

**GENERAL SUBJECT:  
THE LIVING OF A BELIEVER WHO ENJOYS THE LORD IN THE BODY OF  
CHRIST FOR THE FULFILLMENT OF GOD'S ETERNAL PURPOSE**

Message One

**The Enjoyment of God and the Purpose of God**

Scripture Reading: Eph. 1:5, 9; 3:9-11; John 1:1, 14, 16-17

- I. Man was created by God with a need for enjoyment and purpose—Gen. 2:8-9; Eccl. 3:11.**
- II. God wants us to enjoy Him and to live for His purpose—Psa. 36:8-9; Rom. 8:28:**
  - A. The Triune God is a God of joy—Rom. 15:13; John 15:11; 17:13; Acts 13:52; Gal. 5:22.
  - B. As believers, we need to change our concept, focus on the enjoyment of God, and see that God's desire is to give Himself to us to be our enjoyment—John 1:1, 14, 16-17.
  - C. Whenever we draw near to God, we need to realize that He presents Himself to us for our enjoyment; thus, we should come to Him with the thought of enjoying Him—Psa. 36:8-9.
  - D. The secret to the Christian life is how much we enjoy God—John 15:11; 16:22.
  - E. God saved us and called us according to His own purpose, and now His purpose should become our purpose—Rom. 8:28; 2 Tim. 1:9; 3:10.
- III. The book of Ephesians was written from the perspective of God's good pleasure, the desire of His heart—1:5, 9:**
  - A. God needs pleasure, and this pleasure is according to His will—v. 5.
    1. Every living thing desires pleasure; because God is the most living One, He has a deep need for pleasure.
    2. God's good pleasure is what makes Him happy; it is what He likes, what pleases Him—v. 9.
  - B. God's good pleasure has been purposed by God in Himself; this means that God Himself is the source and sphere of His eternal purpose—v. 9; 3:9-11.
  - C. The church is according to the good pleasure of God's will, the desire of God's heart—1:5, 9, 22-23; 3:9-11.
  - D. God's good pleasure is related to His heart concerning us; when He thinks about us as the object of His dispensing, He is happy—vv. 16-17a.
- IV. God's eternal purpose is to dispense Himself into His chosen people to make them the same as He is in life and nature but not in the Godhead for His enlarged and expanded expression—vv. 2, 8-11:**
  - A. The book of Job leaves us with a twofold question concerning the purpose of God in creating man and in dealing with His chosen people—Job 1:1; 10:13; 13:3:
    1. The answer to this question is the economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity

as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may become the same as He is for His fullness, His expression—Eph. 3:9; Gen. 1:26; 1 Tim. 1:3-4; Eph. 1:22-23; 3:19.

2. God's purpose in dealing with His lovers, even in the way of loss, is that they may gain Him to the fullest extent, that He might be expressed through them for the fulfillment of His eternal purpose in His creation of man—Rom. 8:28-29; 2 Cor. 4:16; cf. Jer. 48:11.
- B. God's intention in His creation of all things, including man, was that man would be mingled with God to produce the church as the Body of Christ to consummate the New Jerusalem for His glorious expression—Zech. 12:1; Rev. 4:11; 19:7; 21:2.
  - C. God's eternal purpose, according to the desire of His heart, is to have the church to be the organic Body of Christ for the manifestation of His multifarious wisdom—Eph. 1:9-11, 22-23; 3:9-11.
  - D. The church as the Body of Christ is the unique means used by God to fulfill His purpose and settle all His problems—cf. Gen. 1:26.
    1. The church is for the expression, the glory, of God the Father in the divine sonship with the Father's life and nature—Eph. 1:4-5; John 17:22-24.
    2. The church is God's greatest boast in making known to the angelic rulers and authorities His multifarious wisdom for the shame and defeat of His enemy to bring in His kingdom—Eph. 3:10; Rom. 16:20.
    3. The church is for the heading up of all things in Christ through the working of Himself into us as life and light—Eph. 1:10, 22-23.

