

2022 Blending Conference - The Church in Boise
Message One

The Hannah Ministry

Scripture Reading: 1 Sam. 1:1—2:11, 18-21, 26

- I. We have to realize what the Lord's recovery is; the Lord's recovery is to build up Zion, which typifies the overcomers as the reality of the Body of Christ to consummate the holy city, the New Jerusalem:**
- A. Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 48:2; 9:11; 74:2; 76:2b; 135:21; Isa. 8:18).
 - B. In the Old Testament there was the city of Jerusalem with Zion as the center; in typology the church life is today's Jerusalem; within the church life there must be a group of overcomers, who are the perfected and matured God-men, and these overcomers are today's Zion—cf. Rev. 14:1-5.
 - C. As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2).
 - D. The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.
 - E. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the ultimate Holy of Holies as God's dwelling place in eternity (Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20); in the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as the overcomers (Rev. 21:1-3, 7, 16, 22).
 - F. In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers; this is the intrinsic reality of the spiritual revelation in the holy Word of God; we surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did—Eph. 6:17-18; Col. 4:2; Phil. 3:8-14.
 - G. Our response to the Lord's calling of the overcomers in this age is for us to be vitalized; to be vital is to be living and active in oneness with our living and acting God; God's move on the earth for the accomplishment of His eternal economy is ultimately through the overcomers.

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- H. On this usurped earth there is the mountain of Jehovah, Mount Zion, which is absolutely open to the Lord and absolutely possessed by Him; the overcomers, who are typified by Zion, are the beachhead through which the Lord as the King of glory will return to possess the whole earth as His kingdom—Psa. 24:1-3, 7-10; Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.
- I. There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age—vv. 7-9; 20:4-6; Psa. 24:7-10.

II. The first book of Samuel shows us in typology the bringing in of Christ as the King (typified by David) with His kingdom:

- A. Under Eli the old Aaronic priesthood had become stale and waning (2:12-29), and God desired to have a new beginning for the accomplishing of His eternal economy:
 - 1. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, and repenting to God in their misery; when they turned to the Lord, He raised up a judge who delivered them from the hand of their oppressors, yet when the judge died, they returned to their evil ways and again became corrupted (1:1-2; 2:11—3:11); this became a cycle repeated seven times in Judges.
 - 2. For many years the church has just been repeating the history of Israel under the judges, but today God wants Samuels, overcoming Nazarites (Num. 6:1-9 and footnotes), who will bring in Christ, the real David, as the reigning King with His kingdom of one thousand years, in which the overcomers will “shine forth like the sun in the kingdom of their Father” (Matt. 13:43).
 - 3. Today we need to look to the Lord for something new, a new revival that will turn this age from the age of the church in the midst of the satanic chaos to the age of the King with His kingdom of one thousand years.
- B. For Samuel's birth God initiated things behind the scenes; on the one hand, He shut up Hannah's womb; on the other hand, He

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prepared Peninnah to provoke Hannah “bitterly to irritate her, because Jehovah had shut up her womb” (1 Sam. 1:5-6); year after year, when Hannah went up to the house of Jehovah, Peninnah provoked her to the extent that she wept and would not eat (v. 7).

- C. This forced Hannah to pray that the Lord would give her a male child; Hannah’s prayer, in which she made a vow to God, was initiated not by Hannah but by God; God was pleased with Hannah’s prayer and her promise, and He opened her womb (vv. 10-11, 20); Hannah conceived, bore a child, and named him Samuel (meaning “heard of God,” or “asked for of God”).
- D. God could motivate Hannah as a person who was one with Him in the line of life; the line of life is a line that brings forth Christ for the enjoyment of God’s people so that on earth God may have His kingdom, which is the church as the Body of Christ (Matt. 16:18-19; Rom. 14:17-18; Eph. 1:22-23), the very organism of the Triune God; as long as God can gain such a person who is one with Him on the line of life, He has a way on earth (1 Sam. 1:1—2:11, 18-21, 26).
- E. Actually, no human being was the origin of Samuel; God was the real origin, who motivated His people sovereignly and secretly; Hannah’s prayer was an echo, a speaking out, of the heart’s desire of God; it was a human cooperation with the divine move for the carrying out of God’s eternal economy:
 - 1. Hannah’s prayer indicates that God’s move with His answer to her prayer was to produce a Nazarite, an overcomer, who was absolute for the fulfilling of God’s desire—1:10-20.
 - 2. A Nazarite is one who is consecrated to God absolutely, one who takes God as his King, Lord, Head, and Husband, and one who has no interest in the enjoyment of worldly pleasures; even before he was born, Samuel was consecrated by his mother to be such a person.

