

**THE BLUEPRINT OF THE DIVINE BUILDING FOR THE ISSUING OF
THE REALITY OF THE BODY OF CHRIST
TO CONSUMMATE THE NEW JERUSALEM**

Message One

The Vision of the Divine Building

Scripture Reading: Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2-3

- I. The entire Bible is a book of building; the main subject of the Bible is the building of God—Gen. 28:10-22; Matt. 16:18; Rev. 21:2-3.**
- II. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity—a living composition of persons redeemed by and mingled with Himself—Exo. 25:8:**
 - A. God's intention is to have a group of people built up as a spiritual building to express God and to represent God by dealing with His enemy and recovering the lost earth—Gen. 1:26; Eph. 2:21-22.
 - B. Whatever God is doing today—in preaching the gospel, edifying the saints, or establishing churches—is part of His building work; these activities are part of God's main work, the work of building—Matt. 16:18; Eph. 4:16.
 - C. We need to be enlightened by and fully saturated with the thought that in this universe God is doing only one thing—building His eternal habitation—Matt. 16:18; Eph. 2:21-22; Rev. 21:2-3.
 - D. For the sake of His coming back, the Lord needs the church to be built up; only the church built up according to the Lord's desire can be the stepping stone into the age of the kingdom—Matt. 16:18, 27-28.
 - E. To be built up with fellow believers is the Lord's supreme and highest requirement of His faithful seekers according to the divine oneness of the Divine Trinity—John 17.
 - F. Being built up with fellow partakers of the divine life is the highest virtue of one who pursues after Christ according to God's eternal economy—Phil. 3:7-12
- III. God's building can be considered the highlight and the essence of the whole Bible:**

The contents of the first two chapters of Genesis and the last two chapters of Revelation, which reflect each other, reveal God's heart's desire of gaining a builded corporate man:

1. The tree of life—Gen. 2:9; Rev. 22:1.
2. A flowing river—Gen. 2:10; Rev. 22:1.
3. Three kinds of precious materials—gold, pearl (bdellium), and precious stones—Gen. 2:11-12; Rev. 21:18-21.
4. A counterpart, a wife—Gen. 2:18, 21-24; Rev. 21:9-10.

The entire Old Testament is on the subject of God's building:

5. The account of Jacob's dream at Bethel is the most crucial word in the revelation of God, including the whole Bible in its scope and requiring the rest of the Bible to explain it—Gen. 28:10-22; Matt. 16:18; 1 Tim. 3:15:
 - a. Genesis 28:10-22 is the first place in the Scriptures where God reveals that His intention is to build Himself together with man and to have a dwelling place, a Bethel, on earth.

- b. In Genesis 35 the vision of Bethel came again, not as a dream but as a reality; in Genesis 35 there is a crucial and radical turn from the individual experience of God to the corporate experience of God—the experience of God as the God of Bethel (v. 7)—Eph. 3:17-21; 4:4.
- 6. According to the book of Exodus, God’s building is the desire of God’s heart and the goal of God’s salvation— 25:8-9; 40:1-38:
 - a. The purpose of Exodus is to show that the goal of God’s full salvation is the building up of His dwelling place—1 Pet. 2:2, 4-5; Eph. 2:1-22.
 - b. God’s chosen people are to be built up together into one entity, the tabernacle, where God and man may mutually meet, communicate, and dwell.
 - c. In Christ we and God, and God and we, are built together, meet together, and dwell together; this is the central thought of the book of Exodus.
 - d. God’s dwelling place must be built according to the pattern revealed on the mountain— Exo. 25:8-9; Heb. 8:5.
- 7. The tabernacle and the temple typify two aspects of the church:
 - a. The tabernacle was designed for the wilderness and was transitory in nature; the temple was designed for the kingdom and was eternal in nature—Exo. 40:2; 1 Kings 6:2.
 - b. The tabernacle typifies God’s church on earth, whereas the temple typifies the church as Christ’s unique Body; the church appears in different localities, yet the spiritual reality of the church is still one Body, which is unique and eternal—Rev. 1:11; Eph. 1:22-23.
 - c. The temple is a type of Christ and also of the Body of Christ:
 - (1) The temple first typifies Christ and then the church, as the unique building of God in the universe—Matt. 12:6; 1 Cor. 3:16; Eph. 2:21-22.
 - (2) These two—Christ and His Body, the church— are the center, the reality, and the goal of God’s eternal economy—5:32.
 - d. The temple replaced the tabernacle as God’s dwelling on earth; thus, the tabernacle was mingled with the temple—1 Kings 6:2; 8:1-11.
- 8. God charged Ezekiel to show the people of Israel the pattern of His house, because He intended to examine their living and conduct according to His house as a rule and pattern— Ezek. 43:10:
 - a. The building of God is a pattern, and we need to examine ourselves in light of this pattern—Matt. 16:18; Eph. 2:21-22.
 - b. Our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the house of God— 1 Cor. 14:26.
 - c. The Lord’s requirement is according to His house, and we must all be measured and checked according to the building of God—Eph. 2:21-22.
 - d. The Body life is the greatest test of our spirituality; if we cannot pass the test of the Body life, our spirituality is not genuine—1 Cor. 12:27; Eph. 4:16; Col. 2:19
- B. The New Testament speaks of the building of God’s dwelling place which is the mystical Body of Christ as God’s temple to be consummated as the holy city, New Jerusalem, at the end of the Bible—Matt. 16:18; John 1:14; 2:19, 21; Eph. 2:21-22; 4:12, 16; Rev. 21:2, 18, 22.

