

**Labor Day Conference  
Denver, Colorado**

**September 1-3, 2007**

**GENERAL SUBJECT:  
THE MYSTERIES OF THE DIVINE LIFE**

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**Outline of the Messages  
for the Labor Day Conference**

**Denver, Colorado  
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**GENERAL SUBJECT: THE MYSTERIES OF THE DIVINE LIFE**

Message One

**The Mystery of the Divine Life**

Scripture Reading: 1 John 1:1-3; 2:25; 3:15; 5:11-13, 20

- I. The Lord's recovery today is in the time of the mending ministry of John, mending the rents in the church by the ministry of life for God's building in life; the focus of John's writings is the mysteries of the divine life—Matt. 4:21; John 1:4; 10:10b; 14:6a; 1 John 1:1-3; 2:25; 3:15; 5:11-13, 20:**
- A. John's Gospel, as the consummation of the Gospels, unveils the mysteries of the person and work of the Lord Jesus as the manifestation of the divine life.
  - B. John's Epistles (especially the first), as the consummation of the Epistles, unfold the mystery of the fellowship of the manifested divine life.
  - C. John's Revelation, as the consummation of the entire Bible, reveals the mystery of Christ as the life supply to God's children for His expression and as the center of the universal administration of the Triune God.
  - D. The way of the Lord's recovery is the way of life; we need to know the intrinsic essence of life in the Lord's recovery—John 1:4; 10:10b; 14:6a; 1 Cor. 15:45b; 1 John 1:1-3; 5:11-13; Rom. 8:2, 10, 6, 11.
- II. The eternal life is the life “which is really life”—1 Tim. 6:19b:**
- A. Life is not devotion:
    - 1. Devotion is our exercise of piety.
    - 2. Life is Christ living in us—Gal. 2:20a.
  - B. Life is not good behavior:
    - 1. Good behavior is our doing.
    - 2. Life is Christ lived out from us—Phil. 1:21a.
  - C. Life is not power:
    - 1. Power is for work—Acts 1:8.
    - 2. Life is for living—John 6:57b.
  - D. Life is not gift:
    - 1. Gift is the ability for function—Rom. 12:6.
    - 2. Life is the Divine Being in our being—John 1:13b.
  - E. Life is not the growth in knowledge:
    - 1. The growth in knowledge is the increase in knowledge.
    - 2. Life is the increase of God—Col. 2:19b.
  - F. Life is not our human life:
    - 1. Our human life (*bios* and *psuche*) is mortal—Luke 8:436; 21:4b; Matt. 16:25-26.
    - 2. Life (*zoe*) is eternal—1 John 1:2; Psa. 90:2b.
  - G. Life is God's content and God's flowing out:
    - 1. God's content is God's being—Eph. 4:18a.
    - 2. God's flowing out is the impartation of life to us—Rev. 22:1.
  - H. Life is Christ—John 14:6a; Col. 3:4a; 1 John 5:12a:
    - 1. Christ is the embodiment of God, who is life—Col. 2:9.
    - 2. Christ is the expression of God—John 1:18; Heb. 1:3a.

I. Life is the Holy Spirit:

1. The Holy Spirit is the reality of Christ—John 14:16-18; 1 Cor. 15:45b.
2. The Holy Spirit is the Spirit of life giving life to us—Rom. 8:2a; 2 Cor. 3:6b.

J. Life is the Triune God dispensed into us and living in us:

1. God the Father is the source of life (John 5:26), God the Son is the embodiment of life (1:4), and God the Spirit is the flow of life (4:14b).
2. God the Father is the light of life (Rev. 21:23; 22:5), God the Son is the tree of life (v. 2), and God the Spirit is the river of life (v. 1).

