

**THE SOUTH-CENTRAL  
CHINESE-SPEAKING FALL CONFERENCE**

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**GENERAL SUBJECT:**

**THE TEN GREAT CRITICAL “ONES”  
FOR THE BUILDING UP OF THE BODY OF CHRIST**

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# Message One

## One Bible—One Revelation and One God—One Economy

Scripture Reading: 2 Pet. 1:20-21

2 Pet 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;  
2 Pet 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

### I. One Bible—one revelation:

- A. The unique Bible is consistent in its unique revelation:
  - 1. It should not be interpreted according to man's own concepts—understandings, logic, philosophies, views, and fanciful imaginations—2 Pet. 1:20-21.  
2 Pet 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;  
2 Pet 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.
  - 2. Any interpretation of the unique Bible should be governed by the principles of its interpretation:
    - a. The unique Bible should be interpreted only by and according to itself.
    - b. It should be interpreted by discerning the differences in the dispensational progress of the divine revelation.
    - c. Any interpretation of the unique Bible should take care of its minor revelations but should not have any minor revelations interpreted against, not in line or in harmony with, the major revelations of this unique and consistent Bible.
- B. The unique, major revelation of the unique Bible is the unique contents of God's economy (see II.D.).

### II. One God—one economy:

- A. God is self-existing and ever-existing—Exo. 3:14.  
Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- B. God is triune—the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.  
Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,  
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- C. The Triune God has one heart's desire—Eph. 1:5, 9.  
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,  
Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- D. According to His heart's desire, God made His eternal economy—1 Tim. 1:4b; Eph. 1:10; 3:9:  
1 Tim 1:4b ...which produce questionings rather than God's economy, which is in faith.  
Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;  
Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
  - 1. To make man the same as He is in life and nature but not in His Godhead.
  - 2. To make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues.
  - 3. Through:

- a. Creating man in His image and according to His likeness—Gen. 1:26-27.  
 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.  
 Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- b. Becoming man in His incarnation to partake of the human nature—Heb. 2:14a.  
 Heb 2:14a Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, ...
- c. Living a human life to express His attributes through man’s virtues.
- d. Dying an all-inclusive death.
- e. Resurrecting to produce the firstborn Son of God and become the life-giving Spirit—Rom. 8:29; Acts 13:33; 1 Cor. 15:45.  
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;  
 Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."  
 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- f. Dispensing Himself into His chosen people to regenerate them with Himself as their life for producing many sons—many God-men—1 Pet. 1:3.  
 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
- g. Forming the churches with His many sons.
- h. Building up the Body of Christ with His brothers as the members to be the organism of the processed and consummated Triune God.
- i. Consummating in the New Jerusalem as His eternal enlargement and expression.

### Excerpts from the Ministry:

Prayer: Lord, we worship You for this precious hour, that You have gathered many of us from many countries. Lord, we believe there is a will in You for this gathering. Carry out this will among us. Speak something to us that will impress us for eternity. Lord, give us the understanding, give us the revelation, and give us the speaking. Lord, speak with us. We believe that You are one spirit with us in this meeting. Anoint all the brothers from all the countries. Lord, it is a lovely time that we can come together to have such a fellowship. Lord, help me in the speaking. You know that I am fearful and trembling before You that I may delay You. Lord, save me from this. Whatever You want to speak to us, speak it. Speak it freely. Glory be to You, shame to Your enemy, and blessing to all Your Body. Amen.

I have been considering very much what the Lord would speak to us for this time. I do not want to speak anything that is not from Him. Eventually, the Lord reminded me of ten great critical points in His revelation concerning our belief in Him for His recovery. I call them the ten “ones.” Each critical point is a “one.” These first five “ones” are the one Bible, one God, one Christ, one Spirit, and one life. These five big “ones” are the factors. Then there are another five “ones”: the one salvation, one living, one testimony, one Body, and one city, which is the one consummation. These five are the issues that are produced from the preceding five factors. Each great “one” actually needs two conferences so that it can be covered adequately.

This is a golden opportunity for me to present to you these ten great “ones.” All of you are either

co-workers or elders in the Lord's recovery. In this sense, you are important persons. What the Lord's recovery will be depends upon you co-workers and elders. Thus, I consider what I am releasing here to be very critical. I want to give you the proper knowledge of the ten great "ones" at this juncture. Then you will know who we are, where we are, and where we should go. "We" means the recovery. Although we need twenty conferences to speak all these points covered by these six messages, I am taking the opportunity to present an abstract of these points. We have to take these ten great "ones" back to our places to have conference after conference. First, we must get ourselves into them and then help all the saints realize what the Lord's recovery really is.

### **ONE BIBLE—ONE REVELATION**

Upon the earth everyone knows that there is one Bible, but this one Bible is in the hands of different people. What kind of Bible people have depends upon what kind of people they are. The Jews have their Bible. Their Bible is just the first part of the whole Bible, so they have a Bible that is incomplete. The orthodox Jews do not believe in the New Testament. They believe that their Bible, the Old Testament, is the pure, holy Word of God and that nothing should be added to it. Of course, they are mistaken in what they believe.

Then the Christians have their Bible, the entire Bible, but there are many divisions today among the Christians. The Brethren were raised up in the middle part of the last century and they were one, but today there are over one thousand divisions among them. Nearly every division of the Brethren has "their own Bible." This means that they have the same Bible with different interpretations, which have divided them. Furthermore, the closed Brethren use the New Translation by John Nelson Darby. The open Brethren use the Newberry Bible with its marginal notes. The Catholics also have their Bible, which has more than sixty-six books because they have added something.

Today I would ask, "What kind of Bible do we have?" The Bible we have determines what kind of persons we are. All the divisions among the Christians came out of different interpretations of the Bible. We should not have more than one Bible in the recovery. To have a proper Bible, which is really according to God's revelation, depends upon the way we understand it. If we understand the Bible properly, we will have a proper Bible. The Bible itself is never wrong, but with us it can be wrong.

In 2 Timothy 2:15 Paul says, "Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth." We have to cut the word straightly as in carpentry. We have to interpret the written word of God as a carpenter cutting wood. This means to unfold the word of God in its various parts rightly and straightly without distortion. Second Timothy 2:15 is very meaningful and should control us to the uttermost. There are different ways of understanding the same Bible. When the apostle Paul was on earth, he was contending with the unbelieving Jews and correcting them by cutting the word rightly, straightly. Now we need to see how to cut the word in a straight way.

#### **The Unique Bible Being Consistent in Its Unique Revelation**

The Bible is consistent in its unique revelation. The Baptists stress baptism by their kind of immersion, whereas the Presbyterians and others practice sprinkling. But the practice of baptism is not the Bible's unique revelation.

#### ***Not Interpreted according to Man's Own Concepts***

The Bible should not be interpreted according to man's own concepts—understandings, logic, philosophies, views, and fanciful imaginations. These concepts should be altogether abandoned. Peter indicates that we do not have the freedom to interpret the prophecy of the Bible by our natural concept, because it is revealed by God (2 Pet. 1:20-21). We have to pray for God to help us know His original meaning in speaking such a prophecy.

#### ***Any Interpretation of the Unique Bible***

### ***Being Governed by the Principles of Its Interpretation***

Any interpretation of the unique Bible should be governed by the principles of its interpretation.

#### **Interpreted Only by and according to Itself**

First, the unique Bible should be interpreted only by and according to itself. The Bible interprets the Bible. When some of the students of Confucius in China became Christians, they understood the Bible according to the teachings of Confucius. This, of course, is wrong. The Bible must be interpreted by itself and according to itself.

#### **Interpreted by Discerning the Differences in the Dispensational Progress of the Divine Revelation**

The Bible should also be interpreted by discerning the differences in the dispensational progress of the divine revelation. This is a big principle. The dispensations in the Bible are important. There are the Old Testament dispensation and the New Testament dispensation. In the Old Testament dispensation the seventh day was ordained by God as the Sabbath, but in the New Testament the Sabbath was put aside and is over. The Seventh-day Adventists did not discern this dispensational difference, so they insist on keeping the Sabbath. They charge the New Testament saints to keep something in the Old Testament, and their way to keep the Sabbath is also according to the Old Testament way.

We have to see the dispensational progress in the divine revelation. Abraham's time was different from Noah's time. At Noah's time God did not tell His chosen people where to go and where to stay. But God told Abraham to leave his idolatrous country and go to the good land. He also told him to circumcise all his young males. Such things were not revealed to Noah. The time of Moses was the age, the dispensation, of the law. Then when the Lord Jesus came, that was a big change of dispensation. His coming ushered in the age of grace.

Today the Catholic Church mixes up the Old and New Testament dispensations. The Catholic leaders wear robes that are according to the robes of the priests in the Old Testament. The Pentecostals in their practice and concept stay mostly in the Old Testament dispensation. The verses they sing are mostly from the Old Testament. It is rare to hear them sing or give a message from the book of Ephesians, because this book is different from the Pentecostal kind of understanding. Ephesians is deep, but the Pentecostal understanding concerning speaking in tongues and miraculous things is superficial and outward.

In our interpretation of the Bible, we must learn one principle—to know the dispensations in God's revelation. This is because God's revelation is progressive from one stage to another stage, from one dispensation to another dispensation.

#### **Any Interpretation of the Unique Bible Needing to Take Care of Its Minor Revelations but Should Not Have Any Minor Revelations Interpreted against the Major Revelation of This Unique and Consistent Bible**

The main revelation is the center of the Bible. Besides the main revelation, the central revelation, there are minor revelations. They are branches of the major revelation. A tree has a trunk with branches. The trunk is one, but the branches are many. We should stress the trunk, the central revelation of the Bible, but we should not forget the "branch" revelations, the minor revelations.

Also, any interpretation of the unique Bible should not have any minor revelations interpreted against, not in line or in harmony with, the major revelation of this unique and consistent Bible. First Corinthians 11 speaks of a revelation concerning the headship in which all the sisters should cover their head, but head covering is not the Bible's central revelation. We should not neglect this branch

revelation, but we should not be legalistic about it either. Some people argue about what color or what shape of head covering the sisters should wear. These arguments are nonsense. Head covering reminds us that we all have to be under the headship of our Head, as Christ is under the headship of God the Father. We must have the reality of the branch revelations.

### **The Unique, Major Revelation of the Unique Bible**

The unique, major revelation of the unique Bible is the unique contents of God's economy. The Bible has been studied by Christians for nearly two thousand years with many interpretations. It is hard to decide which interpretations are correct. Brother Watchman Nee spent much time to study and collect all the proper, major interpretations of the Bible. Thank the Lord that when I was laboring closely with him for eighteen years, he told me what he had collected. Thus, today our interpretation of the Bible is according to the proper interpretations throughout the past nineteen centuries.

The Recovery Version actually is not my version, because my understanding of the Bible depends absolutely on Watchman Nee's interpretation. Furthermore, Brother Nee's interpretation depended upon the proper interpretations of all the saints in the past nineteen centuries. This does not mean that Brother Nee or I did not see anything by ourselves but that we have laid our understanding upon the proper foundation.

### **ONE GOD—ONE ECONOMY**

God is self-existing and ever-existing (Exo. 3:14), and God is triune—the Father, the Son, and the Spirit (Matt. 28:19; 2 Cor. 13:14). The Triune God has one heart's desire (Eph. 1:5, 9). According to His heart's desire, God made His eternal economy (1 Tim. 1:4b; Eph. 1:10; 3:9) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues.

God carries out His eternal economy through a number of steps. First, He created man in His image and according to His likeness (Gen. 1:26-27). Then God became a man in His image and according to His likeness. He became a man in His incarnation to partake of the human nature (Heb. 2:14a). He lived a human life to express His attributes through man's virtues. He died an all-inclusive death and resurrected to produce the firstborn Son of God and become the life-giving Spirit (Rom. 8:29; Acts 13:33; 1 Cor. 15:45). This was all for Him to dispense Himself into His chosen people to regenerate them with Himself as their life for producing many sons—many God-men (1 Pet. 1:3)—for the forming of the churches with His many sons and for the building up of the Body of Christ with His brothers as the members to be the organism of the processed and consummated Triune God, consummating in the New Jerusalem as His eternal enlargement and expression.

