

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2008**

GENERAL SUBJECT: THE BELIEVERS

Message Forty-One

**Their Present—Enjoying the Dispensing of the Divine Trinity Corporately
by Experiencing and Practicing
the All-inclusive Oneness on the Ground of Oneness**

Scripture Reading: Deut. 12:5-8, 11-14, 17-18, 21, 26-27; 14:22-23; 16:16

I. The oneness in the Bible is an all-inclusive oneness for the expression of God, and division is an all-inclusive division for the expression of Satan:

- A. The oneness of the Triune God, which is the oneness of the Body of Christ, includes all that Christ is to us in and for God's economy; the practice of this oneness, the one accord, is the master key to every blessing in the New Testament—Psa. 133; Eph. 4:1-6, 13; Acts 1:14; 1 Cor. 1:9-10; Phil. 1:27; 2:2.
- B. The division of Satan, which is the division of Babylon the Great, includes every negative thing and is like a great tree deeply rooted and settled in the earth, flourishing with its branches in which Satan's evil spirits with the evil persons and things motivated by him are lodged—Matt. 13:31-32, 4, 19; Gen. 11:1-9; Rev. 17:1-6; 18:2; John 17:15.
- C. The main symptom of Satan and his world is "the evil" of division (v. 15); the main attribute of the Triune God and His dwelling place is "the blessing" of oneness (Psa. 133:3; cf. Gen. 12:2; Gal. 3:14).
- D. Day by day we have to move out of ourselves with "the evil" of division and into the divine "Us," the Triune God as the blessing of oneness, and we have to remain in Him for His corporate expression; if we continually touch the Word and allow the Spirit to touch us day by day, we shall be sanctified by moving out of ourselves, our old lodging place, and into the Triune God, our new lodging place—John 17:15, 17, 21; 15:5; Eph. 5:26.

II. Deuteronomy 12 reveals the enjoyment of Christ with God at the unique place of God's choice for the keeping of the all-inclusive oneness of God's people—vv. 5-8, 11-14, 17-18, 21, 26; cf. 1 Cor. 10:6, 11; Rom. 15:4:

- A. The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17); they were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there (vv. 5, 11, 14, 18, 21, 26-27; 14:22-23; 15:19-20; 16:16).
- B. The place of God's unique choice for His worship in Deuteronomy 12 signifies our meeting on the ground of locality for the expression of the one Body in practicality (signified by Jerusalem) and for the reality of the one Body in actuality (signified by Zion within Jerusalem)—Psa. 48:2; 50:2; Rev. 1:11; 2:7.

III. The revelation in the New Testament concerning the worship of God corresponds to the revelation in Deuteronomy 12 in the following ways:

- A. The people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.
- B. The unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Deut. 12:5; Matt. 18:20; 1 Cor. 1:12; 12:3; Rev. 3:8:
 - 1. The name *Jesus* means "Jehovah the Savior"; the name *Jehovah* means "I Am—I Am Who I Am"—Matt. 1:21, 23; Exo. 3:14; Mark 10:45; Luke 22:26-27; 12:37.
 - 2. We can derive all kinds of supply from His name, the name of Jehovah; God's name is God's person, and the person of God's name is Christ Himself as the all-inclusive Spirit of Jesus, the Spirit of Jehovah the Savior—Acts 16:7; Prov. 18:10; Rom. 10:12-13:
 - a. *Jehovah-'osenu* means "Jehovah our Maker"—Psa. 95:6.
 - b. *Jehovah-jireh* means "Jehovah will provide," or "Jehovah will see [to it]"—Gen. 22:14.
 - c. *Jehovah-ropheka* means "Jehovah who heals you"—Exo. 15:26.
 - d. *Jehovah-nissi* means "Jehovah is my banner"—17:15.
 - e. *Jehovah-meqaddishkem* means "Jehovah who sanctifies you"—31:13; Lev. 20:8.
 - f. *Jehovah-shalom* means "Jehovah is peace"—Judg. 6:24.
 - g. *Jehovah-ro'i* means "Jehovah is my Shepherd"—Psa. 23:1.
 - h. *Jehovah-tsidqenu* means "Jehovah our righteousness"—Jer. 23:6.
 - i. *Jehovah-tsebaot*, or *Jehovah-sabaoth*, means "Jehovah of hosts" (that is, of armies)—1 Sam. 1:3; Jer. 2:19.
 - j. *Jehovah-shammah* means "Jehovah Is There"—Ezek. 48:35.
- C. In the New Testament God's habitation, His dwelling place, is particularly located in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in our spirit—Deut. 12:5; John 4:21-24; 1 Cor. 14:15.
- D. In our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone—Deut. 12:27; Psa. 43:4a; Matt. 16:24; Gal. 2:20; John 4:24; cf. Mal. 3:14.
- E. The place that God has chosen for His worship is a place full of the enjoyment of the riches of Christ and a place full of rejoicing—Deut. 12:7, 12, 18; 14:23; Eph. 3:8; Phil. 4:4; 1 Cor. 14:3, 4b, 26, 31; cf. Psa. 84:3, 5, 7, 11.

