

Message Two

Looking at the Church to Apply the Existence of the New Jerusalem to Ourselves (1)— Divine, Mystical, Organic, Unique, and “One”

Scripture Reading: Eph. 4:3-6; Rev. 21:18; 1:12, 20; 2 Pet. 1:4; John 14:1-2, 10-11; Phil. 1:19;
Rom. 8:9; 2 Cor. 3:17-18; Eph. 4:11-16; 1:10; 3:9-11; 1 Cor. 12:24

- I. **Since the New Jerusalem is the ultimate consummation of the entire divine revelation in the Holy Scriptures, its existence can be applied to us by going back to look at the church—*Hymns, #824, stanza 7*:**
 - A. In Ephesians 4:4 is the Body; the Body is the church, and the church is a miniature of the New Jerusalem.
 - B. We can also say that the Body of Christ is a precursor of the New Jerusalem; the New Jerusalem is coming, and the church exists today as its precursor; the New Jerusalem will be a full consummation of this precursor, the Body of Christ.
 - C. We are not in the New Jerusalem yet, but we are surely in the Body; what is applied to the Body today will consummate in the New Jerusalem.
- II. **Divine—the fact that the New Jerusalem is a golden city signifies that the entire city is constituted with the nature of God; likewise, the basic element of the church today is the nature of God—Rev. 21:18; 1:12, 20:**
 - A. Gold signifies the divine nature of God for the base of God’s building; this divine nature is the golden base within us for God’s building; the more we partake of the divine nature, the more we have the base for God’s building—2 Pet. 1:4:
 1. Simply speaking, the divine nature is what God is; the Bible tells us that God is Spirit (John 4:24), that God is love (1 John 4:8, 16), and that God is light (1:5); then in a total way the Bible tells us that God is life (John 1:4; 5:26; 14:6); Spirit, love, and light are the very constituents of God’s being, and life is God Himself.
 2. Spirit is the nature of God’s person, love is the nature of God’s essence, and light is the nature of God’s expression.
 - B. We all need to ask how much God we possess; this is the base for the building up of the church—1 Cor. 3:6, 9, 12a; Col. 2:19b.
 - C. Only those who are partaking of the divine nature daily are good for the building up of the church; the basic thing in the Lord’s recovery is not a great number of people but how much divine nature is here as a base for the building up of His Body.
 - D. We the believers in Christ today are golden; we are divine; we have the divine nature; we all have to declare that we are not muddy but golden.
 - E. We should do everything with God, in God, by God, and through God; this is what it means to be divine—1 Cor. 10:31; Col. 3:17.
 - F. The base for God’s eternal building and for His present building work is His divine nature; we all should say, “Lord Jesus, thank You. Through Your redemption I have the position, the standing, and the right to take my God as my divine nature. Thank You, Lord, that I have taken and am still taking and enjoying You as my divine nature.”
- III. **Mystical—initially, the divine and mystical realm was only the Triune God (John 14:10-11); then He was incarnated to begin His increase (1:1, 14); eventually, the divine and mystical realm will be the New Jerusalem, which is the consummation:**

- A. All the saints in the Lord's recovery, especially the co-workers and the elders, need to have a clear view concerning the physical realm and the mystical realm.
- B. We need to pass through the physical realm of Christ's earthly ministry and enter into something higher—the mystical realm of Christ's heavenly ministry.
- C. We all need to enter into the divine and mystical realm, not of the Triune God, but of the consummated Spirit and the pneumatic Christ—Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18.
- D. We enter into the divine and mystical realm by seeing this realm; in spiritual things to see is to enter into—John 3:3, 5.
- E. We enter into the divine and mystical realm by becoming part of this realm:
 - 1. We become part of the divine and mystical realm through the divine birth; through regeneration we were born into the divine and mystical realm—v. 6.
 - 2. We become part of the divine and mystical realm by participating in God's divinity—v. 15; 2 Pet. 1:4; Eph. 4:23; 2 Cor. 3:18; Rom. 8:23, 29.
 - 3. We become part of the divine and mystical realm by being built up in the Body of Christ, which consummates the New Jerusalem as the divine and mystical realm for eternity—Eph. 4:16; Rev. 21:2.
- F. Like the Lord Jesus, we should be those who are apparently physical yet invisibly divine and mystical, living simultaneously in the physical realm and in the divine and mystical realm—John 3:13; Heb. 4:12; 13:13.
- G. As divine and mystical persons, we live in the divine and mystical realm for the building of the divine and mystical temple of God—John 2:19-22; Eph. 2:21; 1 Cor. 3:16.