We may say that we have already heard the truth concerning God's economy, but to hear is not sufficient. We have to present this truth to others, to give messages to them. Paul exhorted Timothy to stay in Ephesus to charge some there not to speak things other than God's economy (1 Tim. 1:3-4). We have to be controlled by the vision of God's economy. We should not speak anything other than God's economy. (*CWWL, 1994-1997*, vol. 3, "The Ten Great Critical 'Ones' For the Building Up of the Body of Christ," ch. 1, pp. 156-162)

## Message Two

### One Christ—the Unsearchable One (1)

#### I. Christ is the eternal and only begotten Son of God, the second of the Divine Trinity—John 1:1-2, 18; Matt. 28:19.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 He was in the beginning with God.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

#### II. He is self-existing, ever-existing, and coinhering with the Father and the Spirit in eternity.

#### III. He is, with the Father and the Spirit, the only God—John 1:1; Rom. 9:5; Heb. 1:8.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Rom 9:5 Whose are the fathers, and out of whom, as regards what is according to flesh, is the Christ, who is over all, God blessed forever. Amen.

Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.

#### IV. He is the Creator (v. 10), and all things were created through Him (John 1:3; Col. 1:16a), cohere in Him (v. 17), and will be an inheritance unto Him as the Heir (v. 16; Heb. 1:2; Rom. 11:34-36).

Heb 1:10 And, "You in the beginning, Lord, laid the foundation of the earth, and the heavens are the works of Your hands;

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

Col 1:16a Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him ...

Col 1:17 And He is before all things, and all things cohere in Him;

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Rom 11:34 For who has known the mind of the Lord, or who has become His counselor?

Rom 11:35 Or who has first given to Him, and it will be repaid to him?

Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

#### V. In time He became a man through His incarnation, a God-man having both divinity and humanity as His nature—John 1:1, 14; Heb. 2:14.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

#### VI. He is the Firstborn of all creation—Col. 1:15b.

Col 1:15b ... the Firstborn of all creation,

#### VII. He is the effulgence of God's glory and the impress of God's substance—Heb. 1:3a.

Heb 1:3a Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, ...

**VIII. He is the embodiment of God—Col. 2:9.**

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

**IX. He is the image of the invisible God—1:15a.**

Col 1:15a Who is the image of the invisible God, ...

**X. He lived in His humanity on the earth to express God for thirty-three and a half years—He is God manifested in the flesh—1 Tim. 3:16.**

1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

**XI. He is the faithful Witness of God—Rev. 1:5.**

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

**XII. He is the tabernacle of God as God's movable dwelling place among men—John 1:14.**

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

**XIII. He is the temple of God as God's established dwelling place on earth—2:19-21.**

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?

John 2:21 But He spoke of the temple of His body.

**XIV. He is the light of the world—8:12.**

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

**XV. He died an all-inclusive death through which He crucified Satan—the old serpent (3:14; Heb. 2:14)—sin (Rom. 8:3; John 1:29), the world (12:31), the fallen man with his flesh (Rom. 6:6; Gal. 2:20), the old creation (represented by the old fallen man), and the law with its ordinances (Rom. 10:4; Col. 2:14; Eph. 2:15) for the accomplishment of God's eternal redemption (Heb. 9:12), and released His divine life from the shell of His humanity to be dispensed into His believers (John 12:24; 3:15).**

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,  
Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Rom 10:4 For Christ is the end of the law unto righteousness to everyone who believes.

Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

- Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,  
 Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.  
 John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.  
 John 3:15 That everyone who believes into Him may have eternal life.

**XVI. He resurrected from among the dead (Matt. 28:6-7; 1 Cor. 15:4b), and through His resurrection He in His humanity was designated to be the firstborn Son of God (Rom. 1:4; 8:29; Acts 13:33), became the life-giving Spirit (1 Cor. 15:45), and regenerated with His resurrection life all the people chosen by God before the foundation of the world (1 Pet. 1:2-3; Eph. 1:4).**

- Matt 28:6 He is not here, for He has been raised, even as He said. Come, see the place where He was lying.  
 Matt 28:7 And go quickly and tell His disciples that He has been raised from the dead, and behold, He goes before you into Galilee. There you will see Him. Behold, I have told you.  
 1 Cor 15:4b ... and that He has been raised on the third day according to the Scriptures;  
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;  
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;  
 Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day I have begotten You."  
 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.  
 1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.  
 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,  
 Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

**XVII. He ascended to the heavens, and in His ascension He was crowned and enthroned to be:**

- A. The Lord of all men and all things to rule over the whole universe—Acts 10:36.  
 Acts 10:36 The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all)  
 B. Christ—the Anointed of God—to accomplish God's economy—2:36.  
 Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.  
 C. The Ruler of the kings of the earth (Rev. 1:5) to arrange the situations of the world and the environment of God's chosen people that they may be saved by Him as  
 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  
 D. The Savior who will be received by all His believers as their everything—Acts 5:31.  
 Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.  
 E. The Head of the church to take care of the church as His Body—Eph. 1:22-23; 5:29-30.  
 Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,  
 Eph 1:23 Which is His Body, the fullness of the One who fills all in all.  
 Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,  
 Eph 5:30 Because we are members of His Body.

- F. The Paraclete in heaven before God to take care of all the cases and needs of His members (1 John 2:1), and the One who is released by His Spirit as the Paraclete in His members (John 14:16-20).
- 1 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- G. The heavenly Minister to minister heaven into His believers to make them the heavenly citizens—Heb. 8:2; Phil. 3:20.
- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- Phil 3:20 For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ,
- H. The great High Priest is the heavens to take care of His believers' needs, intercede for them, and save them to the uttermost—Heb. 4:14-15; 7:25-27.
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 7:27 Who does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.
- I. The Mediator of the new covenant, bequeathed by Him to His believers through His death, to execute it—8:6; 9:15.
- Heb 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.
- Heb 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.
- J. The surety of the better covenant to be its guarantee—7:22.
- Heb 7:22 By so much Jesus has also become the surety of a better covenant.

### Excerpts from the Ministry:

Prayer: Father, we worship You for Your word. Lord Jesus, we love You because You are the Word of God. We love You, and we thank You for tonight's meeting. Strengthen us in the speaking and anoint us in the listening. Grant us a real revelation in every word. Amen.

We have covered one Bible—one revelation—and one God—one economy. Now we come to the third “one,” one Christ—the unsearchable One. Through the years, because of our testimony of the unsearchable riches of Christ, some Christians in the denominations have asked us, “What kind of Christ do you have? Is your Christ not the same as our Christ?” Millions of Christians have Christ, but to what extent have they experienced Christ? As we review the following items of Christ, we should ask, “Have I experienced Christ in this item?” To what extent have we experienced Christ?

The apostle Paul experienced the same Christ as millions of Christians, but the extent of his

enjoyment of Christ reached the top. Christ in Himself is the same in nature, in essence, and in His being unlimited, unsearchable, and all-inclusive; but in the experiences of His believers, there are many different extents. This should help us all to realize that our Christ is totally all-inclusive. He is the complete God and the perfect man. Even the reality of the food we eat is Christ. He is also the living water. According to the New Testament, Christ is everything to us.

### **THE ETERNAL CHRIST**

Christ is the eternal and only begotten Son of God, the second of the Divine Trinity (John 1:1-2, 18; Matt. 28:19). He is self-existing, ever-existing, and coexisting with the Father and the Spirit in eternity. He is, with the Father and the Spirit, the only God (John 1:1; Rom. 9:5; Heb. 1:8). In other words, He as the Son with the Father and the Spirit is one God.

### **CHRIST IN CREATION**

He is the Creator (v. 10), and all things were created through Him (John 1:3; Col. 1:16a), cohere in Him (v. 17), and will be an inheritance unto Him as the Heir (v. 16b; Heb. 1:2; Rom. 11:34-36). On the one hand, Christ is the Creator, but on the other hand, He is the means through which all things were created. He is also the very center of creation because all things subsist, cohere, in Him. Eventually, all things will be an inheritance to Him as the Heir.

### **CHRIST'S INCARNATION**

In time He became a man through His incarnation, a God-man having both divinity and humanity as His nature (John 1:1, 14; Heb. 2:14). In eternity Christ was merely God, but in time He became a man. He is also the Firstborn of all creation (Col. 1:15b). He is not only God and man but also the first item of the creation. As a man, He is a part of the creation, but how could He be the Firstborn? This is hard to answer. We need to see that with God there is only the fact without the time element. Christ was crucified about two thousand years ago, but the Bible says that He was crucified from the foundation of the world (Rev. 13:8). From the time that the earth was founded, He was crucified because the earth needs His crucifixion. We must learn to present this to people.

Just as light is the effulgence of electricity, Christ is the effulgence of God's glory. He is also the impress of God's substance (Heb. 1:3a). God is a kind of substance, and Christ is the impress. We may illustrate this with a seal. The seal is a kind of substance. When we put the seal on a paper, we have the impress. Christ is the embodiment of God (Col. 2:9) and the image of the invisible God (1:15a). God is invisible and untouchable, but one day God embodied Himself in Christ. God became visible and touchable.

### **CHRIST'S HUMAN LIVING**

Christ lived in His humanity on the earth to express God for thirty-three and a half years—He is God manifested in the flesh (1 Tim. 3:16). He is the faithful Witness of God (Rev. 1:5). He witnessed God.

He is also the tabernacle of God as God's movable dwelling place among men (John 1:14). Most of the English versions say in John 1:14 that the Word became flesh and *dwelt* among men. This predicate, according to the Greek text, should be *tabernacled*. He is God's dwelling place among men, but movable, like a tent, a tabernacle. Abraham brought his tent through many places. Christ was such a tent of God among men. Also, He is the temple of God as God's established dwelling place on earth (2:19-21). Furthermore, Christ is the light of the world (8:12).

### **CHRIST'S DEATH**

He died an all-inclusive death through which He crucified Satan—the old serpent (3:14; Heb. 2:14)—sin (Rom. 8:3; John 1:29), the world (12:31), the fallen man with his flesh (Rom. 6:6; Gal.

2:20), the old creation (represented by the old fallen man), and the law with its ordinances (Rom. 10:4; Col. 2:14; Eph. 2:15) for the accomplishment of God's eternal redemption (Heb. 9:12). Through His death He also released His divine life from the shell of His humanity to be dispensed into His believers (John 12:24; 3:15). Christ's death abolished all the negative things. On the positive side He released His divine life from His human shell. He was the one grain who died to release His life and become many grains. The negative side of Christ's death was for God's redemption; the positive side is for life dispensing.

### **CHRIST'S RESURRECTION**

He resurrected from among the dead (Matt. 28:6-7; 1 Cor. 15:4b), and through His resurrection He in His humanity was designated to be the firstborn Son of God (Rom. 1:4; 8:29; Acts 13:33), became the life-giving Spirit (1 Cor. 15:45), and regenerated with His resurrection life all the people chosen by God before the foundation of the world (1 Pet. 1:2-3; Eph. 1:4). We were regenerated in His resurrection.

### **CHRIST'S ASCENSION**

Christ ascended to the heavens, and in His ascension He was crowned and enthroned to be the Lord of all men and all things to rule over the whole universe (Acts 10:36), the Christ—the Anointed of God—to accomplish God's economy (2:36), and the Ruler of the kings of the earth (Rev. 1:5) to arrange the situations of the world and the environment of God's chosen people that they may be saved by Him as the Savior who will be received by all His believers as their everything (Acts 5:31). Christ rules sovereignly over the earth with His authority that the environment might be fit for God's chosen people to receive His salvation. He needs to be the Ruler of all situations to save us. A person may live in a remote place where there is no opportunity for him to hear the gospel, so the Lord arranges the situation to bring him to another place where he can hear the gospel and be saved. I hate imperialism, but I thank the Lord that He used imperialism to save me. Without imperialism the gospel could never have gone to China and to my hometown there.

