The *rhema* reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect

## TRAINING OUTLINES

### Message One (continuation)

and expose—Exo. 38:8); the important thing for each one of us is this—is God speaking His word to me today?—Rev. 2:7; 1 Sam. 3:1, 21; Amos 3:7.

- F. One thing that we always treasure is that the Lord still speaks to us personally and directly today; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psa. 95:7-8.
  - G. The central point of our prayers should be our longing for the Lord's speaking, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have His divine sonship—Luke 1:38; 10:38-42; Eph. 1:5.
  - H. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; Christ's speaking is the very presence of the life-giving Spirit—cf. Exo. 33:12-17; Heb. 11:8.
  - I. The speaking of the indwelling Christ as the life-giving Spirit within us is the cleansing water that deposits a new element into us to replace the old element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.
- VI. Our being sanctified for the divine sonship ultimately consummates in the New Jerusalem as the holy city (Rev. 21:2, 10) and the aggregate of the divine sonship (v. 7); this is the ultimate consummation of God becoming a man in the flesh that man might become God in the Spirit to gain a corporate, great God-man (vv. 3, 22) for the corporate expression, the glory, of the Triune God (vv. 11, 23).**

Message Two

**The Divine and Mystical Realm**

Scripture Reading: John 14:10-11, 16-20; 1 Cor. 15:45b;  
2 Cor. 3:17-18; 13:14; Gal. 3:14

- I. All the saints in the Lord's recovery need to have a clear view, a vision, concerning the physical realm and the divine and mystical realm—Prov. 29:18a; Acts 26:19:**
  - A. We need to appreciate the divine and mystical realm by being impressed with a sharp contrast: earthly versus heavenly, judicial versus organic, objective versus subjective, physical versus mystical—Rom. 5:10; Heb. 8:1.
  - B. We need to enter into a realm, a sphere, a kingdom, which is much higher than the realm that we are in now; this higher realm is the divine and mystical realm.
  - C. We enter into the divine and mystical realm by seeing this realm; in spiritual things to see is to enter—John 3:3, 5.
- II. The Triune God Himself is a divine and mystical realm—14:10-11:**
  - A. The Triune God—the three of the Divine Trinity—is self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm, with the three of the Divine Trinity dwelling in one another—Matt. 28:19; 2 Cor. 13:14.
  - B. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son; this indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God.
- III. The divine and mystical realm into which we may enter today and in which we may live is actually not simply the divine and mystical realm of the Triune God; it is the divine and mystical realm of the consummated Spirit and the pneumatic Christ—Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18; Gal. 3:14:**
  - A. The Bible reveals that the Spirit has become the consummated, all-inclusive, and compound Spirit—John 7:39; 14:16-17; 20:22; Rom. 8:9; Phil. 1:19:
    1. The term *consummated Spirit* implies that the Spirit has been processed and thus has become the consummated Spirit—John 7:39.
    2. The consummated Spirit is the compound Spirit typified by the anointing oil—Exo. 30:23-25:

## TRAINING OUTLINES

### Message Two (continuation)

- a. In Christ's resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power—Phil. 3:10.
  - b. The issue of this mingling is the compound, consummated Spirit—1:19.
  3. The consummated Spirit is the Triune God who in Christ has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39.
- B. The Bible reveals that Christ has become the pneumatic Christ—1 Cor. 15:45b:
1. Through His death and resurrection Christ became the life-giving Spirit and thereby became the pneumatic Christ—v. 45b; 2 Cor. 3:17-18.
  2. Thus, we may speak of the divine and mystical realm of the consummated Spirit and of this pneumatic Christ—John 7:39; Gal. 3:14; 1 Cor. 15:45b.
- IV. In our experience we actually become part of the divine and mystical realm of the consummated Spirit and the pneumatic Christ—John 14:16-20; 17:21-23:**
- A. We become part of the divine and mystical realm through the divine birth; through regeneration we were born into the divine and mystical realm—3:5-6.
  - B. We become part of the divine and mystical realm by participating in God's life (v. 15), nature (Eph. 1:4; 2 Pet. 1:4), mind (Eph. 4:23; Phil. 2:5), being (2 Cor. 3:18b; Eph. 3:8), image (2 Cor. 3:18a; Rom. 8:29), glory (v. 30; Heb. 2:10), sonship (Eph. 1:5; Rom. 8:23), manifestation (v. 19), and likeness (1 John 3:2).
  - C. We become part of the divine and mystical realm by being built up in the Body of Christ—Eph. 4:16:
    1. The Body of Christ is the divine and mystical realm, and the more we are in the reality of the Body of Christ, the more we are in the divine and mystical realm—Rom. 12:4-5; 1 Cor. 12:12-13, 27; Eph. 1:22-23; 4:16.
    2. The believers are blended into one entity to be the mystical Body of Christ—1 Cor. 12:24, 27.
- V. As believers in Christ, children of God, we should live in the divine and mystical realm—Rom. 8:16; John 14:2-3, 20; 1 Cor. 15:45b; Gal. 3:14; 2 Cor. 3:17-18:**

## THE DIVINE AND MYSTICAL REALM

### Message Two (continuation)

- A. The divine and mystical realm into which we may enter and in which we may live is the divine and mystical realm of the consummated Spirit and the pneumatic Christ; we need to learn to live in this wonderful realm—Phil. 1:19; 2 Cor. 13:14; Gal. 3:14.
  - B. In the divine and mystical realm, we receive the Spirit as the unique, all-inclusive blessing—vv. 2, 5.
  - C. In the divine and mystical realm, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.
  - D. In the divine and mystical realm, we experience God's organic salvation—Rom. 5:10.
  - E. In the divine and mystical realm, we live in the kingdom of God as the realm of the divine species—John 3:3, 5.
  - F. In the divine and mystical realm, we live in the fellowship of the divine life—1 John 1:3, 7; Acts 2:42.
  - G. In the divine and mystical realm, we live a spontaneous and effortless Christian life according to the automatic function of the law of life—Rom. 8:2.
  - H. In the divine and mystical realm, we live a life of truthfulness as the expression of the revealed divine reality—2 John 1; 3 John 1; John 4:23-24.
  - I. In the divine and mystical realm, we are mingled with the processed Triune God for the keeping of oneness—17:21, 23:
    - 1. The real oneness is in the Triune God—Matt. 28:19; John 17:21, 23.
    - 2. The genuine oneness is the mingling of the believers with the Triune God—2 Cor. 13:14:
      - a. To have such oneness, the believers must be in the consummated Spirit and the pneumatic Christ as the divine and mystical realm.
      - b. The believers are one with the Triune God in the divine and mystical realm of the consummated Spirit and the pneumatic Christ.
- VI. Every believer should live in the divine and mystical realm and be a divine and mystical person, one who is human yet lives divinely—Gal. 2:20; 2 Cor. 10:1; 13:14:**
- A. We need to be divine yet human—not merely human but mystically human; everything in our living should be divine and mystical—John 14:16-20.

## TRAINING OUTLINES

### Message Two (continuation)

- B. To be divine means doing everything with God, in God, by God, and through God—1 Cor. 10:31; Col. 3:17.
  - C. Like the Lord Jesus, we should be apparently physical yet invisibly divine and mystical, living simultaneously in the physical realm and in the divine and mystical realm—John 3:13; Eph. 4:20-21; Heb. 4:16; 13:13.
- VII. “At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left”—Matt. 24:40-41:**
- A. The two men and the two women represent the living believers at the time of the Lord’s second coming—Rev. 14:1, 4b.
  - B. To be taken is to be raptured before the great tribulation—Matt. 24:21; Rev. 3:10:
    - 1. Matthew 24:40-41 refers to the secret rapture, the rapture of the ready ones, the mature ones—Rev. 14:4b.
    - 2. The difference between the one who is taken and the one who is left is in the maturity of life; one is living in the divine and mystical realm, and the other is not—Matt. 24:40-41.
  - C. The Lord’s word in Matthew 24:40-42 shows us that as we are waiting for His coming and expect to be raptured, we need to be faithful in our daily duties, living a properly balanced human life while simultaneously living in the divine and mystical realm of the consummated Spirit and the pneumatic Christ—cf. 2 Thes. 3:6-15.

Message Three

**God Building Himself in Christ into Our Being**

Scripture Reading: 2 Sam. 7:12-14a; 1 Cor. 3:9; Eph. 3:14-21;  
Matt. 13:3-9, 19-23; Rev. 21:3, 22

**I. Second Samuel 7:12-14a is the unveiling of a prophecy through typology showing us that we need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Matt. 16:18; Eph. 3:17:**

- A. The organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a; it is only through this process that human beings can be transformed into sons of God and that something human—the human seed—can become something divine—the sons of God.
- B. In order for God’s building to take place, we need to receive, digest, and assimilate the organic, pneumatic Christ, who is the life-giving Spirit, as our spiritual food, drink, and breath—John 6:51, 57; 7:37-39; 20:22:
  - 1. When we enjoy the “now” Christ by eating, drinking, and breathing Him, a metabolic process takes place within us, and Christ is constituted into our being—Gal. 2:20; 2 Cor. 2:15; Phil. 1:20-21.
  - 2. God’s economy is to work Himself into us that we may experience a metabolic process of spiritual digestion and assimilation that produces a gradual and intrinsic change in life—2 Cor. 3:18.
  - 3. This metabolic process is transformation, and transformation is the building—cf. Rev. 21:18; 4:3.