**III. Christ as the Word of life, the eternal life, was manifested through incarnation as the embodiment of the Triune God to make God contactable, touchable, receivable, experienceable, enterable, and enjoyable—1 John 1:1-2; John 1:14:**

- A. The eternal life, which is the Son, not only was with the Father but also was living and acting in communion with the Father in eternity—1 John 1:1-2; John 1:1-2.
- B. The eternal life was manifested to the apostles, who saw, testified, and reported this life to people; the manifestation of the eternal life includes the revelation and impartation of life to men, with a view to bringing man into the eternal life, into its union and communion with the Father—1 John 1:1-3.
- C. The eternal life was promised by God, released through Christ's death, and imparted to the believers through Christ's resurrection—2:25; John 3:14-15; 12:24; cf. Luke 12:49-50; 1 Pet. 1:3.
- D. The eternal life was received by the believers through believing in the Son; after the believers receive eternal life, this life becomes their life—John 3:15-16, 36; Col. 3:4a; John 1:12-13.
- E. The believers are being saved in the eternal life to reign in this life—Rom. 5:10, 17.
- F. The believers need to lay hold on the eternal life in this age so that they may inherit eternal life in the manifestation of the kingdom—1 Tim. 6:12, 19; Matt. 19:17; Luke 18:29-30; Rev. 2:7.
- G. The believers will fully enjoy eternal life in eternity—22:1-2, 14, 17, 19.

**IV. When we are in the fellowship, the enjoyment, of God as the eternal life, we partake of God in His divine nature (2 Pet. 1:4) as Spirit, love, and light; Spirit is the nature of God's person (John 4:24), love is the nature of God's essence (1 John 4:8, 16), and light is the nature of God's expression (1:5):**

- A. If we spend an adequate amount of personal time with the Lord and remain in the fellowship with Him daily and hourly, we will enjoy the Lord as the Spirit, and we will become persons who are full of the divine love (the inner substance of God) and the divine light (the expressed element of God)—v. 3; 2 Cor. 13:14.
  1. The divine love is God Himself poured out in our hearts through the Holy Spirit to be the source for our enjoyment of the dispensing of the Triune God and the motivating power within us, that we may more than conquer over all our circumstances situations—Rom. 5:5; 8:37; 39.
  2. The divine light is the divine life in the Son operating in us; this light shines in the darkness within us, and the darkness cannot overcome it—John 1:4-5; 1 John 1:5.
- B. When we enjoy God by touching God and being infused with God in the divine fellowship, we walk, live, move, and have our being in His Spirit as our person, in His love as our essence, and in His light as our expression for us to be His corporate testimony—Rom. 8:4; Eph. 5:2, 8; Matt. 5:14-16.

Message One outline is taken from *The Crystallization-Study of the Epistles of John*,  
Message Three, (Anaheim: Living Stream Ministry, 2007)

Message Two

**The Mystery of the Divine Fellowship**

Scripture Reading: 1 John 1:1—2:2

**I. John's Epistles (especially his first Epistle) unfold the mystery of the fellowship of the eternal life—1 John 1:3-4, 6-7:**

- A. Fellowship is the flow of the eternal life within all the believers, illustrated by the flow of the water of life in the New Jerusalem; the reality of the Body of Christ, the church life in actuality, is the flow of the Lord Jesus within us, and this flowing One must have the preeminence within us—vv. 2-4; Rev. 22:1; Col. 1:18b; cf. Ezek. 47:1.
- B. Fellowship is the flowing Triune God—the Father is the fountain of life, the Son is the spring of life, and the Spirit is the river of life; this flowing issues in the totality of eternal life—the New Jerusalem—John 4:14b; Rev. 22:1-2.
- C. Fellowship is the imparting of the Triune God—the Father, the Son, and the Spirit—into the believers as their unique portion and blessing for them to enjoy today and for eternity—1 Cor. 1:9; 2 Cor. 13:14; Num.6:22-27.
- D. Fellowship indicates a putting away of private interests and a joining with others for a certain common purpose; hence, to be in the divine fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Acts 2:42; 1 John 1:3.
- E. Fellowship comes from teaching; if we teach wrongly and differently from the apostles' teaching, the teaching of God's economy, our teaching will produce a sectarian, divisive fellowship—Acts 2:42; 1 Tim. 1:3-6; 6:3-4; 2 Cor. 3:8-9; 5:18.