Message Two

Christ as the Content of the Church to be the Unique Material for God's Building

Scripture Reading: Matt. 16:18; Eph. 2:7; 3:8-11; Col. 3:11

- I. The materials of the divine building are the processed and consummated Triune God and His transformed believers, who have been united, mingled, and incorporated with Him to be a miraculous structure of treasure for the universal display of the surpassing riches of His grace with His infinite wisdom and divine design—Matt. 16:18; Eph. 2:7; 3:8-11.**
- II. Christ is the first main point of the church life to be the life and content of the church, and everything in the church—Col. 3:4, 11; 1 Cor. 12:12.**
- III. The church as the reality of the tabernacle is built to show forth, manifest, and express Christ as righteousness, holiness, and glory:**
 - A. In the outer court, Christ is seen as righteousness:
 1. The white fine linen hangings—Exo. 38:16
 2. The altar and the laver—27:1-2; 30:18; cf. Heb. 13:10; Titus 3:5
 - B. In the Holy Place, Christ is enjoyed as our holiness:
 1. The element of gold—cf. Exo. 25:24, 31.
 2. Eating Christ as our spiritual food signified by the showbread—v. 30.
 3. Enjoying Christ as the light of life signified by the golden lampstand—v. 37.
 4. Partaking of Christ as the sweet incense ascending to God for His acceptance at the incense altar—Exo. 30:1-4.
 - C. In the Holy of Holies, Christ is enjoyed as the glory of God:
 1. The expression of Christ to the uttermost
 2. The natural life, the self, and the flesh are put away.
 - D. By eating Christ as the offerings in the outer court, as the showbread in the Holy Place, and as the hidden manna in the golden pot within the ark in the Holy of Holies, we will be sanctified, transformed, and conformed to His image and be built up as the dwelling place of God.
- IV. The twelve precious stones on the breastplate of the high priest signify all the redeemed and transformed people of God built together to become one entity—Exo. 28:15-30:**
 - A. The twelve precious stones set in gold symbolize the saints as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ's Body—vv. 17-20.
 - B. As components of the church, we must be transformed in our human nature to become precious stones for God's eternal building through the burning and pressure in our environment and the flowing of the divine life in our being.
 - C. The breastplate being borne upon Aaron's heart for a memorial before Jehovah signifies the entire church as one built-up entity being borne upon Christ's loving heart for a memorial, a pleasing remembrance, before God—v. 29.
- V. Song of Songs 1:10-11 reveals that Christ's lover is transformed with the Triune God's attributes by the remaking Spirit in coordination with the lover's companions, the gifted members in the Body of Christ:**
 - A. The seeker's hair being bound into plaits of gold indicates her submission to God through the transformation of the Spirit with God the Father in His divine nature.