In His ascension Christ is also the Head of the church to take care of the church as His Body (Eph. 1:22-23; 5:29-30), the Paraclete in heaven before God to take care of all the cases and needs of His members (1 John 2:1), and the One who is realized by His Spirit as the Paraclete in His members (John 14:16-20). He is the heavenly Minister to minister heaven into His believers to make them the heavenly citizens (Heb. 8:2; Phil. 3:20); the great High Priest in the heavens to take care of His believers' needs, intercede for them, and save them to the uttermost (Heb. 4:14-15; 7:25-27); the Mediator of the new covenant, bequeathed by Him to His believers through His death, to execute it (8:6; 9:15); and the surety of the better covenant to be its guarantee (7:22). The above items are different aspects of Christ's ministry in the heavens. (*CWWL, 1994-1997*, vol. 3, "The Ten Great Critical 'Ones' for the Building Up of the Body of Christ," ch. 2, pp. 165-169)

Message Three  
**One Christ—the Unsearchable One (2)**

**XVIII. He is the Shepherd of God’s flock, the door for them to come out of Judaism, and the pasture for them to feed on—John 10:11, 14, 16, 9.**

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.  
John 10:14 I am the good Shepherd, and I know My own, and My own know Me,  
John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.  
John 10:9 I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.

**XIX. He is the resurrection, the life, the way, and the reality—11:25; 14:6.**

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

**XX. He is the Bridegroom who has the bride—3:29a.**

John 3:29a He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom’s voice.

**XXI. He is the power of God and the wisdom to His believers from God: righteousness, sanctification, and redemption—1 Cor. 1:24, 30.**

1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.  
1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

**XXII. He is the Passover for the believers to pass through God’s judgment—5:7.**

1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

**XXIII. He is the spiritual food and the spiritual rock flowing with the living water for God’s people—10:3-4; John 6:25; 4:10, 14.**

1 Cor 10:3 And all ate the same spiritual food,  
1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.  
John 6:25 And when they found Him on the other side of the sea, they said to Him, Rabbi, when did You get here?  
John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.  
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

**XXIV. He is the Body (1 Cor. 12:12) and all the members of the Body—the new man (Col. 3:10-11).**

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.  
Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,  
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

- XXV. He is the firstfruits, the second man, and the last Adam—1 Cor. 15:20, 23, 47, 45.**  
 1 Cor 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.  
 1 Cor 15:23 But each one in his own order: the firstfruits, Christ; then those who are Christ's at His coming;  
 1 Cor 15:47 The first man is out of the earth, earthy; the second man is out of heaven.  
 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- XXVI. He is the Firstborn from the dead to be the Head of the Body—Col. 1:18.**  
 Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- XXVII. He is God's allotted portion to the saints—v. 12.**  
 Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- XXVIII. He is the body (the reality) of all the positive things to God's people—2:16-17.**  
 Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,  
 Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
- XXIX. He is the life of His believers and the One whom they live and magnify—3:4; Phil. 1:20-21.**  
 Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.  
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.  
 Phil 1:21 For to me, to live is Christ and to die is gain.
- XXX. He is the Lamb accomplishing God's redemption and the Lion fighting for God's kingdom—Rev. 5:5-6.**  
 Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.  
 Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- XXXI. He is the opener of the seals of the secrets of this age—v. 5.**  
 Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.
- XXXII. He is His believers' hope of glory—Col. 1:27.**  
 Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- XXXIII. He is the morning star who will appear to His overcomers before His coming back to the earth—Rev. 2:28.**  
 Rev 2:28 And to him I will give the morning star.
- XXXIV. He is the Sun of righteousness with healing in His wings to appear to the world—Mal. 4:2.**  
 Mal 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

**XXXV. His riches dispensed into His saints are unsearchable—Eph. 3:8.**

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

**XXXVI. He is the Savior coming back to:**

- A. Transfigure His believers—Phil. 3:21.  
Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
- B. Judge His believers to discern who among them should be rewarded with the kingdom and its enjoyment as a reward for one thousand years; and who among them should be disciplined in the kingdom age, thus missing the kingdom as a reward—2 Cor. 5:10.  
2 Cor 5:10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.
- C. Marry His overcomers as His bride in the millennial age—Rev. 19:7.  
Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- D. Defeat Antichrist and his armies—vv. 19-21.  
Rev 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.  
Rev 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.  
Rev 19:21 And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.
- E. Be received by the remnant of the Jews—Zech. 12:10; Rom. 11:26.  
Zech 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.  
Rom 11:26 And thus all Israel will be saved, as it is written, "The Deliverer will come out of Zion; He will turn away ungodliness from Jacob.
- F. Judge the nations—the living people (Acts 10:42)—on His throne of glory—Matt. 25:31.  
Acts 10:42 And He has charged us to proclaim to the people and solemnly testify that this is the One who was designated by God to be the Judge of the living and the dead.  
Matt 25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

**XXXVII. He will be the King to rule over the earth with His overcomers—Rev. 20:4, 6.**

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.  
Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

**XXXVIII. He will judge all the dead people (Acts 10:42) at His great white throne—Rev. 20:11-12.**

Rev 20:11 And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.  
Rev 20:12 And I saw the dead, the great and the small, standing before the throne, and scrolls

were opened; and another scroll was opened, which is the book of life. And the dead were judged by the things which were written in the scrolls, according to their works.

**XXXIX. In the New Jerusalem (21:1—22:5) He will be:**

- Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.
- Rev 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.
- Rev 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
- Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.
- Rev 21:8 But the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part will be in the lake which burns with fire and brimstone, which is the second death.
- Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
- Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.
- Rev 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.
- Rev 21:15 And he who spoke with me had a golden reed as a measure that he might measure the city and its gates and its wall.
- Rev 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.
- Rev 21:17 And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel.
- Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- Rev 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.
- Rev 21:25 And its gates shall by no means be shut by day, for there will be no night there.
- Rev 21:26 And they will bring the glory and the honor of the nations into it.
- Rev 21:27 And anything common and he who makes an abomination and a lie shall by no means enter into it, but only those who are written in the Lamb's book of life.

- 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.
- Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
- Rev 22:4 And they will see His face, and His name will be on their forehead.
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.
- A. The Husband of God's redeemed people as His wife in eternity—21:2.  
Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- B. The temple with God—v. 22.  
Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- C. The lamp with God as the light in Him—v. 23.  
Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- D. The Lamb-God on the throne to rule over the new heaven and new earth—22:1.  
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.
- E. The tree of life nourishing the entire New Jerusalem—v. 2.  
Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

## Excerpts from the Ministry:

Prayer: Lord, we thank You. You have gathered us again together around You as the Spirit and around Your Word as life. We love You, Lord, as the Spirit, as the Word with life. We desire to see what You are to us. In all these rich items, be with us, strengthen us, and uphold us. Amen.

In the previous chapter we saw Christ from eternity, through creation, and through His incarnation, His human living, His all-inclusive death, His resurrection, and His ascension. In ascension He was appointed to be many items, first as the Lord of all, the Christ, and last as the surety of the new covenant. Now He is both in the heavens and in the church life. In the church age He takes care of His church as many items.

### CHRIST IN THE CHURCH AGE

Christ is the Shepherd of God's flock, the door for them to come out of Judaism, and the pasture for them to feed on (John 10:11, 14, 16, 9). He is the resurrection, the life, the way, and the reality (11:25; 14:6). He is the Bridegroom who has the bride (3:29a).

Christ is the power of God and the wisdom to His believers from God: righteousness, sanctification, and redemption (1 Cor. 1:24, 30). He is the Passover for the believers to pass through God's judgment (5:7). He is the spiritual food and the spiritual rock flowing with the living water for God's people (10:3-4; John 6:35; 4:10, 14). He is the Body (1 Cor. 12:12) and all the members of the Body—the new man (Col. 3:10-11). As the members of the Body, all of us are Christ. We should declare that we are not only members of Christ but also Christ. Christ is the firstfruits, the second man, and the last Adam (1 Cor. 15:20, 23, 47, 45). He is the first, the second, the last, and every number.

He is the Firstborn from the dead to be the Head of the Body (Col. 1:18). He was the Firstborn of all creation, belonging to the old creation of God. Now He is the Firstborn from the dead as the Head of the Body in the new creation. He is God's allotted portion to the saints (v. 12), typified by God's allotted portion of the good land to the people of Israel. Today He is also the body (the reality) of all the

positive things to God's people (2:16-17). He is the real feast, new moon, and Sabbath. He is everything. All the things in the Old Testament were shadows, and He is the body, the reality, of all those shadows. He is the life of His believers and the One whom they live and magnify (3:4; Phil. 1:20-21).

Christ is the Lamb accomplishing God's redemption and the Lion fighting for God's kingdom (Rev. 5:5-6). For God's redemption He is a Lamb. For God's kingdom He is a fighting Lion, the Lion of the tribe of Judah. He is also the opener of the seals of the secrets of this age (v. 5). This implies the contents of the entire book of Revelation. Christ is also His believers' hope of glory (Col. 1:27).

### **CHRIST IN HIS SECOND COMING**

At the end of the church age, after He has been so many items to take care of the church, He will be the coming One. First, He will come secretly as the morning star who will appear to His overcomers before His coming back to the earth (Rev. 2:28). In the early morning, before most people awake, the morning star appears. Very few will see Christ as the morning star. He is also the Sun of righteousness with healing in His wings to appear to the whole world (Mal. 4:2).

His riches dispensed into His saints are unsearchable (Eph. 3:8). In the church age He dispenses His riches to the believers, and those riches are unsearchable, untraceable.

He is the Savior coming back to transfigure His believers (Phil. 3:21). He will change the form of our body; this transfiguration is called the redemption of our body (Rom. 8:23). Christ has regenerated our spirit. He is now transforming our soul, conforming our soul to His image. We are also waiting for His coming back to redeem our body, to change our body from the low level to the highest level of His body, a glorious body. Then our whole being will be saved. When I was young, some would ask me, "Are you saved?" I did not know how to answer them. Later, I realized that I can say, "I have been saved in my spirit, I am now being saved in my soul, and I will be saved in my body." Hallelujah for this threefold salvation of our spirit, our soul, and our body!

Peter speaks of the salvation of the soul, that is, the salvation by transformation (1 Pet. 1:9). Our being transformed is the progress of the salvation of our soul. When we are matured, we will be completely saved in our soul. The only way to be transformed in our soul is for us to be crossed out. We have to be conformed to Christ's death (Phil. 3:10). When this process is completed, we will be saved in our soul to wait for our body to be saved.

Christ will judge His believers to discern who among them should be rewarded with the kingdom and its enjoyment as a reward for one thousand years and who among them should be disciplined in the kingdom age, thus missing the kingdom as a reward (2 Cor. 5:10).

Christ will come back to marry His overcomers as His bride in the millennial age (Rev. 19:7). Today we are engaged, not yet married, to Christ. When He finally saves our body to change our body, we will be ready for our marriage with Him. Revelation 19 says, "His wife has made herself ready" (v. 7). Christ still cannot marry us because we are not completely saved. He will not marry a bride with an old body in the old creation, full of sin, death, weakness, and sickness. He cannot marry us until He saves us in our body. At that time we will be completely a new man; we will be a new man in our spirit, a new man in our soul, and a new man in our body.

The Lord will also come to defeat Antichrist and his armies (vv. 19-21). First, He comes to transfigure us; second, to marry us; and third, to defeat Antichrist. As the Bridegroom, the One who has just been married, He will defeat Antichrist. Christ, the General, will be the Bridegroom, and His army will be His spouse, His corporate bride, composed of all the overcomers. We should tell the Lord, "I want to be an overcomer, Lord. I will then be a part of the bride, as one of Your overcomers, to overcome Antichrist with You."