**II. The fellowship of the eternal life is the reality of living in the Body of Christ in the oneness of the Spirit—1 Cor. 10:16-18; Acts 2:42; Eph. 4:3:**

- A. We enter into the vertical aspect of the divine fellowship by the divine Spirit, the Holy Spirit; this aspect of fellowship refers to our fellowship with the Triune God in our loving Him—2 Cor. 13:14; 1 John 1:3, 6; Mark 12:30.
- B. We enter into the horizontal aspect of the divine fellowship by the human spirit; this aspect of fellowship refers to our fellowship with one another by the exercise of our spirit in our loving one another—Phil. 2:1; Rev. 1:10; 1 John 1:2-3, 7; 1 Cor. 16:18; Mark 12:31; Rom. 13:8-10; Gal. 5:13-15.
- C. The one divine fellowship is an interwoven fellowship—the horizontal fellowship is interwoven with the vertical fellowship:
  - 1. The initial experience of the apostles was the vertical fellowship with the Father and with His Son Jesus Christ, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship—1 John 1:2-3; cf. Acts 2:42.
  - 2. Our horizontal fellowship with the saints brings us into vertical fellowship with the Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints.
  - 3. We must maintain both the vertical and horizontal aspects of the divine fellowship in order to be healthy spiritually—cf. 1 John 1:7, 9.
- D. The divine fellowship is everything in the Christian life:
  - 1. When fellowship disappears, God also disappears; God comes as the fellowship—2 Cor. 13:14; Rev. 22:1.
  - 2. In this divine fellowship God is interwoven with us; this interweaving is the mingling of God and man to bring the divine constituent into our spiritual being for our growth and transformation in life—Lev. 2:4-5.
  - 3. The divine fellowship blends us, tempers us, adjusts us, harmonizes us, and mingles us together into one Body—1 Cor. 10:16-18; 12:24-25.

- III. In order to remain in the enjoyment of the divine fellowship, we need to take Christ as our sin offering for the indwelling sin in our nature and as our trespass offering for the sinful deeds in our conduct—1 John 1:8-9; 3:20-21; Lev. 4:3; 5:6; John 1:29; Rom. 8:3; 2 Cor. 5:21; 1 Pet. 2:24-25:**
- A. Taking Christ as our sin offering means that our old man is dealt with (Rom. 6:6), that sin in the nature of fallen man is condemned (8:3), that Satan as sin itself is destroyed (Heb. 2:14), that the world is judged, and that the ruler of the world is cast out (John 12:31).
  - B. We partake of Christ as our sin offering in the sense of enjoying Him as our life, the life that bears others' sins, so that we may be able to bear the problems of God's people by ministering Christ to them as the sin-dealing life for them to be kept in the oneness of the Spirit—1 John 5:16; Lev. 10:17.
  - C. Through our genuine, intimate, living, and loving fellowship with God, who is light (1 John 1:5; Col. 1:12), we will realize that we are sinful, and we will take Christ as our sin offering and trespass offering.
    - 1. The more we love the Lord and enjoy Him, the more we will know how evil we are—Isa. 6:5; Luke 5:8; Rom. 7:18.
    - 2. Realizing that we have a sinful nature and taking Christ as our sin offering cause us to be judged and subdued, and this realization preserves us, for it causes us not to have any confidence in ourselves—Phil. 3:3; cf. Exo. 4:6.
    - 3. Man, created by God for the purpose of expressing and representing God, should be for nothing other than God and should be absolutely for God; thus, anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves and not for God, it is sinful in the eyes of God; sin is being for the self—Gen. 1:26; Isa. 43:7; Rom. 3:23.
    - 4. The Lord uses our failures to show us how horrible, ugly, and abominable we are, causing us to forsake all that is from the self and to completely depend on God—Psa. 51; Luke 22:31-32; Rom. 8:28.
- IV. As we are enjoying Christ in the divine fellowship, we continually experience a cycle in our spiritual life of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God; such a cycle brings us onward in the growth of the divine life until we reach the maturity of life to corporately arrive at a full-grown man, at the measure of the stature of the fullness of Christ—1 John 1:1-9; Heb. 6:1; Eph. 4:13.**