Message Two

**Enjoying the Lord at the Altar of God  
to Live a Life of Consecration for the Central Work of God**

Scripture Reading: Psa. 43:4; Rom. 12:1; 2 Cor. 5:14-15; Eph. 3:16-17a

- I. The more we come to the altar of God, who is our exceeding joy, the more we will live a life of consecration—Psa. 43:4; Rom. 12:1; 2 Cor. 5:14-15:**
- A. Consecration is our consent to God's working in us and on us and to God's directing our ways—Phil. 2:13; Prov. 21:1; Jer. 10:23.
  - B. The basis of consecration is God's purchase—1 Cor. 6:19-20.
  - C. The motive of consecration is the Lord's love—2 Cor. 5:14-15; 1 John 4:19.
  - D. The meaning of consecration is to be a sacrifice—Rom. 12:1; Num. 28:2-3.
  - E. The purpose of consecration is to be used by God and to work for God—Eph. 2:10; Isa. 64:8.
  - F. The result of consecration is to abandon our future, abandoning our hopes, belonging wholly to God, living purely and simply in the hand of God, being what God wants us to be, and doing what God wants us to do—Lev. 1:9; 1 Cor. 1:1; 15:10.
- II. God's New Testament economy is for the processed and consummated Triune God to be wrought into us to become our life and our very being—1 Tim. 1:4; 2 Cor. 13:14; Eph. 3:16-17a; Rom. 8:9-10, 6, 11:**
- A. The most crucial and mysterious matter revealed in the Bible is that God's ultimate intention is to work Himself into His chosen people—Gal. 4:19; Eph. 4:4-6.
  - B. God's eternal purpose is to work Himself into us as our life and our everything so that we may take Him as our person, live Him, and express Him; this is the desire of God's heart and the focal point of the Bible—Eph. 1:9; 3:11; Phil. 1:20-21a.
  - C. God's intention is to have Christ thoroughly worked into our being; however, in our spiritual seeking we may have no concern about this, caring instead only for our intention—Phil. 2:21.
- III. God's New Testament economy is centered on God's central work—John 5:17; 4:34; Phil. 1:6; 2:13; 1 Cor. 15:58; 16:10b:**
- A. God's central work, His unique work in the universe and throughout all the ages and generations, is to work Himself in Christ into His chosen people, making Himself one with them—Gal. 4:19; Eph. 3:17a.
  - B. God's purpose is to work Himself into us, making Himself our inward elements:
    - 1. This purpose is the center of the universe, and apart from this purpose the Christian life is meaningless—Rev. 4:11.
    - 2. The proper priority is not for us to work for God but for God to work Himself into us—Eph. 2:10; Phil. 2:13.
    - 3. Spiritual progress consists in allowing God to gain ground within us—Col. 2:19; Eph. 3:17a.

- C. The more we enjoy the Lord by living a life of consecration for the central work of God, the more we become a person who cooperates with the Triune God in His central work—2 Tim. 1:7; Matt. 5:3, 8:
1. One who is poor in spirit—v. 3.
  2. One who is pure in heart—v. 8.
  3. One who drops everything within him in order to seek the Lord with a single heart—Deut. 4:29; Isa. 55:6; Jer. 29:13; Matt. 7:7.
  4. One who turns to the Lord in a simple way—2 Cor. 3:16.
  5. One who takes care of the inner sense of life—Rom. 8:6.
  6. One who is willing to be enlightened—Eph. 1:18.
  7. One who is open to be filled with God as his content—2 Cor. 4:7.

Message Three

**Loving the Lord for His Purpose  
and Enjoying Our Beloved  
to Live an Overcoming Life in the Divine Romance**

Scripture Reading: S. S. 1:2-4, 12-14; 2:14-15; 4:7-8, 12-15; 6:4, 10, 13

**I. The Bible is a romance, in the most pure and the most holy sense, of a universal couple—God in Christ as the Bridegroom and God’s redeemed people as the bride—John 3:29; Matt. 25:6; Rev. 19:7; 21:2; 22:17:**

- A. The subject of Song of Songs is the history of love in an excellent marriage, revealing the progressive experience of an individual believer’s loving fellowship with Christ—S. S. 1:2.
- B. Song of Songs is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride.

