

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2009**

**GENERAL SUBJECT:
THE INTRINSIC SIGNIFICANCE OF THE CHURCH
AS THE TEMPLE OF GOD—THE GOAL OF GOD’S ETERNAL ECONOMY**

Message Ten

Enjoying God in the Temple of God

Scripture Reading: Psa. 23:6b; 26:8; 27:4; 36:8-9; 43:4a; 84:4

I. “I will go to the altar of God, / To God my exceeding joy”—Psa. 43:4a:

- A. In the first reference in the Bible to God’s relationship with man, God presents Himself to man as food; this shows that God wants man to enjoy Him—Gen. 2:8-9.
- B. As God’s children, we need to change our concept and realize that God’s desire is to give Himself to us as our enjoyment—Psa. 36:8-9.

II. “Let us rise up and go up to Bethel, that I may make an altar there...He built an altar there and called the place El-bethel”—Gen. 35:3a, 7a:

- A. 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—Eph. 3:17-21; 4:4-6:
 - 1. In Genesis 35:7 we have a new divine title—*El-bethel*, God of the house of God.
 - 2. Before this chapter God was the God of individuals; here He is no longer only the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.
- B. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12.
- C. The altar Jacob built at Bethel was called *El-bethel*, the name of God as related to a corporate body; this is a corporate altar—the altar for the house of God—Gen. 35:6-7.
- D. The all-sufficient God is revealed for the building of Bethel; only at Bethel is it possible for us to realize the all-sufficiency of our God—v. 11a:
 - 1. The purpose of God’s revealing Himself as the all-sufficient One is for His building; the all-sufficient God is for God’s building.
 - 2. We cannot experience the all-sufficient God in an individualistic way; in order to experience the all-sufficient God, we must be in Bethel, in the church life.
 - 3. God’s all-sufficiency requires the Body; we need the house, the building, in order to experience this aspect of Him—Phil. 1:19.

III. “Taste and see that Jehovah is good” (Psa. 34:8); we taste and see that God is good in the temple of God—in Christ, in the church, and, ultimately, in the New Jerusalem:

- A. “I will dwell in the house of Jehovah / For the length of my days”—23:6b:
1. God’s house is our dwelling place where we enjoy the Triune God—the Son’s grace, the Father’s love, and the Spirit’s fellowship—2 Cor. 13:14.
 2. The house of Jehovah is the enlarged, universal divine-human incorporation—the Father’s house for His manifestation, satisfaction, and rest—John 14:2, 20.
- B. “O Jehovah, I love the habitation of Your house, / And the place where Your glory abides” (Psa. 26:8); we should love the habitation of God’s house, the temple, and the place where His glory abides, remains, to be manifested—84:1; 29:9b.
- C. “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple”—27:4:
1. Our God is a lovable person with a lovely dwelling place; God Himself is enjoyable, and His dwelling place is also enjoyable.
 2. The Hebrew word for *beauty* implies loveliness, pleasantness, and delightfulness; when we behold God’s beauty, we are in a very pleasant atmosphere—Exo. 24:9-11; 2 Cor. 3:18.
- D. “They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. / For with You is the fountain of life; / In Your light we see light”—Psa. 36:8-9:
1. We can be saturated with the fatness, the abundance, the riches, the fullness, within God’s house, the temple—v. 8a.
 2. In the temple of God we can drink of the river of God’s pleasures, experience the fountain of the life of God, and we see light in God’s light—vv. 8b-9.
 3. In the temple of God we enjoy the river of life, the tree of life, the fountain of life, and the light of life:
 - a. In Christ and in the church we enjoy the located God as the fatness to saturate us, the river of life to quench our thirst, the tree of life to feed us, and the light of life to enlighten us.
 - b. In the New Jerusalem we will be saturated with the fruit of the tree of life, drink of the river of water of life, share of the fountain of God’s life, and see light in God’s divine light; this will be the consummate enjoyment of God in the temple of God—Rev. 22:1-2, 5.
- E. “Blessed are those who dwell in Your house; / They will yet be praising You”—Psa. 84:4:
1. “I will praise Your name forever and ever”—145:2b.
 2. “I will praise Jehovah while I live; / I will sing psalms to my God while I yet have being”—146:2.
 3. “You are holy, You who sit enthroned / Upon the praises of Israel”—22:3.
 4. “Through Him then let us offer up a sacrifice of praise continually to God”—Heb. 13:15a.