- B. The plaits of gold are fastened with studs of silver, signifying Christ the Son in His all-inclusive judicial redemption.
 - C. The strings of jewels on the seeker's neck signify God the Spirit in His transforming work to become her obedience to God's will.
- VI. Song of Songs 3:9-10 reveals that we are rebuilt with the Triune God by the Spirit's transforming work in us to become a palanquin of Christ for the move of Christ in and for the Body of Christ:**
- A. We are rebuilt with the Triune God so that our external structure is the resurrected and ascended humanity of Jesus (wood of Lebanon), and our interior decoration is our love for the Lord (inlaid with love)—2 Cor. 5:14.
 - B. Through our loving the Lord in a personal, affectionate, private, and spiritual way, our natural being is torn down, and we are remodeled with Christ in His redeeming death (its posts, made of silver), with God in His divine nature (its base, of gold), and with Christ as the life-giving Spirit ruling within us in His kingship (its seat, of purple)—Rom. 8:28-29; 2 Cor. 4:16-18.
- VII. The church in the New Testament is "God's cultivated land, God's building" (1 Cor. 3:9) and is built with gold, silver, and precious stones (v. 12a):**
- A. 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 so that precious materials may be produced for God's building.
 - B. Gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God; silver, signifying Christ's redemption, is listed instead of bdellium or pearl because of man's need of redemption after the fall.
 - C. Wood, in contrast to gold, signifies the nature of the natural man; grass, in contrast to silver, signifies the fallen man, the man of the flesh (1 Pet. 1:24); and stubble, in contrast to precious stones, signifies the work and living that issue from an earthen source; all these are not worthy to be used as materials for the divine building (1 Cor. 3:12b).
- VIII. The New Jerusalem as the greatest and ultimate sign in the Scriptures is an organic constitution of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect—Rev. 21:2, 9-10:**
- A. Its base is pure gold, signifying the divine nature of God; it is the solid foundation of its throne for the divine administration, which is the glorious center from which proceeds the divine and human communication, signified by its street, to reach all its twelve gates—vv. 18b, 21b; 22:1-2.
 - B. Its gates are pearls, signifying the issue of the secretion of Christ's redeeming and life-releasing death and His life-dispensing resurrection—21:12b-13, 21a.

Message Three

The Foundation and Ground of the Divine Building

Scripture Reading: Matt. 16:16-18; 1 Cor. 3:10-11; Rev. 1:11

I. The foundation of the church—the divine building—is the redeeming and saving Christ, revealed and ministered through the apostles and prophets—1 Cor. 3:10-11; Eph. 2:20:

- A. As the Christ and the Son of the living God, the Lord Jesus is the unique foundation laid by God for the building of the church; no one can lay another foundation—Matt. 16:16-18; 1 Cor. 3:10-11:
 - 1. Christ is the all-inclusive One, and nothing and no one can compare with Him—Col. 1:15-19; 2:9, 16-17; 3:4, 10-11.
 - 2. Only Christ is qualified to be the foundation of the divine building according to God's eternal economy—1 Cor. 1:24, 30; 2:2; 3:10-11.
- B. The church is built upon the foundation of the apostles and prophets with their revelation received of Christ as the rock and with their teaching—Eph. 2:20; Matt. 16:18; Acts 2:42:
 - 1. Because the mystery of Christ was revealed to the apostles and prophets, the revelation they received is considered the foundation on which the church is built—Eph. 3:4-5; 2:20.
 - 2. In eternity there will be the unique New Jerusalem, built upon the foundation of many ministries laid one on top of the other, leading to the unique testimony in the unique expression—Rev. 21:14, 18-20.
 - 3. In building the church, God works according to a prescribed and revealed plan—Matt. 16:18; Eph. 2:20; cf. Exo. 25:8-9:
 - a. The most important thing in our spiritual work is a knowledge of the pattern shown in the mountain—Heb. 8:5.
 - b. The pattern shown in the mountain is God's plan; if we do not understand God's plan, it will be impossible for us to do God's work—Eph. 3:4.

II. The word *ground* that we use in reference to the church does not carry the denotation of a foundation; rather, it bears the denotation of a site, like the site on which the foundation of a building is laid:

- A. According to the divine revelation in the New Testament, the church ground is constituted of three crucial elements:
 - 1. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ—4:4:
 - a. This oneness is called "the oneness of the Spirit"—v. 3.
 - b. This oneness is the oneness that the Lord prayed for in John 17—a oneness in the mingling of the processed Triune God with all the believers in Christ—vv. 6, 11, 14-24.
 - c. This oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life.