**II. We should love the Lord not merely for our satisfaction and rest but for His interests and according to His way, taste, intention, and goal—Matt. 16:18; Eph. 4:16; Rev. 19:7-9.**

**III. In Song of Songs the lover of Christ overcomes in stages:**

- A. In the first stage of this book (1:2—2:7), she overcomes the attraction of the world by being captivated by Christ—1:2-4a:
  - 1. An overcomer should be attracted by Christ and even captivated by Him to give up the world to follow Him—Matt. 4:18-22; 16:24-26.
  - 2. The yearning to be kissed by Christ is a response to His cheering love and to His charming name—S. S. 1:2-3.
  - 3. We need to love the Lord in a personal and affectionate way—v. 2.
  - 4. The lover rests in and experiences Christ and is satisfied in the church life—1:12—2:7.
- B. In the second stage (2:8—3:5) the lover of Christ overcomes the self, which secluded her from the presence of Christ, by becoming one with the cross of Christ:
  - 1. In 2:14 Christ calls for His lover to be in oneness with the cross; only the cross of Christ can deliver her from the situation caused by introspection.
  - 2. Christ wants His seeker to remain in the cross, in a crucified condition, continually—Luke 9:23; Gal. 2:20a; 1 Cor. 15:31; 2 Cor. 4:10-11.
  - 3. It is by the power of Christ’s resurrection that the lover of Christ determines to take the cross by denying the self and is enabled to be conformed to the death of Christ by being one with the cross—S. S. 2:8-9a, 11-13; Phil. 3:10.
  - 4. If we are unwilling to be crucified and we remain in our peculiarity, this “little fox” will destroy our experience of Christ’s resurrection—S. S. 2:15.
- C. In the third stage (3:6—5:1) the lover of Christ overcomes the old creation (the physical things) by living in the ascension of Christ in resurrection after her self has been dealt with by the cross:
  - 1. She becomes a new creation by her complete union with Christ, and thus she is an overcoming representative of God’s elect—3:6.

2. She is the victory of the overcoming Christ, full of the power of the overcomers; these overcomers are experts in war—v. 7.
  3. The fountain and the spring stream out from the overcomers, flowing out from what they are and from where they are—4:15.
- D. In the fourth stage (5:2—6:13) the lover of Christ overcomes the flesh, the natural man, the old man, by living within the veil; this requires a deeper experience of the cross:
1. When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—6:4.
  2. Those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—v. 13; cf. Rev. 3:8; Rom. 9:16; Gal. 2:20.

Message Four

**Coming to the Fountain of Living Waters  
and Drawing Water from the Springs of Salvation  
for the Consummation of the Divine Economy**

Scripture Reading: Jer. 2:13; Psa. 36:9a; Isa. 12:2-6; John 4:14; Rev. 21:2, 9-10

**I. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment—Jer. 2:13; Psa. 36:9a:**

- A. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression—Eph. 1:22-23.
- B. God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself—John 3:29a; Rev. 19:7-8.
- C. God's economy is to dispense Himself as the living water to produce His increase, His enlargement, for His expression—Col. 2:19.

**II. God wants us to take Him as the fountain, the source, of our life and our being—Jer. 2:13; Psa. 36:9a:**

- A. The principle in the Bible is that God does not want His chosen people to take anything other than Himself as the source—Rom. 11:36; 1 Cor. 8:6; Matt. 15:13.
- B. The Triune God has been processed and consummated in order to dispense Himself into our being; by dispensing Himself into us as life, God is accomplishing His economy, that He may have a corporate expression of Himself for eternity—John 7:37-39; Rom. 8:11; Rev. 21:9-10; 22:1.
- C. We need to drink of God as the fountain of living waters so that He may increase for the fulfillment of His economy to have His expression through His counterpart—Jer. 2:13; 1 Cor. 12:13.

