

TABLE OF CONTENTS

Contents		Page
THE WILL OF GOD		
O guuci g Qpg<"	Vj g O {ugt { qhI qf ōu Y kmkp vj g Wpkxgtug" Wnko cvgn{ Dgkpi vq J gcf Wf CmVj kpi u kp Ej tkuv" vj tqwi j vj g Ej wtej cu vj g Dqf { qhEj tkuv	3
O guuci g Vy q<	Mpqy kpi cpf Rctvekrcvkpi kp I qf ōu I tgevcpf Nqlm{ Y kni' ""vq J gcf Wf CmVj kpi u kp Ej tkuv	6
O guuci g Vj tgg<	Nkxkpi c Nhg ceeqtf kpi vq I qf ōu J gctvcpf Y km	:
O guuci g Hqwt<"	Vj g Y kmqhI qf ō Qwt Ucpvklcvcqp	34
O guuci g Hkxg<"	Venkpi vj g Nqtf ōu [qng *vj g Hcvj gtōu Y km+wr qp Wu cpf Ngctpkpi htqo J ko vq Hkpf Tguvhqt Qwt Uqwu	38
O guuci g Ukz<"	O ggkpi vq Mpqy cpf Fq vj g Y kmqhI qf	42

**GENERAL SUBJECT:
THE WILL OF GOD**

Message One

**The Mystery of God's Will in the Universe
Ultimately Being to Head Up All Things in Christ
through the Church as the Body of Christ**

Scripture Reading: Eph. 1:5, 9-11; 3:11; 5:17; Col. 1:9; Rev. 4:11; 21:1-2, 9-11

- I. We need to understand what the will of the Lord is—Eph. 5:17; Col. 1:9.**
- II. God's will is what He wants and what He intends to accomplish—Eph. 1:5, 9, 11:**
- A. God has an eternal will, which is the source of His eternal purpose—v. 11; 3:11.
 - B. Since God is eternal, without beginning or ending, His will is also eternal; it lies at the heart of the origin of the universe—Rev. 4:11.
 - C. God created all things for His will so that He might accomplish and fulfill His purpose—Eph. 3:11.
 - D. The will of God is concentrated in Christ and is for Christ to have the first place in all things; Christ is everything in God's eternal will—Col. 1:15-18; 3:4, 10-11.
 - E. God wants to have Christ with the church; the will of God is to obtain the church as the Body of Christ—Eph. 5:32; 1:9, 22-23; 2:21-22; 4:16.
 - F. God in Christ as the Spirit is now working within us to accomplish His eternal will to have the New Jerusalem—the wife of the Lamb filled with the glory of God for His eternal expression in the new heaven and new earth—Phil. 2:13; Eph. 3:14-21; Rev. 21:1-2, 9-11.
- III. According to the good pleasure of His will, God predestinated us unto sonship—Eph. 1:5:**
- A. God has a will, in which is His good pleasure; God's good pleasure is of His will and is embodied in His will, so His will comes first—vv. 5, 9, 11.
 - B. God's good pleasure is what makes God happy—it is the desire of His heart; the living, loving, and purposeful God surely has a heart's desire—v. 5.
 - C. God predestinated us to be His sons according to His pleasure, according to the desire of His heart—v. 5:
 - 1. Before the foundation of the world, God chose us to be holy; to be made holy—to be sanctified by God through His dispensing Himself into us and then mingling His nature with us—is the process, the procedure—v. 4.
 - 2. To be sons of God is the aim, the goal, and is a matter of our being joined to the Son of God and conformed to the image of the firstborn Son of God so that our whole being may be “sonized” by God—v. 5; Rom. 8:29; Col. 1:15.
- IV. We have been “predestinated according to the purpose of the One who works all things according to the counsel of His will”—Eph. 1:11:**
- A. God's will is His intention, and God's counsel is His consideration of the way to accomplish His will, His intention.

- B. According to His will, a council was held by the Trinity before the foundation of the world to make a counsel, a decision, which is His determined will—1 Pet. 1:20; Rev. 13:8; Eph. 1:11.

V. God's will was hidden in Him as a mystery, so Ephesians 1:9 speaks of "the mystery of His will":

- A. In eternity God had a will, but this will was hidden in Him; hence, it was a mystery—v. 9; 3:3-5, 9.
- B. In the pleasure of His heart and in His wisdom and prudence, God made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension—1:9; John 1:14; Rom. 1:3-4; 4:25; 8:3, 34.

VI. Ultimately, God's will in the universe is to head up all things in Christ through the church as the Body of Christ—Eph. 1:10, 22-23; Rev. 21:1-2:

- A. God's eternal intention is, in the economy of the fullness of the times, to head up all things in Christ, who has been appointed to be the universal Head—Eph. 1:10, 22.
- B. Through the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth; this will be God's eternal administration and economy—Rev. 21:1-2.
- C. Satan's goal is to corrupt God's creation and to cause confusion—Rom. 8:19-23:
 - 1. The entire universe is a heap of collapse caused by Satan injecting himself as the factor of death into God's creation—Heb. 2:14; Rom. 8:20-21.
 - 2. God is working to liberate His creation from bondage and to bring it into liberty by heading up all things in Christ—Eph. 1:22, 10.
 - 3. We all need to be delivered from the heap of collapse and headed up in Christ—Col. 1:12-13.
 - 4. God's salvation is to save us not only from our fallen, sinful condition but also from the heap of collapse—vv. 12-13; Eph. 2:1-8, 21-22.
- D. God will subject all things under Christ by heading up all things in Christ through the church as the Body of Christ—1 Cor. 15:20-28:
 - 1. God is heading up His chosen ones to be the Body of Christ with Christ as the Head—Eph. 1:4, 22-23:
 - a. Christ's headship is being transmitted to the church; this means that, in a sense, we can share the headship of Christ over all things.
 - b. The church is under nothing but Christ Himself; we are above everything else because we are the Body of the One who is over all things.
 - c. The first step in the heading up of all things in Christ is for God to bring His chosen ones, His sons, out of the universal collapse and to place them under the headship of Christ—v. 22; 4:15; 5:23; Col. 1:18; 2:10, 19.
 - 2. When the church takes the lead to be headed up in Christ, God has a way to head up all other things—Eph. 1:22-23, 10:
 - a. The church is the vessel used by God to solve His problems and to fulfill His purpose, which is to manifest Himself through man by mingling Himself with man—3:9-11.