When Christ returns, He will be received by the remnant of the Jews (Zech. 12:10; Rom. 11:26). Antichrist will surround the city of Jerusalem, fighting against the Jews to put them all to death. At that time the Messiah will appear. On the one hand, the Messiah will defeat the enemy; on the other hand,

the remnant of the Jews will see Him, the One whom they pierced, and they will repent. Christ will be received by them. Today the Jewish nation is unbelieving. They do not receive Christ. They do not believe that there has been such a Christ as we preach, as the New Testament reveals.

### **CHRIST JUDGING THE LIVING BEFORE THE MILLENNIUM**

Most of the nations will follow Antichrist in his rebellion, and most of them will be killed in the battle of Armageddon. Revelation 14:20 says that the blood from this battle will be “up to the bridles of the horses for a thousand six hundred stadia.” A thousand six hundred stadia is one hundred eighty-two miles, the distance from Bozrah (Isa. 63:1) to Armageddon (Rev. 16:16). One day Christ, the embodiment of God, will fight face to face with the Antichrist, the embodiment of Satan. Nearly the whole world will follow Antichrist to fight against Christ.

While Antichrist is seducing the world to follow him against the Jews and against the remnant of the Christians, the eternal gospel will be preached by an angel who will shout, “Fear God...and worship Him” (14:7). Some from the nations will respond to this gospel and will take care of the Jews and the believers who are under the persecution of Antichrist. Christ will gather all those from the nations who remain after the battle of Armageddon to His throne of glory in Jerusalem, where He will judge them to divide them into sheep, the good ones, and goats, the bad ones. The sheep will be those who respond to the eternal gospel. The Lord Jesus will cast the goats, those who followed Antichrist, into the lake of fire with Antichrist, whereas the sheep will enter into His kingdom, not as His sons but as His subjects to live in the sphere of eternal life (Matt. 25:31-46).

### **CHRIST IN THE MILLENNIUM**

Christ will be the King to rule over the earth with His overcomers (Rev. 20:4, 6) in the kingdom of one thousand years. He will be the King to the people and the Priest to God. All His overcomers who joined Him in the wedding and in the fighting will also join Him in the kingship with the priesthood for one thousand years to serve God and rule over all the nations, the sheep.

### **CHRIST JUDGING THE DEAD AFTER THE MILLENNIUM**

Christ will judge all the dead people (Acts 10:42) at His great white throne (Rev. 20:11-12). The Bible says that Christ has been appointed by God to judge the living and the dead (Acts 10:42; 17:31; 2 Tim. 4:1; Rom. 2:16). He will judge the living, the sheep and the goats, at His throne of glory at the beginning of the thousand-year kingdom. After the thousand-year kingdom He will be on the great white throne to judge all the dead and sentence them to the lake of fire.

### **CHRIST IN THE NEW JERUSALEM**

In the New Jerusalem (Rev. 21:1—22:5) Christ will be the Husband of God’s redeemed people as His wife in eternity (21:2) and the temple with God for the redeemed to live in as their eternal dwelling place to serve God (v. 22). He will also be the lamp with God as the light in Him (v. 23) to shine through the lamp and through the New Jerusalem. He will be the Lamb-God, the redeeming God, on the throne to rule over the new heaven and new earth (22:1). The throne is one for both God and the Lamb because God as the light is within the Lamb as the lamp. God is in the Lamb, and the Lamb is sitting on the throne. Eventually, in eternity He will be the tree of life nourishing the entire New Jerusalem (v. 2).

We need to see the sequence of the items of Christ in these last two chapters. We have seen Christ in eternity, in creation, in incarnation, in His human living, in His all-inclusive death, in His resurrection, and in His ascension. Once the church is established, He is many items to take care of the church and to transform us. After our transformation is completed, He will come back to redeem us.

Then He will be in the kingdom, and after the kingdom He will be in the New Jerusalem. In the New Jerusalem the ultimate item is the tree of life. This is the all-inclusive, unsearchable, extensive, unlimited Christ, who is our Christ. This is the Christ whom the recovery receives.

We must have the recovery mainly to recover Christ. Christ in His all-inclusiveness has been mostly lost in the denominational theology. All the denominations have their creed, including the Nicene Creed. None of them is as complete as these two chapters on Christ. We have to spread the recovery's creed concerning the all-inclusive Christ from eternity past to eternity future.

We should humble ourselves before the Lord by saying, "Lord, we have been in Your recovery for many years hearing that You are the centrality and universality of God's economy, but we have never learned to know You so much." If we share these aspects of Christ with others, we will see a difference in our gospel preaching. This will convince people. To be vital we need to know these aspects of Christ. The Lord's recovery is the recovery of Christ. (*CWWL, 1994-1997*, vol. 3, "The Ten Critical 'Ones' for the Building Up of the Body of Christ," ch. 4, pp. 173-177)

## Message Four

### One Spirit—One Application

#### **I. The Holy Spirit is the Spirit of God, the third of the Divine Trinity—Gen. 1:2; Rom. 8:9; 1 Cor. 2:11; Matt. 28:19; 2 Cor. 13:14.**

- Gen 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- 1 Cor 2:11 For who among men knows the things of man, except the spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God.
- Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

#### **II. He is self-existing, ever-existing, and coinhering with the Father and the Son in eternity.**

#### **III. He is, with the Father and the Son, the only God—Acts 5:3-4.**

- Acts 5:3 But Peter said, Ananias, why has Satan filled your heart to deceive the Holy Spirit and to put aside for yourself some of the proceeds of the land?
- Acts 5:4 While it remained, was it not your own? And when it was sold, was it not under your authority? Why is it that you have contrived this thing in your heart? You have not lied to men but to God.

#### **IV. He was the Spirit of God from eternity and the Holy Spirit at the time of Christ's incarnation (Luke 1:35; Matt. 1:18, 20), but He was not "the Spirit" before the resurrection of Christ (John 7:39).**

- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
- Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.
- Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

#### **V. In Christ's resurrection He was compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power to be the life-giving Spirit, the divine anointing ointment as the compound Spirit—Exo. 30:22-31; 1 Cor. 15:45.**

- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
- Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,
- Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.
- Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
- Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
- Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.

- Exo 30:29     Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.  
 Exo 30:30     And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.  
 Exo 30:31     And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.  
 1 Cor 15:45   So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

**VI. He is God's essence (John 4:24) and God's reaching of man (Matt. 28:19).**

- John 4:24     God is Spirit, and those who worship Him must worship in spirit and truthfulness.  
 Matt 28:19     Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

**VII. He is the realization of the pneumatic Christ (John 14:16-20) and the reality of the resurrection of Christ.**

- John 14:16     And I will ask the Father, and He will give you another Comforter, that He may be with you forever,  
 John 14:17     Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.  
 John 14:18     I will not leave you as orphans; I am coming to you.  
 John 14:19     Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.  
 John 14:20     In that day you will know that I am in My Father, and you in Me, and I in you.

**VIII. Thus, He became:**

- A. The consummated Spirit of the processed and consummated Triune God, even the consummation of the processed and consummated Triune God.
- B. The Lord Spirit—2 Cor. 3:18.  
 2 Cor 3:18     But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- C. The Spirit of Jesus—Acts 16:7.  
 Acts 16:7     And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- D. The Spirit of Christ—Rom. 8:9.  
 Rom 8:9     But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- E. The Spirit of Jesus Christ—Phil. 1:19.  
 Phil 1:19     For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

**IX. After the church was established and became degraded, as the life-giving and compound Spirit, He became the seven Spirits of God; that is, He is the one life-giving, compound Spirit but is intensified sevenfold—Rev. 1:4; 4:5; 5:6.**

- Rev 1:4     John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,  
 Rev 4:5     And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;  
 Rev 5:6     And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

**X. As the Spirit of life, He was breathed into the believers by Christ, in the night of His resurrection, as the gentle breath to be their indwelling Spirit to fill them inwardly— John 20:22; Acts 13:52.**

- John 20:22     And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.  
 Acts 13:52     And the disciples were filled with joy and with the Holy Spirit.

**XI. He applies all that the Triune God is in Christ, all that the all-inclusive Christ is, and all that He was accomplished, obtained, and attained to all the people whom God has chosen; thus He became the one divine application:**

- A. He sanctifies, separates, God's chosen people from the fallen people of the world and leads them to repent to God and receives Christ—1 Pet. 1:2.  
1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
- B. He regenerates the people who have received Christ as their Savior with His resurrection life to be the sons of God—v. 3; Titus 3:5; John 3:5; 1:12.  
1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,  
Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,  
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.  
John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- C. He sanctifies the regenerated sons of God with the holy nature of God—Rom. 15:16; 6:19, 22.  
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 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.  
Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- D. He renews the sanctified saints—Titus 3:5.  
Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
- E. He transforms the renewed saints metabolically into the glorious image of Christ—Rom. 12:2a; 2 Cor. 3:18; Rom. 8:29.  
Rom 12:2a And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, ...  
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.  
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- F. He conforms the transformed saints to the image of the firstborn Son of God—v. 29.  
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- G. He seals the believers with all that Christ is and all that He has accomplished, obtained, and attained, thus dispensing all the divine elements of Christ into the very being of the believers until they will be redeemed in their body, that is, transfigured to be like the glorious body of Christ—Eph. 1:13; 4:30; 2 Cor. 1:22; Rom. 8:23; Phil. 3:21.  
Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,  
Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.  
2 Cor 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.  
Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

- Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
- H. He is the pledge from God to the believers guaranteeing that the Triune God is their inheritance—Eph. 1:14; 2 Cor. 1:22; 5:5.
- Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- 2 Cor 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.
- 2 Cor 5:5 Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge.
- I. He, as the compound ointment, anoints the believers with the divine elements of Christ—1:21; 1 John 2:20, 27.
- 2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
- 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- J. He witnesses with our spirit that we are children of God—Rom. 8:16.
- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- K. He, as the Spirit of life and the Spirit of God, indwells the believers, imparting life and peace to them and even life to their mortal bodies—vv. 2, 9, 11, 6.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- L. He intercedes with groanings for the believers who are transformed by God under the working together of all things—vv. 26-29.
- Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
- Rom 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- M. He, as the indwelling Spirit, is the One in whom the believers pray in their spirit—Jude 20; Eph. 6:18.
- Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,
- Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- N. He holds the sword of the Spirit of God for the believers to take the offensive in the spiritual warfare—vv. 7-18.
- Eph 6:7 With good will serving as slaves, as serving the Lord and not men;
- Eph 6:8 Knowing that whatever good thing each one does, this he will receive back from the Lord, whether he is a slave or a free man.
- Eph 6:9 And masters, do the same things toward them, giving up your threatening, knowing that both their Master and yours is in the heavens, and there is no respect of persons with Him.
- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
- Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
- Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;
- Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
- Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
- Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- O. He comforts the believers—John 14:16; Acts 9:31.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- Acts 9:31 So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.
- P. He leads the sons of God—Rom. 8:14.
- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
- Q. He, who searches all things, even the depths of God, reveals all the things that God has done for the believers—1 Cor. 2:10.
- 1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.
- R. He, as the life-giving Spirit, gives life to the word of God, through whom the new testament ministers minister the word of God—2 Cor. 3:5-6.
- 2 Cor 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- S. He is the Spirit of the new testament ministry of righteousness—vv. 8-9; 4:1.
- 2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?
- 2 Cor 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.
- 2 Cor 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
- T. He imparts righteousness, peace, and joy into the believers as the reality of the kingdom of God—Rom. 14:17.
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- U. As the flow of God (John 7:38), He transmits in His fellowship the grace of Christ (the element of the divine life) with the love of God (the source of the grace of Christ)—2 Cor. 13:14.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- V. As the dispenser of what God is in Christ to the believers, He dispenses the reality of God to them—Heb. 10:29.
- Heb 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

- W. He sets apart and sends out the apostles to spread the gospel of Christ—Acts 13:2, 4.  
 Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.  
 Acts 13:4 They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.
- X. He leads the apostles in their trips for the gospel spreading—16:6-7.  
 Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.  
 Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- Y. He prophesies through the prophets concerning the apostles' sufferings and persecutions—21:11.  
 Acts 21:11 And he came to us and took Paul's belt; and having bound his own feet and hands, he said, Thus says the Holy Spirit, In this way will the Jews in Jerusalem bind the man whose belt this is and deliver him into the hands of the Gentiles.
- Z. He leads the apostles to speak the things concerning God's dealings with His people—1 Cor. 7:40.  
 1 Cor 7:40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.
- AA. He distributes different gifts to the believers—12:4-11.  
 1 Cor 12:4 But there are distinctions of gifts, but the same Spirit;  
 1 Cor 12:5 And there are distinctions of ministries, yet the same Lord;  
 1 Cor 12:6 And there are distinctions of operations, but the same God, who operates all things in all.  
 1 Cor 12:7 But to each one is given the manifestation of the Spirit for what is profitable.  
 1 Cor 12:8 For to one through the Spirit a word of wisdom is given, and to another a word of knowledge, according to the same Spirit;  
 1 Cor 12:9 To a different one faith in the same Spirit, and to another gifts of healing in the one Spirit,  
 1 Cor 12:10 And to another operations of works of power, and to another prophecy, and to another discerning of spirits; to a different one various kinds of tongues, and to another interpretation of tongues.  
 1 Cor 12:11 But the one and the same Spirit operates all these things, distributing to each one respectively even as He purposes.
- BB. He, as the reality of the speaking of Christ, speaks to all the churches, calling for overcomers in the degradation of the church—Rev. 2:7, 11, 17, 26, 29; 3:5-6, 12-13, 21-22.  
 Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.  
 Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.  
 Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.  
 Rev 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;  
 Rev 2:29 He who has an ear, let him hear what the Spirit says to the churches.  
 Rev 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.  
 Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.  
 Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.  
 Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.  
 Rev 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.  
 Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches.