**III. "Therefore you will draw water with rejoicing / From the springs of salvation"—Isa. 12:3:**

- A. The fountain is the source, the springs are the issue of the source, and the river is the flow—Jer. 2:13; Isa. 12:3.
- B. In the Bible a spring signifies life that flows out of God in resurrection into His chosen people—Exo. 15:27; Rev. 7:17; 21:6.
- C. The term *the springs of salvation* implies that salvation is the source—Isa. 12:3:
  - 1. The source of the springs of salvation is a fountain, and the fountain is salvation.
  - 2. The springs, which are Christ, issue out of the fountain and become the rivers, which are the Spirit—John 4:14; 7:37-39.
- D. The processed Triune God is the fountain, the springs, and the river of water of life; the Father is the fountain, the Son is the springs, and the Spirit is the river of water of life—4:14.

- E. God as our salvation is the fountain, Christ is the springs of salvation for our experience and enjoyment, and the Spirit is the flow of this salvation within us—Isa. 12:2-3.

**IV. “The water that I will give him will become in him a fountain of water springing up into eternal life”—John 4:14:**

- A. The Triune God flows in the Divine Trinity in three stages: The Father is the fountain, the Son is the springs, and the Spirit is the river.
- B. The flowing of the Triune God is “into eternal life,” that is, into the New Jerusalem:
  - 1. The New Jerusalem is the totality of the eternal life; thus, *into eternal life* means “into the New Jerusalem.”
  - 2. The Father as the fountain, the Son as the springs, and the Spirit as the river flow into us and with us into the New Jerusalem to be the New Jerusalem—Rev. 21:2, 9-10.
  - 3. By drinking the living water, we become the New Jerusalem, the totality of the eternal life, the destination of the flowing Triune God.

## Message Five

### **Eating, Digesting, and Assimilating God to Become the Body of Christ for God's Administration**

Scripture Reading: John 6:35, 51, 53-59; 1 Cor. 10:3-4, 17; 12:12

- I. God desires that man eat, digest, and assimilate Him; God's intention is that man would take Him by eating Him—John 1:1, 14; 6:35, 51, 53-59:**
  - A. To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our constitution—Gen. 2:16-17.
  - B. To eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life—John 6:48, 50, 56-57.
- II. Eating implies both dispensing and mingling—Jer. 15:16:**
  - A. Eating is the way to experience God's dispensing for His expression—Gen. 1:26; 2:9.
  - B. The food eaten, digested, and assimilated by us actually becomes us; this is a matter of mingling—Matt. 4:4.
- III. As we eat the Lord Jesus, we need to have proper spiritual digestion—Ezek. 2:8—3:3; Jer. 15:16; Rev. 10:9-10:**
  - A. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being—Eph. 3:16-17a.
  - B. Indigestion means that there is no way for Christ as the spiritual food to get into our inward parts—Heb. 3:12-13, 15; 4:2.
  - C. We need to keep our whole being with all our inward parts open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent—Col. 3:4, 10-11.
- IV. The entire Christian life should be a feast, an enjoyment of Christ as our banquet—1 Cor. 5:7-8; 10:16-17:**
  - A. We should all eat the same spiritual food, not eating anything other than the Lord or enjoying anything in place of the Lord—vv. 3-4.
  - B. Eating is related to enjoyment; if our enjoyment is something other than Christ, then in the sight of God that enjoyment is idolatry—vv. 7, 14, 22.
- V. God's economy is that we eat Christ and be constituted with Him in order to express Him and represent Him—1 Tim. 1:4; John 6:35, 41, 57; Gen. 1:26:**
  - A. God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being—Col. 3:4, 10-11.
  - B. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57.
- VI. The way for us to become the reality of the kingdom of the heavens is to eat Christ as the all-inclusive bread—Matt. 15:26-27, 32-37:**

- A. As the heavenly King, the Lord Jesus rules over us by feeding us with Himself as bread—John 6:5, 27, 35.
- B. By eating Christ as the all-inclusive bread, we are subdued and brought under His kingly and heavenly rule and thus are constituted with the reality of the kingdom—Matt. 14:14-21; 15:32-38; 5:3, 6, 8.
- C. All the kingly elements are in this bread; thus, the more we eat Christ as the all-inclusive bread, the more the royal ingredients are constituted into us to become the ruling element within us and to make us the increase of Christ as the reality of the kingdom of the heavens—Dan. 2:34, 35b, 44-45.

