

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

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

Message Eleven

**The Materials of the Temple  
(1)**

Scripture Reading—Phil. 1:19-21a; 3:10; Psa. 92:12-14; Hosea 14:5-9; Rom. 11:17, 24

**I. In order to become materials for God’s building, we need to experience Christ in His death (signified by cypress), Christ in His resurrection (signified by cedar), and Christ as the Spirit (signified by olive wood):**

- A. The crucified and resurrected Christ, who is the all-inclusive Spirit of Jesus Christ and the presence of the processed Triune God, is the reality of the materials for the building up of the church as the temple of God, the enlargement and expansion of Christ—Phil. 1:19-21a; 1 Cor. 3:9, 12a, 16-17.
- B. The death, resurrection, and Spirit of Christ are one in our spirit as a living person, and this living person is the compound Spirit, the all-inclusive Spirit, as the processed and consummated Triune God for our enjoyment—Phil 1:19-22; 3:10; Gal. 6:17-18; Exo. 30:22-25; Rom. 8:16.
- C. We need to allow the crucified and resurrected Christ as the Spirit to build Himself into our being so that He can live through us to build Himself into others—Eph. 3:16-17; 1 Pet. 4:10-11:
  - 1. This is to beautify the church, the house of His beauty, with the unsearchable wealth of the beautiful Christ—Isa. 60:7b, 9b, 13, 19, 21; Eph. 3:8; 5:26-27.
  - 2. When Mary expressed her uttermost love for the Lord, He said, “She has done a good and beautiful thing to Me [praiseworthy and noble]”—Mark 14:6 (Amplified Bible).

**II. Cypress signifies the crucified Christ—1 Kings 6:15b, 34; cf. Gen. 6:14:**

- A. In ancient times the Jews planted cypress trees above their graves; hence, cypress signifies Christ’s humanity in His death, the crucified Jesus—1 Cor. 2:2.
- B. The doors of the temple were made of cypress wood and were carved with cherubim and palm trees—1 Kings 6:34-35; cf. Ezek. 41:18-20:
  - 1. Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees signify the victory of Christ and the everlasting and ever-existing power of Christ (Ezek. 40:16; Rev. 7:9).
  - 2. The carving of the palm trees and the cherubim on the doors of cypress wood signify that the victory of Christ and the glory of the Lord have been “carved” into our being through sufferings—Acts 16:7; Phil. 3:10; 2 Cor. 4:10-12.

**III. Cedar signifies the resurrected Christ—1 Kings 6:9, 10b, 15a, 16, 36:**

- A. Cedar trees grew on the mountains of Lebanon; thus, cedar signifies Christ’s humanity in resurrection, the resurrected Christ—Psa. 104:16; S. S. 4:8.

- B. The resurrected and ascended Christ as the King is a majestic and magnificent cedar out of the house of David—Ezek. 17:22-23; Rom. 1:3-4; Acts 2:22-24, 32-36; Heb. 2:9.
- C. We need to be those who send forth our roots into Christ like the cedar trees of Lebanon, causing us to grow in life as we are planted in the house of Jehovah, flourishing in the courts of our God, still bringing forth fruit in old age, and being full of sap and green—Hosea 14:5-9; Psa. 92:12-14; 2 Kings 19:30.
- D. We need to see the difference between our natural ability and the ability that has passed through death and resurrection—Acts 7:22; Exo. 3:2-3, 14-15:
  1. Natural ability is egocentric and causes us to become proud, resulting in boasting and self-glorification—cf. Col. 1:17b, 18b; Phil. 3:3; 2 Cor. 12:9.
  2. Natural ability is selfish, and all its schemes and devices are for the sake of the self without any regard for the will of God—cf. Matt. 16:24.
  3. Natural ability causes self-reliance and self-confidence, causing us to depend on ourselves and not on God—cf. 2 Cor. 1:8-9; 4:6-7; 12:7-9.
  4. Natural ability is temporary and is unable to withstand tests, setbacks, or opposition—cf. John 2:19; Acts 2:24.
  5. Those who serve according to natural ability desire rewards or appreciation from others—cf. Gen. 15:1; Heb. 11:5; 2 Cor. 5:9.
  6. Natural ability likes to manifest itself, to be known by man, and to be carried out in front of man—cf. Matt. 6:4, 6, 17-18.
  7. Natural ability is mingled with the elements of flesh and temper; therefore, when it is disapproved, it is provoked—cf. 1 Thes. 2:4.
  8. Natural ability and capability apart from life is like a snake, poisoning God's people; life is like a dove, supplying God's people with life and causing us to become like a lily growing out of brambles and like a bright star in the dark night—cf. Exo. 4:1-9; Matt. 3:16-17.
  9. Whenever people try to bring their natural ability into the church, the reality of the church is lost; only that which passes through death and resurrection can be brought into the church—1 Cor. 3:16-17.
- E. The church is the depository and the storehouse of the resurrection power of Christ; when this power operated in Christ, it made Him the Head; when this power operates in us, it makes us His Body—Eph. 1:19-23; Rom. 8:2, 11; 12:1-2.