**II. The believers, who have been regenerated in Christ with God’s life, are God’s cultivated land, a farm in God’s new creation to grow Christ that precious materials may be produced for God’s building—1 Cor. 3:9:**

- A. According to the Bible, growth equals building; this takes place by the growth of the divine seed of life within us—1 John 3:9; Col. 2:19; Eph. 4:15-16.
- B. Ephesians 3:17 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material.
- C. This is illustrated by the parable of the sower in Matthew 13:

## TRAINING OUTLINES

### Message Three (continuation)

1. The Lord sows Himself as the seed of life into men's hearts, the soil, that He might grow and live in them and be expressed from within them—v. 3.
2. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.
3. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed—cf. 1 Pet. 3:4.
4. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Psa. 78:8; Matt. 5:3, 8:
  - a. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied, and Christ will make His home in our hearts—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7; cf. Jude 19.
  - b. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 19-23.
5. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being.

### **III. The apostle's prayer in Ephesians 3 reveals that for the fulfillment of God's eternal economy, we need the Father, according to the riches of His glory, to strengthen us with power through His Spirit into the inner man, that Christ may build Himself into our hearts, occupying our entire being, that we might be filled unto all the fullness of God—vv. 14-19:**

- A. To say that we need to be strengthened with power into the inner man indicates that we are not in the inner man, that we live mostly in the outer man—v. 16; 1:19-22; 3:20.



Message Three (continuation)

- B. Christ has the desire to occupy every room of our heart:
1. The phrase *make His home* is only one word in the Greek, *katoikeo*, which basically means to settle down in a dwelling, to make a dwelling place, and the prefix of this word, *kata*, means “down”—v. 17a.
  2. As Christ makes His home deep down in our hearts, we are being rooted in love for God’s farm and grounded in love for God’s building—v. 17b.
  3. As Christ makes His home in our hearts, we become strong to apprehend with all the saints the immeasurable Christ, whose dimensions are the dimensions of the universe—v. 18:
    - a. Our experience of Christ in the church must be three-dimensional, like a cube (the breadth, length, height, and depth), and must not be one-dimensional, like a line.
    - b. Both in the tabernacle and the temple, the Holy of Holies was a cube—Exo. 26:2-8; 1 Kings 6:20.
    - c. Eventually, the New Jerusalem, God’s building, will be an eternal cube, the Holy of Holies, twelve thousand stadia in three dimensions—Rev. 21:16.
  4. Christ making His home in our hearts causes us to know the knowledge-surpassing love of Christ, that we may be filled unto all the fullness of the Triune God for His corporate expression, His glorification—Eph. 3:19-21; cf. Gen. 24:47, 53, 61-67.

**IV. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and builded God into others so that the Triune God may build Himself into their being—Eph. 3:17a:**

- A. The crucial matter in our work in the Lord’s recovery is to minister the building and builded God—Matt. 16:18; Eph. 2:21-22; 3:17a.
- B. We should reconsider the work we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord—Gal. 4:19; Col. 1:28.
- C. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12.

## TRAINING OUTLINES

### Message Three (continuation)

- D. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as a means to dispense and transmit Himself into others—Acts 9:15; 1 Cor. 14:4b; 2 Cor. 3:3-6.
  - E. As we work for God today, we should participate in God's building—the constitution of the divine element into the human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15.
  - F. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead, and as the human element is constituted into God, God becomes man; this is the building revealed in the New Testament—Eph. 2:21; 4:16.
  - G. In the Lord's recovery our work must be part of this mutual constitution:
    - 1. If our work is not related to this mutual constitution, then in the eyes of God our work is like wood, grass, and stubble—1 Cor. 3:12.
    - 2. If our work is part of this mutual constitution, God will regard our work as gold, silver, and precious stones, which will consummate in the New Jerusalem—Rev. 21:2, 10-11, 18-21.
  - H. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His chosen people and building them into Him.
  - I. If we minister the building and builded God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem—Col. 2:19; Eph. 4:15-16; Rev. 21:10.
- V. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up as one entity—the New Jerusalem—vv. 2, 10:**
- A. The New Jerusalem is built by God's constituting of Himself into man to make man the same as God in life, in nature, and in constitution so that God and man may become a corporate entity—vv. 18-21.

Message Three (continuation)

- B. The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—vv. 3, 22:
  - 1. “God in man and man in God / Mutual dwelling thus possess; / God the content is to man, / And the man doth God express”—*Hymns*, #972, stanza 9.
  - 2. God and man, man and God, are built up together and blended and mingled together; this is the consummation of God’s building.
- C. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one—Rev. 22:17a; 21:3, 22:
  - 1. This is divinity expressed in humanity and humanity glorified in divinity, with the divine glory shining forth radiantly in humanity—v. 11.
  - 2. The two—divinity and humanity—become a mutual dwelling place:
    - a. The One who is God yet man dwells in the one who is man yet God.
    - b. The one who is man yet God dwells in the One who is God yet man.
- D. The mutual abode produced by the constitution of the divine element into the human element and of the human element into the divine element is the center and reality of the universe—vv. 1-2, 22; cf. Eccl. 1:2.
- E. “The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ as a mingling of divinity and humanity to be His organism and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity”—Inscription on Witness Lee’s tomb.

TRAINING OUTLINES

Message Four

**Blending and the Reality of the Body of Christ**

Scripture Reading: 1 Cor. 1:2; 10:17a; 12:12-13, 24, 27;  
John 12:24; Phil. 3:10; Eph. 4:20-21

**I. “God has blended the body together”—1 Cor. 12:24:**

- A. Blending is not only high and deep but also very mysterious—v. 24.
- B. The word *blended* means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the losing of distinctions.
- C. Blending means that we should always stop in order to have fellowship with others—Acts 2:42; 1 Cor. 1:9; 1 John 1:3, 7.
- D. We should not do anything without fellowshiping with the other saints who are coordinating with us, because fellowship adjusts us, harmonizes us, tempers us, and mingles us—v. 7.
- E. To be blended means that we are touched by others and that we are touching others by going through the cross, doing things by the Spirit, and doing everything to dispense Christ for His Body’s sake—Matt. 10:38; 16:24; Gal. 3:2, 5; Eph. 4:12.
- F. Blending is not social but the blending of the Christ whom the individual members, the district churches, the co-workers, and the elders experience, enjoy, and partake of—cf. Rom. 16:1-16.
- G. In order to keep the unique oneness of the universal Body of Christ, we need to be blended together—1 Cor. 12:24.
- H. Blending is needed for the building up of the Body of Christ—Rom. 16:1-16; 1 Cor. 12:20-21, 24; Col. 4:16.

**II. John 12:24 and 1 Corinthians 10:17a portray and reveal the necessity and the significance of blending:**

- A. John 12:24 speaks of a grain of wheat that fell into the ground and died and bore many grains:
  - 1. *Grain of wheat* refers to Christ as the divine seed to produce many grains (the people who receive Him) to become His many members who constitute His organic Body—Eph. 1:22-23; 5:30.
  - 2. Christ as the grain of wheat died and brought forth many grains in resurrection—John 12:24:
    - a. The grains are to be ground and blended into flour to make a loaf, which signifies the Body of Christ—1 Cor. 10:17a.
    - b. We should not remain as whole grains; we have to be broken and ground into fine flour so that we can be blended with others for making a loaf; this loaf is the Body of Christ—12:12-13, 27; Eph. 2:16; 1:22-23.

Message Four (continuation)

- B. Paul's thought of the church being blended into one bread, one Body (1 Cor. 10:17a), was taken from the type of the meal offering in Leviticus 2:1-16:
  - 1. Every part of the fine flour of the meal offering was mingled with oil; this is the blending—vv. 4-5.
  - 2. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering composed of believers who have been broken, ground, and blended—vv. 1-2, 4; 1 Cor. 12:12.

**III. The purpose of the blending is to usher us all into the reality of the Body of Christ—Rom. 12:5; 1 Cor. 12:12-13; Eph. 2:16; 4:12; Col. 2:19:**

- A. We need to be in the local churches as the procedure to be brought into the reality of the Body of Christ—1 Cor. 1:2; 12:27.
- B. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism—Eph. 1:10, 22-23.
- C. The local churches are not the goal of God's eternal economy; they are the procedure God takes to reach the goal of His economy—the building up of the Body of Christ—Matt. 16:18; Eph. 4:12, 16:
  - 1. The churches are the procedure to bring us into the Body of Christ—1 Cor. 1:2; 12:12-13, 27.
  - 2. The churches are the Body, but they may not have the reality of the Body of Christ.
- D. The Lord urgently needs the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the reality of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27; Rev. 19:7.

**IV. The highest peak in God's economy is the reality of the Body of Christ—Eph. 1:22-23; 4:16:**

- A. The significance of our blending is the reality of the Body of Christ—1 Cor. 12:24:
  - 1. This reality is a group of God's redeemed people who have been made God in life and nature but not in the Godhead—John 1:12-13; Rom. 8:16; 2 Pet. 1:4.