**VII. We are all one Body because we all partake of the one bread; our joint partaking of the one bread makes us one—1 Cor. 10:17:**

- A. Our partaking of Christ makes us all His one Body; the Christ of whom we all partake makes us all one.
- B. God's eternal purpose is to have a group of saved and regenerated people who have become one to be an organic Body to carry out His administration—Eph. 3:10-11; 4:16; 1 Cor. 1:2; 12:12-13, 27.

**VIII. The Body of Christ is the corporate Christ, the Body-Christ—12:12-13:**

- A. The corporate Christ is composed of Christ Himself as the Head and the church as His Body with all the believers as His members—Rom. 12:4-5.
- B. The Bible considers Christ and the church as one mysterious Christ—Acts 9:4-5:
  1. Christ is the Head of this mysterious Christ, and the church is the Body of this mysterious Christ.
  2. The two have been joined to become the one mysterious Christ—Eph. 5:32.

Message Six  
**Experiencing and Enjoying  
the Processed and Consummated Triune God as Grace  
for the Building Up of the Body of Christ**

Scripture Reading: 2 Cor. 13:14; Rom. 5:17, 21; 12:4-5; Eph. 1:6-8, 22-23

- I. Grace denotes the contents of God's eternal economy for the producing of the Body of Christ to consummate the New Jerusalem—2 Cor. 13:14; Eph. 4:4-6; Rev. 21:2.**
- II. Grace is the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—John 1:14; 14:10-11, 16-20.**
- III. The New Testament is a history of the grace of God as the incarnation of the Triune God in His Divine Trinity processed and consummated and moving and living in and among the believers—1:14, 16-17; Rev. 22:21.**
- IV. Grace is the Triune God in His incarnation to be dispensed into the believers by the Father as the source, by the Son as the element, and by the Spirit as the application—2 Cor. 13:14:**
  - A. The source of grace, the element of grace, and the application of grace are the three persons of the Divine Trinity to be our everything—Matt. 28:19.
  - B. In the divine dispensing, grace is called the grace of God, the grace of Christ, and the grace of which the Spirit is—1 Cor. 15:10; 2 Cor. 1:12; 8:1, 9; 9:14; 12:9; 13:14; Heb. 10:29.
- V. Without being processed, the Triune God could not be grace to us—John 1:14; 1 Cor. 15:45b:**
  - A. God the Father is embodied in the Son, the Son is realized as the life-giving Spirit, and the Spirit enters into us as grace for our enjoyment—Heb. 10:29.
  - B. The processed and consummated Triune God dispenses Himself into us to be our portion as grace to us that we may enjoy Him as everything in His Divine Trinity—2 Cor. 13:14.
- VI. The grace in God's economy is the embodiment of God for man to receive as His enjoyment and supply—John 1:1, 14, 16-17:**
  - A. Grace means God is everything, God does everything, and God gives everything—1 Pet. 5:10.
  - B. Christ as the grace of God is the good land for us to enter into, enjoy, experience, partake of, and possess—John 1:17; 1 Cor. 15:10.
  - C. The grace of God in His economy is rich, multiplying, and abounding—Eph. 2:7; 1 Pet. 1:2b; 2 Pet. 1:2; Eph. 1:7b-8.
  - D. Grace is the embodiment of God, who became a God-man with divinity and humanity, passed through human living, died, resurrected, and entered into ascension; now He has become the life-giving Spirit dwelling in us—John 1:14, 29; 20:22.

E. We are those who have received grace, which is the Triune God—the Father given to us in the Son and the Son realized as the Spirit dwelling in our spirit—John 1:16.

**VII. The consummation of the believers' experience and enjoyment of the grace of God in His economy is the church as the Body of Christ—Eph. 1:6-8, 22-23:**

- A. What God wants today is that we experience and enjoy the grace in His economy so that the Divine Trinity may have an organism—John 1:16; 15:1.
- B. If we experience the grace in God's economy, there will be a consummation—the organic Body of Christ—Eph. 1:6-8, 22-23.
- C. When we live Christ and magnify Christ, we become the living members, organic members, of Christ, and we all are organically joined as an organism, which is the church, the Body of Christ—Rom. 12:4-5.
- D. Every part of the organic Body of Christ is an issue of the grace in the economy of God—5:17, 21; 12:4-5; 1 Cor. 15:10; 12:12, 27; Eph. 1:6-8, 22-23.