- b. Eventually, the Body with Christ as the Head will be the universal Head over all things—1:22-23.
 - 3. The church life is a life of being headed up—4:15; 1 Cor. 11:3:
 - a. In the proper church life we are being headed up in Christ.
 - b. If we do not know what it is to be headed up in Christ, we cannot know the church.
 - c. In the church life we are taking the lead to be headed up in Christ; for this we need to grow in life—Eph. 4:15.
 - d. We are headed up through the divine dispensing—1 Tim. 1:4; 3:15; Eph. 1:1; 3:2, 9, 16-17.
 - e. God is working Himself into His chosen and redeemed ones through an administration that is a sweet dispensing, an intimate stewardship, a comfortable household arrangement—1:10; 3:2; 1 Tim. 1:4; 3:15.
- E. The heading up in the church life is by life and light—John 1:4; 8:12:
 - 1. God's way of recovery is Christ versus Satan, life versus death, light versus darkness, and order versus confusion.
 - 2. The collapse comes from the factor of death; the heading up comes from the factor of life—Ezek. 37:4-10.
 - 3. God's way to recover the oneness among His creation is to impart Himself into us as life—Rom. 8:6, 10-11, 19-21.
 - 4. In order to be delivered from the heap of collapse in a practical way, we need to grow in life; the more we grow in life, the more we will be headed up and the more we will be rescued from the universal collapse—Eph. 4:15; Col. 2:19.
 - 5. When God comes into us as life, the light of life shines within us—John 1:4; Eph. 5:8-9:
 - a. This life swallows death, and this light dispels the darkness—John 8:12.
 - b. If we are in the life and under the light, we will be delivered out of confusion and brought into order, harmony, and oneness.
- F. In the new heaven and new earth with the New Jerusalem as the center, all things will be headed up in Christ; this will be the complete fulfillment of Ephesians 1:10—Rev. 21:2-3, 23-25; 22:1-2a:
 - 1. In the New Jerusalem everything will be saturated with life and will be under light—v. 1; 21:23.
 - 2. In Revelation 21 we see the Head, the Body surrounding the Head, and all the nations walking in the light of the city; the whole universe will be headed up in the light shown through the transparent city—v. 18.

Message Two

Knowing and Participating in God's Great and Lofty Will to Head Up All Things in Christ

Scripture Reading: Eph. 1:9-10; 4:15-16; Col. 2:19; 1 Cor. 8:1b

I. "Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him"—Eph. 1:9-10:

- A. The economy, or dispensation, that God, according to His desire, planned and purposed in Himself is to head up all things in Christ at the fullness of the times.
- B. This is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church so that they may rise up from the death situation and be attached to the Body.
- C. *The times* refers to the ages, and the fullness of the times will be when the new heaven and new earth appear after all the dispensations of God in all the ages have been completed:
 - 1. A dispensation is the act or instance of dispensing, and it refers to God's dispensing of Himself into His chosen people; we need the element of God with His life and nature to be wrought into our being.
 - 2. Altogether there are four ages: the age of sin (Adam), the age of the law (Moses), the age of grace (Christ), and the age of the kingdom (the millennium).
 - 3. God dispensed Himself into Abel, Enosh, Enoch, Noah, Abraham, Isaac, and Jacob with Joseph; He had an even greater dispensation with Moses and, of course, with the Lord Jesus.
 - 4. This dispensing continues in the New Testament Epistles; God's dispensation is even greater than it was at the time of the apostle Paul; today there is a deeper, higher, and wider dispensation of the grace of God—cf. Eph. 3:2; 1 Pet. 4:10.
 - 5. This dispensation will continue through the millennium until the fullness of the times; the ultimate, the consummate, dispensation will be the dispensing of the Triune God into the whole city of the New Jerusalem—Rev. 22:1-2.
 - 6. We enjoy a miniature of this consummate dispensation in the church life today; as we enjoy the Spirit as the living water and eat Christ as the tree of life in the church life, we await the consummate dispensation, in which we will be fully saturated with the Triune God—1 Cor. 10:3-4; 12:13; Rev. 2:7; 22:2, 14; John 6:57.
 - 7. Where life is, there is light also (1:4; 8:12); because the New Jerusalem is saturated with light, it has no need of the light of the sun; the glory of the Triune God will be our shining and controlling light (Rev. 21:23).
 - 8. In the New Jerusalem there will be no night, no death, and no darkness; instead, there will be life and light, causing everything to rise up and be in good order and thus be fully headed up in Christ (v. 24; Eph. 1:10).

9. When we are fully headed up in Christ in the New Jerusalem, that will be God's eternal administration and economy.
- D. The heading up of all things in Ephesians 1:10 is the issue of all the things covered in verses 3 through 9—God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all things in Christ.
- E. Verses 22 and 23 reveal further that this heading up is “to the church” so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man; to be rescued from the collapse is to be headed up.
- F. When everything is headed up in Christ, there will be absolute peace and harmony (Isa. 2:4; 11:6; 55:12; Psa. 96:12-13), a full rescue out of the collapse; this will begin from the restoration of all things (Acts 3:21).
- G. The picture in Ezekiel 37 of the dead, dry, and scattered bones shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life:
 1. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army.
 2. The dead bones were enlivened and became one as the issue of the dispensing of life and the growth in life—vv. 1-14.
 3. God's way to head us up is to work Himself as the factor of life into us so that we may rise up and be attached to one another in the Body.