III. The first book of Samuel stands for a ministry that brings in the King with His kingdom; we may call this “the Hannah ministry”:

- A. Peninnah and Hannah represent two fundamentally different principles and two fundamentally different ministries (1:2, 4, 7); Hannah’s ministry was just to bring in the King, not to have many children; Peninnah’s ministry was to have many children,

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that is, a ministry with much result; Peninnah and her children represent the majority of God's people, but none of them has anything to do with turning the age to bring Christ back as the King of glory (Psa. 24:1-3, 7-10).

- B. Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings; those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting.
- C. It is not merely a matter of how many we can save but a matter of God getting His company of overcomers; God wants to get a people who are able to pray and bring in the kingdom with Christ as the King and His overcomers as the co-kings.
- D. Hannah's prayer was the means for the birth of Samuel; our prayers should result in the bringing forth of overcomers; we need to pray in oneness with the ascended Christ in His heavenly ministry in the stage of intensification for the producing of the overcomers—Rev. 1:4; 3:1; 4:5; 5:6; 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.
- E. Hannah came to the point where she could not go on without a son; she came to a point where she had to have a son; the son in 1 Samuel 1 typifies the overcoming, corporate man-child in Revelation 12, the one who turns the age to bring in the King with His kingdom:
 - 1. God's most important dispensational move is seen with the man-child in Revelation 12 composed of Christ as the leading Overcomer and us as the following overcomers; because God wants to end this age and bring in the age of the King with His kingdom, He needs the overcoming, corporate man-child as His dispensational instrument.
 - 2. The rapture of the man-child brings an end to the church age and brings in the kingdom age; after this rapture there is a "loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ"—v. 10.

IV. Hannah's experience shows that we need to pour out our soul before the Lord in the midst of our bitterness (1 Sam. 1:6, 10, 15-16); in Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses,

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he “cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet” (vv. 22-25):

- A. The tree that the Lord showed Moses signifies the tree of life; Revelation 2:7 speaks of “the tree of life”; in Greek the word for *tree* here is the same word used for *tree* in 1 Peter 2:24:
 - 1. The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.
 - 2. When we cry out to the Lord in prayer, He shows us a vision of the crucified and resurrected Christ as the tree of life; through our prayer by pouring out our soul before the Lord, we are casting this tree into the bitter waters of our being; then these bitter waters are changed into the sweet waters of His presence.
- B. Hannah’s prayer came out of her bitter circumstances and her bitter being (1 Sam. 1:6, 10); she told Eli, “I am a woman oppressed in spirit... I have been pouring out my soul before Jehovah... Out of the greatness of my anxiety and provocation I have been speaking all this time” (vv. 15-16); Psalm 62:8 says, “Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah”; such prayer to contact God consists of words spoken genuinely from the heart.
- C. Whenever we are in bitter circumstances and are bitter in our being, we need to pour out our soul with our heart to the Lord by being real and honest with Him; such prayer produces the overcomers, who will bring in the King with the kingdom.
- D. When we come to “bitter waters,” we have to realize that God is sovereignly and secretly motivating us to pray in a desperate way not only for our inner healing (Exo. 15:26) but even more for the producing of overcoming Nazarites, who will cooperate with Him to bring in the King with His kingdom—when the name of God will be excellent in all the earth (Psa. 8:1), and the kingdom of the world will “become the kingdom of our Lord and of His Christ, and He will reign forever and ever” (Rev. 11:15).

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War with the Amalekites

Scripture Reading: 1 Sam. 15; Exo. 17:8-13; Gal. 5:16-17, 24

I. First Samuel 15 is a record of Saul's disobedience in his conquest of the Amalekites:

- A. He conquered the enemy, yet he was altogether disobedient to God—vv. 7-9.
- B. Here Saul was absolutely and thoroughly exposed, and then he was given up by God and also by Samuel—vv. 14-26.
- C. This chapter contains an important lesson for us today.

