

TABLE OF CONTENTS

Contents	Page
THE RECOVERY OF THE PRIESTHOOD FOR GOD'S BUILDING	
Message One: The Priesthood and the Kingship for God's Building	1
Message Two: Lighting the Lamps and Burning the Incense	5
Message Three: Being Laboring Priests of the Gospel of God by Serving God in Our Spirit in the Gospel of His Son	8
Message Four: The Central and Ultimate Point of the Priesthood	12
Message Five: The Recovery of the Priesthood for God's Building	17

THE RECOVERY OF THE PRIESTHOOD FOR GOD'S BUILDING
(Friday—First Evening Session)

Message One

The Priesthood and the Kingship for God's Building

Scripture Reading: Zech. 6:11-15; Gen. 1:26; 1 Pet. 2:5, 9; Heb. 4:16; Rev. 22:1

- Zech 6:11 Indeed, take the silver and gold, and make a splendid crown and put it upon the head of Joshua the son of Jehozadak, the high priest,
- Zech 6:12 And speak to him, saying, Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah.
- Zech 6:13 Indeed, it is He who will build the temple of Jehovah; and He will bear majesty and will sit and rule on his throne; and He will be a priest on his throne; and the counsel of peace will be between the two of them.
- Zech 6:14 And the splendid crown will be as a reminder in the temple of Jehovah to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah.
- Zech 6:15 And those who are far off will come and build the temple of Jehovah, and you will know that Jehovah of hosts has sent Me to you. And it will happen, if you fully obey the voice of Jehovah your God.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

I. The visions in Zechariah of comfort, consolation, and encouragement are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah—typifying Christ as the Shoot of David in His kingship—6:11-15:

- A. Christ is the Shoot of Jehovah, referring to His divinity; *the Shoot of Jehovah* denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity; this is for Jehovah God's increase and spread in the universe—Isa. 4:2; 7:14; Matt. 1:22-23.
- B. Christ is also the Shoot of David (typified by Zerubbabel), referring to His humanity and royal faithfulness—Zech. 3:8; Jer. 23:5.
- C. Christ, typified in Zechariah 6:11-13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship in God's administration for the building up of the church as the temple of God (cf. 1 Cor. 3:12, 17; 2 Cor. 6:16).
- D. "The counsel of peace will be between the two of them" (Zech. 6:13b); *between the two* means between the priesthood and the kingship (cf. 1:1; Ezra 5:1).

II. The focus of Hebrews is the heavenly Christ, and the main point of the heavenly Christ is that He is both the High Priest and the King (the King of

righteousness and the King of peace), as typified by Melchizedek—5:10; 7:1-3, 28; 8:1-2:

- A. Christ is not only the King with power and authority but also the High Priest according to the order of Melchizedek—2:17; 4:14; 5:6, 10; 6:20; 8:1; 9:11; Psa. 110:1-4:
 - 1. Christ's heavenly ministry in His ascension includes both His kingship and His priesthood for the building up of the church as the temple of Jehovah, the temple of God—Heb. 7:1-2; Zech. 6:13, 15; 1 Cor. 3:16-17.
 - 2. As the King, Christ has the scepter to rule over the earth and to manage our affairs, and as the High Priest, He is interceding for us and taking care of our case before God—Heb. 4:14-16; 7:25-26; 9:24; Acts 5:31; Rom. 8:34; Rev. 1:12-13.
- B. As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God's eternal purpose—Heb. 7:1-2; 8:1-2; Gen. 14:18-20:
 - 1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—Heb. 9:14, 26.
 - 2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply to nourish, refresh, sustain, comfort, and strengthen us so that we may be saved to the uttermost (Heb. 7:25).
- C. Christ's kingly priesthood is for fighting against God's enemies to bring in righteousness and peace so that He may minister the processed Triune God into us as our daily supply and enjoyment—vv. 1-2; Gen. 14:18-20.
- D. Christ's divine priesthood is for saving us to the uttermost in His life unto glorification from all the by-products of death, such as vanity, groaning, sighing, decay, bondage, corruption, and slavery; His divine priesthood is the absence of death and the presence of life—Heb. 7:25, 28; Rom. 5:10; 8:19, 21, 23, 30.

III. The priesthood and the kingship are for God's image and dominion; the priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God to accomplish God's original intention:

- A. There are two main aspects in the creation of man: image and dominion (Gen. 1:26); image is for the expression of God, and dominion is for the representation of God to deal with His enemy.
- B. The priesthood is for the expression of God; the priests enjoy the Lord, and they become His expression, manifestation, habitation, and dwelling place (His spiritual house as His holy priesthood)—1 Pet. 2:5:
 - 1. The line of "image" is the line of the priesthood, because only when man draws near to God and allows God to flow through him can God be expressed in His image.
 - 2. The priesthood is for contacting God to be mingled with God and to be transformed into and conformed to Christ's image for His expression—2 Cor. 3:18; Rom. 8:28-29.
- C. The kingship is for the Lord's authority, His dominion; the kings represent God with His authority to deal with His enemy—Matt. 28:19-20; Rom. 16:20:
 - 1. The line of "dominion" is the line of the kingship, because a king receives authority from God in order to reign for God.
 - 2. The kingship is for reigning in life (by the abundance of grace and the inward reigning of grace) over Satan, sin, and death to represent God with His dominion for His kingdom—5:17, 21.
- D. The redemption accomplished through Christ's blood "made us a kingdom, priests to His

God and Father”—Rev. 1:5b-6a.