II. In order to be headed up in Christ, we need to grow up into Christ, the Head, in all things—in *all things* means in everything big or small in our daily life and in our work—Eph. 4:15; Zech. 4:10:

- A. The organic building up of the Body is the growth of the Body, which is the growth of God, the increase of God as life, in all the members—Eph. 2:21-22; 4:16; Col. 2:19.
- B. The growing members are the building members; to grow in life is to have more of God in us; our problem is that we are short of God—Eph. 4:16; cf. Job 1:1-5; 42:1-6.
- C. In order to grow up into the Head, we must hold to truth in the element and sphere of the divine love; *truth* in Ephesians 4:15 means things that are true—Rom. 3:4:
 1. We need to hold to God's eternal economy—1 Tim. 1:3-4:
 - a. This is the economy of the mystery hidden in God—Eph. 3:9.
 - b. This economy is to have the church as the organic Body of Christ to consummate in the New Jerusalem for the manifestation of Christ as God's multifarious wisdom—vv. 10-11; 1:22-23; 1 Cor. 1:30.
 2. We need to hold to the all-inclusive Christ—John 14:6; Eph. 1:23:
 - a. His measure is immeasurable—3:18.
 - b. His riches are unsearchable—v. 8.
 - c. His love is knowledge-surpassing—v. 19.
 3. We need to hold to the church as the Body of Christ—1 Tim. 3:15:
 - a. The Body of Christ is the corporate Christ—Acts 9:4; 1 Cor. 12:12.
 - b. The Body of Christ is the fullness, the expression, of Christ and of God—Eph. 1:23; 3:19.

- D. We grow up into the Head through acknowledging the authority of the headship of Christ—Col. 2:19; cf. Josh. 9:14; 1 Pet. 5:3; Matt. 20:25-27; 23:10-11:
 - 1. Christ is the Head of everyone—1 Cor. 11:3.
 - 2. Christ is the Head of the church—Eph. 5:23.
 - 3. Christ is the Head of all things—1:22, 10.
- E. The believers participate in Christ's heading up by being willing to be headed up in the church life, that is, by growing in life and by living under Christ's light—John 1:4; 8:12; Eph. 4:15-16; 5:8-9; Rev. 21:23-25.
- F. We grow up into the Head by allowing Christ to increase and grow in all the inward parts of our being:
 - 1. In order to grow in life, we must pay attention to our spirit (Rom. 8:6); we must know, we must use, and we must exercise our mingled spirit (1 Tim. 4:6-8):
 - a. Ephesians 1:17 shows that we need to pray for a spirit of wisdom and revelation to fully know Christ and God's economy.
 - b. Ephesians 2:22 says that all the believers are being built together into a dwelling place of God in spirit.
 - c. Ephesians 3:5 says that the mystery of Christ has been revealed to His holy apostles and prophets in spirit.
 - d. Ephesians 3:16 shows that we need to pray to be strengthened into the inner man, which is our regenerated spirit with God's life as its life.
 - e. Ephesians 4:23 tells us to be renewed in the spirit of our mind.
 - f. Ephesians 5:18 tells us to be filled in spirit.
 - g. Ephesians 6:18 tells us to pray at every time in spirit.
 - 2. In order to grow in life, we must feed on the milk and food of the holy Word, as the embodiment of Christ, the living Word of God—1 Pet. 2:2; Heb. 5:13-14.

III. As we grow up into the Head in life, our function will come out from the Head for the building up of the Body—Eph. 4:16; Col. 2:19:

- A. When we allow Christ to be the Head in everything and when we grow up into Him in all things, we will be supplied with the riches of His life, receiving something from Him to transfuse into other members of the Body—1 Cor. 14:4b; John 7:37-39:
 - 1. To build up the Body of Christ is to minister Christ as the life-giving Spirit into the saints for their growth into Christ—2 Cor. 3:6, 8.
 - 2. We must help the saints learn to enjoy the Lord and be nourished by the Lord so that they can grow—Phil. 1:25; 2 Cor. 1:24.
- B. Under Christ's headship all the Body causes the growth of the Body of Christ—Eph. 4:15-16:
 - 1. This growth is through every joint of the rich supply—all the particular gifts in the Body of Christ—vv. 11-12.
 - 2. This growth is through the operation in the measure of each one part—every member in the Body of Christ—vv. 7-8.
- C. The building up of the Body of Christ under His headship is in love and by love:
 - 1. Love is the most excellent way to be anything and to do anything for the building up of the Body of Christ; nothing but love can keep us in a proper relationship with the Lord—1 Cor. 12:31b—13:13.

2. The goal of the book of Ephesians is to bring us into love as God's inner substance (1 John 4:8, 16) so that we may enjoy God as love and enjoy His presence in the sweetness of the divine love and thereby love others as Christ did (Eph. 5:25; 6:24; 1:4; 3:17; 4:2, 15-16; 5:2).
 3. "Knowledge puffs up, but love builds up" (1 Cor. 8:1b); this refers to the building up of the corporate Body of Christ under the headship of Christ.
- D. To grow in life is to grow up into the Head, Christ, but to operate in the Body of Christ is to operate out from Him; first, we grow into the Head, and then we have something that is out from the Head for the building up of the Body; this is to participate in God's great and lofty will to head up all things in Christ—Eph. 4:15-16.

Message Three

Living a Life according to God's Heart and Will

Scripture Reading: Acts 13:22, 36; Eph. 1:9-11; 3:9-11; Heb. 10:5-10; Rom. 12:1-21