## TRAINING OUTLINES

### Message Four (continuation)

2. They live a life not by themselves but by another life—the life of the processed and consummated Triune God, who enters into them and takes them as His abode, His dwelling place—2 Cor. 13:14; John 14:23; Eph. 2:21-22.
- B. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed and consummated Triune God, whose attributes have been expressed through their virtues—2 Cor. 13:9, 11; Eph. 4:12; 1 Pet. 5:10; 1 John 4:12, 17-18:
  1. God's life with all its attributes was lived within the God-man Jesus and expressed as this God-man's virtues—Eph. 4:20-21.
  2. Originally, this life was only in Jesus; now this life is being reproduced in believers who have been redeemed and regenerated and possess the divine life within them—1:7; John 3:6; Col. 3:4.
  3. Perfected God-men are those who have been matured by continually exercising to reject the self and live by another life—the resurrection life of Christ—John 11:25.
- C. The reality of the Body of Christ is the mingling living in the eternal union of the regenerated, transformed, conformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ—cf. Judg. 9:9; Psa. 92:10:
  1. This mingling is a corporate living of the conformity to the death of Christ in the power of the resurrection of Christ—Phil. 3:10.
  2. Such a mingling living is in the resurrection of Christ, and the reality of the resurrection is the Spirit; this resurrection imparts the consummated Triune God and releases the death-overcoming life into the believers—John 11:25.
  3. This corporate and mingling living by the perfected God-men consummates ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity—Rev. 21:1-2, 9-11.
  4. The corporate living of the perfected God-men as the reality of the Body of Christ will close this age, the age of the church, and bring Christ back to take, possess, and rule over the earth with these God-men in the kingdom age—Psa. 24:1-2, 7-10; 72:1-8, 11; Rev. 1:7; 14:14; 20:4.

Message Five

**The God-man Living**

Scripture Reading: Lev. 1:3, 9; 6:8-13; John 21:15-17;  
1 John 3:14; 5:1; 2:6; 4:17; Gal. 6:2-3; Rom. 8:2

- I. The desire of God's heart is that "the reality...in Jesus" (Eph. 4:21), the actual condition of the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy (vv. 20-24):**
- A. The four Gospels show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God; this is what is meant by *the reality is in Jesus*; to learn Christ as the reality is in Jesus is to be molded into the pattern of Christ, to be conformed to the image of Christ—Rom. 8:28-29; Eph. 4:20-21.
  - B. We are being perfected by the Lord to be God-men, living the divine life by denying our natural life according to the model of Christ as the first God-man—Matt. 11:29a; 17:5b; 1 Pet. 2:21:
    - 1. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.
    - 2. Our Christian life is a life in Christ and also a life of Christ in us; we are in Christ as the mold, and He is in us as our life; in this way we learn Christ as the reality is in Jesus; this reality is the reality of the Body of Christ—1 Cor. 1:30; 2 Cor. 5:17; 12:2a; Col. 1:27; Gal. 2:20; Rom. 8:10.
  - C. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.
  - D. When we live in the mingled spirit, we are learning Christ according to the reality in Jesus by the Spirit of reality; we learn from Him as our model so that His biography becomes our history; the living of the Body of Christ as the new man should be exactly the

## TRAINING OUTLINES

### Message Five (continuation)

same as the living of Jesus revealed in the Gospels—Gal. 6:17-18; Rom. 1:1, 9; Eph. 4:20-24; Phil. 2:5; Matt. 11:29; 1 Pet. 2:21.

- E. The purpose of God in sending the Lord Jesus to be a man was for Him to live a God-man life by the divine life; when we eat Him, we live because of Him to become a universal great man who is exactly the same as He is—a man living a God-man life by the divine life—Lam. 3:22-24, 55-56; Rev. 2:4, 7; John 6:57, 63; Jer. 15:16; Eph. 6:17-18; Psa. 119:15.

## **II. The only life that is pleasing to God is the life that is a repetition of the life Christ lived on the earth; this is a life that experiences Christ in His experiences as the burnt offering—Lev. 1:9; John 8:29; 2 Cor. 5:9:**

- A. The burnt offering typifies Christ in His living a life that is absolutely for God and for God's satisfaction; the burnt offering also typifies Christ in His being the life that enables God's people to have such a living—Lev. 1:3; Num. 28:2-3; John 5:30; 6:38; 8:29; Heb. 10:5-10.
- B. The word translated “burnt offering” denotes something that is ascending; this ascending refers to Christ (Lev. 1:3, 10, 14); the only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God (John 6:38).
- C. The burnt offering was “a satisfying fragrance to Jehovah” (Lev. 1:9); the Hebrew words translated “satisfying fragrance” literally mean “savor of rest or satisfaction”; a satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.
- D. By laying our hands on Christ as our burnt offering through the proper prayer, we are joined to Him, and He and we become one; as Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering—v. 4; 1 Cor. 6:17; Gal. 2:20.
- E. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him—2 Cor. 5:21; Gal. 2:20a.
- F. We must allow the Lord to burn us so that we may be a continual burnt offering to burn others and be reduced to ashes to become the New Jerusalem for God's expression—Psa. 20:3; Lev. 1:16; 6:8-13; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21:
  - 1. The ashes signify Christ reduced to nothing; since we are one



Message Five (continuation)

with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero—Mark 9:12; Isa. 53:3; 1 Cor. 1:28; 2 Cor. 12:11.

2. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes; when we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned—Gal. 2:20a.
- G. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection—Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9:
1. With Christ as the burnt offering, the ashes are not the end—they are the beginning; the ashes mean that Christ has been put to death, but the east signifies resurrection—Mark 9:31.
  2. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection—Phil. 3:10-11.
- H. Eventually, the ashes will become the New Jerusalem—Rev. 3:12; 21:2, 10-11:
1. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building—1 Cor. 3:9b, 12a.
  2. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem—Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

**III. In carrying out God's New Testament ministry, the Lord Jesus, as the reality of the burnt offering, did not do anything out of Himself (John 5:19), He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did everything not by His own will (5:30), and He did not seek His own glory (7:18); He was never disappointed because He was satisfied only with God (Isa. 42:4; 50:4-5; 53:2a; cf. John 4:13-14; 6:15; Mark 9:7-8):**

- A. The Lord's life was His work, His move, and His ministry; His work was His living, and His move was His being; with Him there was no difference between His life, His work, His move, and His

## TRAINING OUTLINES

### Message Five (continuation)

ministry; the Lord Jesus lived His ministry—cf. Luke 22:26-27; John 10:10b; 1 Cor. 15:45b; 1 John 5:16a; 2 Cor. 3:6; Phil. 1:25.

- B. The Lord Jesus was a man of prayer, being one with God, living in the presence of God without ceasing, trusting in God and not in Himself under any kind of suffering and persecution, and being One in whom Satan, the ruler of the world, had nothing (no ground, no hope, no chance, no possibility in anything)—John 10:30; 8:29; 14:30b; 16:32-33; 1 Pet. 2:23:
    - 1. He was a man in the flesh praying to the mysterious God in the divine and mystical realm; He often went to the mountain or withdrew to a private place to pray—Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28.
    - 2. He was never alone, for the Father was with Him; every moment He saw His Father's face—John 5:19; 16:32; Psa. 16:7-8.
  - C. When Christ as the God-Savior wanted to save an immoral woman of Samaria, He had to travel from Judea to Galilee through Samaria, He detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself—John 4:3-14.
  - D. When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, “Neither do I condemn you,” to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to “sin no more”—8:3-11, 24, 34-36.
- IV. When we abide in the love that is God Himself, love has been “perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world” (1 John 4:17)—Christ as the reality of the burnt offering lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is (3:14; 5:1; 2:6):**
- A. The law of the Spirit of life in our spirit is the law of Christ as the law of love (Rom. 8:2; Gal. 6:2-3); the law of love must be substantiated by the law of the Spirit of life so that we may be

## THE GOD-MAN LIVING

### Message Five (continuation)

able to bear one another's burdens; but if we are filled with pride, we will be unable to bear others' burdens because we deceive ourselves by thinking that we are something when we are nothing (v. 3).

- B. When the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—John 21:15-17; Luke 15:3-7.
- C. When the law of love is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we “support the weak” (Acts 20:35) and “sustain the weak” (1 Thes. 5:14); *the weak* refers to those who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1).
- D. After His resurrection the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the building up of the Body of Christ to consummate in the New Jerusalem for the accomplishment of the eternal economy of God—John 21:15-17.

Message Six

**Shepherding according to God**

Scripture Reading: John 21:15-17; 1 Pet. 5:2; 2:25; Eph. 4:12-16

- I. To shepherd is to take all-inclusive tender care of the flock—John 21:15-17; Acts 20:28:**
  - A. Shepherding refers to caring for all the needs of the sheep.
  - B. All the sheep need to be well provided for and well tended to.
- II. In the Lord's recovery today, there is an urgent need of shepherding—John 21:16; 1 Pet. 5:2:**
  - A. In His organic salvation God the Father first regenerates us by God the Spirit and then shepherds us in God the Son as our Shepherd so that we may exist and grow in His life for eternity—John 3:6; 10:10, 14-16.
  - B. To shepherd the believers is crucial for their growth in the divine life unto maturity for the building up of the Body of Christ—Eph. 4:12-16.
- III. Shepherding depends on teaching; if we cannot teach, we cannot shepherd—Matt. 28:19-20; 9:35-36:**
  - A. Shepherding and teaching go together—Eph. 4:11.
  - B. Our shepherding should always be with teaching, and our teaching should always be with shepherding—Acts 2:42; 20:28; Col. 1:28.
- IV. We all need to know and experience Christ as the Shepherd of our souls—1 Pet. 2:25:**
  - A. As the Shepherd of our souls, Christ oversees our inward condition, caring for the situation of our inner being:
    1. Christ's organic shepherding primarily takes care of our soul—Psa. 23:3.
    2. He shepherds us by caring for the welfare of our soul and by exercising oversight over the condition of our inner being—cf. Heb. 13:17.
    3. This kind of shepherding is an inward, intrinsic, organic comforting—2 Cor. 1:3-4.
  - B. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and all our problems, needs, and wounds—John 14:16-17; 1 Cor. 15:45b; 6:17:
    1. As our pneumatic Shepherd, Christ takes care of us from within our spirit:

## SHEPHERDING ACCORDING TO GOD

### Message Six (continuation)

- a. His shepherding begins from our spirit and spreads to every part of our soul—Eph. 3:17.
- b. From our spirit Christ reaches all the parts of our soul and takes care of us in a tender, organic, all-inclusive way—1 Thes. 5:23.
2. This is the inward shepherding of the processed and consummated Triune God united and incorporated with His regenerated believers—2 Cor. 13:14; John 3:6; 14:20; Rom. 8:16.