2. The second element of the constitution of the church ground is the unique ground of the locality in which a local church is established and exists—Acts 14:23; Titus 1:5; Rev. 1:11.
 3. The third element of the constitution of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality as a local church—1 John 5:6; John 16:13:
 - a. By the Spirit of reality, who is the living reality of the Divine Trinity, the oneness of the Body of Christ becomes real and living.
 - b. Through this Spirit the ground of the church is applied in life and not in legality.
 - c. By this Spirit the genuine ground of the church is linked with the Triune God—Eph. 4:3-6.
- B. Regarding the ground of the church, Deuteronomy 12 corresponds in at least four ways to the revelation in the New Testament:
1. In Deuteronomy 12 and in the New Testament, we see that the people of God should always be one:
 - a. In His wisdom God did not allow His people to have their own choice or preference but required them to come to the unique worship center.
 - b. Regardless of their number, God's children, the believers in Christ, must be one and have the same center for the worship of God.
 2. Both in Deuteronomy 12 and in the New Testament, God's way to keep the oneness of His people is to have a place with His name, the unique name—Deut. 12:5, 11, 21:
 - a. To be gathered into different names is to be divided, because these names are the base of divisions.
 - b. Not designating ourselves by any title or name, we should be gathered together into the name of the Lord Jesus—Matt. 18:20.
 3. Both Deuteronomy 12 and the New Testament reveal that the place chosen by God for our worship of Him is the place of His habitation—Deut. 12:5:
 - a. The fulfillment of the type in Deuteronomy 12 is not a matter of a geographic place—it is a matter of our spirit—Eph. 2:22; John 4:21-24.
 - b. In gathering together for the worship of God by enjoying Christ, we must gather into the name of Christ, and we must be in the spirit; otherwise, we will lose the proper ground of the church.
 4. In Deuteronomy 12 and in the New Testament, we have the altar, the cross—Matt. 10:38:
 - a. At the entrance of the church is the cross, and everyone who would come into the church must experience the cross and be crucified—Gal. 6:14.
 - b. To experience the cross is to be set aside, to be annulled, to be reduced to nothing—1 Cor. 1:18, 23; 2:2.
 5. Jeroboam's apostasy broke God's ordination of having one unique worship center in the Holy Land for keeping the oneness of the children of Israel; this apostasy can be considered a type of the apostasy in today's Christendom—1 Kings 12:25-33.

Message Four

The Practice of the Church Life in the Reality of the Body of Christ

Scripture Reading: Matt. 16:18; 18:17; Eph. 1:22-23; 4:4-6, 16; 2:21-22; 1 Cor. 1:2; 12:12-13, 27

- I. The basic principle of the churches is the Body—Rom. 12:4-5; 16:1, 4; 1 Cor. 12:12-13, 27; 1:2; Eph. 1:22-23; 2:21-22; Col. 3:15; 4:15-16.**
- II. The essential, crystallized significance of the Body of Christ is that the Triune God is constituted with His chosen and redeemed people to become a constituted entity; unless we see this crystallized significance of the Body of Christ, there is no way to carry out what we are trying to do in the church today—Eph. 4:4-6; 1:3-14, 22-23.**
- III. The Body of Christ is not a matter of being universal or local but of the outward framework and the inward element—4:4-6:**
 - A. The constitution of the Body of Christ has the believers, whom God has redeemed, regenerated, sanctified, renewed, and transformed, as the outward element and the processed and consummated Triune God as the inward element.
 - B. The one Body is the framework, and the inward element is the Father as the source, the Son as the element from the Father, and the Spirit as the essence of the element.
 - C. The Triune God is in us, and we are in Him; this is the joining and mingling of the outward framework and the inward element so that they become one—John 14:20; 15:4-5; 1 Cor. 6:17.
- IV. The Body is the intrinsic significance of the church—Eph. 1:22-23:**
 - A. The church is the Body; this indicates that the Body is the church's intrinsic significance.
 - B. If there were no Body, the church would make no sense and have no meaning; the church without the Body means nothing—1 Cor. 12:12, 27; 1:2.
- V. The unique Body of Christ is expressed in many localities as the local churches—Col. 4:15-16; Eph. 4:4; Rev. 1:4, 11:**
 - A. The Body of Christ is the source of the local churches—Rom. 12:4-5; 16:1, 4-5.
 - B. The one Body is the one church of God, manifested in many localities as many local churches—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 1 Cor. 1:2; 12:27.
- VI. We stand on the ground of the church because of the Body—Acts 14:23; Titus 1:5; Rev. 1:11:**
 - A. Because there is one unique, universal Body, the expression of the Body in a locality must be uniquely one—Rom. 12:4-5; 1 Cor. 12:12; 1:2.
 - B. The local ground of the church is the unique oneness of the Body of Christ—the oneness of the Spirit—practiced in the local churches—Eph. 4:3-4.
 - C. The ground of the church is not merely local but also universal—2:21-22.
- VII. The Lord needs the reality of the Body to be expressed in the local churches—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 4:16; 5:27; Rev. 19:7:**
 - A. What the Lord wants today is not only the churches on the ground of locality—one locality, one church—but also the Body as His fullness—1:11; Eph. 1:22-23.

