

HWMR: AN OVERVIEW OF THE CENTRAL BURDEN AND PRESENT TRUTH OF THE LORD'S RECOVERY BEFORE HIS APPEARING, (Week 4)

Scripture Reading: 1 Cor. 1:2; 10:17a; 12:12-13, 24, 27; John 12:24; Phil. 3:10; Eph. 4:20-21

Blending and the Reality of the Body of Christ

1 Corinthians 1:2	To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
1 Corinthians 10:17	Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
1 Corinthians 12:12	For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
1 Corinthians 12:13	For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
1 Corinthians 12:24	But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
1 Corinthians 12:27	Now you are the Body of Christ, and members individually.
John 12:24	Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
Philippians 3:10	To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Ephesians 4:20	But you did not so learn Christ,
Ephesians 4:21	If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Day 1

1 Corinthians 12:24 - But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

1 John 1:17 - But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

I. “God has **blended the body together”—1 Cor. 12:24:**

- A. Blending is not only high and deep but also very **mysterious**—v. 24.
- B. The word *blended* means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the **losing of distinctions**.
- C. Blending means that we should always stop in order to have **fellowship** with others—Acts 2:42; 1 Cor. 1:9; 1 John 1:3, 7.
- D. We should not do anything without fellowshiping with the other saints who are coordinating with us, because fellowship **adjusts** us, **harmonizes** us, **tempers** us, and **mingles** us—v. 7.
- E. To be blended means that we are touched by others and that we are touching others by going **through the cross**, doing things **by the Spirit**, and doing everything to dispense Christ for His Body’s sake—Matt. 10:38; 16:24; Gal. 3:2, 5; Eph. 4:12.
- F. Blending is not social but the **blending of the Christ** whom the individual members, the district churches, the co-workers, and the elders experience, enjoy, and partake of—cf. Rom. 16:1-16.

- G. In order to keep the unique oneness of the universal Body of Christ, we need to be **blended together**—1 Cor. 12:24.
- H. Blending is needed for the **building up** of the Body of Christ—Rom. 16:1-16; 1 Cor. 12:20-21, 24; Col. 4:16.

The unique oneness of the universal Body of Christ is of the **Spirit**. Ephesians 4:3 says that we need to be diligent to **keep the oneness of the Spirit**. This is a strong word for us. We fleshly people must keep the oneness of the Spirit. For this we surely must be dealt with by the cross. Our flesh, our nature, our self, our “I,” should be crossed out by the cross of Christ. Then we should follow the Spirit so that we can have the oneness of the Spirit for the dispensing of Christ and for the **building up of His Body**. We should not break this oneness but keep it diligently in the uniting bond of peace.

In the whole universe there is only **one unique Body of Christ**. There is not the Body of Christ in America and another Body of Christ in Japan. In all the places, the Body of Christ is uniquely one with the **Triune God** as its **contents**. The one Spirit is the essence of its contents. The one Lord is the element of its contents. Also, God the Father, who is over all and through all and in all triunely, is the source of its contents. The essence is of the element, and the element comes from the source. Even God the Father Himself, in a certain sense, is triune because He is above us, through us, and in us—in three directions. In the Body of Christ the **Triune God is the contents**—the Father is the source, the Son is the element, and the Spirit is the essence. (*The Divine and Mystical Realm, chapter 6*)