## Enjoying the Lord

- I. The joy of the Lord's presence—Psa. 16:11
- II. The joy of salvation—51:12a; Isa. 12:2-3; Luke 15:5, 7, 10; 19:6; Acts 8:39
- III. The joy of the Lord's word being in our heart—Jer. 15:16
- IV. The joy of living in the divine romance—S. S. 1:1-4
- V. The joy of the divine dispensing of the Divine Trinity—Rom. 8:2, 6, 10-11; 2 Cor. 13:14; Eph. 3:14-21
- VI. The joy of drinking of the rivers of God's pleasure—Psa. 46:4a; 36:8b
- VII. The joy of fellowship—1 John 1:4; Phil. 2:1-2
- VIII. The joy of knowing God's love—Gal. 2:20; Rom. 5:5; 8:38-39
- IX. The joy of consecration—Psa. 43:4
- X. The joy of doing God's will—40:8a
- XI. The joy of contentment in all circumstances—Phil. 4:11
- XII. The joy of living the kingdom life—Rom. 14:17
- XIII. The joy of answered prayer—John 16:24
- XIV. The joy of seeing Christ in resurrection—vv. 20-22; 20:20; Psa. 118:24; 30:5b
- XV. The joy of fruit-bearing—John 15:8, 11
- XVI. The joy of suffering for the Lord's interests—Matt. 5:11-12; Luke 6:22-23; Acts 5:41; 13:52; Heb. 10:34
- XVII. The joy that is unspeakable and full of glory—1 Pet. 1:8
- XVIII. The joy set before us—Heb. 12:1-2
- XIX. Entering into the joy of the Lord in the kingdom—Matt. 25:23
- XX. The eternal enjoyment in the New Jerusalem—Rev. 22:1-5

**The Drink Offering**  
**—the Ultimate Enjoyment of Christ in the Church Life**

Scripture Reading: Phil. 2:17; Gen. 35:14; 2 Tim. 4:6

- I. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction—Exo. 29:40-41:**
- A. The drink offering was in addition to the basic offerings, and it was poured out on one of the basic offerings—Num. 15:1-10; 28:7-10.
  - B. The wine of the drink offering was poured out for God's satisfaction; it was poured out for God to drink—Exo. 29:40-41:
    - 1. Christ poured out His being unto God—Isa. 53:12.
    - 2. Christ is the heavenly, spiritual wine poured out to God for His pleasure; He poured Himself out as wine to make God happy.
  - C. The vine depicts the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Judg. 9:13:
    - 1. Christ is the wine-producer, sacrificing Himself to produce wine to cheer God and others.
    - 2. If we contact this Christ and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make others and the Lord happy—2 Cor. 1:24.
- II. The drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6:**
- A. The drink offering is a type of Christ as the heavenly wine who is enjoyed by the offerer, filling him and causing him to become wine to God—Phil. 2:17:
    - 1. By experiencing Christ as the offerings, we become persons who are filled and saturated with Christ—Eph. 3:17; Gal. 4:19.
    - 2. The Christ whom we experience subjectively as the offerings becomes wine in us, causing us to be ecstatically happy and joyful—Matt. 9:17; 2 Cor. 5:13a.
    - 3. Eventually, we are saturated with Christ as the heavenly wine and are one with the wine and even become wine; in this way we are qualified to be a drink offering—Matt. 9:17; 2 Cor. 5:13a; Eph. 5:2; Phil. 2:17.
  - B. Jacob poured out a drink offering on the pillar at Bethel, indicating that the drink offering is for God's building—Gen. 35:14:
    - 1. The wine poured out at Bethel is not the direct wine from the winepress; it is the indirect wine from those who enjoy Christ as wine and who are saturated with Christ as wine.
    - 2. In Bethel, in God's house, the church as the Body of Christ, we eventually need to be poured out as a drink offering—2 Cor. 12:15a.