- I. The Old Testament contains a portrait of David—a man according to God's heart, who did the will of God and served his own generation by the counsel of God (Acts 13:22, 36); it was in David's heart to build a house for the name of Jehovah the God of Israel; today God is blessing us in every way for the fulfillment of His economy to build up the Body of Christ (1 Sam. 13:14a; 1 Kings 8:17; 1 Chron. 22:7; 28:2; Matt. 16:18; Eph. 2:20-22; 4:16).**
- II. God's great will in His New Testament economy, God's good pleasure, the counsel of His will, and His purpose are to have a Body for the enlargement and expression of Christ, the embodiment of the processed Triune God—1:9-11, 22-23; 3:9-11:**
 - A. The heavens are for the earth, the earth is for man, man is for the producing of the church, and the church is the enlargement and expression of the processed Triune God; God's great will is to have a Body composed of human beings who are regenerated, sanctified, renewed, and transformed into the image of the processed Triune God—Zech. 12:1; John 1:12-13; Eph. 5:26; 2 Cor. 4:16; 3:18.
 - B. God's great will is also to have a church to be the organic Body of Christ for the manifestation of His multifarious wisdom—Eph. 3:9-10.
 - C. Each chapter of the book of Ephesians unveils the mystery of God's will (1:9), the mystery of the Body of Christ as the organism of the Triune God, from a particular point of view:
 1. Ephesians 1 reveals that the Body of Christ is the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ.
 2. Ephesians 2 reveals that the Body of Christ is the masterpiece of the Triune God as the new man—vv. 10, 15-16.
 3. Ephesians 3 reveals that the Body of Christ is the fullness of the Triune God by our being supplied with the riches of Christ and by Christ's making His home in our hearts—vv. 8, 14-19.
 4. Ephesians 4 reveals that the Body of Christ is the mingling of the processed Triune God with the regenerated believers and that this one Body is built up by the one ministry—vv. 4-6, 11-16.
 5. Ephesians 5 reveals that the Body of Christ is composed of the children of light to be the bride of Christ for the satisfaction of Christ—vv. 8-9, 25-27.
 6. Ephesians 6 reveals that the Body of Christ is the corporate warrior of the Triune God for the defeating of God's enemy—vv. 10-20.
 - D. God has blended the Body together (1 Cor. 12:24); the word *blended* also means "adjusted," "harmonized," "tempered," and "mingled":
 1. In order to be blended in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ.
 2. Blending means that when we are about to do something, we always stop to fellowship with others.

3. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10).

III. God's great will is to have Christ as the replacement for all the sacrifices and offerings in the Old Testament so that we may enjoy Him as our all in all—Heb. 10:5-10; Psa. 40:6-8:

- A. As the unique sacrifice of the new covenant, Christ is the factor that enacts God's New Testament economy (Matt. 26:28) so that He may be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem.
- B. Christ's replacing of all the Old Testament offerings, taking away all the Old Testament types and establishing Himself as everything to us, is God's great will; hence, Christ has changed the age for the consummating of God's new creation out of God's old creation (2 Cor. 5:17; Gal. 6:15); His changing the age is greater than the creation of the universe mentioned in Genesis 1:
 1. The Old Testament predicted in Isaiah 53 that Christ would come to be the sacrifice for sin in order to replace and terminate the Levitical sacrifices (vv. 6, 11-12); God prepared a body for Christ so that He could offer Himself to God to replace all the offerings (Heb. 10:5).
 2. Christ took away "the first," the sacrifices of the old covenant, that He might establish Himself as "the second," the sacrifice of the new covenant—v. 9:
 - a. As "the second," Christ is everything—v. 9.
 - b. By this will we have been sanctified through the offering of Christ's body once for all so that we may enjoy and partake of Him as our everything—v. 10.
- C. Christ is the reality of the offerings so that we may worship God in spirit and truthfulness (the divine reality becoming our genuineness and sincerity for the true worship of God)—John 4:23-24:
 1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction, the One whose living on earth was absolutely for God—Lev. 1:3; Num. 28:2-3; John 7:16-18.
 2. The meal offering typifies Christ in His perfect humanity as food for God and for those who have fellowship with God and serve Him—Lev. 2:1, 4; John 7:46; 18:38; 19:4, 6.
 3. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between us and God by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God—Lev. 3:1; Eph. 2:14-15; John 12:1-3; 20:21.
 4. The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being—Lev. 4:3; 2 Cor. 5:21; Rom. 8:3; John 1:29; 3:14.
 5. The trespass offering typifies Christ as the One who bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct—Lev. 5:6; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18.

6. The wave offering typifies Christ as the resurrected One in love—Lev. 7:30; 10:15.
 7. The heave offering typifies the powerful Christ in ascension and exaltation—7:32; Exo. 29:27; Eph. 1:21.
 8. The drink offering typifies Christ as the One poured out as wine before God for His satisfaction and also as the One who saturates us with Himself as heavenly wine to be poured out for God’s enjoyment and satisfaction—Lev. 23:13; Exo. 29:40; Num. 28:7-10; Isa. 53:12; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13.
- D. We need to live a life according to God’s heart and will by daily enjoying Christ as the reality of all the offerings for the divine goal of the Triune God, which is to bring us all into Himself that we may take Him as our dwelling place and allow Him to take us as His dwelling place for His universal, enlarged, divine-human incorporation—John 14:23; Rev. 21:3, 22.

IV. God’s great will is to have the believers in Christ practice the Body life, that is, to have the living of the Body of Christ—Rom. 12:1-21:

- A. We are “one Body in Christ,” having an organic union with Him; this union makes us one in life with Him and with all the other members of His Body—vv. 4-5:
1. Two words from Romans 12:5 indicate the organic union—*in Christ*; *in Christ* always implies the thought or the fact that we are organically one with Christ.
 2. The actuality of the Body is the remaining in the organic union with Christ; this is why John 15 charges us to abide in Him; to abide in Him simply means to remain in the organic union.
- B. For the church life, the life of the Body of Christ, to be realized, our entire being is needed; a presented body, a transformed soul, and a burning spirit are indispensable to a proper church life—Rom. 12:1-2, 11:
1. We need to present our bodies as a living sacrifice for the church life:
 - a. *Bodies* in Romans 12:1 is plural, and *sacrifice* is singular; this indicates that although many bodies are presented, they become one sacrifice, implying that although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated.
 - b. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body of Christ.
 2. After presenting our body, we need to have our mind renewed—vv. 2-3:
 - a. The renewing of the mind, which results from setting the mind on the spirit (8:6), is the base for the transformation of our soul; our mind is the leading part of our soul, and as it is renewed, our will and emotion automatically follow to be renewed also.
 - b. To be renewed means that a new element is wrought into our being; this produces an inward metabolic transformation, making us suitable for the building up of the Body of Christ, which is the practice of the church life.
 3. We must be burning in spirit that we may be stirred up and encouraged to go on in the church life in a positive way; dead, vain knowledge and doctrinal forms can make us degraded and lukewarm; we need to repent of our lukewarmness and be zealous, boiling, burning, that we may regain the enjoyment of the reality of Christ—12:11; Rev. 3:16, 19-22.