Day 2

1 Corinthians 10:17 - Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

John 12:24 - Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

II. John 12:24 and 1 Corinthians 10:17a portray and reveal the **necessity** and the **significance** of blending:

- A. John 12:24 speaks of a **grain of wheat** that fell into the ground and died and bore many grains:
 - 1. *Grain of wheat* refers to **Christ as the divine seed** to produce many grains (the people who receive Him) to become His many members who constitute His organic Body—Eph. 1:22-23; 5:30.
 - 2. Christ as the grain of wheat **died** and **brought forth many grains** in resurrection—John 12:24:
 - a. The grains are to be **ground** and **blended** into flour to make a loaf, which signifies the Body of Christ—1 Cor. 10:17a.
 - b. We should not remain as whole grains; we have to be **broken** and **ground** into fine flour so that we can be blended with others for making a loaf; this loaf is the Body of Christ—12:12-13, 27; Eph. 2:16; 1:22-23.
- B. Paul’s thought of the church being blended into one bread, one Body (1 Cor. 10:17a), was taken from the type of the meal offering in Leviticus 2:1-16:
 - 1. Every part of the fine flour of the meal offering was **mingled with oil**; this is the blending—vv. 4-5.
 - 2. Christ’s life and our individual Christian life issue in a totality—the **church life** as a **corporate meal offering** composed of believers who have been broken, ground, and blended—vv. 1-2, 4; 1 Cor. 12:12.

Romans 12:5 says, “We, being many, are one body in Christ, and severally members one of another.” The phrase “in Christ” is very significant, for it indicates the believers’ organic union with Christ. The phrase “in Christ” always implies the thought or the fact that we are organically one with Christ, that we have a **life union with Him**. We were born in Adam, but we have been transplanted into Christ. Because we have been organically united with Christ, we have been **planted into Christ’s Body organically**. Now, in Christ, we have an **organic union with the Body of Christ**, and we are organic parts of the Body.

In the organic union with Christ there is life. This life **joins us** not only to Christ but to **all the members** of Christ. The Body of Christ is altogether a matter of life that keeps us in an organic union with Christ. When we remain in this organic union, we are in the Body. But if we do not remain in this organic union, we are out of the Body. The actuality of the Body is in or remaining in the organic union with Christ. If we would live in the Body, we must stay in the organic union with Christ. In other words, we must remain in Christ. The more we stay in the organic **union with Christ**, the more in actuality we are **living in the Body of Christ**.

The Body life is a **corporate life**. We can realize this by considering our physical body, which is a corporate entity composed of many members, all of which have their life and function in the body. If a member becomes separate or detached from the body, it loses its life and function. This indicates that **no member** of the body **can be independent** of the body or **become individualistic**. The principle is the same with the Body of Christ. None of us as members of the Body is a complete entity; rather, each of us is a member of the Body. Therefore, we need to remain in the Body for life and function. (*The Conclusion of the New Testament: The Believers, Volume 2, chapter 165*)

Day 3

1 Corinthians 1:2 - *To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:*

1 Corinthians 12:27 - *Now you are the Body of Christ, and members individually.*

Ephesians 1:22-23 - *And He subjected all things under His feet and gave Him to be Head over all things to the church, Which is His Body, the fullness of the One who fills all in all.*

III. The purpose of the blending is to usher us all into the **reality of the Body of Christ**—Rom. 12:5; 1 Cor. 12:12-13; Eph. 2:16; 4:12; Col. 2:19:

- A. We need to be in the **local churches** as the **procedure** to be brought into the reality of the Body of Christ—1 Cor. 1:2; 12:27.
- B. The highest peak of the Lord’s recovery that can really, practically, and actually carry out God’s economy is for God to **produce** not many local churches in a physical way but an **organic Body to be His organism**—Eph. 1:10, 22-23.
- C. The local churches are not the goal of God’s eternal economy; they are the **procedure** God takes to reach the goal of His economy—the building up of the Body of Christ—Matt. 16:18; Eph. 4:12, 16:
 1. The churches are the procedure to bring us into the Body of Christ—1 Cor. 1:2; 12:12-13, 27.
 2. The churches are the Body, but they **may not** have the reality of the Body of Christ.
- D. The Lord **urgently needs** the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the reality of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27; Rev. 19:7.

Now, what is the reality of the Body of Christ? In brief, the reality of the Body of Christ is a kind of **corporate living**, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and **transformed by the processed and consummated God within them**. By this indwelling consummated God, these redeemed saints have been made actual God-men.