II. In typology, the Amalekites signify the flesh—the fallen man—Exo. 17:8-16:

- A. Amalek, the flesh, is the leading enemy in frustrating us from going on with the Lord—v. 8; Deut. 25:17-18:
 - 1. The name Amalek means “warlike,” indicating that the flesh is warlike, destructive, and disturbing.
 - 2. The greatest destroyer of the Christian life is the flesh—1 Pet. 2:11.
 - 3. The fact that God has a continual war with Amalek reveals that God hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.
- B. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:
 - 1. The flesh is the living out and the expression of the old man—Rom. 6:6.
 - 2. The flesh is enmity against God, the flesh is not subject to God's law, and the flesh is not able to subject itself to God's law—8:7.
- C. The flesh is the camp of God's enemy and the largest base for his work—Gal. 5:19-21:
 - 1. In the entire universe God's unique enemy, in a practical sense, is not Satan but the flesh—Rom. 8:7.
 - 2. The flesh, the fallen man, is absolutely one with Satan and is used by Satan to fight against God—Matt. 16:23; Gal. 5:17.
 - 3. The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.
 - 4. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.

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- D. With Amalek there is a hand against the throne of the Lord—Exo. 17:16; 1 Sam. 15:22-23:
 - 1. Amalek tried to overthrow God’s throne, just as Satan once tried to do—Exo. 17:8, 16.
 - 2. Like Satan himself, the flesh is against God’s authority—Isa. 14:12-14:
 - a. The flesh is in rebellion against God and against His throne.
 - b. Whatever God does governmentally, the flesh opposes it.
 - 3. Our flesh is an enemy of God’s authority and is in rebellion against God’s governmental administration:
 - a. The flesh is most ugly because it is against the throne, the administration, and the plan of God—Rev. 4:2; 5:6; Eph. 3:11.
 - b. Every aspect of our flesh, whether good or evil, is an enemy of God’s authority.
 - c. Whatever is of the flesh is against God’s throne; it will be used by Satan, the subtle one, the enemy of God, to hinder God’s purpose—2 Cor. 2:11.
- E. The flesh is versus kingship:
 - 1. Where the flesh is, there can be no kingdom of God.
 - 2. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come.

III. In 1 Samuel 15:2 Jehovah declared that He would punish the Amalekites for what they did to Israel when they fought against Israel:

- A. Amalek fought against the children of Israel as they were journeying to attain to God’s goal—Exo. 17:8-16; 1 Sam. 15:2-3:
 - 1. In the war with Amalek described in Exodus 17:8-16, Moses stood on the top of the hill with the staff of God in his hand, and Joshua went out with chosen men to fight against, and to defeat, Amalek.
 - 2. While Joshua was fighting, Moses was praying.
 - 3. After Joshua defeated Amalek, God declared that He would “have war with Amalek from generation to generation” (v. 16); this shows how seriously God regarded the frustration caused by the Amalekites.
- B. Exodus 17:8-13 shows us how to fight against Amalek:

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1. We fight against Amalek by the interceding Christ and the fighting Spirit—Rom. 8:34; Heb. 7:25; Gal. 5:17:
 - a. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens—Exo. 17:9, 11.
 - b. Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—vv. 9, 13.
 - c. We need to be in union with the interceding Christ in order to cooperate with the fighting Spirit—Col. 3:1-3, 5; Rom. 8:34, 13; Gal. 5:24, 17.
2. In the battle against Amalek, we need to cooperate with the Lord by praying and by putting the flesh to death—Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:24:
 - a. When we pray, we are one with the interceding Christ—Rom. 8:34.
 - b. When we put the flesh to death, we are one with the fighting Spirit—Gal. 5:17.
 - c. On the one hand, we must pray with Christ; on the other hand, we must slay the flesh by the fighting Spirit—v. 24.
 - d. Crucifying the old man was God’s responsibility; crucifying the flesh is our responsibility—Rom. 6:6; 8:13; Gal. 5:24.