### **V. Those who shepherd the flock of God should shepherd according to God—1 Pet. 5:2; Phil. 1:21a:**

- A. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition—2 Pet. 1:4; Eph. 1:5, 9; 3:21; John 14:6.
- B. *According to God* in 1 Peter 5:2 means that we live God; only those who live God can shepherd according to God:
  1. God's economy is to work Himself into us so that we may receive Him as our life and life supply in order to live Him—John 11:25; 6:48, 57.
  2. We are participating in the divine life and the divine nature so that we can live God in our humanity—Gal. 2:20.
- C. In order to shepherd according to God, we need to become God in life, nature, expression, and function but not in the Godhead—Col. 3:4; 2 Pet. 1:4:
  1. We need to be filled to the brim with the divine life, enjoying the Triune God as the fountain, the spring, and the river to become the totality of the divine life, even to become the divine life itself—John 4:14; Col. 3:4.
  2. We need to become God in His attributes of love, light, righteousness, and holiness—1 John 4:8; 1:5; Rom. 3:21, 25-26; Eph. 1:4; 5:27; 1 Pet. 1:15-16.
  3. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities—Rom. 8:19, 29; 2 Cor. 3:18; Matt. 16:24.
  4. We need to become God in His function of shepherding the flock of God according to what He is and according to the goal of His economy—Eph. 1:10.

## TRAINING OUTLINES

### Message Six (continuation)

- D. If we would shepherd according to God, we need to become one with God—John 14:20; 1 Cor. 6:17:
  - 1. The basic principle of the Bible is that in His economy God is making Himself one with man and man one with Him—John 15:4; 1 Cor. 6:17.
  - 2. God desires that the divine life and the human life be joined together to become one life that has one living—John 6:57; Gal. 2:20.
  - 3. When we are one with God, we become God in life and nature and are God in our shepherding of others—1 John 5:11-12; 2 Pet. 1:4; 1 Pet. 5:2.

#### **VI. In order to shepherd according to God, we need to live a shepherding life—John 21:15-17; 2 Cor. 6:1-13; 7:2-3:**

- A. The more we are constituted with Christ, the more we will spontaneously live a shepherding life because the constitution of Christ in our spiritual life has a shepherding aspect—Col. 1:27; 3:10-11, 14; John 21:15-17.
- B. In order to have a shepherding life, we need an enlarged heart, a heart to embrace all of God's people—2 Cor. 6:11-13; 7:2-3; cf. 1 Kings 4:29.
- C. A shepherding life is a life that warms up others by cherishing them in the humanity of Jesus to nourish them in the divinity of Christ with the riches of Christ—Eph. 5:29; Prov. 25:15.
- D. A shepherding life is an all-fitting life, a life that is able to fit all situations, accept any kind of environment, and work under any condition—2 Cor. 6:1-13; 7:2-3.
- E. We need to shepherd the flock of God according to the loving and tender heart of our Father God and according to the seeking and shepherding spirit of our Savior Christ—Luke 15:1-32.

#### **VII. The shepherding that builds up the Body of Christ is mutual shepherding—1 Cor. 12:23-26:**

- A. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd one another—John 21:15-17.
- B. We are both sheep and shepherds, shepherding and being shepherded in mutuality.
- C. In mutual shepherding, we shepherd one another in love—1 Cor. 13:1-13.
- D. Through this mutual shepherding, the church as the Body of Christ will build itself up in love—Matt. 16:18; Eph. 1:22-23; 2:21-22; 4:16.

Message Seven

**The Two Aspects of God's Complete Salvation—  
Judicial Redemption Plus Organic Salvation**

Scripture Reading: Rom. 5:10, 21; John 1:12-13; 1 Pet. 2:25;  
Rom. 6:19, 22; 2 Cor. 4:16; 3:18; Eph. 4:15-16;  
Rom. 8:28-29; Phil. 3:20-21

**I. God's complete salvation is of two aspects—the judicial aspect and the organic aspect—Rom. 5:10, 21; John 1:12-13; 1 Pet. 2:25; Rom. 6:19, 22; 2 Cor. 4:16; 3:18; Eph. 4:15-16; Rom. 8:28-29; Phil. 3:20-21:**

- A. The judicial aspect of God's salvation was accomplished in the physical realm of Christ's earthly ministry objectively by Christ in His flesh—John 1:14; Col. 1:22:
  - 1. It is according to the righteousness of God—Rom. 1:17a; 3:21-26; 9:30-31.
  - 2. It is through God's fulfilling of all the requirements of His righteous law on sinners by Christ's redemptive death on the cross—Gal. 3:13; 1 Pet. 2:24; 2 Cor. 5:21; Heb. 9:12.
  - 3. Christ carried out His earthly ministry by accomplishing God's judicial redemption with the following objective results:
    - a. The forgiveness of the believers' sins—Luke 24:47; Eph. 1:7.
    - b. Washing away the believers' sins—Heb. 1:3.
    - c. Justifying the believers—Rom. 3:24-25.
    - d. Reconciling the believers, who were His enemies, to Himself—5:10a.
    - e. Sanctifying the believers in their position unto Himself as His holy people—1 Cor. 1:2; Heb. 13:12; 10:29.
- B. God's judicial redemption is the procedure of God's complete salvation for the believers to participate in God's organic salvation as the purpose of the complete salvation of God—Rom. 5:21.
- C. All the items of God's organic salvation are carried out not by Christ in the flesh in His earthly ministry judicially and objectively but by Christ as the life-giving Spirit in His heavenly ministry organically and subjectively—1 Cor. 15:45b.

**II. The organic aspect of God's salvation is carried out in the divine and mystical realm of Christ's heavenly ministry subjectively by Christ as the life-giving Spirit in the following eight steps:**

- A. Regeneration is the center of God's complete salvation and the commencement of God's salvation in its organic aspect:

## TRAINING OUTLINES

### Message Seven (continuation)

1. It is the propagation of the divine life by the imparting of God's life into the believers to regenerate and re-create the redeemed believers in their spirit by the Spirit of God—John 3:6b.
  2. It is through the resurrection of Christ that He may impart His life into the believers as the authority for them to be the children of God, begotten of God as His species—1 Pet. 1:3; John 1:12-13.
  3. Through regeneration the believers have the eternal, divine life of God in addition to their natural, human life—3:15, 36.
- B. Feeding in shepherding is the nourishment of the divine life:
1. Feeding is the continuation of regeneration through Christ's shepherding His flock by nourishing and cherishing that His sheep may grow in the divine life unto maturity—Eph. 5:29; John 10:10-11, 14-16; 21:15-17; Heb. 13:20; 1 Pet. 5:4; 2:25.
  2. Feeding nourishes the newborn babes (new believers) that they may grow and be saved gradually through the supply of the milk in the word of God—v. 2.
  3. Feeding results in the believers' maturity in the divine life unto transformation and conformation to the image of Christ—2 Cor. 3:18; Rom. 12:2; 8:29.
  4. Feeding is also by the believers through the mutual shepherding for the building up of the Body of Christ for the accomplishment of God's eternal economy and the achievement of God's eternal purpose—Eph. 4:11-16; John 21:15-17; 1 Pet. 5:2-3.
- C. Dispositional sanctification constitutes the believers with God's divine nature:
1. It is an inward sanctifying of the believers who are growing in the divine life by the working of the Holy Spirit, the Spirit of life, in their disposition—Rom. 15:16; 8:2.
  2. The believers are sanctified with the divine, holy nature of God for them to be holy unto God and thus fulfill God's purpose in choosing them—2 Pet. 1:4; Eph. 1:4.
  3. Dispositional sanctification implies transformation—Rom. 6:19, 22.
  4. Sanctification will ultimately be manifested in the New Jerusalem as the holy city—Rev. 21:2, 10; 22:19.
- D. Renewing is the process of God's new creation:
1. The believers are spontaneously renewed when they are sanctified by the Holy Spirit—2 Cor. 5:17.