- B. The local churches in different localities are for the universal expression of Christ—Col. 3:10-11.

VIII. Knowing the Body changes our church life—1 Cor. 12:12-27:

- A. In the local churches, we should consider ourselves as one Body and not do anything locally without caring for the feeling of the Body universally.
- B. In our consideration, the Body should be first and the local churches should be second—Matt. 16:18; 18:17; Eph. 4:4, 16; 2:21-22; 1 Cor. 12:12, 27; 1:2.
- C. We are members of the Body, and the Body is not only a local church; the Body is the Body of Christ, constituted by the Triune God with all the believers and all the local churches—12:27; 1:2; Eph. 1:22-23.

IX. The local church is a procedure and not the goal; the goal of a local church is the building up of the Body of Christ—Matt. 16:18; 18:17:

- A. The local churches are the procedure for God to accomplish the building up of the Body of Christ—Eph. 2:21-22; 4:16.
- B. We need to be in the local churches so that we can be ushered into the reality of the Body of Christ.
- C. In the Lord's recovery we are building the local churches for the building up of the Body of Christ, which will consummate in the New Jerusalem—v. 12.

X. The practice of the God-ordained way in the church life delivers the believers from hierarchy, the papal system, and the clergy-laity system for the building up of the Body of Christ—Rev. 2:6, 15; Rom. 12:4-6:

- A. The God-ordained way as revealed in the Bible is the proper practice of the church life against the papal and clergy-laity systems—Matt. 20:25-28.
- B. The begetting, nourishing, and perfecting are for God's building—16:18.

XI. As members of the Body, we need to have the consciousness of the Body and have a feeling for the Body—1 Cor. 12:25-26; Rom. 12:15; Phil. 1:8:

- A. Whatever we do involves the Body; thus, in all that we do, we should care for the Body, taking the Body as the rule in our mind, thoughts, words, and actions—1 Cor. 12:12-27.
- B. Whenever we are about to do something in the church life, we need to consider how the Body might feel about what we intend to do—2 Cor. 8:21.

XII. The process of building is a matter of love—Eph. 3:17b; 4:16:

- A. Love is God in the Son being contacted, enjoyed, experienced, and touched by us.
- B. Being rooted and grounded in love means that we are fully immersed in the divine love.
- C. The love of God is indescribable like the breadth, length, height, and depth of the universe—v. 18.
- D. It is in this love that we are joined as one and built up together—4:2-3; Col. 3:14.
- E. Genuine building is in Christ and Christ is love; the building is Christ, God, and love.

XIII. The blending of all the local churches should be as much as practicality allows, without boundaries of states or nations—1 Cor. 12:23-27:

- A. None of the churches of the Body of Christ can be autonomous in relation to the other churches—Col. 4:15-16; Rev. 2:1a, 7a.
- B. In the church life we should not be divided by any kind of boundary; rather, all the local churches throughout the earth should be one—John 17:11, 21-23.
- C. In the spiritual element all the churches should be blended with one another for the manifestation of the reality of the Body of Christ—1 Cor. 12:12-13.
- D. We need to be universal Christians with a universal view for the universal Body—vv. 17-23.
- E. Whoever cannot be blended with others will eventually be disqualified by the age.

XIV. One of the tests of a genuine local church is that it should have fellowship with all the other local churches—Acts 2:42; 1 John 1:3:

- A. In a proper local church, the administration of the church is local, but the fellowship of the church is universal—2 Cor. 13:14.
- B. The fellowship among the churches is the fellowship of the Body of Christ.
- C. Every church should be open to the other churches; if a church isolates itself from the other churches, it becomes a local sect—Col. 4:15-16.
- D. The local churches should fellowship with all the local churches on the whole earth to keep the universal fellowship of the Body of Christ—1 Cor. 10:16:

XV. As members of the Body, we must allow ourselves to be limited by the other members and not go beyond our measure—2 Cor. 10:13:

- A. A basic requirement for the growth and development of the Body is that we recognize our measure and not go beyond it—Rom. 12:3, 6a; Eph. 4:7, 16.
- B. When we go beyond our measure, we go beyond the authority of the Head and interfere with the order of the Body.

We all should move and act according to how much God has measured to us, staying within the limits of God's ruling, God's measuring—2 Cor. 10:13