IV. God commanded Saul to “strike the Amalekites” and to “utterly destroy all that they have” and not spare them, but he did not obey Jehovah’s command—1 Sam. 15:3-9:

- A. Saul killed the Amalekites, but he spared Agag the king and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good—vv. 7-9.
- B. Saul and the people’s sparing the best part of the things that they should have utterly destroyed portrays the fact that, experientially, we treasure the good aspects of our flesh, our natural life, and do not wish to destroy them:
 1. Whatever we do apart from God’s grace and apart from depending on Him and trusting in Him is of the flesh—Phil. 3:3-4.
 2. Every aspect of the flesh, whether good or evil, is in opposition to grace and God’s kingdom and keeps us from enjoying Christ; therefore, we must hate every aspect of the flesh and be absolute in destroying the flesh—Rom. 8:13; Gal. 3:3; 5:2-4.
- C. God did not want Saul to use the best of the cattle as a sacrifice to Him—1 Sam. 15:15:

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1. Anything presented and sacrificed to God that has its source in the flesh is evil in His sight—v. 19.
2. To offer something to God according to our own will is presumptuous and is sinful—Gen. 4:5; Matt. 7:22-23.

V. Doing good according to our own will is actually an act of rebellion against God's throne and His economy—1 Sam. 15:22-23; Exo. 17:16:

- A. Saul's disobedience exposed him as being a rebel against God and an enemy of God—1 Sam. 22:17.
- B. Saul was utterly rebellious toward God; he had no subordination to God, nor did he take God as his King and Head.
- C. He was constituted with rebellion, which is as evil as the worship of idols—15:23.
- D. What Saul did was as evil as contacting an evil spirit for the purpose of carrying out the intention of that spirit, not God's intention—v. 23.
- E. All rebellion is a matter of presumption, a matter of daring to do things without God.

VI. Saul lost his kingship because he did not utterly destroy Amalek—vv. 26, 28:

- A. If we are not absolute in dealing with our flesh, we, like Saul, will lose our kingship—1 Pet. 2:9; Rev. 1:6; 5:10.
- B. The account of Saul's disobedience is a warning, indicating that we should not do anything in the kingdom of God by our flesh; in everything we must crucify our flesh and faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us—1 Cor. 15:45; 6:17; 2 Tim. 4:22; Gal. 5:16, 25.
- C. When Amalek is dealt with, the kingdom of God immediately comes in—Exo. 18:1-26:
 1. The kingdom of God denotes the authority of God by which all things are made subject to God—Mark 1:15; John 3:3, 5; Rev. 11:15; 12:10; Dan. 2:44.
 2. Because the flesh is versus the kingship, the flesh must be thoroughly dealt with before the kingdom of God can come in—1 Cor. 6:9-10; Eph. 5:5.
- D. If we follow the Lord's word to utterly destroy the flesh and live and walk according to the spirit, we will have the kingship and will be in God's kingdom—Rom. 8:4; 14:17; Gal. 5:19-21; 2 Pet. 1:5-11.

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**The Organic Building Up of the Church
as the Body of Christ
through the Process of Spiritual Metabolism
according to the Believers' Inner Experience
of the Indwelling Christ**

Scripture Reading: 2 Sam. 7:12-14a; Eph. 3:16-21

I. Second Samuel 7:12-14a is the unveiling of a prophecy through typology showing us that we need God to build Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Matt. 16:18:

- A. God's eternal economy according to His heart's desire is to build Himself into man and to build man into Him (Eph. 3:16-17a); this mutual abode is the reality of the Body of Christ consummating in the New Jerusalem (John 15:4-5a; 1 John 2:27-28; 3:24; 4:13, 15-16; Rev. 21:3, 22).
- B. God's intention in His economy is to build Himself in Christ into our being—2 Sam. 7:12-14a; Eph. 3:17a; John 14:20; Gal. 4:19:
 - 1. God desires to work Himself in Christ into us; everything that Christ is and everything that Christ has accomplished are for this one thing—Phil. 2:13; Eph. 3:17a; Col. 3:10-11.
 - 2. We need God to build Himself in Christ into our humanity, working Himself in Christ into us as our life, our nature, and our person—Eph. 3:17a.