- C. When Christ as grace comes into us, this grace brings with it the element of certain skills and abilities, which, accompanying our growth in life, develop into the gifts in life that we may function in the Body of Christ to serve God—Rom. 12:4-8.
- D. Verses 9 through 21 show the normal Christian life that is the necessary base for the practice of the church life and that matches the church life; this is a life of the highest virtues for the Body life; we can have such a living for the Body life only by reigning in life—5:17.
- E. God's complete salvation (vv. 10-11) is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way); when we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life.

Message Four

The Will of God—Our Sanctification

Scripture Reading: Heb. 2:10-11; 12:10, 14; Eph. 1:4-5; 5:26;
1 Thes. 4:3a; 5:23-24; John 17:17

- I. The will of God is our sanctification; 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 Thes. 4:3a; 1 Pet. 1:15-16; Eph. 1:4-5; 5:25-27.**
- II. Ephesians 1:4-5 and Hebrews 2:10-11 show that sanctification is for sonship; actually, sanctification is God’s “sonizing”:**
 - A. We were chosen in eternity past “to be holy...unto [for, or, resulting in] sonship”—Eph. 1:4-5; Rev. 21:2, 9-11.
 - B. The resurrected Christ is the Captain of our salvation, leading many sons into glory by sanctifying them—Heb. 2:10-11.
- III. There are three aspects of sanctification in the Scriptures:**
 - A. There is the Spirit’s sanctification in seeking the God-chosen people before they repent and believe—1 Pet. 1:2.
 - B. There is the positional sanctification by the blood of Christ at the time of the believers’ believing—Heb. 13:12; 9:13-14; 10:29.
 - C. There is the Spirit’s dispositional sanctification in the believers’ full course of their Christian life—1 Thes. 5:23-24; Rom. 15:16b; 6:19, 22; cf. 5:10; Rev. 22:14; 2 Pet. 1:4.
- IV. 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:**
 - A. 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.
 - B. We say that sanctification is the holding line because every step of God’s work with us is to make us holy—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:
 1. 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.
 2. The redeeming sanctification, the positional sanctification, is by the blood of Christ, to transfer us from Adam to Christ—Heb. 13:12.
 3. 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.
 4. 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.

5. 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.
 6. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ—Rom. 8:29.
 7. 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.
- C. The divine, dispositional sanctification is carried out by Christ as the sanctifying Spirit in our spirit—15:16b; 8:4.

V. In order to live a holy life for the church life, we need the Lord to establish our heart blameless in holiness—1 Thes. 3:13:

- A. Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will (Matt. 9:4; Heb. 4:12; John 14:1; 16:22; Acts 11:23)—plus one part of our spirit—the conscience (Heb. 10:22; 1 John 3:20).
- B. The heart is the entrance and exit of life, the “switch” of life; if the heart is not right, life in the spirit is hindered, and the law of life cannot work freely and without obstruction to reach every part of our being; though life has great power, this great power is controlled by our small heart—Prov. 4:23; Matt. 12:33-37; cf. Ezek. 36:26-27.
- C. God is the unchanging One, but according to our natural birth, our heart is changeable, both in our relationship with others and with the Lord—cf. 2 Tim. 4:10; Matt. 13:18-23.
- D. There is no one who, according to his natural, human life, is steadfast in his heart; because our heart changes so easily, it is not at all trustworthy—Jer. 17:9-10; 13:23.
- E. Our heart is blamable because it is changeable; an unchanging heart is a blameless heart—Psa. 57:7; 108:1; 112:7.
- F. In God's salvation the renewing of the heart is once for all; however, in our experience our heart is renewed continually because it is changeable—Ezek. 36:26; 2 Cor. 4:16.
- G. Because our heart is changeable, it needs to be renewed continually by the sanctifying Spirit so that our heart can be established and built up in the state of being holy, separated unto God, occupied by God, possessed by God, and saturated with God—Titus 3:5; Rom. 6:19, 22; 2 Cor. 3:16-18; Matt. 5:8; Psa. 51:10-12.
- H. As our heart is being established blameless in holiness by the continual renewing of the sanctifying Spirit, we are becoming the New Jerusalem with the newness of the divine life, and we are becoming the holy city with the holiness of the divine nature—Rev. 21:2; 1 John 5:11-12; 2 Pet. 1:4.

VI. “The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it”—1 Thes. 5:23-24:

- A. The God of peace is the Sanctifier; His sanctification brings in peace; when we are wholly sanctified by Him from within, we have peace with Him and with man in every way—vv. 23, 13; 2 Thes. 3:16.
- B. God desires to sanctify us, and He Himself will do it as long as we are willing to pursue Him as holiness and cooperate with Him; in this way we can be holy as He is holy (1 Pet. 1:15-16); without holiness we cannot see Him (Heb. 12:14).
- C. By sanctifying us, God transforms us in the essence of our spirit, soul, and body, making us wholly like Him in nature; in this way He preserves our spirit, soul, and body wholly complete—1 Thes. 5:23:
 - 1. Through the fall our body was ruined, our soul was contaminated, and our spirit was deadened; in God's full salvation our entire being is saved and made complete and perfect.
 - 2. For this, God is preserving our spirit from any deadening element (Heb. 9:14), our soul from remaining natural and old (Matt. 16:24-26), and our body from the ruin of sin (1 Thes. 4:4; Rom. 6:6).
 - 3. Such a preservation by God and His thorough sanctification sustain us to live a holy life unto maturity so that we may meet the Lord in His coming.
 - 4. Quantitatively, God sanctifies us wholly; qualitatively, God preserves us complete—that is, He keeps our spirit, soul, and body perfect.
 - 5. Although God preserves us, we need to take the responsibility, the initiative, to cooperate with His operation to be preserved by keeping our spirit, soul, and body in the saturating of the Holy Spirit—1 Thes. 5:12-24.