Message Two outline is taken from *The Crystallization-Study of the Epistles of John*,  
Message One, (Anaheim: Living Stream Ministry, 2007)

Message Three

**The Mystery of the Divine Anointing**

Scripture Reading: 1 John 2:20, 27-28; Phil. 1:19; Exo. 30:22-33

- I. The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression—1 John 2:20, 27; cf. Eph. 4:4-6:**
- A. The Triune God, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, has become the all-inclusive, life-giving compound Spirit—John 1:14; 1 Cor. 15:45b; Phil. 1:19.
  - B. He is within our spirit to anoint us, to “paint” us, with the elements of the Triune God; the more this anointing, this “painting,” goes on, the more the Triune God with His person and processes is transfused into our being.
  - C. We need to be “painted” persons, those who are saturated with the anointing; we should be those on whom the paint is “wet,” always having a fresh application of the all-inclusive Spirit as the divine paint so that we may paint others with the all-inclusive Spirit—Psa. 92:10; Zech. 4:14; 2 Cor. 3:6, 8.
  - D. By the anointing of the all-inclusive, compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply—1 John 2:20, 27.
- II. We need to see and experience the compounded ingredients of our abundantly rich processed and consummated Triune God, who is the anointing Spirit, typified by the holy anointing oil—Exo. 30:22-33:**
- A. Olive oil signifies the Spirit of God with divinity; the olive oil as the base of the compound ointment, the holy anointing oil, is produced by the pressing of olives, signifying the Spirit of God flowing out through the pressure of Christ's death—Isa. 61:1-2; Heb. 1:9; Matt. 26:36.
  - B. Flowing myrrh signifies the precious death of Christ:
    - 1. Myrrh was used to reduce pain and heal the body when it gave off the wrong kind of secretion—Mark 15:23; John 19:39.
    - 2. The Spirit was compounded through Christ's sufferings in His living a crucified life, a life of myrrh from the manger to the cross, as the first God-man—Matt. 2:11; John 19:39; Isa. 53:2-3.
    - 3. The Spirit leads us to the cross, the cross is applied by the Spirit, and the cross issues in more abundance of the Spirit—Heb. 9:14; Rom. 6:3, 6; 8:13-14; Gal. 2:20; John 12:24.
  - C. Sweet cinnamon signifies the sweetness and effectiveness of Christ's death:
    - 1. Cinnamon has a distinctive, sweet flavor and can be used to stimulate a weak heart—cf. Neh. 8:10; Isa. 42:4a.
    - 2. We are conformed to the death of Christ by our outward, consuming environment in cooperation with the indwelling, crucifying Spirit—2 Cor. 4:10-11, 16; Rom. 8:13-14; Gal. 5:24; 6:17; Col. 3:5.
  - D. Sweet calamus signifies the precious resurrection of Christ:
    - 1. Calamus is a reed standing up (shooting into the air) and growing in a marsh or muddy place—cf. 1 Pet. 3:18.
    - 2. We need to experience the Spirit as the reality of Christ's resurrection—John 11:25; 20:22; Lam. 3:55-57.
  - E. Cassia signifies the repelling power of Christ's resurrection:
    - 1. Cassia was used as a repellent to drive away insects and snakes—cf. Eph. 6:10-11, 17b-18.

2. We need to know the power of Christ's resurrection in the life-giving Spirit as the all-sufficient grace of the processed and consummated Triune God—Phil. 3:10; 2 Cor. 12:9-10; 1 Cor. 15:10, 45b, 58; Phil. 4:23.

**III. We need to see and experience the reality of the numbers used in the type of the holy anointing oil:**

- A. The only God is signified by the one hin of olive oil—Exo. 30:24; 1 Tim. 1:17.
- B. The Triune God—the Father, the Son, and the Spirit—is signified by the three units of the measure of the four spices—Exo. 30:23-24.
- C. Man, the creature of God, is signified by the four spices of the plant life—vv. 23-24; John 19:5; 1 Tim. 2:5.
- D. The mingling of divinity with humanity is typified by the blending of the olive oil with the four spices—Rom. 8:16; 1 Cor. 6:17.
- E. The power for responsibility is signified by the number five—Matt. 25:2, 4, 8.
- F. The building element is signified by the numbers three and five—Gen. 6:15-16; Exo. 26:3; 27:13-15.