CC. As the essence of the Body of Christ, all that He works in and on the believers is for the constitution, the building, of the Body of Christ in Him as the oneness—Eph. 4:3-4.

Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

**XII. As the Spirit of power, He was poured upon the believers by the Christ in ascension as the violent wind to be the power to fill them outwardly for their spreading of the gospel of Christ—Acts 2:2-4, 17-18, 33; 1:8.**

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;

Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

**XIII. Such an all-inclusive, compound, consummated, life-giving Spirit, the consummated Triune God as the Bridegroom, and God's redeemed, regenerated, transformed, and glorified church as the bride, say, "Come!"—Rev. 22:17.**

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

**Excerpts from the Ministry:**

Prayer: Lord, we thank You that You have gathered us together around You as the all-inclusive compound Spirit. Lord, give us the revelation and give us the utterance, the new utterance, the up-to-date utterance, to speak forth You, the wonderful One. Give us a heart inclining to You. Lord, we love You. We love You particularly as the Spirit. Pour out the Spirit upon us. Lead us and anoint each one of us. Amen.

We have covered one Bible, one God, and one Christ. Now we want to see one Spirit—one application.

**THE SPIRIT BEING THE THIRD OF THE DIVINE TRINITY**

The first point concerning the Spirit is that the Holy Spirit is the Spirit of God, the third of the Divine Trinity (Gen. 1:2; Rom. 8:9; 1 Cor. 2:11; Matt. 28:19; 2 Cor. 13:14). He is self-existing, ever-existing, and coinhering with the Father and the Son in eternity. He is, with the Father and the Son, the only God (Acts 5:3-4). Acts 5 tells us He is God, but He is not another God other than the Triune God. He is of the Triune God, with the Father and the Son.

**THE SPIRIT BEING NOT YET  
BEFORE THE RESURRECTION OF CHRIST**

He was the Spirit of God from eternity and the Holy Spirit at the time of Christ's incarnation

(Luke 1:35; Matt. 1:18, 20), but He was not “the Spirit” before the resurrection of Christ (John 7:39).

### **THE COMPOUND SPIRIT**

In Christ’s resurrection He was compounded with Christ’s divinity, humanity, death with its effectiveness, and resurrection with its power to be the life-giving Spirit, the divine anointing ointment as the compound Spirit (Exo. 30:22-31; 1 Cor. 15:45). All genuine Christians admit that in Christ there is humanity, because He became a man and partook of the flesh and blood of man (Heb. 2:14). But some may wonder how we can say that the Spirit of God has humanity. Chapter 5 of Andrew Murray’s masterpiece, *The Spirit of Christ*, is entitled “The Spirit of the Glorified Jesus.” The glorified Jesus is Jesus after His resurrection in His glory. In this chapter Andrew Murray strongly points out and insisted that today the Spirit of the glorified Jesus has the element of humanity just as the glorified Jesus does. The glorified Jesus has divinity, humanity, death, and resurrection. Surely the Spirit of this Jesus has the same elements as the glorified Jesus. The striking point of Andrew Murray’s theology is that the Spirit of Jesus has humanity.

Based upon this revelation I began to understand the type of the anointing ointment in Exodus 30:23-25. In Exodus this ointment was used to anoint all the furniture and people related to God’s service. Some of the Brethren pointed out that the anointing ointment was a type of the Spirit, but no one pointed out that this is the compound Spirit. An ointment is a compound. The ointment in Exodus 30 is compounded with olive oil as the base and four kinds of spices. Olive oil in the Old Testament is a type of God’s Spirit. In Exodus 30 the olive oil, typifying God’s Spirit, was compounded with four more elements. These elements typify Christ’s death with its effectiveness and His resurrection with its power, which are in the life-giving Spirit.

First Corinthians 15:45b says that the last Adam, who was Christ in the flesh, became a life-giving Spirit. Some who oppose this truth have said that this life-giving Spirit does not refer to the Holy Spirit. But besides the Holy Spirit, there is not another Spirit who gives life. The Spirit who gives life (2 Cor. 3:6), the life-giving Spirit, is the Holy Spirit.

### **GOD’S ESSENCE AND GOD’S REACHING OF MAN**

The Spirit is also God’s essence (John 4:24) and God’s reaching of man (Matt. 28:19). Christ is the element of the Triune God, and the Spirit is the essence. He is God’s reaching of man because He is the last one of the three—the Father, the Son, and the Spirit. John 4:24 says that if we are going to worship God, we must worship Him as the Spirit by our spirit.

### **THE REALIZATION OF THE PNEUMATIC CHRIST AND THE REALITY OF CHRIST’S RESURRECTION**

The Spirit is the realization of the pneumatic Christ (John 14:16-20) and the reality of the resurrection of Christ. The pneumatic Christ is the Christ who is the Spirit. Resurrection is a person—the Spirit.

### **WHAT THE SPIRIT BECAME**

Thus, the Spirit became the consummated Spirit of the processed and consummated Triune God, even the consummation of the processed and consummated Triune God. He also became the Lord Spirit (2 Cor. 3:18). The Lord is Christ, and the Spirit is the *pneuma*. Thus, the pneumatic Christ is the Lord Spirit. He is now the Spirit of Jesus (Acts 16:7), the Spirit of Christ (Rom. 8:9), and the Spirit of Jesus Christ (Phil. 1:19). The Spirit of Jesus refers to Jesus in incarnation and human living. The Spirit of Christ refers to Christ in resurrection. The Spirit of Jesus Christ is the all-inclusive compound Spirit typified by the compound ointment in Exodus 30.

### **THE SEVEN SPIRITS**

After the church was established and became degraded, as the life-giving and compound Spirit, He became the seven Spirits of God; that is, He is the one life-giving compound Spirit but is intensified sevenfold (Rev. 1:4; 4:5; 5:6).

### **THE INDWELLING SPIRIT**

Furthermore, as the Spirit of life, He was breathed into the believers by Christ, in the night of His resurrection, as the gentle breath to be their indwelling Spirit to fill them inwardly (John 20:22; Acts 13:52).

### **THE ONE DIVINE APPLICATION**

He applies all that the Triune God is in Christ, all that the all-inclusive Christ is, and all that He has accomplished, obtained, and attained to all the people whom God has chosen; thus He became the one divine application. The Father made the economy, the Son accomplished it, and the Spirit applies to us what the Son has accomplished. Thus, the Spirit is the application.

As the application, the Spirit sanctifies, separates, God's chosen people from the fallen people of the world and leads them to repent to God and receive Christ (1 Pet. 1:2). He regenerates the people who have received Christ as their Savior with His resurrection life to be the sons of God (v. 3; Titus 3:5; John 3:5; 1:12). He sanctifies the regenerated sons of God with the holy nature of God (Rom. 15:16; 6:19, 22) and renews the sanctified saints (Titus 3:5). He transforms the renewed saints metabolically into the glorious image of Christ (Rom. 12:2a; 2 Cor. 3:18; Rom. 8:29) and conforms the transformed saints to the image of the firstborn Son of God (v. 29). The Spirit also seals the believers with all that Christ is and all that He has accomplished, obtained, and attained, thus dispensing all the divine elements of Christ into the very being of the believers until they will be redeemed in their body, that is, transfigured to be like the glorious body of Christ (Eph. 1:13; 4:30; 2 Cor. 1:22; Rom. 8:23; Phil. 3:21).

The Spirit is the pledge from God to the believers guaranteeing that the Triune God is their inheritance (Eph. 1:14; 2 Cor. 1:22; 5:5). He, as the compound ointment, anoints the believers with the divine elements of Christ (1:21; 1 John 2:20, 27). He witnesses with our spirit that we are children of God (Rom. 8:16). He, as the Spirit of life and the Spirit of God, indwells the believers, imparting life and peace to them and even life to their mortal bodies (vv. 2, 9, 11, 6).

The one Spirit intercedes with groanings for the believers who are transformed by God under the working together of all things (vv. 26-29). He, as the indwelling Spirit, is the One in whom the believers pray in their spirit (Jude 20; Eph. 6:18). He holds the sword of the Spirit of God for the believers to take the offensive in the spiritual warfare (vv. 17-18). He comforts the believers (John 14:16; Acts 9:31). He leads the sons of God (Rom. 8:14). He, who searches all things, even the depths of God, reveals all the things that God has done for the believers (1 Cor. 2:10).

He, as the life-giving Spirit, gives life to the word of God, through whom the new testament ministers minister the word of God (2 Cor. 3:5-6). He is the Spirit of the new testament ministry of righteousness (vv. 8-9; 4:1). He imparts righteousness, peace, and joy into the believers as the reality of the kingdom of God (Rom. 14:17). As the flow of God (John 7:38), He transmits in His fellowship the grace of Christ, the element of the divine life, with the love of God, the source of the grace of Christ (2 Cor. 13:14). As the dispenser of what God is in Christ as grace to the believers, He dispenses the reality of God as grace to them (Heb. 10:29).

The Spirit sets apart and sends out the apostles to spread the gospel of Christ (Acts 13:2, 4). He leads the apostles in their trips for the gospel spreading (16:6-7). He prophesies through the prophets concerning the apostles' sufferings and persecutions (21:11). He leads the apostles to speak things concerning God's dealings with His people (1 Cor. 7:40).

He distributes different gifts to the believers (12:4-11). He, as the reality of the speaking Christ, speaks to all the churches, calling for overcomers in the degradation of the church (Rev. 2:7, 11, 17, 26,

29; 3:5-6, 12-13, 21-22). As the essence of the Body of Christ, all that He works in and on the believers is for the constitution, the building, of the Body of Christ in Him as the oneness (Eph. 4:3- 4).

### **THE SPIRIT OF POWER**

As the Spirit of power, He was poured upon the believers by the Christ in ascension as the violent wind to be the power to fill them outwardly for their spreading of the gospel of Christ (Acts 2:2-4, 17-18, 33; 1:8). First, Christ breathed this Spirit as the gentle breath into the disciples to be the indwelling Spirit. Now in His ascension Christ poured out the Spirit as the violent wind, not for their life but for their ministry to spread the gospel. The inner Spirit as the breath is for life. The outpoured Spirit of power as the wind is for work.

