

Message Five

**The Divine-human Incorporation  
and Blending for the Reality of the Body of Christ**

Scripture Reading: John 14:10-11, 20, 23; 15:5; 17:21, 23; 1 Cor. 10:17; 12:24

- I. We have to see that in the entire universe, there is only one thing that God wants, that is, the universal incorporation of Himself as the consummated God with the regenerated believers—John 14:10-11, 20; 17:21, 23; 14:23; 15:5; Rev. 21:3, 22:**
- A. The believers' relationship with the Lord is described by the words *union*, *mingling*, and *incorporation*; *union* is concerning our oneness in life with the Lord, *mingling* is related to the divine and human natures, and *incorporation* is persons indwelling one another, coinhering.
  - B. The three of the Divine Trinity are an incorporation from eternity both in what They are and in what They do—John 14:10:
    - 1. The three of the Divine Trinity are incorporated by coinhering mutually—"I am in the Father and the Father is in Me"—vv. 10a, 11a.
    - 2. The three of the Divine Trinity are an incorporation by working together as one—"The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works"; "believe because of the works themselves"—vv. 10b, 11b.
  - C. Acts 2:23 indicates that this universal divine incorporation, the three of the Divine Trinity, held a council in eternity and agreed to send the second of the Divine Trinity into time to become a man for the carrying out of God's divine economy—1 Pet. 1:20; Micah 5:2; cf. Gen. 1:26:
    - 1. Before the incarnation, this universal incorporation consisted of three parties; then the second of the Divine Trinity brought this universal incorporation into humanity—John 14:10-11.
    - 2. The three in the Divine Trinity were incorporated already in eternity past; this incorporated One came into time in order to incorporate all His chosen ones into His incorporation to make a great universal divine-human incorporation of the consummated God with the regenerated believers.
  - D. John 14:20 reveals that the consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ:
    - 1. "In that day"—in the day of the Son's resurrection.
    - 2. "You will know that I am in My Father" (the Son and the Father are incorporated into one), "and you in Me" (the regenerated believers are incorporated into the Son and into the Father in the Son), "and I in you" (the Son in the Father is incorporated into the regenerated believers).
    - 3. The *in* of the Spirit of reality in verse 17 ("the Spirit of reality...abides with you and shall be in you") is the totality of the three *ins* in verse 20.
  - E. This divine-human incorporation is the church as the house of the Father (vv. 2, 23), the vine tree of the Son (15:1-8, 16), and the new man of the Spirit (16:13-16, 19-22; Eph. 2:15; Col. 3:10-11).
  - F. When we eat Christ, enjoy Christ by loving Him, we live by Him in this great incorporation, which today is the Body of Christ and which eventually consummates the New Jerusalem—John 6:48, 57; 14:23; Rev. 2:4, 7, 17.

**II. Through His incarnation, death, and resurrection, Christ as the one grain of wheat became the many grains to be ground and blended together into one bread, which is the church as the Body of Christ consummating in the New Jerusalem—John 12:24; 1 Cor. 10:17:**

- A. Hardly anyone speaks about blending because this is not only very high and deep but also very mysterious; the purpose of the blending is to usher us all into the reality of the Body of Christ, and there is the need of the blending for the building up of the Body of Christ—Rom. 16:1-16, 21-24, 20; Rev. 1—3; Col. 4:16.
- B. God has blended the Body together; the word *blended* means to be mutually adjusted, harmonized, tempered, and mingled, implying the losing of distinctions—1 Cor. 12:24.
- C. Paul's thought of the church being blended into one bread, into one Body, 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; that is 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—vv. 1-2, 4; 1 Cor. 12:12.
  3. In the meal-offering church life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ; all of these points mean that we should do everything by fellowship.
  4. In the divine fellowship and reality of the Body of Christ, we have the reality of all the elements of the meal offering: the fine flour (the humanity of Christ), mingled with oil (the Spirit of Christ), with frankincense (the resurrection of Christ), and with salt (the cross of Christ), having no leaven and no honey (no sin or any negative thing)—Lev. 2:1, 4-5, 11, 13.
  5. The reality of the Body of Christ is the mingling living, in the eternal union, of the regenerated, transformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ—cf. Judg. 9:9; Psa. 92:10.
  6. This mingling living is a corporate living of the conformity to the death of Christ through the power of the resurrection of Christ—Phil. 3:10.
  7. This kind of corporate living by the perfected God-men as the reality of the Body of Christ will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age.
  8. Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem as a great meal offering, the ultimate consummation of the mingling of the Triune God with man.
- D. 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:
1. The local churches are the procedure to reach the goal of God's economy; all the churches should live in life and in the spirit and be blended with one another for the manifestation of the reality of the Body of Christ.
  2. The blending of all the local churches in the divine life consummates in the New Jerusalem as the unique organism for the processed and consummated Triune God's eternal increase and expression—Rev. 21:2.