- E. In the millennium the overcomers will be priests, drawing near to God and Christ, and they will also be kings, reigning over the nations with Christ—2:26-27; 20:4, 6.
- F. The believers who are defeated will forfeit this reward; however, after being dealt with in the millennium, these defeated ones will participate in the blessing of this reward in that they will serve God in the priesthood and represent God in the kingship as the New Jerusalem in the new heaven and new earth—22:3, 5:
 - 1. When the New Jerusalem is manifested, the holy city is like jasper (21:11, 18a); jasper denotes the image of God, because God’s appearance is like jasper (4:3); in the holy city the water of life—the Spirit of life—flows to fill the city with God; hence, the image of God, the expression of God, is fully realized.
 - 2. Furthermore, those who are a part of the New Jerusalem will reign as kings and exercise God’s authority for eternity—22:5.

IV. The throne and the river of water of life in Revelation 22:1 speak of Christ being both the King and the Priest:

- A. According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life, the flow of life (v. 1), are for the building of the New Jerusalem; this corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the kingship converging in Joshua and Zerubbabel, who are types of the Lord Jesus, for the sake of the building of God’s temple:
 - 1. The river of water of life, the flow of life, is the divine fellowship of being saturated and soaked with God for His holy priesthood with His image, His expression—1 Pet. 2:5.
 - 2. The throne of God and of the Lamb is the rule and headship of Christ as the embodiment of God for His royal priesthood with His dominion, His kingdom—v. 9.
- B. The priests draw near to God, enter into the Holy of Holies to touch the throne of God, and allow God as rivers of living water to flow through them and into other persons (John 7:37-39a); the flowing of the water of life from the throne into us and out from us is the only way that builds up the church of God.
- C. In Hebrews Christ as the Priest brings the believers into the Holy of Holies, that is, into fellowship with God (2:17; 3:1; 4:14; 5:6; 7:1); in Matthew Christ as the King is Emmanuel, God with us, the One who joins God with man and brings the authority of God to man (1:1, 23; 2:6):
 - 1. Hebrews speaks of the building of a city (11:9-10, 16; 12:22), whereas the Gospel of Matthew speaks of the building of the church (16:18); the building of the church and the building of the city are the same thing.
 - 2. Christ is both the Priest and the King for God’s building; in Christ there is the fellowship of the priesthood and the authority of the kingship, both of which are for God’s building; on the one hand, Christ flows out the fellowship of life to us for God’s image, and on the other hand, He brings us under the authority of the throne for God’s dominion.
- D. First Peter 2:9 reveals that the redeemed ones are a “royal priesthood”; the word *royal* means that we have the position and authority of a king (the throne), and the word *priesthood* indicates that we have the fellowship of life (the river of water of life).
- E. Everyone among us should be a royal priest (v. 9), one who has the flow of life from the throne; in every one of us there should be an expression of both the priesthood and the kingship; God’s intention for His people is to make them a kingdom of priests (Exo. 19:4, 6; Rev. 5:10).

V. According to Hebrews 4:16, the way to minister as a priest is simply to come

forward to the throne of grace to receive mercy and find grace for timely help:

- A. We should compare Hebrews 4:16 with Revelation 22:1, which says that the river of water of life proceeds out of the throne of God.
- B. When we come forward to behold God and contact Him by praying in our spirit to touch His throne, we experience the Spirit flowing in us, flowing through us, and supplying us.
- C. This supply, this flow of the Spirit of life, is the timely help, which is the mercy and grace of God; mercy and grace refer to God flowing through us and being gained by us.
- D. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us; whenever, by the Lord's blood (Heb. 10:19-20), we come forward and touch the throne of grace, God flows to refresh and water us, and we experience indescribable joy, no matter how harsh the circumstances are (1 Pet. 1:8).
- E. To the believers this throne is the throne of grace, but to God's enemy it is the throne of authority; the throne of grace is related to the priesthood, and the throne of authority is related to the kingship:
 - 1. Out from the throne of God flows the river of water of life for grace (Rev. 22:1) and the river of fire for judgment (Dan. 7:9-10).
 - 2. The flow of the river of water of life produces the New Jerusalem as a city of water, but the river of the fire of God's judgment flows into the lake of fire.
 - 3. When we touch the throne of grace and allow the water of life to flow through us, we receive mercy and grace for timely help; then we can touch His throne of authority so that He can judge the improper situations within us.
- F. God wants us to enter into the Holy of Holies, our spirit, in order to touch the throne of grace and allow the water of life to flow through us; this flow will bring us into the fellowship with God and will cause us to be built up in His life to be His dwelling place, His spiritual house, His holy and royal priesthood—1 Pet. 2:5, 9.

