

## **Banners for 2013 Thanksgiving Conference**

**The central requirement for the building up of the church today is the mending ministry of life—a ministry through which the broken spiritual net is restored, perfected, and made stronger and in which we experience Christ as our life and become the dwelling place of God.**

**Christ is the good Shepherd who laid down His life for the sheep so that, in the divine life, there will be one flock and one Shepherd, and now He is shepherding us in life for the Father's house—the divine and human incorporation of the processed and consummated Triune God with His redeemed, regenerated, and transformed elect.**

**Christ as the Son of Man is the High Priest, clothed with a garment reaching to the feet and girded about at the breasts with a golden girdle, to cherish the churches in His humanity and nourish them in His divinity.**

**While the Lord Jesus is arranging the world situation so that God's people may go on, He is also exercising His heavenly ministry to especially supply God's lovers and seekers with the heavenly riches, the divine element, so that they may be kept at an overcoming level and transformed into precious stones for the building of God's dwelling place.**

**Outline of the Messages  
for the Thanksgiving Conference  
November 28—December 1, 2013**

**GENERAL SUBJECT: THE MENDING MINISTRY OF JOHN**

Message One

**The Mending Ministry of Life**

Scripture Reading: Matt. 4:21; John 21:11; 12:24; 1 John 1:1-2; 5:11-13, 16

- I. The ministry of the apostle John was a mending ministry, a ministry of mending, or restoring, what had been damaged after the time of Paul's completing ministry; John mended the broken spiritual net, perfecting it and making it stronger—John 21:11; 1 John 1:1-2; 2:7-8:**
  - A. John's ministry was to mend the damage that had been done to Paul's completing ministry—2 Tim. 1:15.
  - B. After the death of Paul, Satan insidiously brought in heresies concerning the person of Christ and false teachings that damaged the church—1 John 2:18-19.
  - C. Because of the damage that had been done, there was the need for a mending ministry; John was mending what was damaged, and his writings repaired the torn fabric of the church—1:1-2; 2:20-25.
  
- II. When the Lord appeared to James and John and called them, they were "mending their nets"—Matt. 4:21:**
  - A. The Greek word for *mending* in this verse is used in 1 Corinthians 1:10 ("attuned"), Galatians 6:1 ("restore"), Ephesians 4:12 ("perfecting"), and 1 Thesalonians 3:10 ("complete").
  - B. The mending ministry includes restoring, fixing, equipping, perfecting, completing, and framing together.
  - C. James and John were mending their nets not necessarily because they were broken; they were perfecting the nets, equipping them, and adding something to make the nets stronger and more complete.
  - D. The mending ministry is to fix, restore, perfect, prepare, complete, add to, adjust, equip, make suitable, and attune us so that we might be built up together with others—1 Cor. 1:10; 2 Cor. 13:9; Gal. 6:1; 1 Thes. 3:10.
  - E. Without the mending, a lot of materials may be brought into the church, but there will be no building; to pile material up requires no mending, but to build up that material requires much mending, perfecting, equipping, and attuning.
  
- III. The ministry of the apostle John was a mending ministry of life—John 1:4; 10:10; 11:25; 1 John 1:1-2; 5:11-13, 16:**
  - A. The Gospel of John is a book of life—1:4; 3:15-16, 36; 5:24; 11:25; 14:6; 20:31:
    1. The life John speaks of is the eternal, uncreated life; this life is actually the Triune God Himself—5:26; 11:25; 6:63.
    2. The Lord Jesus came that we may have life abundantly; through His death and resurrection He released this life and imparted it into us—10:10; 12:24; 19:34; 20:17, 31.
  - B. This life is a wonderful person, indescribable in human language; when John referred to Him in 1 John 1:1, he could only say "that which was from the

beginning,” speaking of the One who was with the Father from eternity and was manifested to the apostles, who declared Him as life—vv. 2-3.

- C. Today’s broken situation among the believers and in the churches can be mended only by the life-giving mending ministry; only life can mend—5:16:
  - 1. There are “holes” in us and many broken things that need to be mended.
  - 2. The holes and breaks must be mended by life in love; we can be mended only by the ministry of life—2:25; 3:16.
- D. The central requirement for the building up of the church today is the mending ministry of life; it is in this ministry that we experience Christ as our life and become the dwelling place of God—John 2:19-22; 11:25; 14:2-3.

#### **IV. In 1 John we see the basic and substantial element of John’s mending ministry—1:1-3, 7; 5:11-13:**

- A. The center of the revelation in 1 John is the divine fellowship of the divine life—1:3, 7:
  - 1. To enjoy the divine life, we need to abide in its fellowship according to the divine anointing, based upon the divine birth with the divine seed for its development—2:12—3:10.
  - 2. By the terminating water, the redeeming blood, and the germinating Spirit, we have been born of God to be His children, possessing His divine life and partaking of His divine nature—2:29—3:1; 5:1-13.
  - 3. Christ is now indwelling us through His Spirit to be our life and life supply so that we may grow with His divine element unto His likeness at His manifestation—3:1-2, 24; 4:4, 14-15.
- B. To abide in the divine fellowship of the divine life is to enjoy the divine riches—2:6; 3:6:
  - 1. By such abiding, we walk in the divine light—1:5-7.
  - 2. By such abiding, we practice the truth, righteousness, love, the will of God, and His commandments—v. 6; 2:5, 17, 29; 3:9-11; 4:7; 5:2.
- C. To preserve this abiding in the divine fellowship, three main negative things need to be dealt with—sin, the world, and idols—1:7, 9; 2:15-17; 5:21:
  - 1. The safeguard against these negative things is our divine birth with the divine life and the word of God that abides in us—v. 18; 2:14.
  - 2. In virtue of our divine birth, we also overcome Satan’s evil world by our faith in the Son of God—5:4-5.
  - 3. Our divine birth with the divine seed sown into our inner being enables us to not live habitually in sin—3:5, 9; 5:18.
  - 4. In case we sin occasionally, we have our Paraclete as our propitiation to care for our case before our Father God, and the Son’s everlasting, efficacious blood cleanses us—2:1-2; 1:7.

#### **V. The revelation of Christ as the one grain producing many grains in His resurrection is overlooked by the vast majority of Christians—John 12:24:**

- A. Christ as the one grain of wheat is the divine seed to produce many grains to be the many members of His organic Body, which consummates in the New Jerusalem—Rom. 12:3-4; Rev. 21:2, 10-11.
- B. According to typology, the many grains are for the making of a loaf of bread; by the blending together of the grains into one loaf, the church as the Body of Christ was produced for His corporate expression—1 Cor. 10:17; 12:12, 27.