BANNERS FOR THE 2009 MEMORIAL DAY CONFERENCE

**The coordination of the believers as members of the Body of Christ
results in the corporate expression of Christ,
the move of God on earth, the administration of God on the throne,
and the fulfillment of God's eternal purpose.**

**For the universal spreading of the church as the testimony of Jesus,
we need to experience, enjoy, and grow Christ
as the tree of life and plant "church trees"
for the corporate expression of the Triune God as life.**

**We need to live the life of the altar and the tent,
offering all that we are and have to God for His purpose
and migrating to spread the church life from city to city,
from country to country, and from continent to continent
until there are local churches all over the earth.**

**We need to have fellowship unto the furtherance of the gospel
until the Lord comes back
and spread the truths of the gospel of God's eternal economy
throughout the whole inhabited earth
for a testimony to all the nations before the end of this age.**

© 2009 Living Stream Ministry

Outline of the Messages
for the Memorial Day Conference
May 22-25, 2009

GENERAL SUBJECT: BEING ONE WITH THE LORD IN HIS MOVE FOR THE UNIVERSAL SPREADING OF THE CHURCH AS THE TESTIMONY OF JESUS

Message One

The Wind, the Cloud, the Fire, and the Electrum and the Coordination of the Four Living Creatures for God's Expression, Move, and Administration

Scripture Reading: Ezek. 1:4-16, 26

I. The spiritual history of every normal Christian should be a continual cycle involving the experience of God as the wind, the cloud, the fire, and the electrum—Ezek. 1:4:

A. Whenever God visits us and revives us, His Spirit blows on us like a mighty wind to bring a spiritual storm into our life, into our work, and into our church, causing us to be dissatisfied and concerned about our spiritual condition and to have a turn in our spiritual life—v. 4.

B. The cloud is a figure of God as the Spirit abiding with His people and covering them in order to care for them and show favor to them—v. 4; Exo. 13:21; 40:34-35.

C. The fire signifies God's burning and sanctifying power; the more the fire of the Holy Spirit burns in us, the more we are purified and enlightened—Ezek. 1:4; Deut. 4:24; Heb. 12:29.

D. The electrum, composed of the elements of gold and silver, signifies the Lamb-God, the redeeming God—Ezek. 1:4; Rev. 22:1:

1. The more we experience the wind, the cloud, and the fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory—Eph. 3:16-17, 21.
2. The issue of the spiritual transactions involving the blowing wind, the covering cloud, and the purifying fire is the glowing electrum—the radiant expression of the redeeming God.

II. The more we experience God as the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, the more we are enlivened with the divine life to become the four living creatures—Ezek. 1:5a:

A. The four living creatures are reckoned not as individuals but as a group, one entity.

B. That the four living creatures bear the likeness of a man and that God on the throne also bears the appearance of a man indicates that God's central thought and His arrangement are related to man—vv. 5b, 26; Gen. 1:26; Psa. 8:4-8:

1. According to the vision unveiled in Ezekiel 1, man is the means for God to manifest His glory, for God to move on the earth, and for God to administrate on the throne.

2. God uses the wind, the cloud, the fire, and the electrum to enliven us in order to gain man as the means for His manifestation, move, and administration.

III. Ezekiel 1:11b-14 conveys a clear picture of the coordination of the living creatures—a portrait of the proper church life with the coordination of the members of the Body of Christ:

A. The joining of the two wings (eagle's wings) of the living creatures is for their corporate moving in coordination—v. 11b:
   1. The wings of an eagle signify the grace, strength, and power of God applied to us—Exo. 19:4; Isa. 40:31; 2 Cor. 1:12; 4:7; 12:9.
   2. The eagle's wings are the means by which the living creatures are coordinated and move as one; their coordination is not in themselves but in God and by the divine grace, strength, and power—cf. Exo. 26:26-29.

B. The move of the living creatures is not individual but corporate, the move of one entity in coordination; this is a beautiful picture of the coordination in the church as the Body of Christ, in which each member has his particular position and function, or ministry—Ezek. 1:12; Rom. 12:4-8; 1 Cor. 12:14-30; Eph. 4:7-16.