THE RECOVERY OF THE PRIESTHOOD FOR GOD'S BUILDING
(Saturday—First Morning Session)

Message Two

Lighting the Lamps and Burning the Incense

Scripture Reading: Exo. 27:20-21; 30:7-8, 34-38; Psa. 141:2; Rev. 5:8; 8:3-4

- Exo 27:20 And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually.
- Exo 27:21 In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.
- Exo 30:7 And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it.
- Exo 30:8 And when Aaron sets up the lamps at twilight, he shall burn it, a perpetual incense before Jehovah throughout your generations.
- Exo 30:34 And Jehovah said to Moses, Take fragrant spices-stacte and onycha and galbanum-fragrant spices with pure frankincense; there shall be an equal part of each;
- Exo 30:35 And you shall make of it incense, a fragrant compound according to the work of a compounder, seasoned with salt, pure and holy.
- Exo 30:36 And you shall beat some of it very fine, and put some of it before the Testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy.
- Exo 30:37 And the incense which you shall make, you shall not make for yourselves according to its composition; it shall be holy to you for Jehovah.
- Exo 30:38 Whoever shall make any like it, to smell it, shall be cut off from his people.
- Psa 141:2 Let my prayer be set before You as incense, / The lifting up of my hands as the evening offering.
- Rev 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.
- Rev 8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.
- Rev 8:4 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

I. The lighting of the lamps in the sanctuary of God is a priestly service, a service of the priests—Exo. 27:20-21:

- A. In typology, lighting the lamps in the sanctuary of God signifies the proper way for us to meet as Christians:
1. The tabernacle as the Tent of Meeting, the place where God met with His people and spoke to them (Lev. 1:1), typifies the meetings of the church.
 2. In typology, lighting the lamps points to the proper way to meet as the church; the proper way to meet is to light the lamps, that is, to give off light—Luke 11:33.
 3. Everything we do in the meetings—praying, singing, praising, and prophesying—should cause the holy light to ascend.
- B. There is the need for holy persons to light the holy lamps in the Holy Place—Exo. 27:20-21; 30:7-8:
1. A priest is a person who is absolutely for God, who is fully possessed by God, and who lives and has his being wholly for God; in every respect and in every way, his unique interest is God—1 Pet. 2:5, 9; Rev. 1:6; 5:9-10.
 2. The one who lights the lamps is a person who is possessed by God, who is saturated

with God, and who lives absolutely for God—Exo. 27:21:

- a. Whatever such a person says and does in the Holy Place is the lighting of the lamps; all his actions are the lighting of the lamps.
 - b. When the holy priests speak in the church meetings, the light ascends, and the sanctuary is full of light—1 Cor. 14:19; Matt. 5:15-16; Mark 4:21.
- C. The light in the Holy Place is neither a natural light nor an artificial light—it is a divine light, a holy light, the real light, which is God Himself—John 1:9; 1 John 1:5; Rev. 21:23-24a:
1. Today’s Christians are divided by many kinds of natural and artificial light—Isa. 50:10-11; 2 Cor. 11:14.
 2. For the building up of the Body of Christ, we need to live and walk under the unique and genuine light, the light of our redeeming and shining God—Rev. 21:23; 1 John 1:5, 7; Eph. 5:8-9.
 3. The purpose of the gathering of the believers is to have the sanctuary of God with the lighting of the lamps by qualified priests so that we may see the different aspects of Christ, signified by the items of furniture in the Holy Place, and also see the way leading into the Holy of Holies, into the depths of Christ within God—Exo. 25:23, 31; 30:1.
 4. Certain elements must be involved whenever we experience the genuine lighting of the lamps in the church meetings—the embodiment of the Triune God (the lampstand), the divine nature (gold), the uplifted humanity of Christ (the wick), and the Spirit of Christ (the oil)—Col. 2:9; 2 Pet. 1:4; Rom. 1:3-4; 8:9.
 5. Meeting together to light the lamps includes every aspect of our spiritual experience in the Christian life.

II. The main commission of the priesthood is to burn the incense—Exo. 30:7-8:

- A. The lighting of the lamps is connected to the burning of the incense—vv. 7-8:
1. Whenever the priests burned the incense, they lit the lamps, and whenever they lit the lamps, they burned the incense.
 2. Whenever we read the Word (light the lamps), we should pray; to light the lamps is to read the Word, and to burn the incense is to pray.
 3. Proper prayer is prayer that issues out of the light from reading the Word; the light from the Word will enlighten us to have the right words to pray.
- B. The burning of the incense is the central matter of everything in the tabernacle, God’s dwelling place.
- C. Burning the incense typifies praying—Psa. 141:2; Luke 1:10-11; Rev. 5:8; 8:3-4:
1. Burning the incense signifies our praying in and with the resurrected and ascended Christ.
 2. This kind of prayer, which is actually Christ, is our ascending to God through Christ and with Christ; such is a sweet-smelling fragrance to God.
 3. The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints; this implies that the prayers of the saints become effective and are acceptable to God—v. 3.
 4. The prayer offered in Christ and with Christ as the incense governs God’s dispensing of grace and motivates the execution of the divine administration.
- D. The holy anointing oil signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense signifies Christ as our prayer going to God from us—Exo. 30:23-25, 34-38:
1. For the two-way traffic between the Triune God and us, we need both the anointing of

the holy ointment and the burning of the incense:

- a. The anointing brings God to us in Christ and through Christ for our participation in the divine element; the incense is our going to God with Christ and as Christ in prayer for God's enjoyment.
 - b. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God's economy, God's administration.
2. God sanctifies us with the holy ointment so that we may enjoy the compound Spirit, and we may satisfy God with our prayer, the holy incense, and carry out God's administration.
- E. Priests are a people of incense; their work is mainly to burn the incense:
1. A priest is a person who burns the incense inwardly to contact the Lord—vv. 7-8.
 2. We need to learn how to burn the incense in a fine way to offer a sweet savor to God.
 3. When we pray in the way of expressing Christ, it is not only we who are praying but also Christ who is praying within us; we and Christ become one by praying, and our prayer to God is sweet incense ascending to Him—Psa. 141:2:
 - a. "Thou art the incense unto God, / In Thee acceptance is complete; / I want to pray yet more and more, / To offer up this fragrance sweet"—*Hymns*, #813.
 - b. "Let us the incense burn / Of prayer before the Lord; / The lamp we'd light, through day and night / Our praise to Him outpoured"—*Hymns*, #791.

THE RECOVERY OF THE PRIESTHOOD FOR GOD'S BUILDING
(Saturday—Second Morning Session)

Message Three

**Being Laboring Priests of the Gospel of God
by Serving God in Our Spirit in the Gospel of His Son**

Scripture Reading: Rom. 1:9; 15:16; 16:25

- Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
- Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
- Rom 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages

I. “That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit”—Rom. 15:16:

- A. Paul's being a laboring priest of the gospel of God to minister Christ to the Gentiles was a priestly service to God, and the Gentiles whom he gained through his gospel preaching were an offering presented to God—1 Pet. 2:5:
1. By this priestly service many Gentiles, who were unclean and defiled, were sanctified in the Holy Spirit and became such an offering, acceptable to God—Rom. 15:16; 16:4-5.
 2. These Gentiles were set apart from things common and were saturated with God's nature and element and were thus sanctified both positionally and dispositionally; such a sanctification is in the Holy Spirit—6:19; 15:16.
 3. Based on Christ's redemption, the Holy Spirit renews, transforms, and separates unto holiness those who have been regenerated by believing into Christ—3:24; 12:2; John 3:15.
- B. Paul is a pattern of the priesthood of the gospel; in the Epistle to the Romans, which concerns the gospel of God, he tells us how sinners can be saved and justified by believing in the Lord, how they advance in Christ by being sanctified and transformed, and how they present themselves to God as living sacrifices so that they may become members of the Body of Christ to live the church life, expressing Christ corporately and awaiting His coming—1 Thes. 2:1-12; Acts 20:17-36; Rom. 1:16-17; 3:24-26; 12:1, 4-5; 13:11.
- C. The New Testament service ordained by God is that all believers are priests to serve God with the offerings that He desires—Rev. 1:5-6; 5:9-10; 1 Pet. 2:5, 9:
1. As priests of the gospel of God, we offer saved sinners, as parts of the enlarged and corporate Christ, to God as sacrifices—Rom. 15:16.
 2. The offering of the believers to God is in three steps:
 - a. Those who preach the gospel offer the newly saved ones to God as spiritual sacrifices—v. 16; 1 Pet. 2:5.
 - b. After the new believers grow and begin to understand what it is to be a believer in Christ, they are encouraged to offer themselves to God as a living sacrifice—Rom. 12:1.
 - c. As the believers continue to grow unto maturity, those who labor on them present them full-grown in Christ—Col. 1:28.
- D. In order to function as priests of the gospel, we need to see that the gospel of God includes

the entire book of Romans; this Epistle shows us that when we preach the gospel, we make sinners the sons of God and members of the Body of Christ, and we help them to grow so that they can be active members in the practice of the Body life in the local churches—1:16-17; 3:24; 5:10; 8:16; 12:2, 4-5.

- E. The service of the priesthood of the gospel is the service of the church as the Body of Christ; the focus of our service is to save sinners and offer them to God, and the goal of our service is the building up of the Body of Christ—15:16; 12:4-5; 1 Pet. 2:5, 9; Eph. 4:11-12, 16.