### **THE SPIRIT AND THE BRIDE**

Such an all-inclusive, compound, consummated, life-giving Spirit, the consummated Triune God as the Bridegroom, and God's redeemed, regenerated, transformed, and glorified church as the bride, say, "Come!" (Rev. 22:17). Eventually, this all-inclusive Spirit becomes the Bridegroom to marry God's redeemed. That is us. Then there is such a couple. The consummated Triune God is married to His redeemed, regenerated, transformed, conformed, and glorified people. They are regenerated in their spirit, transformed in their soul, and glorified in their body to match the marrying God. God and His wife are thus exactly the same in life, in nature, and in expression, just as Eve was the same as Adam. This all-inclusive Bridegroom will be a fulfillment of the type of Adam, marrying one who is out of Him and transformed into His image, glorified with His glory, and brought back to Him to be one couple. This is the end of the Bible.

Now we have seen the one Bible, the one God, the one Christ, and the one Spirit. The one Bible is a revelation of the Triune God; the Father is the source and substance, the Son is the element, and the Spirit is the essence to apply the consummated Triune God to His chosen and redeemed people.

I have purposely released these ten "ones" because I do not know how long the Lord will keep me here, so I must give you a very basic and all-inclusive view of the Lord's recovery. All the co-workers and elders should know this. By this fellowship we can see clearly what the Lord's recovery is. It is not to recover baptism by immersion or the Lord's table with one cup and one bread. These are not the major items of the Lord's recovery. I feel that I have been in the Lord's hands to finish the full interpretation of the whole Bible. Now I want to present these ten "ones" as the real conclusion to this interpretation. (*CWWL, 1994-1997*, vol. 3, "The Ten Great Critical 'Ones' for the Building Up of the Body of Christ," ch. 4, pp. 182-188)

Message Five  
**One Life—One Element,  
One Salvation—One Way of Saving, and  
One Kind of Living—One Manifestation of Christ**

**I. One life—one element:**

- A. The life of the Triune God embodied in Christ—Eph. 4:18.  
Eph 4:18     Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
- B. This life is eternal—John 3:15.  
John 3:15    That everyone who believes into Him may have eternal life.
- C. This life is in Christ—1:4.  
John 1:4     In Him was life, and the life was the light of men.
- D. Christ is this life and its Author—11:25; 14:6; Acts 3:15.  
John 11:25   Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
John 14:6    Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.  
Acts 3:15    And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.
- E. The Spirit of God is of this life—Rom. 8:2.  
Rom 8:2     For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- F. This life, which is Christ, is the believers' life—Col. 3:4.  
Col 3:4     When Christ our life is manifested, then you also will be manifested with Him in glory.
- G. This life is the divine element of the Triune God and Christ:
1. God gives His chosen people repentance unto this life and has appointed, ordained, them to receive this life—Acts 11:18; 13:48.  
Acts 11:18   And when they heard these things, they became silent and glorified God, saying, Then to the Gentiles also God has given repentance unto life.  
Acts 13:48   And the Gentiles, hearing this, rejoiced and glorified the word of the Lord; and as many as were appointed to eternal life believed.
  2. God regenerates the believers with this life—John 1:12; 1 Pet. 1:3.  
John 1:12    But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,  
1 Pet 1:3     Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
  3. Christ's righteous act is unto justification of this life—Rom. 5:18b.  
Rom 5:18b    ... so also it was through one righteous act unto justification of life to all men.
  4. Christ saves His believers subjectively in this life—v. 10b.  
Rom 5:10b    ... much more we will be saved in His life, having been reconciled,
  5. The believers walk in the newness of this life—6:4.  
Rom 6:4     We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
  6. The mind of the seeking believers set on the spirit is life and peace—8:6b.  
Rom 8:6b     ... but the mind set on the spirit is life and peace.
  7. Grace reigns through righteousness unto this life—5:21.  
Rom 5:21     In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
  8. The overcoming believers reign by the abundant grace and gift of righteousness in this life—v. 17.  
Rom 5:17     For if, by the offense of the one, death reigned through the one, much more

those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

9. The believers who forsake all for Christ will inherit this life in the kingdom age—Matt. 19:29.  
Matt 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name's sake shall receive a hundred times as much and shall inherit eternal life.
10. The overcomers will eat of the tree of life in the kingdom age as a reward—Rev. 2:7.  
Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
11. The tree of life with the water of this life in the river proceeding from the throne of God will be the unique supply to the entire New Jerusalem and will be partaken of by those who wash their robes—22:1-2, 14.  
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.  
Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.  
Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

## II. One salvation—one way of saving:

- A. Based upon God's love (the source of God's grace) and God's grace (the expression of God's love)—Eph. 2:4-5.  
Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,  
Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- B. Through the death of Christ:
  1. For God's redemption—Rom. 3:24b.  
Rom 3:24b ...through the redemption which is in Christ Jesus;
  2. For God's forgiveness of sins—Acts 10:43.  
Acts 10:43 To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.
  3. For the believers' reconciliation to God—Rom. 5:10.  
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
  4. For God's justification—3:24a.  
Rom 3:24a Being justified freely by His grace through the redemption ...
- C. Through the life of Christ by the Spirit of life—5:10; 8:2:  
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,  
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
  1. From the regenerating the believers with the divine element of Christ's life—John 3:5; 1 Pet. 1:3.  
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.  
1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
  2. Through:
    - a. Sanctifying the regenerated believers with the divine element of God's holy nature—Rom. 6:19, 22.  
Rom 6:19 I speak in human terms because of the weakness of your flesh. For just

- as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
- Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- b. Renewing the sanctified believers with the newness of life—Titus 3:5; Rom. 6:4.
- Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
- Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- c. Transforming the renewed believers with the glorious element of Christ's life by the Lord Spirit—12:2; 2 Cor. 3:18.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- d. Conforming the transformed believers with the divine element of the life of the firstborn Son of God—Rom. 8:29.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
3. Unto the glorification of the conformed believers with the glory of God—v. 30.
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

### III. One kind of living—one manifestation of Christ:

- A. By the power of the resurrection of Christ to be conformed to His death (Phil. 3:10), dying to the self, the natural man, the old man, and the flesh (Matt. 16:24; Gal. 2:20; Rom. 6:6; Gal. 5:24) from the power of Satan, the world, and sin (Heb. 2:14; John 12:31; Rom. 6:2).
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.
- Rom 6:2 Absolutely not! We who have died to sin, how shall we still live in it?
- B. By the bountiful supply of the Spirit of Jesus Christ to live Christ and magnify Him— Phil. 1:19-21.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21 For to me, to live is Christ and to die is gain.

- C. By the life of the God-man to live the overcomers' life—Rev. 2:7, 11, 17, 26; 3:5, 12, 21.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.
- Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.
- Rev 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;
- Rev 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.
- Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- Rev 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.
- D. By the growth in the life of Christ unto maturity for the building up of the Body of Christ—Eph. 4:15-16.
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

## Excerpts from the Ministry:

Prayer: Lord, we worship You for Your oracle, Your speaking in Your recovery for the past more than seventy years. Today You are still speaking. We have the assurance that You are continuing to speak to us in order to enrich Your recovery and strengthen us. Lord, be with us through the meeting. Pour out Your Spirit as the reality of Yourself upon this meeting, and strengthen us and cover us with Your prevailing blood against the enemy's attacks. Amen.

For everything mentioned in these outlines on the ten "ones," we have to go to the Life-study messages for the details. If we do not go there, we will not really know what these outlines are talking about.

In this chapter we want to see three more "ones." These are the one life, the one salvation, and the one kind of living. In the Body of Christ, we enjoy one life as one element, one salvation as one way of saving, and one kind of living as one manifestation of Christ.

### ONE LIFE—ONE ELEMENT

The element is the very substance of a certain matter. Wood has its element, and iron has its element. Everything of a solid, physical substance has its element. This divine life of Christ is the very element of God, especially in saving us.

### The Life of the Triune God Embodied in Christ to Be the Believers' Life

This life is the life of the Triune God embodied in Christ (Eph. 4:18). There is one life of Christ, but Christ is the embodiment of God, so this one life is God's life embodied. Life is invisible. No one can see our life. It is untouchable. But John in his first Epistle says that this very eternal life is visible (1:1). The apostles heard it, saw it, beheld it, touched it, and handled it because this life became a man,

and that man is the embodiment of God.

This life is eternal (John 3:15) in nature, in time, and in every way. *Eternal* means that there is no beginning and no ending. This life is in Christ. John 1:4 says that in Him is life. Christ is this life and its Author (11:25; 14:6; Acts 3:15). The Spirit of God is of this life (Rom. 8:2), and this life, which is Christ, is the believers' life (Col. 3:4).

### **The Divine Element of the Triune God and Christ**

This life is the divine element of the Triune God and Christ. God gives His chosen people repentance unto this life and has appointed, ordained, them to receive this life (Acts 11:18; 13:48). I grew up as a Chinese person in an old, conservative, pagan country. How could I believe in Christ? This could only have taken place because of God's ordination. Eventually, God gave me the gift of repentance, and I accepted, received, Christ. This was ordained by God. All the believers were ordained by Him to receive eternal life.

God regenerates the believers with this life (John 1:12; 1 Pet. 1:3). Also, Christ's righteous act is unto, or for, justification of this life (Rom. 5:18b). This righteous act is His death. He died on the cross according to God's will for us to be justified by God so that we may receive life. Thus, the death of Christ and the justification of Christ are for one thing—that we may have this life.

Christ saves His believers subjectively in this life (v. 10b). Most Christians know that they were saved by Christ's death, but very few know that we are saved much more by His life. Romans 5:10 says that since we have been reconciled through His death, we will be saved much more in His life. All the Epistles are on the subject of the one life of Christ as the element of Christ's salvation. Eventually in Romans 5, we reign in this life through Christ's bountiful grace and His bountiful gift of righteousness (v. 17).

The believers walk in the newness of this life (6:4), the mind of the seeking believers set on the spirit is life and peace (8:6b), and grace reigns through righteousness unto this life (5:21). Grace reigns as a king. Not only grace reigns, but also we, the seeking ones, the overcomers, reign in this life by the abundant grace and gift of righteousness (v. 17).

The believers who forsake all for Christ will inherit this life in the kingdom age (Matt. 19:29). In order to gain this inheritance, we have to overcome. This inheritance is not for salvation but for a reward in the coming age (Luke 18:29-30) in the manifestation of the kingdom of the heavens, with an enjoyment of the divine life that is fuller than the enjoyment in this age. The overcomers will eat of the tree of this life in the kingdom age as a reward (Rev. 2:7). This is an item of the inheritance of this eternal life in the kingdom.

Christ as life is given to us today for our salvation as a gift. But in the kingdom age Christ will be our portion of enjoyment as a reward. Christ to us today is a free gift. All we need to do is to repent and believe to receive Him. Then if we overcome, He will be not only a gift but also a reward to us. Otherwise, we will miss this inheritance in the thousand-year kingdom. In the Gospel of life, the Gospel of John, this life is received. In the Gospel of the kingdom, the Gospel of Matthew, this life will be an inheritance. To inherit it, we have to pay the price.

The tree of this life with the water of this life in the river proceeding from the throne of God will be the unique supply to the entire New Jerusalem and will be partaken of by those who wash their robes (Rev. 22:1-2, 14). This will be after the thousand-year kingdom. By the discipline in the thousand years, all the believers who did not overcome will be perfected. In other words, they will become mature to be the overcomers also (21:7). They will not be the early overcomers who will enter into the kingdom, but the later overcomers who will enjoy the New Jerusalem in eternity. In the New Jerusalem the supply is the tree of life, which is Christ as life.

Thus, Christ as life to us is of three ages. In the present age Christ as life is a gift; in the coming age He will be a reward; and in the new heaven and new earth, in the eternal age, He will be the supply. In the next age, for those who have become the overcomers, Christ will be a reward. Then after the

millennium all the defeated ones will also be made overcomers. They will join the early overcomers to enjoy Christ as life, as the eternal, bountiful supply, in the New Jerusalem in the new heaven and new earth.