C. The issue of the coordination of the living creatures is that they become burning coals, with the holy God as a consuming fire burning among them and within them; that both the Lord on the throne and the living creatures have the appearance of fire indicates that the living creatures are the expression of the Lord—Ezek. 1:13, 26; Heb. 12:29.

D. The living creatures, having a proper coordination, will not walk but run, because they have the power and the impact—Ezek. 1:14.

E. The coordination of the believers as members of the Body of Christ results in the corporate expression of Christ, in the move of God on the earth, and in the administration of God on the throne, thus affording God a way to manifest His glory and accomplish His eternal purpose and plan—vv. 4-12, 26.

IV. In the book of Ezekiel God's economy and God's move in His economy are signified by a great wheel—v. 15; Eph. 1:10; 3:9; 1 Tim. 1:4:

A. The hub of this great wheel signifies Christ as the center of God's economy; the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem; and the spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ—Col. 1:15-18; Eph. 5:30.

B. The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures—Ezek. 1:15.

C. The wheels being for the four faces of the living creatures indicates that if we would have the Lord's move, we must first live out the Lord, expressing Him—v. 15; Phil. 1:20-21a.

D. All four wheels have the same appearance; this indicates that the move of the Lord has the same appearance in every church—1 Cor. 4:17; 7:17; 11:16.

E. A wheel within a wheel indicates that in the move of the living creatures there is the move of the Lord; the inner wheel, the Lord as the hub, is the source of the power for the moving of the outer wheel, the church as the rim—Ezek. 1:16.

© 2009 Living Stream Ministry

Message Two

The Universal Spreading of Christ as the True Vine—the Organism of the Triune God in the Economy of God

Scripture Reading: John 15:1-2, 4-5, 7-8, 12, 16-17

I. The organic increase and universal spreading of the church is the multiplication of Christ in the fruit-bearing of the branches of Christ, the true vine in the universe, as the organism of the Triune God in the economy of God—John 15:1-2, 4-5, 8, 16.

II. As the true vine, Christ is the center of God's operation in the universe—v. 1; Col. 1:15-18; 2:9; 3:4, 11:

A. The entire universe is a vineyard, and centered in this vineyard is the true vine, which is Christ the Son; everything that God the Father is and has is for this center, is embodied in this center, and is expressed through this center—John 15:1; 1:18; 3:35; 16:15; 17:10.

B. The true vine—the center of God's operation in the universe—is for the propagation and multiplication of life—15:5, 8, 16:

1. To propagate life is to spread life widely, and to multiply life is to reproduce life—10:10; 12:24; 15:16.
2. This propagation and multiplication of life is to express life for the glorification of the Father—v. 8.

C. The vine and the branches are an organism to glorify the Father, to have the intent, the content, the inner life, and the inner riches released and expressed from within—vv. 1, 4-5, 8:

1. In verse 8 the word *glorified* means to have the intent, the content, the inner life, and the inner riches released and expressed.
2. When the life of the vine is expressed through the branches in its propagation and multiplication, the Father is glorified, because what the Father is in the riches of His life is expressed in the propagation and multiplication of the vine; this is the glorification of the Father—vv. 4-5, 8.

D. As the organism of the Triune God in the economy of God, the true vine is for the multiplication and spread of the processed and consummated Triune God in millions of His chosen ones—17:20-21; Acts 2:42, 47; 5:14; 6:7; 9:31; 16:5.

III. We need to be brought into a full realization of the fact that we all are branches of the universal vine—John 15:2, 4-5:

A. We have become branches of the vine, members of Christ, by the branching out of the vine; when we believed in the Lord Jesus, He branched into us—3:15.

B. For us to be a branch means that Christ has become our life—Col. 3:4.

C. Christ as the vine does everything through His believers as the branches; without Him we can do nothing, and without us He can do nothing; we need Him, and He needs us—John 15:4-5.