IV. Wherever we may be, we should be gathered into the Lord's name, in our spirit, and with the cross; if we all do this, we all will meet in the same place, although we meet in different localities; this one place is the ground of the unique oneness—Deut. 12:5-6, 27; Jer. 32:39:

- A. Apparently, we are divided by geography, for we meet in separate cities all over the world on the scriptural ground of locality—the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; Rev. 1:11.

- B. Actually, in spite of geographical separation, we all meet in the same place—in the name of the Lord Jesus, in our mingled spirit, and with the cross; this is the oneness, and this is the ground for the proper worship of God:
1. Many Christians are divided by their preference; in the Lord's recovery we must not be for our preference but for the Lord's presence as the Spirit of reality, the reality of His name—Matt. 18:20; 1 Cor. 1:10; Exo. 33:14.
 2. The fulfillment of the type in Deuteronomy 12 is not a matter of a geographical place but a matter of our spirit—John 4:21-24.
 3. At the entrance of the church there is the cross, and in order to meet as the church, we must experience the cross for the crucifying of the self, for the overthrowing of “reasonings and every high thing rising up against the knowledge of God,” and for the exalting of Christ alone so that He may be all in all for God's expression and the unique testimony of His all-inclusive oneness—Matt. 16:24; 1 Cor. 2:2; 2 Cor. 10:3-5; Col. 1:10, 18b; 3:10-11.
- V. In order to be today's overcomers, we must enjoy Christ with God on the ground of oneness for the exhibition of Christ, the building of the church, and the preparation of Christ's bride—Matt. 16:18; Rev. 19:7:**
- A. We need to live a life of laboring upon Christ, a life of enjoying Christ personally, so that we may enjoy Him together collectively for the building up of the Body of Christ as the house of God for God's expression and as the kingdom of God for God's dominion—Deut. 12:15, 5, 8, 11, 13-14, 17-18, 21, 26-27; 14:22-23; 15:19-20; 16:15-17; 1 Cor. 14:3, 4b, 26, 31; Rom. 14:17-18.
 - B. God's will is for us to enjoy Christ; we must seek to enjoy Christ and experience Him in every situation—Heb. 10:5-10; Phil. 3:7-14; 4:5-8.
 - C. Christ is rich beyond measure, but the church today is groveling in poverty because the Lord's children are indolent—Prov. 6:6-11; 24:30-34; 26:14; Matt. 25:26, 30; 1 Cor. 15:58.
 - D. 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; thus, the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before and with God for the building up of the saints and the church—Deut. 14:22-23; 16:15-17; 1 Cor. 1:9; 14:3, 26, 31.
- VI. In order to be today's overcomers, we must maintain the ground of oneness, God's unique choice, without elevating anything other than Christ; in the Lord's recovery we elevate Christ and Christ alone—Col. 1:18b:**
- A. For the recovery and preservation of the all-inclusive oneness, we must destroy the high places—elevations where something other than Christ is uplifted—Deut. 12:1-5; 1 Kings 11:7-8; 12:26-31; Num. 33:52; Rev. 2:4; 2 Cor. 4:5; 10:5.
 - B. The intrinsic reason for the desolation and degradation of God's people is that Christ is not exalted by them; they do not give Him the preeminence, the first place, in everything—Psa. 80:1, 3, 7, 15-19; 74:1.
 - C. The way to be restored from desolation is to exalt Christ; the enjoyment of Christ with God on the ground of oneness can be maintained and preserved only when Christ is properly appreciated and exalted by God's people—1 Cor. 2:9; 1 Pet. 1:8; 2:7; cf. Deut. 28:45, 47; 30:6, 19-20.