II. “God is my witness, whom I serve in my spirit in the gospel of His Son”—**Rom. 1:9:**

- A. For all the requirements related to the believers revealed in the New Testament, especially that of announcing the gospel of God, we need to receive the divine supply of the Body through the dispensing of the processed Triune God—Eph. 3:2; Heb. 4:16; Rom. 5:17, 21; John 7:37-38; Acts 6:4; Phil. 1:5-6, 19-25.
- B. We need to see that our service to God in the gospel is our worship to God; in the New Testament, serving God is actually the same as worshipping God—Matt. 4:9-10; S. S. 1:2; cf. Psalms 2:11-12:
 - 1. Paul said that the believers at Thessalonica “turned to God from the idols to serve a living and true God”—1 Thes. 1:9:
 - a. God must be living to us and in us in every aspect of our daily life; the fact that God controls, directs, corrects, and adjusts us, even in such small things as our thoughts and motives, is a proof that He is living—Phil. 1:8; 2:5, 13; 1:20.
 - b. We live under the control, direction, and correction of a living God to be a pattern of the glad tidings that we spread—1 Thes. 1:5-8; 2:10; 2 Thes. 3:5.
 - c. As believers in Christ, we must live a life in our spirit which bears the testimony that the God we worship and serve is living in the details of our life; the reason we do not do or say certain things should be that God is living in us—Rom. 8:6, 16.
 - 2. The Greek word for *serve* in Romans 1:9 means “serve in worship,” as used in Matthew 4:10, 2 Timothy 1:3, Philippians 3:3, and Luke 2:37; Paul considered his preaching of the gospel as a worship and service to God, not merely a work.
 - 3. When we come to serve God, or worship God, we need a blood-purified conscience; our defiled conscience needs to be purified so that we may serve God in a living way—Heb. 9:14; 10:22; 1 John 1:7, 9; Acts 24:16; cf. 1 Tim. 4:7.
 - 4. To serve God in the gospel is to serve Him in the all-inclusive Christ, because the gospel is simply Christ Himself—Acts 5:42; Rom. 1:3-4; 8:29.
 - 5. In order to preach the gospel of God’s Son, we must be in our regenerated spirit (1:9); in the book of Romans Paul stressed that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit.
 - 6. Paul served God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul; this is the first important item in his preaching of the gospel.
 - 7. The gospel of God, unto which Paul was separated, is the subject of the book of Romans; the book of Romans may be regarded as the fifth gospel—1:1; 2:16; 16:25:
 - a. The first four Gospels are concerning the incarnated Christ, Christ in the flesh, living among His disciples; the gospel in Romans is concerning the resurrected Christ as the Spirit living within His disciples—8:2, 6, 9-11, 16.
 - b. We need the fifth gospel, the book of Romans, to reveal the subjective Savior within us as the subjective gospel of Christ.

- c. The central message of the book of Romans is that God desires to transform sinners in the flesh into sons of God in the spirit in order to constitute the Body of Christ expressed as the local churches—v. 29; 12:1-5; ch. 16.
 - d. All of us need to function as priests of the gospel of God according to the revelation of the book of Romans; we need to learn the elements and details of the gospel, we need to experience the full content of the gospel, and we need to exercise our spirit to learn how to minister the gospel—15:16.
- C. “We are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh”—Phil. 3:3; cf. Rom. 2:28-29:
- 1. The flesh refers to all that we are and have in our natural being; anything natural, whether it is good or evil, is the flesh—Phil. 3:4-6.
 - 2. As believers in Christ, we should not trust in anything that we have by our natural birth, for everything of our natural birth is part of the flesh.
 - 3. Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications; therefore, it is important that we be deeply and personally touched by these verses in Philippians 3.
 - 4. We need the Lord’s light to shine on us concerning our nature, our deeds, and our confidence in the flesh; we need to be enlightened by the Lord to see that we still live too much by the flesh and that we boast in our deeds and qualifications.
 - 5. We need the Lord’s light to shine on us so that we have no trust in our natural qualities, qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit—vv. 7-8.
 - 6. One day, when the light shines on us concerning this, we will want to prostrate ourselves before the Lord and confess how unclean our nature is; then we will condemn everything we do by our fallen nature; we will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation.
 - 7. Formerly, we boasted in our deeds and qualifications, but the time will come when we will condemn the flesh with its qualifications; then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.
 - 8. Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit.
- D. Our work and labor for the Lord in the gospel is not by our natural life and natural ability but by the Lord’s resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:
- 1. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.
 - 2. Resurrection means that everything is of God and not of us, that God alone is able and that we are not able, and that everything is done by God and not by ourselves—Num. 17:8.
 - 3. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—2 Cor. 1:8-9; cf. Eccl. 9:4.
 - 4. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-33; 1 Pet. 5:5-6.

5. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9, 12; 4:7-18.
6. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the reality of the Body of Christ as the goal of the gospel of God—Phil. 3:10-11; Eph. 1:22-23.

THE RECOVERY OF THE PRIESTHOOD FOR GOD'S BUILDING
(Saturday—Evening Session)

Message Four
The Central and Ultimate Point of the Priesthood

Scripture Reading: Exo. 28:15-30

- Exo 28:15 And you shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.
- Exo 28:16 It shall be square and doubled; a span its length and a span its width.
- Exo 28:17 And you shall enclose in it enclosures of stones, four rows of stones: the first row shall be a row of a sardius, a topaz, and an emerald;
- Exo 28:18 And the second row, a carbuncle, a sapphire, and a diamond;
- Exo 28:19 And the third row, a jacinth, an agate, and an amethyst;
- Exo 28:20 And the fourth row, a chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.
- Exo 28:21 And the stones shall be according to the names of the sons of Israel, twelve, according to their names; they shall be like the engravings of a signet, each according to its name, for the twelve tribes.
- Exo 28:22 And you shall make on the breastplate twisted chains, a corded work of pure gold.
- Exo 28:23 And you shall make on the breastplate two rings of gold and shall put the two rings on the two ends of the breastplate.
- Exo 28:24 And you shall put the two cords of gold in the two rings at the ends of the breastplate.
- Exo 28:25 And you shall put the two other ends of the two cords on the two settings, and put them on the shoulder pieces of the ephod at the front of it.
- Exo 28:26 And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate upon its edge, which is toward the ephod on the inside.
- Exo 28:27 And you shall make two rings of gold and shall put them on the bottom of the two shoulder pieces of the ephod on the front of it, close to the place where it is joined, above the skillfully woven band of the ephod.
- Exo 28:28 And they shall bind the breastplate by its rings to the rings of the ephod with a cord of blue strands, that it may be upon the skillfully woven band of the ephod and that the breastplate may not come loose from the ephod.
- Exo 28:29 So Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a memorial before Jehovah continually.
- Exo 28:30 And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