D. As branches of the vine, we need to abide in the vine—v. 4:

1. What we are, what we have, and what we do must be in the Lord and by the Lord in us—Phil. 4:13; 2 Tim. 2:1.

2. If we would abide in the vine, we must first see the fact that we are branches in the vine, and then we need to maintain the fellowship between us and the Lord—John 15:2; 1 Cor. 1:9, 30; 1 John 1:7; 4:15.

E. Our destiny as branches of the universal vine is to bear fruit for the glorification of the Father; this God-appointed destiny is fulfilled by the practice of the God-ordained way to carry out God's New Testament economy—John 15:16.

IV. When we abide in Christ as the universal vine, we have the church life—vv. 12, 16-17; 1 Cor. 1:2, 9, 30; 6:17; 12:27:

A. The branches are one with the vine and with one another—John 17:11, 21-23.

B. The church life, the Body, is a life of loving one another; we need to love one another in the life of Christ, in the love of Christ, and in the commission of Christ—15:12, 16-17.

C. When we abide in Christ, we participate in the wonderful fellowship among the co-branches—vv. 4-5; 1 John 1:3-7:

1. The inner life of all the branches is one, and this life should continually circulate through all the branches—vv. 2-3.
2. The church life is the fellowship, the communion, the co-participation, the mutual enjoyment of Christ—1 Cor. 1:2, 9; 12:27.
3. All the local churches should remain in this unique fellowship—the fellowship of the Body—Acts 2:42; 1 Cor. 10:16; 1 John 1:3.
4. Because we are in this one flow, we cannot be separated by space; no matter where we may be, we are all in the one fellowship—1 Cor. 1:9.

V. For the universal spreading of Christ as the true vine, we need to have effective prayers for fruit-bearing—John 15:7, 16:

A. Prayer is man cooperating and co-working with God, allowing God to express Himself through man and thus accomplish His purpose—Rom. 8:26-27; James 5:17:

1. A praying one will cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him.
2. Real prayers cause our being to be wholly mingled with God, causing us to become a person of two parties—God mingled with man—1 Cor. 6:17.

B. We need to pray in the Lord's name as the issue of our abiding in the Lord and of His words abiding in us—John 15:7, 16:

1. When we abide in the Lord and let His words abide in us, we actually are one with Him, and He works within us, and there will be a desire in us that comes out of His words, and His desire will become our desire—v. 7:
   a. When we ask in prayer for what we will, it is not only we who are praying, for He is praying in our praying.
   b. The Lord will answer this kind of prayer, because it issues from our abiding in the Lord and from His words abiding in us.
2. To ask in the Lord's name requires us to abide in the Lord and allow Him and His words to abide in us so that we may actually be one with Him—v. 16:
   a. When we ask, He asks in our asking.
   b. This kind of asking is related to fruit-bearing and will surely be answered by the Father—vv. 7, 16.

© 2009 Living Stream Ministry

Message Three

Experiencing and Enjoying Christ as the Tree of Life, Growing Christ as the Tree of Life, and Planting Church Trees for the Corporate Expression of the Triune God as Life

Scripture Reading: Gen. 2:9; John 11:25; 15:1; Eph. 4:15; Col. 2:19; Rev. 1:11-12, 20

I. For the universal spreading of the church as the testimony of Jesus, we need to experience and enjoy Christ as the tree of life—Gen. 2:9; Rev. 2:7:

A. The tree of life in Genesis 2:9 signifies the Triune God embodied in Christ as life to man in the form of food.

B. We may experience Christ as the tree of life in our regenerated spirit; the church, the kingdom, the New Jerusalem, and all spiritual and heavenly things issue from the experience of the tree of life—John 11:25; 15:1.

C. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life—Rev. 2:7:

1. For the church life we need to eat Christ as the tree of life—John 6:57b.
2. All the aspects of the all-inclusive Christ revealed in the Gospel of John are the outcome of the tree of life—1:51; 3:29a; 6:32-35; 8:12; 10:11; 14:6.
3. The content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be—Eph. 3:16-19.
4. To enjoy Christ as the tree of life requires that we love Him with the first love; to give the Lord the first place in all things is to love Him with the first love, the best love—Rev. 2:4; Col. 1:18.

