

## 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.