**IV. The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood; hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit as the anointing—Exo. 30:26-31; Phil. 1:19.**

**V. The anointing of the compound, all-inclusive, life-giving Spirit is the element of our oneness for the building up of the Body of Christ in the divine dispensing of the Divine Trinity; the ground of oneness is simply the processed Triune God applied to our being—Psa. 133; Eph. 4:3-6.**

**VI. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1 John 2:27:**

- A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.
- B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—Heb. 1:9; 3:14; 2 Cor. 1:21-22.
- C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.
- D. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped—Col. 2:19.
- E. The teaching of the anointing of the Spirit has nothing to do with right or wrong; it is an inner sense of life—Acts 16:6-7; 2 Cor. 2:13.
- F. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Eph. 4:3-6, 15-16.

Message Three outline is taken from *The Crystallization-Study of the Epistles of John*,  
Message Seven and Eight, (Anaheim: Living Stream Ministry, 2007)

Message Four

**The Mystery of the Divine Birth**

Scripture Reading: 1 John 2:29; 3:1-2, 9; 4:7; 5:1, 4, 18

- I. The writings of John on the mysteries of the divine life emphasize the divine birth, which is our regeneration—John 1:12-13; 3:3, 5-6; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18:**
- A. The divine birth is the basis of our Christian life—John 3:3, 5; 1 Pet. 1:3, 23.
  - B. The divine birth, which brings in the divine life, is the basic factor of all the mysteries of the divine life—1 John 1:1-2.
  - C. The Father is the source of the divine life, the One of whom we have been born with this life—3:1.
  - D. The divine birth—regeneration—enlivens us with God's life and brings us into a relationship of life, an organic union, with God—Rom. 8:16; 1 Cor. 6:17.
  - E. To be regenerated simply means to receive the divine life in addition to our human life; through the divine birth eternal life has come into us—John 3:15-16; 1 John 2:25; 5:11-13.
  - F. Regeneration causes us to become a new creation, something which has the element of God within it—Gal. 6:15:
    - 1. Through the divine birth we have the divine life and the divine element, thereby becoming a new creation—2 Cor. 5:17.
    - 2. When we were born again, God's life in Christ entered into us; this life, with the divine element, has been mingled with our spirit to become the new man within us—Eph. 4:24; Col. 3:10.
  - G. To be regenerated is to receive the tree of life—Gen. 2:9; Rev. 22:2, 14:
    - 1. When we received the Lord Jesus, we received the life of the tree of life—John 11:25; 15:1.
    - 2. We have passed out of the death of the tree of the knowledge of good and evil into the life of the tree of life—5:24; 1 John 3:14.
  - H. To be regenerated is to be born of the Spirit in our spirit—John 3:6, 8:
    - 1. Regeneration takes place in the realm of the human spirit by the Spirit of God with the divine life—vv. 6, 15-16:
    - 2. That which is born of the Spirit of God is our regenerated spirit—John 3:6.
    - 3. In 1 John 5:4 *everything* refers to every person who has been begotten of God; such an expression should refer especially to the part that has been regenerated with the divine life—the spirit of the regenerated believer.
  - I. In Christ's resurrection He imparted the divine life into us and made us the same as He is in life and nature; this is the basic factor of our regeneration—1 Pet. 1:3; John 3:15-16.
- II. By the mysterious divine birth with the divine life, we have become children of God—1:12-13; 1 John 3:1:**
- A. It is the greatest wonder in the universe that human beings could be begotten of God and sinners could be made children of God—2:29—3:1; 4:7; 5:1, 4, 18.
  - B. God's purpose in creating man was not simply to have a sinless man but to have a God-man, one who has the life and nature of God for the corporate expression of God—Gen. 2:9; John 10:10b; 2 Pet. 1:4.
  - C. The expression *children of God* in 1 John 3:1 is very rich in its implications; it implies that God has been born into us and that we possess His life and nature:
    - 1. To be a child of God means that God has been conceived within us.
    - 2. When we were born of God in our spirit, we were mingled with Him—1 Cor. 6:17.
  - D. By being regenerated, we have become children of God—John 1:12-13; 3:3, 5-6; 1 John 2:29—3:1:
    - 1. We have been begotten of the Father to be children of God—v. 1.
    - 2. For human beings to become children of God is for them to be born of God to have the divine life and nature—John 1:12-13; 3:15-16; 2 Pet. 1:4.