D. In Revelation 22:1-2 there is the river of water of life and the tree of life:

1. Because the tree of life is in the water of life, the way to enjoy the tree of life is to drink the water of life—John 4:14; Isa. 12:2-6.
2. The essence of the tree of life is in the water of life; thus, in order to enjoy Christ as the tree of life, we must drink of the river of water of life—John 4:14; 7:37; 1 Cor. 10:4; Rev. 22:1-2, 17d.

E. The principle of the tree of life is dependence on God; the experience and enjoyment of the tree of life causes us to be dependent on God—John 15:5.

F. The Lord wants to recover the church back to the beginning—to the eating of the tree of life—Gen. 2:9; Rev. 2:7; 22:14.

II. For the universal spreading of the church as the testimony of Jesus, we need to grow Christ as the tree of life within us—Col. 2:19; John 11:25; 15:1:

A. Christ as the embodiment of God is our tree of life, and this tree is growing in us—Col. 1:27; 2:9, 19; 3:4.

B. God in Christ has sown Himself into our spirit as the life seed to grow a tree, a miniature of the tree of life—Mark 4:2-8, 26-29.

C. In Genesis 2:9 the tree of life was unique, but today the tree of life grows in all of us, causing each one of us to be a small tree of life; as small trees of life, we need to grow in life—1 Cor. 3:6-7; Eph. 4:15-16; 2 Pet. 1:5-11.

III. For the universal spreading of the church as the testimony of Jesus, we need to plant "church trees" for the corporate expression of the Triune God as life—John 5:26; 11:25; 1 John 5:11-12; Rom. 8:2; 1 Cor. 1:2; Rev. 1:11-12, 20:

A. In the eyes of God the universal church, the Body of Christ, has been formed; now, after the formation of this universal church as a complete entity, there is the need for the spreading of the church—Acts 8:1; 9:31:
   1. The local churches are established, not formed; the apostle Paul could plant a church, and Apollos could water it, but it was God alone who formed it and gave it life, and it is God who gives it growth—1 Cor. 3:6-7.
   2. The way to spread the church and to establish a church is to bring it to a certain locality and plant it—Rom. 16:5a; Col. 4:15.

B. Although we cannot form the church, we have the position, the right, the opportunity, and even the commission to go to the uttermost part of the earth to establish local churches—Acts 1:8; 13:1-3; Gal. 1:2; Rev. 1:11.

C. What we are doing today is simply establishing churches in different localities by planting "church trees"; this planting of church trees is the establishing of the church—1 Cor. 1:1-2; 1 Thes. 1:1.

D. The local churches as church trees are golden lampstands, which are actually living, golden trees—Rev. 1:11-12, 20:
   1. The golden lampstands signify the local churches as the reproduction of Christ and the reprint of the Spirit—Exo. 25:31-40; Zech. 4:2, 6, 10; Rev. 5:6; 1:11, 20.
   2. In figure, the golden lampstand signifies the church as the embodiment and the expression of the Triune God—vv. 11-12.
   3. As saints in the local churches, we all are parts of a wonderful golden tree.
   4. The symbol of the golden lampstand indicates that the Triune God is a living tree, growing, budding, and blossoming, and the description of the lampstand conveys the idea of growth—Exo. 25:31-32; Eph. 4:14-16:
      a. The lampstand is growing through the branches and within them; this indicates that Christ is growing in us—Col. 2:19; John 3:29a, 30a.
      b. It is crucial for all the branches to give the lampstand a free way to grow in them and through them—Eph. 4:15-16.
      c. The more the lampstand grows in the branches, the more it will blossom and shine, and the more light there will be—v. 15; 5:8-9.
   5. To plant a church tree is to establish a local church as a golden lampstand.