## THE TWO ASPECTS OF GOD'S COMPLETE SALVATION

### Message Seven (continuation)

2. Renewing is the continuation of the washing of regeneration and is based upon the ongoing process of sanctification, making the believers new.
  3. Renewing is carried out:
    - a. By the renewing Spirit mingling with the believers' regenerated spirit indwelt by Christ as one spirit to spread into the believers' mind to renew their entire being as a member of the new man—Titus 3:5; Eph. 4:23.
    - b. By the believers' walking in the newness of life in resurrection—Rom. 6:4; Eph. 4:22-24; Phil. 1:19-21.
  4. Renewing is through the consuming by the believers' environmental sufferings—2 Cor. 4:16.
  5. The believers must be thoroughly and absolutely renewed so that they may be practically the genuine new creation of God and for God—Gal. 6:15.
  6. Renewing causes the believers to be as new as the New Jerusalem—Rev. 21:2.
- E. Transformation is the metabolic process in the divine life:
1. This process transforms the believers' entire being, beginning from the renewing of the mind, that they may fully participate in God's divinity—Rom. 12:2b.
  2. It is not any kind of outward correction or adjustment but a kind of metabolism, by the addition of the element of the divine life of Christ into their being, to be expressed outwardly in the image of Christ.
  3. It is accomplished by the Lord Spirit (the pneumatic Christ) transforming the believers into the image of the glory of Christ—2 Cor. 3:18.
  4. The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory.
- F. Building up is the joining and knitting together in the divine life:
1. God's building is brought forth through the joining and knitting together by the working of the transforming Spirit on the believers—Eph. 4:16.
  2. It is the issue of the believers' growing up into the Head, Christ, in all things—v. 15; Col. 2:19.

## TRAINING OUTLINES

### Message Seven (continuation)

3. This is the building up of the Body of Christ to consummate the building of the holy city, New Jerusalem—Eph. 4:16; Rev. 3:12; 21:10-11.
- G. Conformation is the maturity in the divine life:
1. Conformation is the consummation of the believers' regeneration, feeding, sanctification, renewing, and transformation in the divine life—Rom. 8:28-29.
  2. Conformation is when the believers have matured in the divine life by the maturing Spirit in their spirit enriched with Christ to be a full-grown man, at the measure of the stature of the fullness of Christ—Col. 1:28; Eph. 4:13.
  3. Conformation is to be conformed to the image of God's first-born Son—Phil. 3:10; 1:19-21a; 1 John 3:2.
- H. Glorification is the full manifestation of God's complete salvation:
1. In regeneration God seals the regenerated believers with His Spirit unto the day of redemption—Eph. 1:13; 4:30.
  2. The matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory—v. 30; 2 Thes. 1:10; Rom. 8:23, 30; Heb. 2:10.
  3. The glorification of the matured believers is the top portion of their divine sonship in God's organic salvation, which they received at the time of their regeneration—Gal. 4:5; Rom. 8:23.
  4. The redemption of the believers' body is the transfiguration of their body at the Lord's coming back—Phil. 3:20-21.
  5. Through glorification God realizes the fulfillment of His eternal purpose—the New Jerusalem—the crystallization of the union and mingling of the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect.
- III. God's goal in these eight sections of His organic salvation is simply to make us God in life, in nature, and in expression but not in the Godhead, that is, to make us a duplication, a xerox copy, of God; "the Spirit Himself with our spirit" is the secret of God's organic salvation:**
- A. The generating Spirit in our spirit, quickened by Christ, regenerates us, giving us the authority to be children of God, begotten of God.

THE TWO ASPECTS OF GOD'S COMPLETE SALVATION

Message Seven (continuation)

- B. The nourishing Spirit in our spirit, cherished by Christ, feeds us with the spiritual milk of the word that we may grow unto salvation.
- C. The sanctifying Spirit from our spirit, captivated by Christ, sanctifies us with the nature of God, making us holy unto God.
- D. The renewing Spirit in our spirit, indwelt by Christ, renews us that we may put on the new man through the breaking of the cross.
- E. The transforming Spirit in our spirit, filled by Christ, transforms us into the glorious image of Christ for His expression.
- F. The building Spirit in our spirit, possessed by Christ, builds us into the house of God and the Body of Christ for Their dwelling.
- G. The maturing Spirit in our spirit, enriched with Christ, conforms us to the image of Christ, the firstborn Son of God—the model of God's sons.
- H. The sealing Spirit in our spirit, exulting with Christ, saturates us with and brings us into the glory of God for our glorification.

TRAINING OUTLINES

Message Eight

**Reigning in Life**

Scripture Reading: Rom. 5:10, 17, 21; 12:5-7; 16:1-16, 20

**I. God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness—Rom. 5:17, 21:**

- A. Reigning in life is the full experience of the organic salvation of God—vv. 10, 17, 21.
- B. The gift of righteousness is for God's judicial redemption; grace is for us to experience God's organic salvation—1:17; 5:10:
  - 1. The gift of righteousness is God's judicial redemption applied to us in a practical way—3:24, 26.
  - 2. Grace is God Himself as our all-sufficient supply for our organic salvation—1 Cor. 15:10; 2 Cor. 12:9.
- C. The highest attainment of pursuing Christ is to reign with Christ in His divine life through His abounding grace—Phil. 3:13-14; Rom. 5:17, 21:
  - 1. To reign in life is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances—8:2, 35-37.
  - 2. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life—cf. Matt. 8:9.

**II. We need to enter into the experience of reigning in life—Rom. 5:17, 21:**

- A. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this life enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10.
- B. In experience, to reign in life means to be under the ruling of the divine life—Matt. 8:9:
  - 1. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father—cf. vv. 5-13.
  - 2. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.
  - 3. When we reign in life by being under the ruling of the divine life, we are delivered from the authority of darkness—Col. 1:13a.
  - 4. When we are under the ruling of the divine life, we live in the kingdom of the Son of God's love, where we are ruled and restricted in the sweetness of love—v. 13b.
- C. To reign in life is to subdue all kinds of insubordination—Rom. 5:17-18, 21:

## REIGNING IN LIFE

### Message Eight (continuation)

1. A reigning spirit must be strong and living, active and not passive, positive and not negative, diligent and not loose.
  2. One who has such a spirit not only keeps the position of order and submits to God's authority but also has strong faith and exercises God's authority consistently in the position of ascension—Matt. 28:18; Eph. 2:6.
- D. To reign in life is to have our hearts directed by the Lord—Prov. 21:1; 2 Thes. 3:5.
- E. Since we reign in life as God does, we become God in life, nature, expression, and function but not in the Godhead—Rom. 5:17, 21; Col. 3:4; 2 Pet. 1:4.

### **III. Reigning in life in Romans 5 is the key to everything in Romans 6—16:**

- A. We need to see everything in chapters 6 through 16 in this light.
- B. Reigning in life is defined in chapters 6 through 16; all the matters expounded in these chapters are the issue not of our endeavoring but of our receiving the abundance of grace—5:21.
- C. If we reign in life, we are in all the matters presented in chapters 6 through 16.

### **IV. The issue of our reigning in life, under the ruling of the divine life, is the real and practical Body life expressed in the church life—5:17, 21; 12:5-8:**

- A. Each item of the living of the Body life in Romans 12—13 requires us to be ruled by the divine life to live to the Lord—cf. 2 Cor. 5:14-15:
1. We must present our bodies as a living sacrifice—Rom. 12:1b.
  2. We should not be fashioned according to this age, but we should be transformed by the renewing of the mind—v. 2.
  3. We should not think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith—v. 3.
  4. We should consider that in the Body of Christ we have many members, and all the members do not have the same function—vv. 4-5.
- B. We need to live a life of the highest virtues for the Body life by reigning in life:
1. We should love without hypocrisy and love one another warmly in brotherly love—vv. 9a, 10a.
  2. We should not be slothful in zeal, but we should be burning in spirit, serving the Lord—v. 11.

## TRAINING OUTLINES

### Message Eight (continuation)

3. We should endure in tribulation—v. 12b.
  4. We should rejoice with those who rejoice, and we should weep with those who weep—v. 15.
  5. If possible, as far as it depends on us, we should live in peace with all men—v. 18.
- V. We need to reign in life in imitating the apostle Paul to bring the local churches into the fellowship of the Body of Christ—16:1-16:**
- A. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—Phil. 1:5.
  - B. The fellowship among the churches is the fellowship of the Body of Christ—1 Cor. 10:16:
    1. The Lord's recovery is based on the truth that Christ has only one Body, which is expressed in many localities as the local churches—Eph. 1:22-23; 4:4; Rev. 1:11.
    2. Because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of Christ—Eph. 4:4; 1 John 1:3, 7.
    3. The fellowship of the Body of Christ is the circulation of the Spirit; when the Spirit is circulating within the Body of Christ, divinity, humanity, Christ's person, Christ's death, and Christ's resurrection are all circulating.
    4. The divine fellowship is the reality of living in the Body of Christ—1 Cor. 1:9; 12:12-13, 27.
  - C. It is by the churches' fellowship in the Body of Christ that the God of peace will crush Satan under our feet—Rom. 16:20.
- VI. Romans 16 gives us an excellent pattern of the apostle Paul in bringing all the saints into the blending life of the entire Body of Christ; it is in such a life that we can truly reign in life—5:17:**
- A. Paul greeted the saints one by one, mentioning at least twenty-seven names; this shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them—16:1-16.
  - B. Paul's recommendations and greetings express both the mutual concern among the saints and the mutual fellowship among the churches—cf. Col. 4:15-16.