#### **IV. Olive wood signifies the transformed Christ as the life-giving Spirit—1 Kings 6:23, 31-33; 1 Cor. 15:45b:**

- A. Olive oil typifies the Spirit of God; hence, olive wood signifies Christ's humanity in the Spirit of God, the anointed Christ, who is also the compound Spirit as the anointing—Heb. 1:9; 2 Cor. 1:21; 1 John 2:20, 27; Exo. 30:25, 30.
- B. We are the branches of Christ who have been grafted into Him as the cultivated olive tree to enjoy Him—Rom. 11:17, 24.
- C. The life-giving Spirit is the life-juice of Christ as the heavenly olive tree; if we desire to partake of the riches of Christ as the fatness, the sap, of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ—Luke 23:31; cf. Psa. 92:13-14; 36:8-9:
  1. Because our grafting with Christ has taken place in our spirit, we need to exercise our spirit continually; when we call on the Lord by saying, "O Lord, O Lord," we exercise our spirit and immediately partake of the Lord as the life-giving Spirit—Rom. 8:16; 1 Cor. 6:17; Rom. 10:9-13.

2. Another way for us to enjoy the riches of Christ is to read the Word of God, and to say Amen to every word; by this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness—Psa. 106:48; Neh. 8:6; 2 Cor. 1:20; Rev. 19:4; Eph. 6:17-18.
- D. We need to see that we have been grafted into Christ “contrary to nature”; *contrary to nature* means “contrary to the self”—Rom. 11:24:
1. Everything of our old nature contradicts the Lord’s nature; our nature is the sinful nature, and the Lord’s nature is the divine, spiritual, and holy nature—Gal. 5:16-17; 2 Pet. 1:4.
  2. In order to partake of Christ as the olive tree with His riches, we need to be fully cut off from our old background, old history, old life, old habits, and old customs as wild branches—Rom. 11:24; cf. Eph. 4:22-24.
  3. In order to experience being cut off from our old manner of life and to enjoy the experience of being grafted into Christ, we need to exercise our spirit to call on His name and pray-read His word—Rom. 10:6-8; Eph. 6:17-18.
- E. Romans 11 reveals that we are the branches of Christ as the olive tree to bear “olives” and produce soothing oil; John 15 reveals that we are the branches of Christ as the vine tree to bear “grapes” to produce invigorating wine; and in Luke 10 the good Samaritan poured oil and wine on the wounds of the dying one—vv. 33-34:
1. Oil and wine together become a healing to people; the more we call on the Lord and pray-read His Word, the more we will bear “olives” and “grapes” to produce oil and wine to pour into people who have been inwardly wounded and have become depressed and disappointed—cf. Gen. 41:51-52.
  2. We can produce the soothing oil and invigorating wine by abiding in the Lord, and we can abide in the Lord by pray-reading His Word and calling on His name throughout the day; then we will be properly coordinated with the other branches to enjoy the Body life for God’s purpose—Isa. 55:1-11; John 15:7, 12.
  3. The oil of the olive tree was used to honor God and man (Judg. 9:8-9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8; Phil. 3:3).
  4. The wine of the vine tree was used to cheer God and man (Judg. 9:12-13), signifying that those who enjoy Christ as the sacrificing and invigorating life and cheering love cheer God (Matt. 9:17; S. S. 1:4; 4:10), and those who minister Christ as the sacrificing and invigorating life and cheering love cheer man (2 Cor. 3:6; Phil. 2:17; 2 Tim. 4:6).
- V. The real Christian life for the building up of the church as the temple of God is a life of the crucified and resurrected Christ as the life-giving Spirit being built into our being so that we are being conformed to His death by the power of His resurrection to be renewed day by day and transformed from glory to glory for His glory in the church—Phil. 3:10; 2 Cor. 3:18; 4:16-18; Eph. 3:21.**