II. Ephesians 3:16-21 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material; this is illustrated by the parable of the sower in Matthew 13:

- A. The Lord sows Himself as the seed of life into men's hearts, the soil, so that He might grow and live in them and be expressed from within them—v. 3.
- B. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.
- C. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the growth of the divine seed within us—1 John 3:9; 1 Pet. 1:23; Col. 2:19:

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1. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Psa. 78:8; Matt. 5:3, 8:
 - a. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed; but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied and Christ will make His home in our heart—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7.
 - b. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 19-23.
 2. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being.
- D. According to the Bible, growth equals building; the Lord Jesus declared, “I will build My church” (Matt. 16:18); this building takes place by the growth of the divine seed within us (1 John 3:9; Eph. 4:15-16; Col. 2:19; Eph. 2:21-22; 1 Cor. 3:1, 6-9, 12; 16:13).
- E. God’s economy is to work Himself into us so that we may experience a metabolic process of spiritual digestion and assimilation that produces transformation as a gradual and intrinsic metabolic change in our natural life; this is for the building up of the Body of Christ to consummate the New Jerusalem—2 Cor. 3:18:
1. In order for God’s building to take place, we need to receive, digest, and assimilate the organic, pneumatic Christ, who is the life-giving Spirit, as our spiritual food, drink, and breath—John 6:51, 57; 7:37-39; 20:22.
 2. When we enjoy Christ by eating, drinking, and breathing Him, a metabolic process, a spiritual digestion and metabolism, takes place within us, and Christ is constituted into our being; this inner metabolism is transformation, and transformation is the building—Rom. 12:2; Phil. 1:20-21; cf. Rev. 21:18; 4:3.
- F. The organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a.

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III. In Ephesians 3:16-21 Paul prayed concerning the believers' inner experience of the indwelling Christ for the organic building up of the church as the Body of Christ—4:12, 16; 2:21-22:

- A. Paul prayed to the Father that we would be strengthened through His Spirit into the inner man with the result that Christ could make His home in our heart and thereby occupy, possess, permeate, and saturate our whole inner being with Himself—3:16-17a.
- B. The Triune God may be likened to a big machine, of which Paul was the operator; we have to learn one lesson, that is, that there is a high principle in the entire universe; this principle is that God wants to do something, but He will only be the “machine,” and He needs someone to be the operator:
 - 1. When Paul prayed the prayer in Ephesians 3:16-21, he was a representative of the entire Body of Christ.
 - 2. The Father, the Son, and the Spirit are the three “parts” of this universal “machine,” and the Body is the operator; when we pray this prayer as the operator, the Father works through His Spirit as a channel to strengthen every part of our inner being into the inner man so that the goal, the aim, the Son, might make His home within all the parts of our heart.
- C. To say that we need to be strengthened with power into the inner man indicates that we are not in the inner man, that we live mostly in the outer man—v. 16; 1:19-22; 3:20.
- D. Christ has the desire to occupy every room of our heart:
 - 1. The phrase *make His home* is only one word in the Greek, *katoikeo*, which basically means to settle down in a dwelling, to make a dwelling place, and the prefix of this word, *kata*, means “down”—v. 17a.
 - 2. As Christ makes His home deep down in our hearts, we are being rooted in love for God’s farm and grounded in love for God’s building—v. 17.
 - 3. As He makes His home in our hearts, we will be full of strength to apprehend with all the saints the immeasurable Christ, whose dimensions are the dimensions of the universe—v. 18:
 - a. Our experience of Christ in the church must be three-dimensional, like a cube (the breadth, length, height, and depth), and must not be one-dimensional, like a line.