E. Our burden is to bring the church as a tree to every city, town, and village and plant a church there—Acts 8:1; 13:1; Col. 4:15-16:
   1. We all need to be faithful to carry out the burden to establish local churches by planting church trees—Rom. 16:16b; Gal. 1:2; 1 Thes. 1:1; 2:14.
   2. The married couples should be like Prisca and Aquila, who planted a church tree wherever they went; wherever they were, they were willing to bear the burden of the practice of the church by opening up their home—Rom. 16:3-5a; 1 Cor. 16:19.
   3. If we all have the desire to establish churches by planting church trees, the establishing of the churches will be very fast and prevailing—Acts 19:20.

© 2009 Living Stream Ministry

Message Four

The Recovery of Living the Life of the Altar and the Tent

Scripture Reading: Acts 7:2; Rom. 4:12; Heb. 11:8-10; Gen. 12:1-4, 7-8; 13:3-4, 18

I. As believers in Christ, we are repeating the history of Abraham; the Christian life is the life that Abraham lived—Gal. 3:6-9; Rom. 4:12:

A. For Abraham to live and walk by faith means that he had to reject himself, to set himself aside, to forget himself, and to live by Someone else—Gal. 2:20.

B. Abraham's life of faith is presently being repeated among us; the church life today is the harvest of the life and history of Abraham—Rom. 4:12.

C. An Abraham is a person who has been called out by God, who no longer lives and walks by himself, who forsakes and forgets everything he has by nature, and who takes God's presence as his road map—Gen. 12:1-4; Heb. 11:8.

D. Abraham's faith did not originate with himself; rather, his believing in God was a reaction to the God of glory appearing to him and to the transfusion of God's element into his being—Acts 7:2; cf. John 14:21; 2 Tim. 4:8:

1. Once we have this transfusion, we will experience a spiritual infusion as God's essence infiltrates our being—Rom. 8:6, 11.
2. Faith is our reaction to God, produced by His transfusion, infusion, and saturation—Heb. 12:2; Gal. 2:20; cf. Mark 11:22.

II. If we would walk in the steps of Abraham's faith, we must live the life of the altar and the tent, taking Christ as our life and the church as our living—Rom. 4:12; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:

A. An altar is for worshipping God by offering all that we are and have to God for His purpose—8:20-21a; Psa. 43:4a; cf. John 1:14, 29; 4:24:

1. Building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Exo. 40:6, 29; Lev. 1:3, 9; 6:8-13.
2. Abraham first took care of the worship of God by erecting an altar, and then he took care of his living—Gen. 12:7-8.

B. Abraham's dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on earth—Heb. 11:9-10:

1. The tent is the issue of the altar; the altar and the tent are interrelated and cannot be separated.
2. Erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country—vv. 15-16.

C. As the true descendants of Abraham (Gal. 3:7), we should be pilgrims on the earth, moving and pitching our tents as he did (Heb. 11:9, 13; 1 Pet. 2:11).

D. We should walk on the earth but not dwell here, because the Lord is our dwelling place (Psa. 90:1), and "our commonwealth exists in the heavens" (Phil. 3:20); on earth we should "wander without a home" (1 Cor. 4:11):

1. We need to be migrating ones who spread the church life from city to city, from country to country, and from continent to continent until there are local churches everywhere on earth.
2. The more a church gives up people for migration, the more people it gets; the more a church keeps, the more it loses.

3. Instead of having a burden to migrate to spread the Lord's recovery, we may become set, settled, and occupied—cf. Matt. 8:20.

E. After Abraham built his first altar (Gen. 12:7), he built a second altar between Bethel and Ai, which stand in contrast to each other (v. 8):
   1. *Bethel* means "house of God," and *Ai* means "a heap of ruins."
   2. In the eyes of the called ones, only Bethel, the church life, is worthwhile; everything else is a heap of ruins.

III. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—vv. 9-10; 13:3-4; Rom. 10:12-13; 12:1-2:

A. Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him—Gen. 13:18.