Message Nine

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

Scripture Reading: John 1:14; 1 Cor. 15:45b;  
Rev. 1:4; 3:1; 4:5; 5:6; 2:4-5; 19:7-9; 21:2; 22:17a

**I. The unique teaching of God's New Testament economy (1 Tim. 1:3-4) is the teaching concerning the full ministry of Christ in three stages—incarnation, inclusion, and intensification:**

- A. "What the Lord's recovery will be and how it will be depend upon how we handle this teaching" (Witness Lee); this teaching can be summarized in one simple sentence—"The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem" (*The Divine and Mystical Realm*, pp. 17-18).
- B. In order to work together with God as His co-workers (2 Cor. 6:1; 1 Cor. 3:9), we need to know, experience, and enjoy Christ (to gain Christ—Phil. 3:8-14) in His full ministry in His three divine and mystical stages.

**II. In the first stage, the stage of His incarnation, from His human birth to His death, Christ accomplished the following main things:**

- A. In the stage of His incarnation Christ brought the infinite God into the finite man; although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity; this refers to Christ's eternal origin and indicates that the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man—Micah 5:2.
- B. In the stage of His incarnation Christ united, mingled, and incorporated the Triune God with the tripartite man—Luke 1:35; 2:40, 52; John 14:10-11; 1:14.
- C. In the stage of His incarnation Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues:
  - 1. The Man-Savior's human virtues of affection, kindness, patience, mercy, and understanding were displayed in His fellowship with a sinful woman; His divine attributes, especially the attributes of divine authority to forgive a person's sins and His giving of peace to the forgiven sinner, were also displayed—Luke 7:36-50.

## TRAINING OUTLINES

### Message Nine (continuation)

2. The Man-Savior, as the good Samaritan, came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition; He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—10:25-37.
  3. When Christ was being crucified, one of the two criminals who were crucified with Him said, “Jesus, remember me when You come into Your kingdom”; Jesus said to him, “Truly I say to you, Today you shall be with Me in Paradise”; this shows the divine attribute of His eternal and indiscriminate love expressed through His cherishing human virtue—23:42-43.
- D. In the stage of His incarnation Christ accomplished His all-inclusive judicial redemption through His death on the cross:
1. His judicial redemption is according to the righteousness of God as the procedure of God’s salvation to satisfy the requirements of God’s righteous law on sinners—Rom. 1:17a; 3:21-26; 9:30-31.
  2. It is for sinners to be forgiven before God (Luke 24:47), washed (Heb. 1:3), justified (Rom. 3:24-25), reconciled to God (5:10a), and sanctified unto God positionally (1 Cor. 1:2; Heb. 13:12), thereby qualifying and positioning the believers to enjoy God’s organic salvation and enter into God’s higher grace for the accomplishment of God’s eternal economy and the attainment of God’s ultimate purpose (Rom. 5:10, 17, 21).

### **III. In the second stage, the stage of His inclusion, from His resurrection to the degradation of the church, Christ accomplished the following main things:**

- A. He was begotten in resurrection to be God’s firstborn Son; “the seed of David” becoming “the Son of God” speaks of the process of Christ’s being designated the firstborn Son of God by resurrection; this is the gospel of God, unto which Paul was separated—1:1-4:
1. By incarnation Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity He was not the Son of God.
  2. By resurrection His human nature was sanctified, uplifted, and transformed; in resurrection His humanity was deified, “sonized,” meaning that He was designated the Son of God,



THE FULL MINISTRY OF CHRIST IN THREE STAGES

Message Nine (continuation)

- becoming the firstborn Son of God with both divinity and humanity—Rom. 8:29; Acts 13:33.
3. The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He “blossomed” to be the firstborn Son of God and the life-dispensing Spirit, imparting His divine life into us to make us His many brothers—Rom. 1:4; 8:29; 1 Cor. 15:45b.
  4. The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body, which consummates in the New Jerusalem—Col. 1:18; 1 Pet. 1:3.
  5. Christ has already been designated the Son of God, but we are still in the process of designation, the process of being “sonized,” deified—Rom. 8:28-29:
    - a. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—v. 11.
    - b. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit; we urgently need to learn how to walk according to the spirit, to enjoy and experience the designating Spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4; Rom. 8:4, 6, 14.
- B. The incarnated Christ, the last Adam, became the life-giving Spirit—1 Cor. 15:45b; John 6:63; 2 Cor. 3:6:
1. Our use of the word *inclusion* is based on our use of the word *inclusive*—for Christ, as the last Adam, to become the life-giving Spirit was for Him to become the all-inclusive Spirit—Phil. 1:19.
  2. The life-giving Spirit, who is the pneumatic Christ, is also called the Spirit of life (Rom. 8:2), the Spirit of Jesus (Acts 16:7), the Spirit of Jesus Christ (Phil. 1:19), and the Lord Spirit (2 Cor. 3:18).
  3. The ministry of Christ in the stage of inclusion as the life-giving Spirit is revealed in Romans 8, which shows that the life of the Triune God, as the law of the Spirit of life dispensed into our tripartite being, makes us men of life to be God’s sons and the members of Christ to constitute the Body of Christ for His expression, thus fulfilling God’s original intention—Gen. 2:7, 9; Rom. 8:14; 12:5:

## TRAINING OUTLINES

### Message Nine (continuation)

- a. “The law of the Spirit of life [Gk. *zoe*] has freed me in Christ Jesus from the law of sin and of death”—8:2.
  - b. “If Christ is in you, though the body is dead because of sin, the spirit is life [Gk. *zoe*] because of righteousness”—v. 10.
  - c. “The mind set on the spirit is life [Gk. *zoe*] and peace”—v. 6.
  - d. “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life [Gk. *zoe*] to your mortal bodies through His Spirit who indwells you”—v. 11.
- C. In His resurrection Christ regenerated the believers for His Body—1 Pet. 1:3:
1. The pneumatic Christ became the firstborn Son of God and the life-giving Spirit for the regenerating of the believers, making them the many sons of God born of God with Him in one universally big delivery through the resurrection of Jesus Christ from the dead.
  2. All the believers of Christ have been baptized in one Spirit into the one Body of Christ and have been given to drink of this one Spirit for the constitution of the Body of Christ—1 Cor. 12:13.
  3. In His resurrection Christ gave Himself as the all-inclusive life-giving Spirit without measure through His speaking of the words of God—John 3:34.
- IV. In the third stage, the stage of His intensification, from the degradation of the church to the consummation of the New Jerusalem, Christ intensifies His organic salvation, produces the overcomers, and consummates the New Jerusalem:**
- A. Because of the degradation of the church, Christ as the life-giving Spirit has been intensified sevenfold to become the seven Spirits—the sevenfold intensified life-giving Spirit—Rev. 1:4; 3:1; 4:5; 5:6.
  - B. Christ as the sevenfold intensified life-giving Spirit intensifies His organic salvation to save the believers from:
    1. The formal church life and the loss of the first love to the Lord, the shining capacity of the lampstand, and the enjoyment of Christ as life in the church in Ephesus—2:1-7.
    2. The defeat that leads to the taste of the second death in the church in Smyrna—vv. 8-11.
    3. The worldliness in union with the world as a marriage and the teaching of Balaam and the Nicolaitans in the church in Pergamos—vv. 12-17.

THE FULL MINISTRY OF CHRIST IN THREE STAGES

Message Nine (continuation)

4. Fornication, idolatry, demonic teaching, and satanic depths in Catholicism, signified by the church in Thyatira—vv. 18-29.
  5. The spiritual death—dead and dying—in Protestantism, signified by the church in Sardis—3:1-6.
  6. The losing of the crown, which has been gained already in Brethrenism, signified by the church in Philadelphia—vv. 7-13.
  7. The lukewarmness and Christlessness in degraded Brethrenism, signified by the church in Laodicea—vv. 14-22.
- C. If we would be overcomers, we must recover, maintain, and develop our first love toward the Lord:
1. The leaving of the first love is the source and the main reason for the failure of the church throughout the ages—2:4-5.
  2. To love the Lord Jesus with the first love is to give Him the first place in all things; we need to give Christ the first place, the preeminence, in all things and in all matters, regarding Him as everything in our life—Col. 1:18b.
  3. We must not love anyone or anything above the Lord, including our soul-life—Matt. 10:37-39; Rev. 12:11.
- D. We are saved from degradation by the speaking of the sevenfold intensified pneumatic Christ and by the overcoming saints living in their spirit—2:1, 7; 1:10; 4:2; 17:3; 21:10.
- E. Christ's sevenfold intensified heavenly ministry is for the complete preparation of the bride for Christ (19:7-9), the formation of the bridal army (vv. 11-21; 17:14), the binding of Satan (20:1-3), the bringing in of the kingdom of Christ and of God (vv. 4-6), and the consummation of the New Jerusalem (2:7; 21:2).
- F. The final outcome is that the ultimately consummated Spirit as the consummation of the processed Triune God becomes the Bridegroom, and the aggregate of the overcoming saints becomes the bride of the universal romance between the redeeming God and His redeemed man as the conclusion of the entire Scriptures—22:17a.
- G. We need to consider this matter of intensification and pray desperately to the Lord, saying, "I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem" (*Incarnation, Inclusion, and Intensification*, p. 22).

TRAINING OUTLINES

Message Ten

**The God-men's Divine Right  
to Participate in God's Divinity**

Scripture Reading: John 3:15; Rom. 8:14, 16, 23, 29-30;  
2 Cor. 3:18; Eph. 1:4-5; 1 John 3:2

**I. We need to realize that, as God-men, we have the divine right to participate in God's divinity, that is, to participate in God—John 3:15; 2 Pet. 1:4:**

- A. The first step in becoming a God-man is that we are born of the pneumatic Christ in our spirit with His divine life and nature—John 3:6; 2 Pet. 1:4.
- B. As God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, nature, and expression but not in the God-head—John 1:12-13; Rom. 8:16; 1 John 3:1.