- I. According to Exodus 28:15-30, the breastplate of judgment is the central item of the priestly garments and the central and ultimate point of the priesthood:**
- A. The main purpose of the breastplate of judgment was for God's leading; God's people act according to God's leading obtained through the reality of the breastplate.
 - B. The breastplate typifies the church, and if we do not know the church, we do not know what God's leading is; actually, God's leading and the church are one.
 - C. God reveals what we should do through the church, by the church, and with the church; the church is God's leading, for the church bears the divine alphabet by which God makes known His leading—v. 21; cf. Psa. 73:2-3, 16-17, 22-28.
 - D. The breastplate of judgment functioned as a heavenly, divine, and spiritual typewriter to make known God's leading, and this heavenly typewriter was the very center of the priestly garments.

- E. The breastplate was called the breastplate of judgment because from it man found his solutions; when the high priest went into God's presence with the breastplate, God's light shined, certain stones became dark, and God's will was fully manifested.
- F. The breastplate being borne upon Aaron's heart for a memorial before Jehovah signifies the entire church as one built-up entity being borne upon Christ's loving heart for a memorial, a pleasing remembrance, before God—Exo. 28:29:
 1. The church as the Body of Christ, the peak of God's divine revelation, is God's great will in the universe—Eph. 1:5, 9, 11, 22-23.
 2. The Body life as the practicality and expression of Christ's Body is God's great will for us on earth—Rom. 12:1-2.
 3. The Body of Christ with the Body life is the good pleasure of God's will, His heart's delight—Eph. 1:5b, 9.

II. The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity—Exo. 28:17-21:

- A. The twelve precious stones set in gold (vv. 17-20) symbolize the saints as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ's Body (1 Cor. 3:10-12a; Eph. 1:22-23).
- B. Therefore, the breastplate is a miniature of the building up of God's people, indicating that the believers in Christ are distinct individuals but are not divided—Rev. 21:18-20; Rom. 12:5; 1 Cor. 12:27.
- C. Precious stones are not created but are formed by the transforming of created things; this signifies that the church is produced by transformation, from something natural into something divine.
- D. As components of the church, the believers, who were created of dust (Gen. 2:7), must be transformed in their human nature by and with the divine nature through the working of the Spirit (2 Cor. 3:3, 18) to become precious stones for God's eternal building (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:18-21); the Christian life is a life of transformation—daily God is seeking to transform us (Rom. 12:2-3; 2 Cor. 4:16).
- E. The number twelve, composed of four (the creatures) times three (the Triune God in resurrection), signifies the mingling of the Triune God with His creature, man, for the complete and perfect carrying out of God's administration eternally—cf. Rev. 21:12-13.
- F. That the stones were arranged in four rows with three stones in each row indicates that the believers are not only transformed but also mingled with the Triune God.
- G. The setting of the stones in gold (Exo. 28:20) signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity (2 Pet. 1:4).
- H. These people, being of the number twelve, complete the eternal purpose of God and become the administration of the divine government in the universe.
- I. In God's eternal plan and according to His eternal view, the church, borne on Christ's heart (Exo. 28:29) and held in the span of His loving care (v. 16b; cf. John 10:28), is such a mingling of the Triune God with redeemed humanity.

III. The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers' hearts, making them living letters of Christ, with Christ as the content—2 Cor. 3:3:

- A. Christ is inscribed into the believers through their experience of Him and by the inscribing of the New Testament ministry—vv. 2-6.
- B. The letters engraved on the twelve stones typify Christ as the letters in the heavenly

alphabet—cf. Rev. 22:13a.

- C. If we are not transformed and transparent and if we have not been inscribed with the Spirit of the living God along with Christ as the content, but are merely opaque stones without any letters inscribed into us, it will be impossible for God to speak through us.