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- b. Both in the tabernacle and the temple, the Holy of Holies was a cube—Exo. 26:2-8; 1 Kings 6:20.
 - c. Eventually, the New Jerusalem, God’s building, will be an eternal cube, the Holy of Holies, twelve thousand stadia in three dimensions—Rev. 21:16.
4. Christ’s making His home in our hearts causes us to know the knowledge-surpassing love of Christ that we may be filled unto all the fullness of the Triune God for His corporate expression, His glorification—Eph. 3:19-21; cf. Gen. 24:47, 53, 61-67.
- E. Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire being—2 Tim. 4:22; 1 Cor. 6:17; Eph. 3:17a:
- 1. Since our heart is the totality of our inward parts, the center of our inward being, and our representative with regard to our inclination, affection, delight, and desire, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself.
 - 2. The more Christ spreads within us, the more He settles down in us and makes His home in us, occupying every part of our inner being, possessing all these parts, and saturating them with Himself.
 - 3. In order for Christ’s word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints will allow Christ to make His home deep in their heart, possessing, occupying, and saturating their entire inner being.
 - 4. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body—Eph. 2:21-22; 4:12, 16.
 - 5. Ephesians 3:17 speaks of being rooted and grounded in love; our being rooted indicates that we are plants that need to grow, and our being grounded means that we need to be built up.
 - 6. According to verse 18, we are eventually full of strength to apprehend the universal dimensions of Christ—the breadth, the length, the height, and the depth—not by ourselves individually but “with all the saints,” that is, corporately and jointly; this reveals that we need to be built together.

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7. When Christ makes His home in our hearts, we will be filled unto all the fullness of God; this fullness is the church, the Body of Christ, as the corporate expression of the Triune God—v. 19.
 8. God's glory is wrought into the church, and He is expressed through the church above all that we ask or think; hence, God is glorified in the church—vv. 20-21.
- F. Ephesians 3:16-21 shows Paul's spirit, attitude, prayer, and faith:
1. By revelation the mystery of Christ was made known to Paul (vv. 3-6); thus, his spirit and attitude—what he saw, what he said, and what he cared about in his heart—were related to the vision of the building up of the church as the Body of Christ through the inner experience of the indwelling Christ.
 2. Paul was obsessed with this vision, and it became his spirit and attitude; therefore, he had such a prayer (in the sphere and element of faith) recorded in Ephesians 3:16-21; if we have seen the vision of how Christ builds up the church as the Body of Christ through the inner experience of the indwelling Christ, we will have Paul's spirit, attitude, prayer, and faith when we serve God in the church.

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**David and Abigail Typifying
the Warring Christ and the Warring Church**

Scripture Reading: 1 Sam. 25:2-42; Eph. 5:25-27; 6:10-13;
Rev. 19:7-9, 11-21; Heb. 6:19; 10:19-20; 13:13

I. First Samuel 25:1b-44 is a record of David's dealing with Nabal and Abigail:

- A. In this chapter we see Abigail's wisdom in appeasing David—vv. 23-31.
- B. David responded to Abigail's appeal by blessing Jehovah, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand—vv. 32-35.
- C. Abigail's beauty and wisdom caught David, and after Nabal's death he took her as his wife, and she became his counterpart in warfare—vv. 36-44.

II. David typifies the warring Christ in the midst of sufferings—v. 28:

- A. David typifies the Lord Jesus as a man in His suffering on earth before His resurrection; David's suffering was for the conquering of the usurping enemies and the gaining of the good land, the ground for God's building—Psa. 69:1-9.
- B. David's being established by God is seen in his repeated victories over the Philistines; thus, he is a type of the warrior Christ—2 Sam. 5:17-25.
- C. Because Jehovah is the Warrior fighting the battle for us and triumphing over all our enemies, He is our triumph, our victory—Exo. 17:8-16.
- D. Psalm 110:5-6 reveals that in addition to being the King and the Priest, Christ is the Warrior:
 - 1. In the day of His anger at His coming back, Christ will be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment on all those who oppose Him—vv. 1-2, 5-6.
 - 2. According to Revelation 19:11-14, in His coming back Christ will be the fighting One:
 - a. The Lord will not fight alone against Antichrist and the armies of the nations.
 - b. Christ will come with His bride as His army, and with her He will fight against Antichrist and his armies—vv. 7-9.

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- E. The Warrior Christ is the victorious Christ—John 12:31; Eph. 4:8; Heb. 2:14:
1. In His earthly ministry the victorious Christ defeated the devil and destroyed his works—Matt. 4:1-11; 1 John 3:8.
 2. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped off, and nullified death—John 12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10.
 3. The resurrection of the victorious Christ declares that He is victorious over death—2:8.
 4. In His ascension the victorious Christ “led captive those taken captive”; He released us from the usurping hand of Satan and brought us to the highest place in the universe—Eph. 2:6; 4:8.
 5. The victorious Christ will come as the fighting General, the Warrior, with His army to fight Antichrist, the kings under him, and their armies at Armageddon—Rev. 19:11-21.