For thirty-three and a half years this God-man, Jesus, was a genuine man, but He lived not by man's life but **by God's life**. To live such a life He had to be **crucified**. The crucifixion mentioned in the New Testament transpired on the wooden cross on Mount Calvary. But you have to realize that before Christ was there in the physical crucifixion, He was being crucified every day for thirty-three and a half years. Was not Jesus a human being, a genuine man? Yes. But He did not live by that genuine man. Instead, He kept that genuine man on the cross. Then, in the sense of resurrection, **He lived God's life**. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been **repeated, reproduced**, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been **nourished, sanctified, transformed, and perfected** not just to be matured Christians but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues. (*The Practical Points concerning Blending, chapter 4*)

Day 4

- Ephesians 4:12* - For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Ephesians 4:20-21* - But you did not so learn Christ, If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Day 5

- Philippians 3:10* - To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- John 11:25* - Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

IV. The **highest peak** in God's economy is the reality of the Body of Christ—Eph. 1:22-23; 4:16:

- A. The **significance** of our blending is the **reality of the Body of Christ**—1 Cor. 12:24:
 1. This reality is a group of God's redeemed people who have been **made God in life and nature but not in the Godhead**—John 1:12-13; Rom. 8:16; 2 Pet. 1:4.
 2. They live a life not by themselves but by another life—the **life of the processed and consummated Triune God**, who enters into them and takes them as His abode, His dwelling place—2 Cor. 13:14; John 14:23; Eph. 2:21-22.
- B. The reality of the Body of Christ is the **corporate living by the perfected God-men**, who are genuine men but are not living by their life but by the life of the processed and consummated Triune God, whose attributes have been expressed through their virtues—2 Cor. 13:9, 11; Eph. 4:12; 1 Pet. 5:10; 1 John 4:12, 17-18:

1. God's life with all its attributes was lived within the **God-man Jesus** and expressed as this **God-man's virtues**—Eph. 4:20-21.
 2. Originally, this life was only in Jesus; now this life is being **reproduced** in believers who have been redeemed and regenerated and possess the divine life within them—1:7; John 3:6; Col. 3:4.
 3. Perfected God-men are those who have been matured by continually exercising to **reject the self** and **live by another life**—the **resurrection life of Christ**—John 11:25.
- C. The reality of the Body of Christ is the mingling living in the **eternal union** of the regenerated, transformed, conformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ—cf. Judg. 9:9; Psa. 92:10:
1. This mingling is a **corporate living** of the conformity to the death of Christ in the power of the resurrection of Christ—Phil. 3:10.
 2. Such a mingling living is in the resurrection of Christ, and the reality of the resurrection is the **Spirit**; this resurrection imparts the **consummated Triune God** and **releases the death-overcoming life** into the believers—John 11:25.
 3. This corporate and mingling living by the perfected God-men **consummates ultimately in the New Jerusalem** in the new heaven and new earth as God's increase and expression for eternity—Rev. 21:1-2, 9-11.

Day 6

Revelation 21:10-11 - And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

4. The corporate living of the perfected God-men as the **reality of the Body of Christ will close this age**, the age of the church, and bring Christ back to take, possess, and rule over the earth with these God-men in the kingdom age—Psa. 24:1-2, 7-10; 72:1-8, 11; Rev. 1:7; 14:14; 20:4.

The **Spirit of reality** makes everything of the processed Triune God a **reality in the Body of Christ**. It is this same Spirit of reality who makes all the riches of the Triune God, which are just His reality, possible and real in the Body of Christ. All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ. Originally, such righteousness, holiness, life, light, power, and grace **were merely God's attributes**; now these attributes have been **realized in the church** by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes, such as righteousness, holiness, life, light, power, and grace.

Furthermore, all that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the **real experiences of the Body of Christ**. Originally, it was the Triune God who was incarnated, crucified, and resurrected. But when the Spirit of reality came, He made these experiences of the Triune God real in us as our real experiences. Because of this we can **live a normal human life on the earth today**. We can deal with the negative matters that befall us by the capacity of the death of Christ. We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is **realized in us through the Spirit of reality**. Moreover, the Spirit with the resurrection of Christ **works in us** to enable us to love and forgive others. These are all examples of how the experiences of the Triune God Himself have been realized in the church by the Spirit of reality to be the real experiences of the church. This is the Spirit of the reality of the Triune God becoming the reality of the Body of Christ. (*A Thorough View of the Body of Christ, chapter 2*)