IV. After the Urim and Thummim were put into the breastplate, it became not only a memorial but also a breastplate of judgment—Exo. 28:30:

- A. *Urim* means “lights, illuminators”—v. 30:
 - 1. The Urim was an illuminator inserted into the breastplate under the twelve stones; it had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar.
 - 2. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron).
 - 3. The Urim typifies Christ as lights, illuminators (John 8:12; Eph. 5:14), shining through the Spirit (the oil) and the cross (the fire from the altar).
- B. *Thummim* means “perfecters, completers”—Exo. 28:30:
 - 1. The names on the twelve stones on the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet; the remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron).
 - 2. By the shining of the Urim on the individual precious stones and by the darkening of the stones, the full alphabet of twenty-two letters could be used to spell out words and sentences.
 - 3. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2); thus, He is the spiritual alphabet for both inscribing and completing (cf. Rev. 22:13a).
 - 4. Together, the Urim and the Thummim typify Christ as God’s witness, God’s testimony (3:14), as the means for God to speak to His people (Heb. 1:2).
 - 5. In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit—Rom. 8:4, 14, 16; Rev. 1:10; 4:2; 17:3; 21:10.
- C. In Exodus 28:30 and in Deuteronomy 33:8 and 10, God’s judgments, referring to God’s law with its verdicts and judgments, are related to the Urim and the Thummim.
- D. The word *judgment* in Exodus 28:30 indicates that God has a regulation concerning everything among His people; the judgment leads to certain decisions, and as a result, we have God’s leading.
- E. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading; thus, we may say that the breastplate of judgment is a breastplate of leading—Lev. 8:8; Num. 27:21; Deut. 33:8; Josh. 7:16-21; 1 Sam. 23:6, 9-12; 28:6; Ezra 2:63; Neh. 7:65.
- F. God’s leading through the breastplate always involved a judgment; God’s law includes His judgments, and these judgments become God’s leading.
- G. In spiritual experience, in order to know God’s leading we must judge whatever is of the flesh, the self, the old man, and the world.
- H. In Romans 8:14 the leading of the Spirit, as the reality of God’s leading through the breastplate, issues from, and is the totality of, all the judgments in verses 1 through 13 of that chapter.
- I. The fact that God’s speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church:
 - 1. The Lord’s speaking through the breastplate with the Urim and the Thummim required the making of the breastplate with the twelve precious stones engraved with

the names of the children of Israel and the bearing of the breastplate on the heart of the high priest.

2. In the same principle, God's speaking today through the church with Christ as the Illuminator (Urim) and Perfecter (Thummim) requires the building up of the church with the believers as transformed, transparent precious stones who have been inscribed with Christ as the letters of the spiritual alphabet (2 Cor. 3:3) and the bearing of the church on the hearts of the leading ones.

V. The breastplate of judgment for God's leading was like a heavenly, divine, and spiritual typewriter, and His way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect:

- A. God speaks not through the stones that are shining but through stones that become dark; this means that God speaks through negative situations; because the Lord's speaking by the breastplate of judgment is through negative situations, that speaking is a judgment; it is the revelation of the Lord's mind concerning His people.
- B. Normally the twelve stones in the breastplate were under the shining of the Urim; suddenly a piece inscribed with a certain name would become dark; this darkening of a particular stone was God's instant speaking:
 1. Paul's Epistles and the seven epistles of the Lord Jesus to the seven churches in Asia were all written according to this principle; they were written according to the negative situation of the churches, not according to the positive things found in the churches.
 2. Paul wrote 1 Corinthians according to his reading of the negative situation at Corinth, but although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church.
 3. The saints in Corinth became the letters used by Paul in the spiritual typesetting of his Epistle; in the same way, in a local church the leading ones need to seek the Lord's guidance by reading the actual situation and condition of the saints.
 4. The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness; in order for the darkness to be made known, there must first be the shining of the light; God speaks through things that become negative in the midst of the shining of the light.
 5. By reading the negative situations in this way, we come to know God's leading, His judgment; then in our locality we shall know what God wants us to do, and we should then follow His leading.
- C. If we as the church would be the breastplate of judgment, we must fulfill certain requirements:
 1. We need to be transformed and transparent; then Christ as the spiritual alphabet must be inscribed into us clearly and definitely—2 Cor. 3:3, 18; cf. 1 Chron. 28:19.
 2. Just as God could not speak through the breastplate unless the stones had been inscribed with letters, so God cannot speak through His redeemed people unless they have been inscribed with Christ—Heb. 8:10.
 3. Because there is a shortage of transformation, transparency, inscribing, and enlightening, we need to pray that we may become transparent, have more of Christ inscribed into us, and experience more enlightening—Rev. 22:1; 21:11; Psa. 119:130; Isa. 2:5; Eph 5:8-9; Psa. 89:15; 1 John 1:7.
 4. The fact that Christ is the spiritual alphabet for both inscription and completion indicates that He is inexhaustible; although we may enjoy His inscription, there is still something more of Him that we need for completion—cf. Heb. 6:1; Phil. 3:10, 13-14.
- D. The breastplate is the building up of the Body life and the means for us to know God's will

concerning His people; then we will receive the Lord's judgment of what we have to do or what we must not do; we will know the Lord's way, and the whole church will go on according to the judgment given by the Lord.

- E. We need to pray that every local church would become a breastplate according to the picture in Exodus 28.

THE RECOVERY OF THE PRIESTHOOD FOR GOD'S BUILDING
(Lord's Day—Morning Session)

Message Five

The Recovery of the Priesthood for God's Building

Scripture Reading: Rev. 1:5-6; 5:9-10; 1 Pet. 2:5, 9; Eph. 2:21-22; 3:16-17a

- Rev 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood
- Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
- Rev 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,
- Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...