### **ONE SALVATION—ONE WAY OF SAVING**

The one life, Christ's life, the eternal life, is for our salvation, and this is the one way of saving. Only this salvation is the way of saving.

#### **Based upon God's Love and God's Grace**

Our salvation is based upon God's love, the source of God's grace, and God's grace, the expression of God's love (Eph. 2:4-5). The Father is the source. We are saved by His grace because of His great love. Our salvation is based on the first of the Trinity, the Father, in His love and grace.

#### **Through the Death of Christ**

The one salvation is through the death of Christ for God's redemption (Rom. 3:24b), for God's forgiveness of sins (Acts 10:43), for the believers' reconciliation to God (Rom. 5:10), and for God's justification (3:24a).

#### **Through the Life of Christ**

This salvation is also through the life of Christ by the Spirit of life (5:10; 8:2). Our salvation is from the Father as the base, through the Son, and by the Spirit.

The salvation by the Spirit begins from regenerating the believers with the divine element of Christ's life (John 3:5; 1 Pet. 1:3). This salvation goes on through sanctifying the regenerated believers with the divine element of God's holy nature (Rom. 6:19, 22). Regeneration is by God's life, and sanctification is with the holy nature of God.

The Spirit of life also renews the sanctified believers with the newness of life (Titus 3:5; Rom. 6:4) and transforms the renewed believers with the glorious element of Christ's life by the Lord Spirit (12:2; 2 Cor. 3:18). Eventually, this life works to conform the transformed believers with the divine element of the life of the firstborn Son of God (Rom. 8:29).

#### **Unto Glorification**

The one salvation is unto the glorification of the conformed believers with the glory of God (v. 30).

### **ONE KIND OF LIVING—ONE MANIFESTATION OF CHRIST**

Life is for salvation, salvation produces a living, and this living is the one manifestation of Christ.

#### **By the Power of the Resurrection of Christ**

First, this one kind of living is by the power of the resurrection of Christ to be conformed to His death (Phil. 3:10), dying to the self, the natural man, the old man, and the flesh (Matt. 16:24; Gal. 2:20; Rom. 6:6; Gal. 5:24) from the power of Satan, the world, and sin (Heb. 2:14; John 12:31; Rom. 6:2).

#### **By the Bountiful Supply of the Spirit of Jesus Christ**

This one living is also by the bountiful supply of the Spirit of Jesus Christ to live Christ and magnify Him (Phil. 1:19-21). To die to self, the natural man, the old man, and the flesh is by the power of resurrection. To magnify Christ is by the bountiful supply of the Spirit of Jesus Christ.

#### **By the Life of the God-man**

We live to manifest Christ by the life of the God-man to live the overcomers' life (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). We are the God-men. We have a life that is the God-man life, by which we can live an overcoming life.

### **By the Growth in the Life of Christ**

Finally, this one kind of living is by the growth in the life of Christ unto maturity for the building up of the Body of Christ (Eph. 4:15-16).

We praise the Lord for His mercy that through the last seventy-three years He has given us this inheritance of the truth, which is based upon the interpretation of all the best of the Bible students and teachers throughout the past centuries. The church fathers saw the truth concerning the Triune God. Even though this fact is in the Bible, the word *triune* is not there. The church fathers saw that our God, who is one, is triune, so they invented the word *triune*. Later, the Lord raised up some to see the inner life. William Law stressed the Spirit. Then Andrew Murray saw that in the Spirit of the glorified Jesus there is humanity. Jessie Penn-Lewis saw the subjective death of Christ, and Brother Austin-Sparks saw the principles of resurrection for the Body. Then Brother Watchman Nee saw something further and put all the foregoing things together as one package. I say this with tears. He passed on this package to me.

When I came to the United States, we invented many new terms to convey the fresh revelations that we saw. In these past three years the Lord has brought us to the high peak of His divine revelation. Now we have a complete gift of the Recovery Version and the Life-study messages. We should treasure this. This does not mean that we exalt Watchman Nee or Witness Lee. Instead, we exalt the Triune God who spoke through many interpreters throughout the centuries and who used two brothers to present the crystallization of the accumulated understanding of the divine revelation to us.

I know this is the end time. The Lord will close this age with all the truths conveyed in the Recovery Version and the Life-study messages. Sooner or later all these truths will go out, and this will conquer the defective theology of Christianity. (*CWWL, 1994-1997*, vol. 3, "The Ten Critical 'Ones' for the Building Up of the Body of Christ," ch. 5, pp. 191-196)

**Message Six**  
**One Testimony—One Expression**  
**One Body—One Organism, and**  
**One City—One Consummation**

**I. One testimony—one expression:**

- A. Christ is the faithful Witness of God testifying in His human living what God is—Rev. 1:5; 3:14.
- 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 3:14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:
- B. The Believers are the witnesses of Christ for the spreading of His gospel—Acts 1:8:
- Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.
1. Testifying the human living of Christ—10:37-39a.

Acts 10:37 You yourselves know, the word which has been spoken throughout the whole of Judea, beginning from Galilee after the baptism which John proclaimed:

Acts 10:38 Jesus, the One from Nazareth, how God anointed Him with the Holy Spirit and with power, who went about doing good and healing all those who were being oppressed by the devil, for God was with Him.

Acts 10:39a And we are witnesses of all the things which He did, both in the land of the Jews and in Jerusalem; ....
  2. Testifying His death, resurrection, and ascension—2:30-36; 3:15; 10:39b-41.

Acts 2:30 Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne,

Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

Acts 2:32 This Jesus God has raised up, of which we all are witnesses.

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand

Acts 2:35 Until I set Your enemies as a footstool for Your feet."

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Acts 3:15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

Acts 10:39b ... whom also they did away with by hanging Him on a tree.

Acts 10:40 This One, God raised on the third day; and He has made Him manifest,

Acts 10:41 Not to all the people, but to witnesses appointed beforehand by God, to us, ones who ate and drank with Him after He rose from the dead.
  3. To save sinners to be the members of Christ for the building up of His Body—2:37-42; 4:10-12; 10:42-43.

Acts 2:37 And when they heard this, they were pricked in their heart, and they said to Peter and the rest of the apostles, What should we do, brothers?

Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Acts 2:39 For to you is the promise and to your children, and to all who are far off, as many as the Lord our God calls to Himself.

Acts 2:40 And with many other words he solemnly testified and exhorted them, saying, Be saved from this crooked generation.

- Acts 2:41 Those then who received his word were baptized, and there were added on that day about three thousand souls.
- Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.
- Acts 4:10 Let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, in this name this man stands before you in good health.
- Acts 4:11 This is the stone which was considered as nothing by you, the builders, which has become the head of the corner.
- Acts 4:12 And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.
- Acts 10:42 And He has charged us to proclaim to the people and solemnly testify that this is the One who was designated by God to be the Judge of the living and the dead.
- Acts 10:43 To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.
- C. The local churches, composed with the believers to be the Body of Christ, are the golden lampstands—Rev. 1:11-12.
- Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
- Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
- D. All the golden lampstands are identical in nature, shape, and function to be the one expression of Christ:
1. In the unique oneness of the Spirit of the unique Body of Christ (Eph. 4:3-4).  
 Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:  
 Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
  2. In the unique fellowship of the unique Spirit, participating in the unique flow of the Triune God (1 John 1:3; 2 Cor. 13:14).  
 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.  
 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
  3. In the unique move of the unique God for the unique accomplishment of His unique economy (Eph. 1:10; 1 Tim. 1:4b).  
 Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;  
 1 Tim 1:4b ... which produce questionings rather than God's economy, which is in faith.
  4. In the unique blending in the unique life of Christ for His unique testimony in the universe (1 Cor. 12:24).  
 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

## II. One Body—one organism:

- A. The Body of Christ is the organism of the Triune God in His move.
- B. The constitution of the divinity of the processed and consummated Triune God with the humanity of all His redeemed, regenerated, and transformed people—Eph. 4:4-6.  
 Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;  
 Eph 4:5 One Lord, one faith, one baptism;  
 Eph 4:6 One God and Father of all, who is over all and through all and in all.
- C. The accomplishment of God's economy according to the good pleasure, the heart's desire, of His will—1:5.  
 Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

- D. Built with Christ's life as its element, the Spirit of reality as its essence, and the person of God as its source—4:4-6.  
 Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;  
 Eph 4:5 One Lord, one faith, one baptism;  
 Eph 4:6 One God and Father of all, who is over all and through all and in all.
- E. Built up by the perfected saints who are perfected by the gifted members—vv. 11-12.  
 Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,  
 Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- F. Built up with the mature believers as its constituents through their growth in the life of Christ unto maturity—vv. 15-16.  
 Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,  
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- G. Built up by itself in love—v. 16:  
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1. Joined together through every joint of the rich supply (the particular gifted members).
  2. Knit together through the operation in the measure of each one part (all the saints).
- H. It will consummate in the New Jerusalem—Rev. 21—22.  
 Rev 21~22 be omitted.

### III. One city—one consummation:

- A. The title *the holy city, New Jerusalem* implies that it is not only holy but also new—21:2:  
 Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
1. It is holy because it is separated and sanctified unto God as something belonging to God according to His holy nature.
  2. It is new because it has God's nature of newness as the main part of God's creation—  
 2 Cor. 5:17.  
 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
- B. The holy city New Jerusalem is the ultimate consummation of the work for God's new creation out of God's old creation through all the four ages of man's history (the age before the law, the age of law, the age of grace, and the age of the kingdom), from God's making the spirit for man and putting man in front of the tree of life to the accomplishment of this city for the good pleasure of His will, which is the intent of His eternal economy.
- C. It is the unique constitution of the processed and consummated Triune God with His redeemed, regenerated, transformed, and glorified people chosen by Him in eternity past.
- D. In its humanity it is the tabernacle of God (the dwelling place of God, who is the unique King, among men reigning over the entire new heaven and new earth), and in its divinity it is the temple of God (the dwelling place of God's redeemed people serving Him as a royal priestly family who are the kings reigning over the nations around the New Jerusalem in eternity)—Rev. 21:3, 22.  
 Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.  
 Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- E. The materials of its structure:

1. Its base is gold, signifying the nature of God—v. 18b.  
Rev 21:18b ... and the city was pure gold, like clear glass.
  2. Its gates are pearls, signifying the issue of Christ's redeeming death and life-dispensation resurrection—v. 21a.  
Rev 21:21a And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. ...
  3. Its wall with its foundations is precious stones, signifying the product of the transforming Spirit—vv. 18a, 19-20.  
Rev 21:18a And the building work of its wall was jasper; ...  
Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;  
Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoptase; the eleventh, jacinth; the twelfth, amethyst.
- F. Its street upon its golden base joining to its throne is gold, signifying God's nature, and is uniquely one, spiraling from the top of its base to reach all its twelve gates—v. 21b.  
Rev 21:21b ... And the street of the city was pure gold, like transparent glass.
- G. Its glory is the most excellent glory of God shining in Christ throughout the entire city— v. 11.  
Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- H. Its light is God shining in Christ the Lamb as the lamp—v. 23.  
Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- I. Its throne is the throne of the Lamb-God upon its golden base joining with its golden street as its center for its government—22:1b.  
Rev 22:1b ... proceeding out of the throne of God and of the Lamb in the middle of its street.
- J. Its supply is:
1. The tree of life, signifying the all-inclusive Christ of life, growing on the two banks of the river of the water of life—v. 2.  
Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
  2. The river of the water of life, signifying the all-inclusive consummated Spirit, flowing from the throne of the Lamb-God—v. 1a.  
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.
- K. It is the wife, the counterpart, of Christ, who is the embodiment of the processed and consummated Triune God—21:9b, 2.  
Rev 21:9b ... I will show you the bride, the wife of the Lamb.  
Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- L. Every part of this unique city expresses the unique oneness of the Body of Christ. Today our work for the Lord with its issue should be governed and directed by this pattern. What is unveiled in the vision of this unique city should be the model of what we are and how we work.
- M. The restored but not saved nations, the sheep, come from the judgment of Christ on His throne of glory, justified and sent by Him (Matt. 25:31-46) to be the people who are the subjects of the New Jerusalem in the new heaven and new earth.  
Matt 25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.  
Matt 25:32 And all the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats.