VII. In order to cooperate with God to preserve our spirit in sanctification, we must keep our spirit in a living condition by exercising our spirit—1 Tim. 4:6-7:

- A. In order to preserve our spirit, we must keep our spirit living by exercising it to have fellowship with God; if we fail to exercise our spirit in this way, we will leave it in a deadened situation—2 Tim. 1:6-7; cf. Jude 19:
 - 1. To rejoice, pray, and give thanks are to exercise our spirit; to preserve our spirit is first of all to exercise our spirit to keep our spirit living and to pull it out of death—1 Thes. 5:16-18.
 - 2. We need to cooperate with the sanctifying God to be separated from a spirit-deadening situation—cf. Num. 6:6-8; 2 Cor. 5:4.
 - 3. We must worship God, serve God, and fellowship with God in and with our spirit; whatever we are, whatever we have, and whatever we do toward God must be in our spirit—John 4:24; Rom. 1:9; Phil. 2:1.
- B. In order to preserve our spirit, we need to keep it from all defilement and contamination—2 Cor. 7:1.
- C. In order to preserve our spirit, we must exercise ourselves to have a conscience without offense toward God and men—Acts 24:16; Rom. 9:1; cf. 8:16.
- D. In order to preserve our spirit, we must take heed to our spirit, setting our mind on the spirit and caring for the rest in our spirit—Mal. 2:15-16; Rom. 8:6; 2 Cor. 2:13.

VIII. In order to cooperate with God to preserve our soul in sanctification, we must clear the three main “arteries” of our psychological heart, the parts of our soul—our mind, emotion, and will—cf. Psa. 43:4; Neh. 8:10; 1 John 1:4; Jer. 15:16:

- A. In order for our soul to be sanctified, our mind must be renewed to be the mind of Christ (Rom. 12:2), our emotion must be touched and saturated with the love of Christ (Eph. 3:17, 19), our will must be subdued by and infused with the resurrected Christ (Phil. 2:13), and we must love the Lord with our whole being (Mark 12:30).
- B. The way to unclog the three main arteries of our psychological heart is to make a thorough confession to the Lord; we need to stay with the Lord for a period of time, asking Him to bring us fully into the light, and in the light of what He exposes, we need to confess our defects, failures, defeats, mistakes, wrongdoings, and sins—1 John 1:5-9:
 - 1. In order to unclog the artery of our mind, we need to confess everything that is sinful in our thoughts and in our way of thinking.
 - 2. In order to unclog the artery of our will, we need to confess the germs of rebellion in our will.
 - 3. In order to unclog the artery of our emotion, we need to confess the natural and even fleshy way that we have expressed our joy and sorrow; also, in many cases we hate what we should love, and we love what we should hate—cf. Rev. 2:4, 6.
 - 4. If we take the time necessary to unclog the three main arteries of our psychological heart, we will have the sense that our entire being has become living and is in a very healthy condition.

IX. In order to cooperate with God to preserve our body in sanctification, we must present our body to Him so that we may live a holy life for the church life, practicing the Body life in order to carry out God’s perfect will—Rom. 12:1-2; 1 Thes. 4:4; 5:18:

- A. Our fallen body, the flesh, is the “meeting hall” of Satan, sin, and death, but by Christ’s redemption and in the regenerated spirit as the “meeting hall” of the Father, the Son, and the Spirit, our body is a member of Christ and the temple of the Holy Spirit—Rom. 6:6, 12, 14; 7:11, 17-25; 8:2-3; 1 Cor. 6:15, 19.
- B. To preserve our body is to glorify God in our body—v. 20.
- C. To preserve our body is to magnify Christ in our body—Phil. 1:20.
- D. To preserve our body, we must not live according to our soul, the old man; then the body of sin will lose its job and become unemployed—Rom. 6:6.
- E. To preserve our body, we must not present our body to anything that is sinful but instead present ourselves as slaves to righteousness and our members as weapons of righteousness—vv. 13, 18-19, 22; 1 Thes. 4:3-5.
- F. To preserve our body, we must buffet it and lead it as a slave to fulfill our holy purpose to become the holy city—1 Cor. 9:27; Rev. 21:2.

Message Five

Taking the Lord's Yoke (the Father's Will) upon Us and Learning from Him to Find Rest for Our Souls

Scripture Reading: Gen. 1:26, 31; 2:1-2; Matt. 11:28-30;
Exo. 31:12-17; Isa. 1:1; 2:1; 13:1; 15:1

- I. "Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light"—Matt. 11:28-30:**
- A. To toil here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
 - B. After the Lord extolled the Father, acknowledging the Father's way and declaring the divine economy (vv. 25-27), He called this kind of people to come to Him for rest.
 - C. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.
 - D. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father.
 - E. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38); He submitted Himself fully to the Father's will (Matt. 26:39-46); hence, He asks us to learn from Him:
 - 1. The believers copy the Lord in their spirit by taking His yoke—God's will—and toiling for God's economy according to His model—11:29a; 1 Pet. 2:21.
 - 2. The Lord, who was submissive and obedient to the Father throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.
 - 3. Christ was the first God-man, and we are the many God-men; we have to learn of Him in His absolute submission to God and His uttermost satisfaction with God.
 - 4. God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will (13:20-21); God operates in us both the willing and the working for His good pleasure (Phil. 2:13).
 - F. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart.
 - G. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself; hence, regardless of the situation He had rest in His heart; He was fully satisfied with the Father's will.
 - H. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest; it is not anything merely outward in nature.
 - I. We learn from the Lord according to His example, not by our natural life but by Him as our life in resurrection—Eph. 4:20-21; 1 Pet. 2:21.

- J. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy, not bitter, and such a burden is light, not heavy.
- K. The Greek word for *easy* means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter.
- L. If we take the Lord's yoke (the Father's will) upon us and learn from Him, we will find rest for our souls; the yoke of God's economy is like this; everything in God's economy is not a heavy burden but an enjoyment.

II. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath; according to Colossians 2:16-17, Christ is the reality of the Sabbath rest; He is our completion, rest, quietness, and full satisfaction—Heb. 4:7-9; Isa. 30:15a:

- A. The fact that the insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling the builders, the workers, to learn how to rest with Him as they worked for Him.
- B. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:
 1. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest—Gen. 1:26, 31; 2:1-2.
 2. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day.
 3. God had prepared everything for man's enjoyment; after man was created, he did not join in God's work; he entered into God's rest.
 4. Man was created not to work first but to be satisfied with God and rest with God (cf. Matt. 11:28-30); the Sabbath was made for man, not man for the Sabbath (Mark 2:27).
- C. Exodus 31:17 says, "In six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed":
 1. The Sabbath was not only a rest to God but also a refreshment to Him.
 2. God rested after His work of creation was completed; He looked upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and said, "Very good!" (Gen. 1:31).
 3. God was refreshed with man; God created man in His own image with a spirit so that man could have fellowship with Him; man, therefore, was God's refreshment—v. 26; 2:7; cf. John 4:31-34.
 4. God was a "bachelor" before He created mankind (cf. Gen. 2:18, 22); He wanted man to receive Him, love Him, be filled with Him, and express Him to become His wife (2 Cor. 11:2; Eph. 5:25); in eternity future God will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10).
 5. Man was like a refreshing drink to quench God's thirst and satisfy Him; when God ended His work and began to rest, He had man as His companion.
 6. To God, the seventh day was a day of rest and refreshment; however, to man, God's companion, the day of rest and refreshment was the first day; man's first day was a day of enjoyment.

- D. It is a divine principle that God does not ask us to work until we have had enjoyment; after a full enjoyment with Him and of Him, we may work together with Him:
1. If we do not know how to have enjoyment with God, how to enjoy God Himself, and how to be filled with God, we will not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.
 2. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of the Lord; because they were filled with the Spirit, others thought that they were drunk with wine—Acts 2:4a, 12-13.
 3. Actually, they were filled with the enjoyment of the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him; Pentecost was the first day of the eighth week; therefore, concerning the day of Pentecost, we see the principle of the first day.
 4. With God it is a matter of working and resting; with man it is a matter of resting and working.
- E. In doing God's divine work to build the church, typified by the work to build the tabernacle, we must bear a sign to indicate that we are God's people and that we need Him; then we will be able to work not only for God but also with God by being one with God; He will be our strength to work and our energy to labor:
1. We are God's people, and we should bear a sign that we need Him to be our enjoyment, strength, energy, and everything so that we may be able to work for Him to honor and glorify Him.
 2. The Sabbath means that before we work for God, we need to enjoy God and be filled with Him; Peter preached the gospel by the infilling God, the infilling Spirit; therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God—v. 14.
 3. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us; furthermore, we not only work with God but also work as those who are one with God.
 4. In our speaking to God's people, we must always seek to bear a sign that our Lord is our strength, our energy, and our everything for ministering the word—2 Cor. 13:3; Acts 6:4.
- F. Keeping the Sabbath is also an eternal agreement, or covenant, that assures God that we will be one with Him by first enjoying Him and being filled with Him and then by working for Him, with Him, and in oneness with Him—Exo. 31:16:
1. It is a serious matter to work for the Lord by ourselves without taking Him in and enjoying Him by drinking and eating Him—cf. 1 Cor. 12:13; John 6:57.
 2. As Peter was speaking on the day of Pentecost, he was inwardly partaking of Jesus, drinking and eating Him.

- G. The Sabbath is also a matter of sanctification (Exo. 31:13); when we enjoy the Lord and then work with Him, for Him, and by being one with Him, spontaneously we are sanctified, separated unto God from everything that is common and saturated with God to replace everything that is fleshly and natural.
- H. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body (vv. 14-15).
- I. Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord; in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done!

III. The Lord's yoke (the Father's will) is easy, and His burden (the work to carry out the Father's will) is light; we must always serve with a burden from the Lord:

- A. An open spirit to God is the condition for receiving burdens from God; we must learn to receive burdens and release burdens through prayer in our intimate fellowship with the Lord—Luke 1:53; Psa. 27:4; Isa. 59:16; Col. 4:2.
- B. The revelations that the prophets received were the burdens that they received; without burden, there is no ministry of the word, no prophesying, for the building up of the church—Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1; Acts 6:4; 1 Cor. 14:4b:
 - 1. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that God gives to us—2:11-16.
 - 2. When we minister the word of God, our concern must be whether we have God's speaking, not the topic of our speaking; in order to have God's speaking, the one who ministers the word must have a burden—Mal. 2:7.
 - 3. Those who minister the word must bear people's condition before God, sense their condition, and know what God wants to speak—Exo. 28:29-30.
- C. The greatest problem in the administration of the church and in the ministry of the word is not having a burden from the Lord:
 - 1. Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing.
 - 2. Having a burden deals with us the most; if there is a burden, the self decreases and is dealt with, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.
 - 3. If we serve according to obligation instead of serving with a burden, such service will cause us to lose the Lord's presence—cf. Deut. 4:25.
 - 4. Whenever our service becomes a matter of fulfilling an obligation, our service has already degraded—Mal. 3:14 and footnote 1.
 - 5. The building work of the tabernacle and all its furniture (typifying the work of the Lord to build up the church) should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God; this will indicate that we do not work for God by our own strength but by the enjoyment of Him and by being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit.

