

THE UNIQUENESS OF THE LORD'S RECOVERY

Message Seven

(Saturday—First Morning Session)

The Life-giving Spirit in Our Spirit

Scripture Reading: John 7:39; 1 Cor. 15:45b; Rom. 8:2, 9-11; 2 Cor. 3:17; Rev. 1:4; 3:1; 5:6

I. The Catholic Church, the Protestant denominations, the Brethren Assemblies, the Pentecostal churches, and the various independent groups have been held back by their imperfect and unscriptural theology from the central revelation of God and come short of the completion of God's eternal economy because of their missing, neglecting, and opposing five critical points concerning the Spirit of God:

- A. Not one of today's theologies, including the Nicene Creed, which is fundamental but not complete, stresses adequately the following points concerning the Spirit of God in the move of God's eternal economy:
 - 1. The Spirit that gives life being not yet before the glorification (resurrection) of Christ—John 7:37-39.
 - 2. The last Adam (Christ in the flesh) becoming a life-giving Spirit—1 Cor. 15:45b.
 - 3. The compound Spirit typified by the anointing ointment—Exo. 30:23-25.
 - 4. The Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit all referring to the compound Spirit that gives life—Rom. 8:2, 9-11.
 - 5. The seven Spirits of God—Rev. 1:4; 3:1; 4:5; 5:6.
- B. The Lord's recovery today is the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy.
- C. In the Lord's recovery we have been opposed because of our emphasis on the Spirit; this opposition is related to religious traditions, especially traditions based on the creeds—2 Cor. 3:6.
- D. The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem—John 1:14; 1 Cor. 15:45b; Rev. 1:4; Eph. 4:16; Rev. 21:2.

II. The life-giving Spirit, who is the all-inclusive Christ, is the consummation of the processed and consummated Triune God—1 Cor. 15:45b; 2 Cor. 3:17-18:

- A. The Spirit of God has been processed through Christ's death and resurrection to consummate in the life-giving Spirit—Gen. 1:2b; 1 Cor. 15:45b:
 - 1. Apart from such a process, there would not be a way for the Spirit of God to become the life-giving Spirit—John 7:37-39.
 - 2. The Spirit, who is the reality of God, the Father, the Lord, the Son of God, Christ, and Jesus, is the life-giving Spirit for imparting life into the believers.

- B. The life-giving Spirit is the life pulse, the reality, the power, and the impact of all the doctrines and stories in the Bible—John 14:17; 15:26; 16:13-15:
 - 1. If we gather together the various matters revealed in the Scriptures without the Spirit, we will have a religion.
 - 2. If we do not have the Triune God processed and consummated to become the all-inclusive life-giving Spirit, the stories and doctrines in the Bible will be simply a religious “ism”.
- C. As the mystery of God, Christ is both the embodiment of God and the life-giving Spirit—Col. 2:2, 9; 1 Cor. 15:45b; 2 Cor. 3:17:
 - 1. In order to know Christ in reality as the embodiment of God, we need to experience Him as the life-giving Spirit.
 - 2. Because the enemy knows the crucial significance of this, he attacks this point intensely.
- D. The life-giving Spirit is actually an extract of the all-inclusive Christ—Col. 2:9:
 - 1. Christ is the God-anointed Jesus passing through the process of incarnation, human living, crucifixion, and resurrection—Luke 4:18.
 - 2. In resurrection Jesus Christ became an extract of Himself, and this extract is the life-giving Spirit—1 Cor. 15:45b; John 14:16-18.
 - 3. Because the life-giving Spirit is the extract of the all-inclusive Christ, this Spirit also is all-inclusive—Acts 16:7; Rom. 8:9; Phil. 1:19.
- E. The life-giving Spirit is the reality of the processed and consummated Triune God; if we have this Spirit, we have the reality of the Divine Trinity—John 14:17a; 15:26b; 16:13; 1 John 5:6b.
- F. The goal of God’s economy is to work on His redeemed people in order to make them God in life and nature but not in the Godhead; this can be accomplished only through, by, with, and in the life-giving Spirit—Eph. 3:16-17a; Rom. 8:11.

III. In the Lord’s recovery today, we should pay our full attention to the mingled spirit—the Spirit mingled with our spirit—and we should live, walk, and have our being according to this mingled spirit—1 Cor. 6:17; Rom. 8:4:

- A. During our years in the Lord’s recovery, we have come to know that the Lord is the all-inclusive Spirit and that we are one spirit with Him; the Lord is now the Spirit dwelling in our spirit—2 Cor. 3:17; Phil. 1:19; 1 Cor. 6:17.
- B. The divine Spirit needs the human spirit to match Him, to be His counterpart, that they could be mingled together as one entity.
- C. The story of God becoming man that man may become God in life and nature but not in the Godhead to produce a Body that consummates in the New Jerusalem is altogether a story of these two spirits—Rev. 22:17.
- D. The essence of the New Testament is the two spirits—the divine Spirit mingled with our spirit—Gal. 5:16, 25; Rom. 8:4; 1 Cor. 6:17.
- E. The focus of God’s economy is the mingled spirit; whatever God intends to do or accomplish is related to this focus—Eph. 3:9, 5; 2:22; 4:23; 5:18; 6:18.
- F. The way of much of today’s Christianity suffocates the spirit; they quench the spirit—1 Thes. 5:19.
- G. The Lord intends to recover the matter of walking according to the mingled spirit; without this, it is impossible to have the church life—Rom. 8:4.