B. Abraham's tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.

C. Abraham, a stranger and a sojourner, "eagerly waited for the city which has the foundations, whose Architect and Builder is God"—Heb. 11:10:
   1. By living the life of the altar and the tent, Abraham testified that he was sojourning by faith, as in a foreign land—v. 9.
   2. The excellent and lovely New Jerusalem is the dear expectation of God's elect and the destination, the goal, of the heavenly pilgrims—vv. 13-16.
   3. Abraham's tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God—Gen. 9:26-27; 12:8; 13:3; 18:1; Heb. 11:9; Rev. 21:2-3.
   4. As we are living in the "tent" of the church life, we are waiting for its ultimate consummation—the ultimate "Tent of Meeting," the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:10.

D. The overcomers live in tents, looking forward to the New Jerusalem, the eternal tabernacle and the ultimate Feast of Tabernacles—Rev. 21:2-3; Lev. 23:39-43:
   1. The Feast of the Passover signifies Christ as the initiation of God's redemption judicially, and the Feast of Tabernacles signifies Christ as the consummation of God's full salvation organically—John 6:4; 7:2, 37-38.
   2. God ordained the Feast of Tabernacles so that the children of Israel would remember how their forefathers had lived in tents (tabernacles) in their wandering in the wilderness; the word *tabernacles* implies the thought of remembrance—Deut. 16:13-15.
   3. Their coming together for this feast to worship God and enjoy the produce from the good land is a real picture of blending—1 Cor. 12:24.
   4. The Lord's table is a feast of remembrance, just as the Feast of Tabernacles was a feast of remembrance—Luke 22:19-20.
   5. Our enjoyment of Christ today as the Feast of Tabernacles, in our corporate coming together for blending to enjoy the riches of Christ as the produce of the good land, reminds us that we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle—Rev. 21:2-3.

© 2009 Living Stream Ministry

Message Five

Having Fellowship unto the Furtherance of the Gospel and Preaching the Gospel in the Way of Life

Scripture Reading: Phil. 1:5-6, 19-21a, 22-25, 27; 4:22; Acts 1:8; 1 Thes. 1:3, 5; 1 Cor. 15:58

I. God's intention is that a local church would have fellowship unto the furtherance of the gospel, not only for one period of time but continually, until the day of Christ Jesus, that is, until He comes back—Phil. 1:5-6:

A. The Christ-experiencing and -enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate; hence, there is the fellowship unto the furtherance of the gospel.

B. The more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy; this kills our self, ambition, preference, and choice.

C. The move of the preaching of the gospel must be a matter in fellowship because it is a matter of the Body:

1. As the branches of Christ, the true vine, we must love one another in order to express the divine life in fruit-bearing; no branch of the vine bears fruit individually—John 15:1-5, 12, 17.
2. When we live by Christ, in Christ, with Christ, and for Christ, Christ is expressed through us as love for one another, and this mutual love becomes a strong testimony to the people of the world that we are the disciples of Christ—13:34-35.
3. Our preaching of the gospel is by the Body life and in the Body life; how fruitful we are in our preaching depends on how much of the reality of the Body of Christ we have.

D. Paul charged the saints to conduct themselves "in a manner worthy of the gospel of Christ" and to "stand firm in one spirit, with one soul striving together along with the faith of the gospel"—Phil. 1:27:

1. When all the members in the church are "in one spirit, with one soul," this oneness will be convincing, subduing, and attractive to others for their salvation; if there is no harmony among us, this will kill the saving Spirit.
2. The word *together* has the sense of "as one man, shoulder to shoulder in absolute cooperation" and the sense of "contending as a team of athletes do, in perfect co-operation with one another" (Wuest).
3. The phrase *striving together* indicates that the gospel is a matter of labor and endurance; the vital groups should press on according to Paul's prayer in 1 Thessalonians 1:3 concerning the work of faith, labor of love, and endurance of hope:
   a. The work of faith is the foundation of our Christian life and service, the labor of love is the key of the fruitfulness of our work of faith, and the endurance of hope is the long life of our work of faith.
   b. The endurance of hope subdues all kinds of disappointments, discouragements, and impossibilities and overcomes all kinds of oppositions, obstacles, and frustrations—1 Cor. 15:58; 2 Thes. 3:5.