- Matt 25:33 And He will set the sheep on His right hand and the goats on the left.
- Matt 25:34 Then the King will say to those on His right hand, Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.
- Matt 25:35 For I was hungry and you gave Me something to eat; I was thirsty and you gave Me a drink; I was a stranger and you took Me in,
- Matt 25:36 Naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.
- Matt 25:37 Then the righteous will answer Him, saying, Lord, when have we seen You hungry and have fed You, or thirsty and have given You a drink?
- Matt 25:38 And when have we seen You a stranger and have taken You in, or naked and have clothed You?
- Matt 25:39 And when have we seen You sick or in prison and have come to You?
- Matt 25:40 And the King will answer and say to them, Truly I say to you, Inasmuch as you have done it to one of these, the least of My brothers, you have done it to Me.
- Matt 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.
- Matt 25:42 For I was hungry and you did not give Me anything to eat; I was thirsty and you did not give Me a drink;
- Matt 25:43 I was a stranger and you did not take Me in; naked and you did not clothe Me; sick and in prison, and you did not visit Me.
- Matt 25:44 Then they also will answer, saying, Lord, when have we seen You hungry or thirsty or a stranger or naked or sick or in prison and did not minister to You?
- Matt 25:45 Then He will answer them, saying, Truly I say to you, Inasmuch as you did not do it to one of the least of these, neither have you done it to Me.
- Matt 25:46 And these shall go away into eternal punishment, but the righteous into eternal life.

### **A Concluding Note**

All of us, the co-workers and the elders, need to see the vision of these ten great critical “ones.” Every “one” should be a strong principle that directs, corrects, adjusts, and regulates us for the performing of the proper oneness of the Body of Christ today and the keeping of us on the right track of the Lord’s work, so that we will not be ashamed at the judgment seat of our Lord but rather be rewarded by Him for the participation in His kingship and priesthood in the kingdom.

### **Excerpts from the Ministry:**

Prayer: Lord, we thank You that for so many decades Your word has never been rare among us; rather, Your revelation has come to us again and again. We worship You. In this last message, Lord, be with us, giving us an excellent conclusion. Lord, help us. We need You. We need You in every way. Amen.

In the previous chapter we saw the one life, one salvation, and one living. These three are one group. Life saves, and salvation produces and issues in a living. In this chapter we want to see the one testimony, one Body, and one city. The testimony is the golden lampstands. These are the testimony of the Body, which is the organism of the processed and consummated Triune God, and this Body consummates in the one city.

### **ONE TESTIMONY—ONE EXPRESSION**

#### **Christ Being the Faithful Witness**

Christ is the faithful Witness of God, testifying in His human living what God is (Rev. 1:5; 3:14). First, our Head is the witness, bearing the testimony of God.

#### **The Believers Being the Witnesses of Christ**

The believers are the witnesses of Christ for the spreading of His gospel (Acts 1:8). We continue Christ to be witnesses, witnessing the all-inclusive Christ for the spreading of the gospel to produce His Body.

We testify the human living of Christ (10:37-39a) and His death, resurrection, and ascension

(2:30-36; 3:15; 10:39b-41). In Acts this was the apostles' testimony. This testimony is to save sinners to be the members of Christ for the building up of His Body (2:37-42; 4:10-12; 10:42-43). We do not take so-called soul winning as our object of preaching the gospel so that people may go to heaven. Our object of the preaching of the gospel is to win sinners so that they may become members of Christ.

### **The Local Churches Being the Golden Lampstands**

The local churches, composed with the believers to be the Body of Christ, are the golden lampstands (Rev. 1:11-12). The lampstands are a testimony.

### **The Golden Lampstands Being Identical**

All the golden lampstands are identical in nature, in shape, and in function to be the one expression of Christ. If the seven lampstands were put before us, we would not be able to distinguish them, because they are identical. Without numbering them, no one could discern which lampstand is which. They all are identical in their golden nature, the divine nature, in their shape, the form of Christ, and in their function, the shining of the Spirit. The Father is the nature, the Son is the shape, the form, and the Spirit is the shining power. All the local churches should be identical in the same nature of God, form of Christ, and function of the Spirit.

The one expression of Christ is in the unique oneness of the Spirit of the unique Body of Christ (Eph. 4:3-4). Without the Spirit we cannot have the oneness. This one expression is also in the unique fellowship of the unique Spirit, participating in the unique flow of the Triune God (1 John 1:3; 2 Cor. 13:14). There is only one Triune God and only one fellowship, one flow of the Spirit. The one expression of Christ is in the unique move of the unique God for the unique accomplishment of His unique economy (Eph. 1:10; 1 Tim. 1:4b) and in the unique blending in the unique life of Christ for His unique testimony in the universe (1 Cor. 12:24). Everything must be unique. If only the group of churches in your district are blended together, that is not the unique blending. That is a "sect blending."

### **ONE BODY—ONE ORGANISM**

The Body of Christ is the organism of the Triune God in His move. Life is a substance, the Triune God, and the organism is the visible expression of this substance.

The one Body is the constitution of the divinity of the processed and consummated Triune God with the humanity of all His redeemed, regenerated, and transformed people (Eph. 4:4-6). The Body is constituted with the Triune God—with the Father as the source, the substance, with the Son as the element, the expression, and with the Spirit as the essence. This Triune God in His divinity is mingled with the humanity of His redeemed people. We are redeemed for regeneration and transformation.

We should not have and cannot have the Body life in our natural life, in our natural man. We must be redeemed by the blood, regenerated by the Spirit, and transformed through the cross of Christ. The cross of Christ must cross us out. Then we become transformed new men. All the members of the Body are the new men, and the new men added together are one new man.

According to Colossians 3:10-11, all the members of this new man should be Christ. Paul says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). He also says, "To me, to live is Christ" for His magnification (Phil. 1:19-21). We must be Christ; then we can be His Body. A person's fingers, toes, and nose are his parts, and all the parts of a person added together equal that person. We have to realize the Body in such an intrinsic way. It is not just that we are one, that we have no opinion, and that we speak the same thing. This is inadequate. We must be out; Christ must be in. We die that He may live.

The one Body, the one organism, is the accomplishment of God's economy according to the good pleasure, the heart's desire, of His will (Eph. 1:5). This Body is built with Christ's life as its element, the Spirit of reality as its essence, and the person of God as its source (4:4-6) and built up by the perfected saints who are perfected by the gifted members (vv. 11-12). If we are going to build up the

Body, we must be perfected. The apostles, prophets, evangelists, and shepherds and teachers have the ability to perfect the saints. Then the saints are good for the building up of the Body of Christ.

The one Body is also built up with the mature believers as its constituents through their growth in the life of Christ unto maturity. It is also built up by itself in love (vv. 15-16). The Body is joined together through every joint of the rich supply (the particular gifted members) and knit together through the operation in the measure of each one part (all the saints). The joints are like the steel frame of a building, and the parts are like the material that fills in the gaps. The built-up Body will consummate in the New Jerusalem (Rev. 21—22).

## **ONE CITY—ONE CONSUMMATION**

### **The Holy City, New Jerusalem**

The title *the holy city, New Jerusalem* implies that it is not only holy but also new (21:2). It is holy because it is separated and sanctified unto God as something belonging to God according to His holy nature. It is new because it has God's nature of newness as the main part of God's new creation (2 Cor. 5:17).

### **The Ultimate Consummation of the Work for God's New Creation**

The holy city New Jerusalem is the ultimate consummation of the work for God's new creation out of God's old creation through all the four ages of man's history (the age before the law, the age of law, the age of grace, and the age of the kingdom), from God's making the spirit for man and putting man in front of the tree of life to the accomplishment of this city for the good pleasure of His will, which is the intent of His eternal economy. God's new creation is made out of the old creation through four ages. This work began from God's creating man with a spirit and putting him before the tree of life and ends with the New Jerusalem.

### **The Unique Constitution**

The one city is the unique constitution of the processed and consummated Triune God with His redeemed, regenerated, transformed, and glorified people chosen by Him in eternity past.

### **The Tabernacle of God and the Temple of God**

In its humanity it is the tabernacle of God (the dwelling place of God, who is the unique King, among men reigning over the entire new heaven and new earth), and in its divinity it is the temple of God (the dwelling place of God's redeemed people serving Him as a royal priestly family who are the kings reigning over the nations around the New Jerusalem in eternity). In its humanity the New Jerusalem is God's tabernacle with man as God's dwelling place. In its divinity the New Jerusalem is the temple with God as man's dwelling place.

### **The Materials of Its Structure**

Now we want to see the materials of the structure of the one city. Its base is gold, signifying the nature of God (Rev. 21:18b); its gates are pearls, signifying the issue of Christ's redeeming death and life-dispensing resurrection (v. 21a); and its wall with its foundations is precious stones, signifying the product of the transforming Spirit (vv. 18a, 19-20). So the three main materials of the city are God the Father as the base, God the Son as the gates, and God the Spirit as the wall with its foundations.

### **Its Street**

The city's street upon its golden base joining to its throne is gold, signifying God's nature, and is uniquely one, spiraling from the top of its base to reach all its twelve gates (v. 21b).

### **Its Glory**

Its glory is the most excellent glory of God shining in Christ throughout the entire city (v. 11).

### **Its Light**

Its light is God shining in Christ the Lamb as the lamp (v. 23).

### **Its Throne**

Its throne is the throne of the Lamb-God upon its golden base joining with its golden street as its center for its government (22:1b). We have to pay attention to the fact that the throne is joined with the base and joined with the golden street spiraling to reach all the twelve gates.

### **Its Supply**

Its supply is the tree of life, signifying the all-inclusive Christ of life, growing on the two banks of the river of the water of life (v. 2) and the river of the water of life, signifying the all-inclusive, consummated Spirit, flowing from the throne of the Lamb-God (v. 1a).

### **The Wife of Christ**

The one city is the wife, the counterpart, of Christ, who is the embodiment of the processed and consummated Triune God (21:9b, 2).

### **Expressing the Unique Oneness of the Body of Christ**

Every part of this unique city expresses the unique oneness of the Body of Christ. Today our work for the Lord with its issue should be governed and directed by this pattern. What is unveiled in the vision of this unique city should be the model of what we are and how we work.

### **The Restored Nations**

The restored but not saved nations, the sheep, come from the judgment of Christ on His throne of glory, justified and sent by Him (Matt. 25:31-46) to be the people who are the subjects of the New Jerusalem in the new heaven and new earth. The nations are the subjects ruled by the royal family, composed of Christ and His co-kings.

### **A CONCLUDING NOTE**

All of us, the co-workers and the elders, need to see the vision of these ten great critical “ones.” Every “one” should be a strong principle that directs, corrects, adjusts, and regulates us for the performing of the proper oneness of the Body of Christ today and the keeping of us on the right track of the Lord’s work, so that we will not be ashamed at the judgment seat of our Lord but rather be rewarded by Him for the participation in His kingship and priesthood in the kingdom.

These ten “ones” tell us that if we do not take the Lord’s way for the building up of the Body, we have no way. This means that if we are not in the recovery way, there is no way. In the New Jerusalem there is only one way, one street. The one street makes us one with everyone. I must be faithful to present these ten “ones” to you and to let you know that this is the only way. There is no other way for the building up of the Body of Christ.

I believe that eventually the truths of the Lord’s recovery will conquer the theology of Christianity, and the revelation of the recovery will captivate all the seeking ones to be the overcomers. This will close this age and bring in the kingdom with its kings. We should present on the altar all that we are, all that we have, and all that we can do, praying, “Lord, I offer all to You for You to conquer Christianity by the divine revelations in the recovery.” (*CWWL, 1994- 1997*, vol. 3, “The Ten Great Critical ‘Ones’ for the Building Up of the Body of Christ,” ch. 6, pp. 200-206)