3. Since to be regenerated is to be born of God and to obtain God's life, regeneration automatically causes us to become children of God—John 3:6; Rom. 8:16.
  4. The life we receive through regeneration enables us to be and is our authority to be God's children—John 1:12-13.
  5. As the children of God with the life and nature of God, we can live God and be the same as God in life, nature, and expression, thus fulfilling the purpose of God's creation of man—Gen. 1:26.
- E. The children of God have been regenerated of God the Spirit to be God-men, belonging to the species of God to see and enter into the kingdom of God—John 3:3, 5-6:
1. God has a good pleasure to make us, His children, the same as He is in life and nature but not in the Godhead—Eph. 1:5, 9; 5:1.
  2. Because we have been born of God, we are the same as God in life and nature but not in the Godhead—Rom. 8:2, 10, 16; 2 Pet. 1:4.
  3. All the children of God are in the divine realm of the divine species.
  4. We should never forget that, as children of God, we are God-men, born of God and belonging to the species of God—John 1:12-13; 3:3, 5.
- F. The children of God have a great future with a splendid blessing—1 John 3:2:
1. The children of God will be like Him in the maturity of life when He is manifested—vv. 1-2.
  2. The right of the God-men to participate in God's divinity includes the right to bear God's likeness—2 Cor. 3:18; Rom. 8:29.
  3. By seeing Him, we will reflect His likeness; this will cause us to be as He is—1 John 3:2.
  4. To partake of the divine nature is already a great blessing and enjoyment, yet to be like God, bearing His likeness, will be a greater blessing and enjoyment—Rev. 4:2-3; 21:11.

Message Four outline is taken from *The Crystallization-Study of the Epistles of John*,  
 Message Four, (Anaheim: Living Stream Ministry, 2007)

Message Five

**The Mystery of the Divine Seed**

Scripture Reading: 1 John 3:9; 5:4a, 18;  
Mark 4:26; 1 Pet. 1:23; Col. 2:19; 1 Cor. 3:9