II. The genuine preaching of the gospel is in the way of life; the gospel is not only the preaching of the word but also a life of enjoying the supply of the Body, the bountiful supply of the Spirit of Jesus Christ, to live and magnify Christ—Phil. 1:19-21a; Acts 5:20:

A. The preaching of the gospel is the expression of Christ, and bearing fruit is the outworking of the inner experience of life—John 15:5; Acts 16:23-25, 30.

B. When Paul wrote to the Philippians, he was living in prison and not outwardly working; his speaking of "fruit for my work" indicates that his work was actually his living—1:22:

1. The fruit for Paul's work was Christ being lived out, magnified, ministered, and transfused into others through him.
2. Paul's living work was to minister Christ to others and to transfuse the Christ whom he magnified into them; through Paul's magnification of Christ, even some in Caesar's household were saved—4:22.
3. Paul told the Philippians that his imprisonment would also work to the advancement of the gospel—1:12, 18.

C. Paul fed his spiritual children with his own living of Christ; the best way to shepherd people is to give them a proper pattern—1 Thes. 2:1-12:

1. Paul and his co-workers were a pattern of the gospel that they spread—"you know what kind of men we were among you for your sake"—1:5b.
2. The apostle Paul stressed repeatedly their entrance toward the believers; this shows that the apostles' manner of life played a great role in infusing the gospel into the new converts—vv. 5, 9; 2:1, 11a.

D. Acts tells us that the preachers of the gospel are the Lord's witnesses, His martyrs; this means that we testify to others at a cost, even at the sacrifice of our life—1:8:

1. To live a clean and upright life (1 Thes. 2:3-6, 10) and to love the new converts, even by giving our own souls to them (vv. 7-9, 11), are the prerequisites for infusing them with the salvation conveyed in the gospel that we preach.
2. Paul was willing to spend not only what he had but also himself, his very being, on behalf of the saints—2 Cor. 12:15.

E. Because of Paul the churches could have the growth in life and could be filled with the enjoyment of Christ; this should also be true of us today—Phil. 1:25:

1. Because Paul lived and magnified Christ to the uttermost, he could transfuse Christ into the saints and minister Christ to all the churches.
2. Paul's consideration to either depart and be with Christ or remain in the flesh was not selfish but was for the saints' sake; he was absolutely occupied by the Lord and the church—vv. 23-24:
   a. It should matter to the church whether we remain in the flesh or go to be with the Lord, but this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints.
   b. In the Body life there is the urgent need for the Lord to gain us to be channels of supply for the furtherance of the gospel.

© 2009 Living Stream Ministry

Message Six

The Way Christ Fulfills His Economy, the World Situation as the Indicator of His Move, and the Spreading of the Truths of the Lord's Recovery for His Coming Back

Scripture Reading: Zech. 1:18-21; 3:9; 4:6-7; 5:5-11; 12:1; Acts 5:31; 17:26-27a; Matt. 24:14

I. The book of Zechariah reveals that the all-inclusive Christ, who is the centrality and universality of God's move to fulfill His economy on earth, is intimately involved with human history and with the great human empires, especially with the empires of Persia (chs. 1—6) and Greece and Rome (chs. 9—14):

A. The focal point of the divine history within human history is the two comings of Christ for the testimony of Jesus, the building of God—4:2-3; 6:12-13:

1. Zechariah prophesies concerning Christ in His first coming as the lowly King entering Jerusalem triumphantly (9:9), the One betrayed for thirty pieces of silver (11:12-13), the smitten Shepherd (13:7; 11:7-11), and the pierced One on the cross (12:10; 13:6).
2. Zechariah prophesies concerning Christ in His second coming as the Messiah seen by those who pierced Him (12:10), the One who will return to the Mount of Olives and fight with the nations that besiege Jerusalem (14:3-5), and the King over all the earth in the millennium (v. 9).

B. The way to fulfill God's economy in the divine history is by Christ as the sevenfold intensified Spirit in our spirit, and the building of the church will be consummated by Christ as the sevenfold intensified Spirit of grace to be the topstone of grace—4:6-7, 12-14; 3:9; 12:1, 10; Rev. 4:5; 5:6.