I. The Lord's recovery is realized by the priesthood; actually, the Lord's recovery is the recovery of the priesthood—Zech. 3:1-5; 6:12-13; Hag. 1:8, 12:

- A. With the priesthood there has always been failure on the human side and continual recovery on the divine side:
1. The Lord Jesus, the Priest, has brought us into His priesthood through His redemption—Rev. 1:5-6; 5:9-10.
 2. The whole church should be the priesthood; however, this priesthood has been lost and replaced by the clergy-laity system—2:6, 15.
 3. The recovery of the church life is the recovery of the real priesthood; we must be recovered into this priesthood, which means that we need to be brought back into the genuine fellowship with the Lord—1 Cor. 14:26; 1:9; 1 John 1:3.
 4. The Lord's recovery is a matter of the priesthood, not a matter of a work, a movement, or of doing things for the Lord.
 5. Our responsibility is not to care for any kind of work; our responsibility is simply to take care of the priesthood by learning to be possessed and occupied by the Lord until we are filled, saturated, and permeated with Him—Eph. 3:16-17a, 19.
- B. What the Lord needs today is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him—Heb. 10:19; 2 Cor. 3:18; John 17:22, 24.
- C. When the Lord has such a priesthood—a kingdom of priests—He will have the freedom to flow out and work out His will for the fulfillment of His eternal purpose—Exo. 19:6a; Rev. 1:5-6; 5:9-10; 4:11; Eph. 1:5, 9, 11; Phil. 2:13.

II. The building of God's house is related to the priesthood and depends on the priesthood—Exo. 19:6a; 25:8-9; Zech. 6:12-13; 1 Pet. 2:5:

- A. The building of the church depends on whether or not the saints will bear the priesthood before God—Rev. 1:5-6; 5:9-10; Heb. 3:6; 6:20; 7:26; 8:1; 10:19.
- B. The priesthood upholds the building of the church; without the priesthood it is impossible to build up the church.
- C. If we are willing to come forward to God, fellowship with God, live before God, and allow God to flow through us, we will enjoy the riches of Christ and express the glory of Christ in a full way; in this way we will bear the testimony of the church, and the building of the church will be realized among us—11:6; 1 John 1:3; Eph. 3:8; 2:21-22.
- D. In order to recover the building of God, God must first recover the priesthood—Ezra 1:1-4; 7:1-5.

III. The building of God’s house as the dwelling place of God is the priesthood; the holy priesthood is the spiritual house—Eph. 2:21-22; 1 Pet. 2:5:

- A. *Spiritual* denotes the capacity of the divine life to love and grow; *holy*, the capacity of the divine nature to separate and sanctify—v. 5:
 - 1. The house of God subsists mainly by the divine life; hence, it is spiritual.
 - 2. The priesthood subsists mainly by the divine nature; hence, it is holy.
- B. The Greek word for *priesthood* in verses 5 and 9, *hierateuma*, refers not to the priestly office but to the assembly of priests, a body of priests, a priesthood.
- C. The coordinated body of priests is the built-up spiritual house.
- D. In verse 5 Peter uses the terms *spiritual house* and *holy priesthood* to indicate the church life:
 - 1. It is not the spiritual life lived in an individualistic way, but the spiritual life lived in a corporate way, that can fulfill God’s purpose and satisfy His desire—Eph. 1:5, 9, 11; 3:11; Gen. 1:26.
 - 2. God wants a spiritual house for His dwelling, a priestly body, a priesthood, for His service.

IV. In our ministry as priests, we need to be one with the building and build God to build God into man and man into God—Eph. 3:16-17a; John 14:2, 23:

- A. “Building God and man in one / Is their [the priests’] work before the Lord”—Hymns, #849.
- B. God’s New Testament economy is for the processed and consummated Triune God to be wrought into us to become our life and our being—1 Tim. 1:4; 2 Cor. 13:14; Eph. 3:16-17a; Rom. 8:9-10, 6, 11:
 - 1. God’s economy and goal according to His heart’s desire are to build Himself into man and to build man into Him—2 Sam. 7:12-14a; Eph. 3:17a.
 - 2. 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.
 - 3. God in Christ is within us to build Himself into our being and to build us into His being—2 Sam. 7:12-14a; Matt. 16:18; John 14:23; Eph. 3:17a.
- C. The Christ who is built, constituted, into us is both God’s house and our house; this house is a mutual abode, where God and we, we and God, are mingled together as one entity—John 14:2, 23; 15:4a.
- D. In every aspect of our work—preaching the gospel, feeding the believers, establishing churches, perfecting the saints—the intrinsic element must be that we minister the building and build God into others—Matt. 16:18; Eph. 3:17a:
 - 1. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and build God into others so that the Triune God may build Himself into their being—v. 17a.
 - 2. We should reconsider the work we are doing for the Lord and ask how much of Christ

as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord—Gal. 4:19; Col. 1:28.

3. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12.
 4. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as priests to dispense Himself into others—Acts 9:15.
- E. As we work for God today, we should participate in God’s building—the constitution of the divine element into the human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15.
- F. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His chosen people and building them into Him—2 Cor. 13:14; Eph. 3:16-17a; 4:4-6.
- G. If we minister the building and builded God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem—Col. 2:19; Eph. 4:15-16; Rev. 21:10.