Message Six

Meeting to Know and Do the Will of God

Scripture Reading: Matt. 7:21; 12:50; 18:20; Eph. 3:8; Col. 1:12; 1 Cor. 14:26; Heb. 10:25

- I. To meet is to know and do the will of God; our goal, our purpose, on earth is to do the will of the Father, and we do this by coming to the meetings of the church—Heb. 10:25.**
- II. We need to realize that besides our inner life with the Lord, nothing is as crucial, important, and profitable as the church meetings—1 Cor. 14:23-26:**
 - A. As indicated by the Greek word *ekklesia*, the church—the dwelling place of God—is a meeting or an assembly of the called-out ones—Matt. 18:17-20:
 1. The church is a gathering of the believers, a meeting of a collective people.
 2. When God’s called-out ones meet together, this is the church—Acts 2:42; 8:1.
 3. Our Father has predestinated us to meet together; coming to the meetings is God’s will—Eph. 1:5; Rom. 8:29; 1 Cor. 14:26.
 - B. The Christian life is a meeting life—Heb. 10:25; 1 Cor. 14:23-26:
 1. Much of the grace that we receive is in the meetings, and much of the work that the Lord does is also in the meetings—Acts 4:33; 13:1-2.
 2. Since the Christian life is a meeting life and much of the Lord’s work is carried out through the meetings, we should regard the meetings as being of great importance—Heb. 10:25.
- III. In the meetings God makes His will known to us—Psa. 73:16-17:**
 - A. Doing God’s will depends on knowing His will—John 7:17.
 - B. In our meetings there are many wonderful things underneath the surface, one of which is knowing God’s will.
 - C. When the psalmist went into the sanctuary of God, he was able to know God’s will—Psa. 73:16-17:
 1. God’s sanctuary, His habitation, is in our spirit and in the church—Eph. 2:22; 1 Tim. 3:15.
 2. In order to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church.
 3. Once we are in the sanctuary—in the spirit and in the meetings of the church—we receive another view, a particular perception, of our situation—Psa. 73:16-20.
 4. God’s way is made known in the sanctuary of God—v. 17:
 - a. In our spirit and in the meetings we receive divine revelation—Rev. 1:10; Eph. 1:17-18.
 - b. When we exercise our spirit and attend the meetings of the church, God’s way becomes clear to us—Psa. 73:17.
- IV. Since the will of God is in Christ, concentrated in Christ, and for Christ, and Christ is everything in the will of God, we do God’s will through exhibiting Christ in the meetings—Col. 1:9, 15-18, 12; 3:4, 11; 1 Cor. 14:26:**

- A. The will of God for us is that we would experience and enjoy the all-inclusive Christ and live Him as our life—Col. 1:9, 15-18; 3:4, 11.
 - B. Our meetings are to exhibit Christ, so when we come to a meeting, we need to bring with us the Christ whom we have enjoyed—1 Cor. 14:26.
 - C. The proper church life depends upon the church meetings where all the saints exhibit Christ with His unsearchable riches—Eph. 3:8.
 - D. The goal of our meeting is to exhibit Christ, and the Christian meeting is an exhibition of our Christian daily life—1 Cor. 14:26; cf. Deut. 12:5-7, 13-14.
 - E. We exhibit Christ in the meetings by offering to God Christ as the reality of the offerings, enjoying Christ together with God—Heb. 10:8-10, 25; 13:20-21.
 - F. We need to function in the meetings to exhibit Christ—Col. 1:12; 1 Cor. 14:26:
 - 1. Due to the influence of Christianity, many believers do not bear responsibility in the meetings.
 - 2. The concept that we may attend a meeting but are not responsible for the meeting is a fundamental error; it is a ploy of Satan to render the members of the Body of Christ useless so that they do not function.
 - G. As Christians, we are members of Christ, and our most important service is to meet—12:4-11, 14-27; Heb. 10:25:
 - 1. The church meetings are the best opportunity to exhibit Christ—Col. 3:11.
 - 2. As Christians, we are commissioned to exhibit Christ in the meetings and thus do the will of God—Matt. 7:21; 16:18; Eph. 3:8; Col. 1:12.
 - 3. “The Father we would glorify, / Exalting Christ the Son, thereby / The meeting’s purpose satisfy / That we exhibit Christ” (*Hymns*, #864, stanza 8).
- V. Since the Father’s eternal will and the desire of His heart are to build up the church as the Body of Christ, we do His will by functioning in the meetings according to the scriptural way to meet for the building up of the Body—Matt. 7:21; 12:50; Eph. 4:16; 1 Cor. 14:26:**
- A. The meetings of the believers should always be linked to God’s New Testament economy; we should come to the meetings with a vision of the divine economy, and what we speak in the meetings should focus on the economy of God—1 Tim. 1:4; Eph. 3:9; 1 Cor. 14:26.
 - B. The recovery according to the Lord’s mind is to bring His believers out of the clergy-laity system and to replace this system with the scriptural way to meet and to serve for the building up of the Body of Christ—v. 26; Eph. 4:12, 16.
 - C. The Lord desires to recover the church meetings in mutuality with all functioning for the building up of the Body of Christ—1 Cor. 14:4b, 24a, 26, 31:
 - 1. When we come to the church meetings, we should have something of the Lord to share with others—v. 26.
 - 2. Before coming to a meeting, we should prepare ourselves for the meeting with something from the Lord or of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer.
 - 3. We must labor on Christ, our good land, so that we may reap some produce of His riches to bring to the church meeting and offer—Col. 1:12; Eph. 3:8.
 - 4. Thus, the meeting will be an exhibition of His riches and will be a mutual enjoyment of Christ shared with all the attendants before God and with God for the building up of the saints and the church—1 Cor. 14:26.

5. Whatever we do in the church meeting must be for the building up of the saints and the church—vv. 3-5, 12.
- D. In the practice of the scriptural way to meet and to serve, we emphasize prophesying—the excelling gift for the building up of the church—vv. 1, 4b, 24-25, 31:
1. The significance of prophesying in 1 Corinthians 14 is to speak for the Lord, to speak forth the Lord, and even to speak the Lord, to minister, to dispense, the Lord, into others; in the sense of the divine dispensing, the entire Bible consummates in all prophesying—vv. 3, 24-25, 31.
 2. Prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and brings them to God—v. 25.
 3. God desires that each of the believers prophesy, that is, speak for Him and speak Him forth—vv. 1b, 31; cf. Num. 11:29.
 4. The characteristic of prophesying is to minister Christ for the organic building up of the church as the Body of Christ; prophesying is the particular gift for the building up of the church—1 Cor. 14:3-5, 12, 24, 26.