- I. The intrinsic element of the entire teaching of God's eternal economy is that the Triune God in humanity, the wonderful Christ as the Spirit of the glorified Jesus, is sown into God's chosen people as the seed of life, the seed of God, so that He might grow in them, live in them, develop in them, and be expressed from within them as the farm of God for the building up of the church as the house of God and the kingdom of God—Mark 4:11-20, 26-29; Matt. 16:18; 1 Cor. 3:9; 1 Pet. 1:23; cf. Deut. 22:9.**
- II. Regeneration means that the seed of the divine, uncreated, eternal, and unlimited life with the divine nature has been sown into our spirit; through regeneration our spirit has been born of God, and the seed of God abides in it—Mark 4:26; 1 Pet. 1:23; 1 John 3:9; 5:11-12; 2 Pet. 1:4:**
- A. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit”—John 3:6:
1. “Flesh” is our natural man, our old man, our outer man, born of our parents who are flesh; but “spirit,” our regenerated spirit, is our spiritual man, our new man, our inner man, born of God who is the Spirit—2 Cor. 4:16; Eph. 3:16.
  2. The divine Spirit regenerates our human spirit with God's divine life, thus making our spirit life—Rom. 8:10.
  3. Regeneration brings forth in us a newborn spirit, a new spirit (Ezek. 36:26), indwelt by and mingled with God's divine Spirit to be one spirit (Rom. 8:16; 1 Cor. 6:17).
- B. “Everything that has been begotten of God overcomes the world”—1 John 5:4a:
1. The word *everything* refers especially to our regenerated spirit, our spirit of faith; our regenerated spirit overcomes the world, and our regenerated spirit with the seed of God in it does not practice sin—2 Cor, 4:13; 1 John 3:9.
  2. Our regenerated spirit keeps us from living in sin, and when we are in our regenerated spirit, the evil one does not touch us—5:18; cf. Psa. 91:1-2.
  3. When we are in our spirit where the pneumatic Christ dwells, we are in Christ, the One in whom Satan, the ruler of the world, has nothing (no ground, no chance, no hope, and no possibility in anything)—2 Tim. 4:22; John 14:30b; cf. Phil. 4:13.
  4. The whole world lies in the evil one; the only exception to this is our regenerated spirit—1 John 5:19.
  5. Only one thing in the whole universe does not have Satan's footprints on it—our regenerated spirit; as long as we remain in our regenerated spirit, we will be kept absolutely in the dispensing Triune God, and Satan will have no way in us—cf. John 17:11, 15; Num. 6:24.
- C. There is only one true God, and this true God is in our spirit; whatever is not in the spirit or of the spirit is an idol, something that is against Christ or that replaces Christ—1 John 5:19-21:
1. Anything we do that is not in the regenerated spirit and that does not live out the Lord Spirit is an idol; an idol is anything within us that we love more than the Lord and that replaces the Lord in our life—cf. Ezek. 14:3.
  2. We need to flee into the presence of God in our spirit in order to be kept from the evil one and to guard ourselves from idols; we must flee into our spirit to directly touch God and be face to face with God for the growth of His seed in us—Heb. 6:18-20; Exo. 33:11a, 14; 2 Cor. 2:10.

**III. The seed of the divine life, the seed of God, that has been sown into us needs to grow in us so that we may grow with the growth of God, with the increase of God as life, and be transformed in life to become precious materials for God's building in life—Col. 2:19; 1 Cor. 3:6, 9, 12a:**

- A. According to the Bible, growth equals building; this takes place by the growth of Christ as the divine seed of life within us; the way to grow is composed of four main items—Eph. 4:15-16:
1. We must love the Lord; in order to grow, we must go to the Lord to pray definitely and purposely that He will grant us a love for Him—1 John 4:19; 2 Cor. 5:14; Matt. 22:37; John 14:23; 1 Cor. 2:9.
  2. We must deal with the Lord thoroughly by confessing all our failures, shortcomings, weaknesses, filthiness, and trespasses in the light of His presence so that we may have a good and pure conscience—1 John 1:7, 9; 1 Tim. 1:5; 2 Tim. 1:3; Acts 24:16.
  3. We must learn how to discern our spirit and exercise our spirit—Heb. 4:12; Eph. 3:16; 2 Tim. 1:6-7; Rom. 8:6.
  4. We must always stay in contact with the Lord, remaining in touch with Him—1 John 1:3.
- B. After being sown into our spirit, the divine seed needs to grow in the soil of our heart, and this growth needs our cooperation—Matt. 13:3-9, 19-23:
1. For the growth of Christ as the life seed in us, we must deal with the Lord daily to be poor in spirit, to be emptied in our spirit, acknowledging that we have nothing, know nothing, can do nothing, and are nothing apart from Christ as the Spirit, the new, present, and “now” Christ—5:3.
  2. For the growth of Christ as the life seed in us, we must deal with the Lord daily to be pure in heart, keeping our heart with all vigilance; God wants our heart to be soft, pure, loving, and at peace so that He can have a free way to grow in us—v. 8; Prov. 4:23; Matt. 13:19-23.
  3. For the growth of Christ as the life seed in us, we must drink the guileless milk and eat the solid food of the word of God—1 Pet. 2:2; Heb. 5:12-14.
  4. For the growth of Christ as the life seed in us, we must enjoy the watering of the Spirit by the gifted members of the Body—1 Cor. 3:6, 9.
  5. When Christ as the seed of life grows in us and fully makes His home in our hearts, we will be filled unto all the fullness of God—the Body of Christ as the corporate expression of the Triune God—Eph. 3:17, 19b.

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