**II. As God-men, we can participate in various aspects of God's divinity:**

- A. We can participate in God's life—Eph. 4:18; John 1:4; 10:10; 11:25:
  - 1. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Rev. 22:1.
  - 2. The life of God is divine, having the nature of God, and is eternal, being uncreated, without beginning and ending, self-existing, ever-existing, and never changing—John 3:15; 1 John 2:25; 5:13, 20.
  - 3. The eternal life of God is indestructible, indissoluble, and incorruptible, and it is resurrection life that passed through the test of death and Hades, conquered death, and will swallow up death—Heb. 7:16; Acts 2:24; Rev. 1:18.
  - 4. Life is the processed and consummated Triune God dispensed into us and living in us—Rom. 8:6, 10-11.
- B. We can participate in God's nature—Eph. 1:4; 2 Pet. 1:4:
  - 1. The divine nature is what God is, that is, the constituents of God's being.
  - 2. God is holy; holiness is His nature, and He chose us in Christ to make us holy, even as He is holy—Eph. 1:4; 1 Pet. 1:15-16:
    - a. To be holy is to participate in God's holy nature—Eph. 1:4.
    - b. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being so that our whole being will be saturated and permeated with His holy nature—1 Pet. 1:15-16.

Message Ten (continuation)

3. To be a partaker of God's divine nature is to be a partaker of the elements, the ingredients, of God's being—Eph. 3:8.
4. Day by day we should partake of God's nature and enjoy the constituents of His being—2 Pet. 1:4.
- C. Because we have become God-men through regeneration, we have the right to participate in God's mind—1 John 2:27; Phil. 2:5; 1 Cor. 2:16:
  1. We are in God, and we have the elements of God; we still have our mind, but we also have God's mind in us—Phil. 2:5.
  2. When the anointing is moving within us, it anoints God into us and reveals God's mind to us—1 John 2:27.
  3. If we let Christ's mind be our mind, we may have Christ's mind—Phil. 2:5:
    - a. We have not only the life of Christ but also the mind of Christ—1 Cor. 2:16.
    - b. Christ must saturate our mind from our spirit, making our mind one with His—v. 16; Eph. 4:23.
- D. The God-men have the right to participate in God's being—2 Cor. 3:18:
  1. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed with God's very being.
  2. The dispensing of the unsearchable riches of Christ into us means that we participate not only in God's life, nature, and mind but also in His being—Eph. 3:8.
- E. As God-men, we have the right to participate in God's image—2 Cor. 3:18:
  1. Christ is God's image, expressing what He is—Col. 1:15; 2 Cor. 4:4.
  2. According to 2 Corinthians 3:18, we are being “transformed into the same image.”
  3. To be transformed into the same image is to be conformed to the resurrected Christ as the firstborn Son of God, to be made the same as He is—Rom. 8:29.
- F. Eventually, we will be brought into God's glory to participate in His glory—Heb. 2:10:
  1. God is a God of glory; glory is the expression of God, God expressed in splendor—Acts 7:2; 1 Cor. 2:7; 2 Cor. 3:18; 4:6.
  2. God's eternal goal is to bring His many sons into glory—Heb. 2:10.

## TRAINING OUTLINES

### Message Ten (continuation)

3. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27.
  4. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.
- G. Another aspect of the God-men's divine right is to participate in God's sonship—Eph. 1:5; Rom. 8:23:
1. Before the foundation of the world—in eternity past—God predestinated us unto sonship—Eph. 1:5.
  2. Before time began, God intended and determined that we should participate in His sonship—v. 5.
  3. Christ's redemption brings us into the sonship of God, and we have received a spirit of sonship—our regenerated human spirit mingled with the Spirit of the Son of God—Gal. 4:6; Rom. 8:15.
- H. The God-men's right to participate in God's divinity includes the right to participate in God's manifestation—v. 19:
1. When Christ our life is manifested, we will be manifested with Him in glory—Col. 3:4.
  2. When God is manifested, we, the sons of God, will participate in that manifestation—Rom. 8:19.
  3. God will be manifested with His sons (Heb. 2:10), who will be the same as He in life, in nature, in mind, in being, in image, and in glory (Rom. 8:19).
- I. The God-men's divine right to participate in God's divinity includes the right to bear God's likeness—1 John 3:2:
1. First John 3:2 says, "We know that if He is manifested, we will be like Him because we will see Him even as He is."
  2. When Christ is manifested, the Triune God will be manifested; when we see Him, we will see the Triune God; and when we are like Him, we will be like the Triune God—v. 2:
    - a. This clearly reveals that we will bear His likeness.
    - b. We will not only participate in God's life and nature but also bear his likeness—Eph. 4:18; 2 Pet. 1:4; 1 John 3:2.
- J. Finally, the God-men have the divine right to be God-man kind, God's species—John 1:12-13; Rom. 8:14, 16:
1. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the realm of God's divine species—John 1:1, 12-14; 2 Pet. 1:4.

Message Ten (continuation)

2. In order to enter into the divine realm—the realm of the divine species—we need to be born of God to have the divine life and the divine nature—John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4:
  - a. We have been regenerated to be God's species and become God-man kind—John 1:12-13.
  - b. Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God—3:3, 5-6.
  - c. All the children of God are in the divine realm of the divine species—1:12-13; 3:3, 5.
  - d. In the Gospel of John we see many aspects of the believers living in the realm of the divine species—1:16; 15:4a, 9, 11; 4:23-24; 14:2, 20, 23; 17:22-24.
3. Wherever we may be, we need to remember that we are God-men with the divine right to participate in God's divinity—Col. 3:4; Eph. 1:4-5; 2 Cor. 3:18; 2 Pet. 1:4.

Message Eleven

**The Divine-human Incorporation  
of the Consummated God with the Regenerated Believers—  
the Issue of Christ Being Glorified by the Father  
with the Divine Glory**

Scripture Reading: Luke 12:49-50; John 12:23-24;  
14:2, 10-11, 17, 20-21, 23; 15:1-8, 16; 16:13-16; Rev. 21:3, 22

- I. We have to see that in the entire universe, there is only one thing that God wants, that is, the universal incorporation of Himself as the consummated God with the regenerated believers—John 14:10-11, 20; 17:21, 23; 14:23; Rev. 21:3, 22:**
- A. The believers' relationship with the Lord is described by the words *union*, *mingling*, and *incorporation*; *union* is concerning our oneness in life with the Lord, *mingling* is related to the divine and human natures, and *incorporation* is persons indwelling one another, coinhering—John 15:4-5; 2 Pet. 1:4; John 14:20.
  - B. The three of the Divine Trinity are an incorporation from eternity both in what They are and in what They do—v. 10:
    - 1. The three of the Divine Trinity are incorporated by coinhering mutually—"I am in the Father and the Father is in Me"—vv. 10a, 11a.
    - 2. The three of the Divine Trinity are an incorporation by working together as one—"The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works" (v. 10b); "believe because of the works themselves" (v. 11b).
  - C. Acts 2:23 indicates that this universal divine incorporation, the three of the Divine Trinity, held a council in eternity and agreed to send the second of the Divine Trinity into time to become a man for the carrying out of God's divine economy—1 Pet. 1:20; Micah 5:2; cf. Gen. 1:26.
  - D. Before the incarnation, this universal incorporation consisted of three parties; then the second of the Divine Trinity brought this universal incorporation into humanity—John 14:10-11.
  - E. The three in the Divine Trinity were incorporated already in eternity past; this incorporated One came into time in order to incorporate all His chosen ones into His incorporation to make a great, universal, divine-human incorporation of the consummated God with the regenerated believers—17:21.



Message Eleven (continuation)

- F. John 14:20 reveals that the consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ:
1. “In that day”—in the day of the Son’s resurrection.
  2. “You will know that I am in My Father” (the Son and the Father are incorporated into one), “and you in Me” (the regenerated believers are incorporated into the Son and into the Father in the Son), “and I in you” (the Son in the Father is incorporated into the regenerated believers).
  3. The *in* of the Spirit of reality in verse 17 (“the Spirit of reality...abides with you and shall be in you”) is the totality of the three *ins* in verse 20.

**II. The release of the glory of Christ’s divinity is His being glorified by the Father with the divine glory (12:23-24) in His resurrection through His death (Luke 24:26); the release of the glory of His divinity with His divine life was to cast fire on the earth (12:49-50):**

- A. The glory of Christ’s divinity was concealed in Him as in a grain of wheat; His humanity through His incarnation became a shell to conceal the glory of His divinity with His divine life—John 12:23-24.
- B. The Lord was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with His divine life through the breaking of the shell of His humanity—Luke 12:49-50; John 12:23-24:
1. He was the unique grain that contained His divine life with His divine glory; when the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released simultaneously.
  2. His unlimited and infinite divine being with His divine life, after being released through His physical death, became the impulse of the believers’ spiritual life in resurrection.
- C. The release of the glory of Christ’s divinity was His being glorified by the Father with the divine glory in His resurrection through His death; Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—17:1; Acts 3:13; Luke 24:26.

