

**DOING A WORK OF THREE SECTIONS—  
INCARNATION, INCLUSION, AND INTENSIFICATION**

(Friday, First Morning Session)

Message Four

**Doing a Work in the Section of Inclusion**

(1)

**Experiencing the Resurrected Christ as the Pneumatic Christ—  
Christ as the All-inclusive, Compound, Life-giving Spirit**

Scripture Reading: John 20:22; 1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:2, 5

**I. We need to see that, in the stage of inclusion, the resurrected Christ is the pneumatic Christ—Christ as the all-inclusive, compound, life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17; 1 John 2:27:**

- A. The Gospels end with a record regarding the resurrected Christ who has become the all-inclusive, compound, life-giving Spirit—John 20:19-22.
- B. In resurrection Christ became the pneumatic Christ, the Christ who is the all-inclusive, compound, life-giving Spirit—1 Cor. 15:45b:
  - 1. Because Christ is now the pneumatic Christ, the Spirit, He can dwell in us, and we can receive the dispensing of the processed and consummated Triune God—the Father embodied in the Son and the Son realized as the Spirit—John 14:7-20.
  - 2. If we experience and enjoy Christ as the pneumatic Christ, the all-inclusive Spirit, we will be able to experience and enjoy the all-inclusive Christ revealed in the Gospel of John—1:4, 14, 29, 51; 3:14, 29; 10:11; 11:25; 14:6.
- C. The pneumatic Christ as the life-giving Spirit is the all-inclusive, compound Spirit typified by the compound anointing ointment in Exodus 30:23-25—1 John 2:27:
  - 1. The actual compounding of the Spirit took place in Christ's resurrection when Christ as the last Adam became the life-giving Spirit—1 Cor. 15:45b.
  - 2. This second becoming of Christ (cf. John 1:14) is complicated because it includes divinity, humanity, Christ's death, and Christ's resurrection.
  - 3. Because complications are involved in Christ's second becoming—His becoming the life-giving Spirit—we may use the word *inclusion* in speaking of the second stage of the full ministry of Christ.

**II. We need to experience the resurrected Christ as the pneumatic Christ—Christ as the all-inclusive, compound, life-giving Spirit—7:39; 14:17; 20:22; Acts 16:7; Rom. 8:9-10; Phil. 1:19; Gal. 3:2, 5, 14:**

- A. We may experience the all-inclusive, compound, life-giving Spirit as the divine and mystical realm for us to enter—John 14:10-11, 16-20:
  - 1. The divine and mystical realm into which we may enter is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ—7:39.

2. When we enter into the realm of the consummated Spirit and the pneumatic Christ, we have divinity, the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its repelling power; everything is here in this realm—20:22; 1 John 2:27.
- B. We may experience the all-inclusive, compound, life-giving Spirit as the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 14:17:
1. The reality of the processed and consummated Triune God is the Spirit of reality—v. 17; 15:26; 16:13; 1 John 5:6.
  2. The reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.
  3. The Spirit of reality makes everything of the processed and consummated Triune God as reality in and for the Body of Christ; without the Spirit there is no Body of Christ, no church—John 16:13-15; Eph. 4:4.
- C. We may experience the all-inclusive, compound, life-giving Spirit as the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ—Acts 16:7; Rom. 8:9; Phil. 1:19:
1. The Spirit of Jesus is the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living with its sufferings and death on the cross—Acts 16:7.
  2. The Spirit of Christ is the Spirit of the resurrected and life-giving Christ; with the Spirit of Christ the emphasis is on resurrection and the imparting of life—Rom. 8:9-10.
  3. The all-inclusive life-giving Spirit is the Spirit of Jesus Christ—Phil. 1:19:
    - a. Because the Spirit of Jesus has particular reference to the Lord's suffering, and the Spirit of Christ to His resurrection, the Spirit of Jesus Christ is related to both suffering and resurrection.
    - b. The Spirit of Jesus Christ is the Spirit of the Jesus who lived a life of suffering on earth and of the Christ who is now in resurrection.
- D. We may experience the all-inclusive, compound, life-giving Spirit as the unique blessing of the new covenant—Gal. 3:14:
1. We have received the greatest blessing, which is the Triune God—the Father, the Son, and the Spirit—as the processed, all-inclusive, life-giving Spirit dwelling in us in a most subjective way for our enjoyment.
  2. Since the all-inclusive Christ, who is typified by the good land promised to Abraham, is realized as the all-inclusive life-giving Spirit, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy—Gen. 12:7; 13:15; 17:8; 26:3-4; Col. 1:12; 2 Cor. 3:17; Gal. 3:14.
- E. We may experience the all-inclusive, compound, life-giving Spirit through God's supplying the Spirit and our receiving the Spirit—vv. 2, 5:
1. The Spirit is the all-inclusive, compound Spirit typified by the compound ointment in Exodus 30:23-25; this is the Spirit mentioned in John 7:39, who is the life-imparting Christ in resurrection.
  2. God's supplying of the Spirit is out of faith in the crucified and resurrected Christ—Gal. 3:1, 5.

3. When we believed into Christ, we received the Spirit; now God is supplying the Spirit to us continuously, and by faith we should receive the Spirit constantly, calling on the Lord and inhaling the Spirit—v. 2; Rom. 10:13; John 20:22.