IV. Organic—in the Lord's recovery today, the way we take is organic—Eph. 4:11-16:

- A. The New Jerusalem is the aggregate of God's organic union and mingling with His redeemed, regenerated, transformed, and glorified people as the constitution of God as life in the redeemed humanity and the organic building of divinity with humanity.
- B. The New Jerusalem is God's ultimate organism for the redeeming God to dwell organically in His redeemed people as His tabernacle for eternity and for God's redeemed people to dwell organically in their redeeming God as their temple for eternity—Rev. 21:3, 22.
- C. The Body of Christ is an organism, and the building of this organism is an organic work; being organic means to be related to life—*Hymns*, #925.
- D. The work done by the organic Body should be organic; all the work of the church should be organic and out of life; it should not be organizational.
- E. As the organic Body of Christ, the church should have many organic works:
 - 1. Preaching the gospel is organic; the Bible likens preaching the gospel to sowing—Mark 4:3; 1 Pet. 1:23; John 15:16.
 - 2. Once a person is saved he needs organic nourishing—John 21:15-17; 1 Thes. 2:7.
 - 3. Then there is the need for organic perfecting; to perfect the saints, the church should first help them to be revived; perfecting also includes exhorting and consoling; Paul served the believers as a father exhorting and consoling them—v. 11; Eph. 4:11-16.
 - 4. After the organic practices of preaching the gospel and having home meetings and group meetings, we should have organic meetings of the church—1 Cor. 14:26-33.
 - 5. We must also pay attention to avoid organizational arrangements.

V. Unique—the Lord's recovery is unique in everything; in the recovery we have the unique God, the unique plan, the unique economy, the unique work, the unique way, the unique ministry, the unique focus, and the unique goal—1 Cor. 8:6; Eph. 1:4-5, 9-14; 3:9-11; 4:12-13, 16:

- A. Every part of the unique city, New Jerusalem, expresses the unique oneness of the Body of Christ:
 - 1. Today our work for the Lord with its issue should be governed and directed by this pattern.
 - 2. What is unveiled in the vision of this unique city should be the model of what we are and how we work.
- B. The local churches, composed with the believers to be the Body of Christ, are the golden lampstands (Rev. 1:11-12); all the golden lampstands are identical in nature, shape, and function to be the one expression of Christ:
 - 1. In the unique oneness of the Spirit of the unique Body of Christ—Eph. 4:3-4.
 - 2. In the unique fellowship of the unique Spirit, participating in the unique flow of the Triune God—1 John 1:3; 2 Cor. 13:14.
 - 3. In the unique move of the unique God for the unique accomplishment of His unique economy—Eph. 1:10; 1 Tim. 1:4b.
 - 4. In the unique blending in the unique life of Christ for His unique testimony in the universe—1 Cor. 12:24.
- C. The ministry is unique because God is unique; His plan is unique; His work is unique; His way to carry out His work is unique, and the very instrument used for His way is the ministry; thus this ministry is also unique.
- D. In the New Testament there is the unique Christ, the unique way, and the unique focus to carry out the unique circumference, the church, by the unique ministry.
- E. It is not easy to stay in the unique ministry; nonetheless, the entire New Testament presents us this unique ministry to minister the Trinity as the unique focus and to produce the church as the unique circumference—Eph. 3:2-11, 16-21.
- F. We must stay in this unique focus, that is, in the focus of the Divine Trinity.

VI. “One”—the nature of the Lord’s recovery is oneness—Eph. 4:3-6:

- A. In Revelation 22 there is one throne, one river of living water, one tree of life, and one way:
 - 1. We must pay attention not only to the one life but also to the one way.
 - 2. We cannot walk on two ways; the New Jerusalem has twelve gates, but it does not have twelve streets—Rev. 21:21; 22:1.
- B. We must see that we have one God, one Lamb, one throne, one life, one river, one tree, one street, and one city; we must keep this oneness.
- C. Ephesians 4:3 says that we need to be “diligent to keep the oneness of the Spirit,” and verses 4 through 6 say that we have one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God; the nature of the church is one.
- D. The proper way lies in this oneness—one God, one Lamb, one throne, one life, one river, one tree, one street, one city, and one testimony.
- E. When we give the ground within to the Lord, He becomes our enjoyment and transforms us from within; as a result of this transformation, we are coordinated and built together, and we also walk on the same way for the unique testimony.
- F. If there are divisions among us, we are no longer part of the Lord’s recovery; we must avoid any kind of division—1 Cor. 1:10.
- G. Divisions come from making an issue of something; to make an issue will cause division, which will cause us to lose the nature of the Lord’s recovery—v. 10.