## TRAINING OUTLINES

### Message Eleven (continuation)

- D. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the all-inclusive life-giving Spirit in resurrection—John 1:14; 1 Cor. 15:45b; Phil. 1:19.
- E. Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity (Acts 13:33; Rom. 8:29); He became the life-giving Spirit, the pneumatic Christ (1 Cor. 15:45b; John 20:22); and He regenerated all His believers to be God's children, God's species (1 Pet. 1:3).

### **III. The issue of Christ's glorification, His resurrection, is the incorporation of all of God's chosen, redeemed, and regenerated people with Himself in three aspects—the Father's house, the Son's vine, and the Spirit's child:**

- A. The first aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the house of the Father, typified by the temple—John 14:2; 2:16-21; 1 Tim. 3:15:
  - 1. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect; all the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house—John 14:2, 23.
  - 2. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect.
- B. The second aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the true vine of the Son—15:1-8, 16:
  - 1. The true vine as a sign of the all-inclusive Christ is the organism of the processed and consummated Triune God.
  - 2. Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15); both the cultivated olive tree and the true vine signify Christ; hence, to be grafted into the cultivated olive tree is to be grafted into Christ.

Message Eleven (continuation)

3. Its grafted branches have been regenerated with the divine life, brought into the life union with the resurrected Christ, and incorporated with the processed and consummated Triune God.
- C. The third aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the new child of the Spirit—16:13-16, 19-22:
  1. A new child, a new man, was born by the consummated Spirit in resurrection; this new child, the new man, was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances—vv. 21, 13-15; Eph. 2:15.
  2. This new child, the new man, was regenerated by the Father with the resurrected Christ in His resurrection and born by the Spirit in the believers' spirit—1 Pet. 1:3; Rom. 1:4; John 3:6b.
  3. The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman, and the Christ who returned in resurrection was the newborn child to be the new man—16:20-22; Col. 3:10-11.
  4. The new man is put on by the believers through their being renewed in the spirit of their mind to consummate the Body of Christ—Eph. 4:23-24.

**IV. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, are to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers—John 14:2, 10-11, 17, 20, 23:**

- A. To abide in Christ so that He may abide in us is to have our living in Christ, taking Him as our everything; to take Him as our habitation, our eternal dwelling place, is the highest and fullest experience of Christ—Psa. 90:1; 91:1, 9; John 15:4-5; Rev. 21:22.
- B. We abide in Christ so that He may abide in us by loving Him—John 14:21, 23:
  1. By loving the Lord with the first love, we give Him the first place in all things, and we are incorporated into the Triune God to be His dwelling place—Rev. 2:4-5; Col. 1:18b; John 14:21, 23; Eph. 3:16-17; cf. Psa. 27:4.
  2. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him—John 14:23.

## TRAINING OUTLINES

### Message Eleven (continuation)

3. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—1 Cor. 2:9-10; Eph. 6:24.
- C. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:
1. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.
  2. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.
  3. In this way we take root downward into Christ as our soil, our earth, and bear fruit upward for the Father to be glorified—2 Kings 19:30; Isa. 37:31; John 15:7-8.
  4. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—v. 7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.
  5. Morning by morning we need to be sanctified by touching the Word and allowing the Spirit to touch us in order to move out of ourselves, our old lodging place, and into the Triune God, our new lodging place, the place of the coinhering oneness of the Triune God—John 17:17, 21; Eph. 5:26.
- V. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—Rev. 21:3, 22:**
- A. The New Jerusalem is a corporate person, a corporate, great God-man; this corporate person is a couple—the processed Triune God married to the transformed tripartite man; this is the Spirit and the bride being united, mingled, and incorporated together to become one entity—22:17a.
  - B. God is three—the Father, the Son, and the Spirit—a corporate person; we, the millions of believers, are also a corporate person; these persons are now in one another—John 14:20-21; 15:5; 1 John 4:15-16.

## THE DIVINE-HUMAN INCORPORATION

### Message Eleven (continuation)

- C. We are God's tabernacle for His dwelling place, and God is our temple for our dwelling place—the mutual abode of God and man—Rev. 21:2-3, 22-23; Psa. 90:1; 27:4; Deut. 33:27.
- D. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—Rev. 21:3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17:
  - 1. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—this means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies.
  - 2. We should not be joined to the world—we should be incorporated into the New Jerusalem by eating Christ as the hidden manna; when we eat Him, we live by Him in this great incorporation, which today is the corporate Body of Christ and which eventually consummates the New Jerusalem.
  - 3. The holy city, the New Jerusalem, is the goal of God's eternal economy; the unique God is eventually enlarged into one city for His eternal enlargement and eternal expression as a great divine-human, universal incorporation.

Message Twelve

**Becoming the New Jerusalem**

Scripture Reading: Rev. 3:12; 19:7; 21:2, 9-11, 22; 22:17

**I. For our Christian life and church life we need to have a vision of the New Jerusalem—Rev. 21:9-11:**

- A. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—John 14:20, 23; Rev. 21:2-3, 9-23.
- B. The New Jerusalem is the consummation of the central vision of God's economy and of the high peak of the divine revelation—vv. 2, 9-11:
  - 1. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead—v. 2; 3:12:
    - a. In Christ, God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem—21:3, 22.
    - b. Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation—Rom. 5:10; Rev. 3:12.
  - 2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:
    - a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and nature to be His corporate expression for eternity—Rev. 21:11.
    - b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—Rom. 1:1, 3-4; 5:10; Rev. 21:2; 3:12.
  - 3. The New Jerusalem is the corporate God-man—the enlargement, expansion, and expression of God—the corporate God—Rom. 8:29; Heb. 2:10-12; Rev. 4:3; 21:10-11:
    - a. The New Jerusalem is the expansion and expression of the processed and consummated Triune God with His built-up people—vv. 10-11.

Message Twelve (continuation)

- b. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God—Gen. 1:1; John 1:1, 14; 1 Cor. 15:45b; Rev. 22:17.

**II. The New Jerusalem is “the bride, the wife of the Lamb...the holy city, Jerusalem”—21:9-10:**

- A. The apostle John saw “the holy city...prepared as a bride adorned for her husband”—v. 2:
  - 1. The New Jerusalem is a bride, indicating that she is not a material city but a corporate person for Christ's satisfaction.
  - 2. As the bride, the wife of the Lamb, the New Jerusalem is Christ's eternal counterpart—19:7.
- B. The New Jerusalem is the ultimate consummation of the divine romance—a universal couple, “a loving pair eternally”—22:17:
  - 1. The subject of the Bible is a divine romance of a universal couple; the male is God Himself, and the female is God's chosen and redeemed people—Isa. 54:5; Jer. 2:2; 3:1, 14; 31:32; Hosea 2:7, 19; John 3:29; 2 Cor. 11:2; Rev. 19:7.
  - 2. The divine romance is portrayed poetically in Song of Songs—1:2; 8:14:
    - a. The seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem—6:13, 4.
    - b. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people.
  - 3. Christ's espousal and marriage life cover the church age, the kingdom age, and the eternal age:
    - a. In the church age we are betrothed to Christ—2 Cor. 11:2.
    - b. The wedding day will be the age of the millennial kingdom—Rev. 19:7.
    - c. The marriage life will be in the New Jerusalem eternally—21:2, 9-10.
  - 4. 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 (Rev. 21:2):
    - a. The bride in the millennium will include only the over-coming saints—3:12.
    - b. The wife in the new heaven and new earth will include all the redeemed and regenerated sons of God—21:7.

## TRAINING OUTLINES

### Message Twelve (continuation)

- C. Revelation 22:17 indicates that Christ and the New Jerusalem as His wife will be a universal couple for eternity:
    - 1. The Spirit, who is the totality of the processed Triune God, becomes one with the believers, who are now fully matured to be His bride—cf. Eph. 4:13, 15-16.
    - 2. The consummation of the processed Triune God and the consummation of God's chosen, redeemed, regenerated, and transformed people will be one and will be a universal couple expressing the Triune God for eternity.
  - D. The overcomers in the recovered church will be the New Jerusalem in the millennial kingdom—Rev. 3:7-8, 12.
- III. The Lord Jesus will make the overcoming one in the recovered church a pillar built into the temple of God, which is the Triune God Himself—v. 12a; 21:22:**
- A. In Revelation 21:22 we see that in the New Jerusalem the Triune God Himself will be the temple:
    - 1. For the overcomer to be a pillar in the temple means that he will be a pillar in the Triune God—3:12a.
    - 2. This involves being mingled with the Triune God and constituted with the Triune God—Eph. 3:16-17a.
  - B. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and replacing it with His divine element—Rom. 12:2; 2 Cor. 3:18:
    - 1. The meaning of *make* in Revelation 3:12 is to constitute us into something, to construct us in a creative way.
    - 2. In the church life today the Lord desires to make us, constitute us, into pillars in the temple of God.
  - C. The Lord's work in the recovered church is to work Himself into us, constituting us into pillars in the temple of God—Eph. 3:16-17a; Rev. 3:12a.
- IV. Upon the one in the recovered church who overcomes, the Lord Jesus will write the name of His God, the name of the city of God, the New Jerusalem, and His new name—v. 12b:**
- A. The fact that the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord.



## BECOMING THE NEW JERUSALEM

### Message Twelve (continuation)

- B. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself—v. 12b.
- C. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer—John 14:19-20, 23; Eph. 3:16-17.
- D. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers—Rev. 3:12b.