III. Abigail typifies the warring church in the midst of sufferings—1 Sam. 25:2-42:

- A. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42:
1. Abigail’s marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.
 2. Abigail typifies the warring church, fighting for God’s kingdom in the midst of sufferings—Rev. 1:9; 11:15; 12:10.
- B. The type of Abigail portrays our need to be one with Christ in His sufferings—Phil. 3:10; Col. 1:24; Rev. 1:9:
1. The afflictions of Christ are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers—Col. 1:24.
 2. The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering—v. 25:
 - a. If we desire to share in the stewardship of God, we must be prepared to suffer—Rev. 1:9; 2 Cor. 1:3-6.
 - b. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward; this means that we must be willing to pay

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whatever price is necessary to fulfill our stewardship—
4:10-12; John 12:24-26.

- C. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:
1. The church as Christ's counterpart, His bride, is revealed in Ephesians 5:25-27, and this counterpart becomes the warrior, the fighter, in Ephesians 6:10-13:
 - a. Ephesians 5 and 6 will be fulfilled in Revelation 19.
 - b. The totality of the overcomers becomes the bride to be the counterpart of Christ (vv. 7-9), and this counterpart becomes Christ's army to defeat Antichrist at Armageddon (vv. 11-21).
 2. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—Eph. 1:11; 3:9-11; 6:10-12.
 3. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:
 - a. Spiritual warfare has its source in the conflict between the divine will and the satanic will.
 - b. As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.
 4. Satan is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—S. S. 6:10; Eph. 6:10-20.
 5. Christ will marry the one who has been fighting the battle against God's enemy for years—Rev. 19:7-9, 11-16.
 6. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them in order to bring in the kingdom of God—2:7, 11, 17, 26; 3:5, 12, 21; 11:15; 12:10.

IV. The type of Abigail portrays a believer who goes forth unto Jesus outside the camp, bearing His reproach—Heb. 13:13:

- A. Our Christian life has two aspects—an inward aspect and an outward aspect—6:19-20; 13:13:
1. The inward aspect is typified by the Shulammitte, and the outward aspect is typified by Abigail—S. S. 6:4, 10, 13; Heb. 13:13.

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2. On the one hand, we are within the veil, in the Holy of Holies; on the other hand, we are outside the city, the camp, before men—6:19-20; 13:13.
 - a. Inwardly, we enjoy the resurrected Christ, and outwardly, we follow Jesus—6:19; 13:13.
 - b. When we touch the Lord in the inner chamber, in the Holy of Holies, in the secret place, we can be likened to the Shulammite—10:19-20; S. S. 1:4; 4:10; 6:13.
 - c. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness—1 Sam. 25:40-42.
- B. Every day we can experience these two aspects—Heb. 6:19-20; 10:19-20; 13:13:
 1. We are within the veil as the Shulammite, living in the Holy of Holies and enjoying the resurrected and glorified Christ, and we are outside the camp as Abigail, living in the world and following the lowly Jesus—6:19-20; 13:13.
 2. Like the Shulammite and Solomon, we remain in the palaces of ivory and fellowship with the Lord inwardly, and like Abigail, we outwardly live and work by following David to war and suffering—Psa. 45:8; 1 Sam. 25:40-42.
 3. The One within us is the resurrected Christ, and the One without is Jesus the Nazarene—Rev. 1:17-18; Matt. 2:23.
 4. Inwardly, we have the enjoyment of the Shulammite in the secret place, and outwardly, we have the public living of Abigail.
- C. When a believer in Christ comes out from within the veil, the inner chamber of fellowship, he is able to take the way of the cross and follow the suffering Jesus—Heb. 6:19; 10:19-20; 13:13:
 1. Only those who enter within the veil can go forth unto Jesus outside the camp and bear His reproach—6:19; 10:19-20; 13:13.
 2. It is the resurrected Christ in us who leads us to follow the suffering Jesus—v. 13.
 3. The Lord Jesus has walked the way of the cross and entered into resurrection, and now He is leading us, His Abigail, to take the way of the cross and follow Him outside the camp, bearing His reproach—v. 13.