C. We must see that Babylon is characterized by the wickedness of business, or commerce, involving covetousness, deceit, and the love of money; our Christian life should be without the love of money, and our Christian work should not be a money-making trade—Zech. 5:5-11; 1 Tim. 3:3, 8; 6:5-10; Acts 11:29-30; 20:33-34; 2 Tim. 3:2-4; Heb. 13:5; 2 Cor. 2:17; 12:15; cf. 2 Kings 5:15-27:

1. Of the cargo sold by Babylon, the first item is gold and the last is the souls of men; *souls of men* refers to men who sell themselves for employment—Rev. 18:12-13; cf. 2 Pet. 2:3, 15.
2. This depicts not only the coming Babylon but also today's world; people sell their soul, their life, themselves, to their occupation, neglecting God and their eternal destiny—cf. Luke 12:13-21.
3. God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar)—Zech. 5:10-11; Gen. 11:2, 9.

D. Christ is the last Craftsman used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8 that damaged and destroyed the chosen people of God—Zech. 1:18-21:

1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Dan. 5; 8:3-7.
2. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35, 44-45.
3. This crushing stone is the corporate Christ, Christ with His overcomers, who are His dispensational instrument to end this age—Joel 3:11; Zech. 14:5; Rev. 12:1-2, 5; 19:11-21.
4. After coming to defeat Antichrist and to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom; this kingdom will consummate in the New Jerusalem—the ultimate and consummate step of the divine history—20:4, 6; 21:10.
5. Thus, the great human image will be replaced with the eternal kingdom of God, the corporate Christ in the image of God for the glory of God.

II. The world situation is the indicator of the Lord's move on earth—Acts 5:31; 17:26-27a:

A. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10:
   1. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.
   2. Antichrist will demolish and desolate the temple of God and the city of God; he will cast truth down to the ground—Dan. 9:27; 8:12.
   3. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.
   4. Antichrist will wear out the saints of the Most High—v. 25.
   5. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.

B. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all of this will transpire in Europe—Rev. 17:10-14:
   1. Before the crushing of Antichrist and the totality of human government transpires, the Lord's recovery must spread to Europe and be rooted there.
   2. The United States, Europe, and the Far East are the three influential factors of the present situation of the world; the recovery has taken root in the United States and the Far East, but there is a void in Europe.
   3. Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is more vitally crucial than any other country or race—the crushing of the two feet of the great human image being the crushing of the entire human government.

III. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; 28:19; 19:28; Isa. 11:9:

A. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses, and they will continue until Christ comes back—Rev. 6:1-8:

1. The spreading, running, and racing of the gospel of the kingdom throughout the whole inhabited earth is the kernel of the divine history within human history—Matt. 24:14.
2. The gospel of the kingdom, signified by the white horse of the first seal in Revelation 6:1-2, will be preached in the whole earth for a testimony to all the nations before the end of this age, the time of the great tribulation.

B. We are not preaching a partial gospel but the full gospel that encompasses everything from Matthew through Revelation—the gospel of God's eternal economy to dispense Himself in Christ as the Spirit into His chosen ones through His judicial redemption and by His organic salvation for the building up of His Body in the local churches to consummate the New Jerusalem as His bride, His wife, for His eternal expression—1 Tim. 1:3-4; Rom. 1:1; 5:10; Rev. 1:10-11; 21:2-3, 9-11; 22:1-2.

C. Actually, the gospel includes all the divine truths; the entire New Testament is the gospel, and the New Testament as the gospel is typified by the Old Testament; thus, we may say that the gospel includes the entire Bible.

D. God's unique purpose in this age is to have the gospel preached so that the church as the Body of Christ might be built up to consummate the New Jerusalem—Eph. 3:8-11.

E. The overcomers who preach the gospel of the glory of Christ become the riders of the white horse—Rev. 19:11, 13-14; cf. Rom. 10:15.

F. May the Lord burden us to learn the divine truths of the gospel and to spread them everywhere for His recovery to bring in His restoration—Isa. 11:9.

© 2009 Living Stream Ministry