

THE VISION, EXPERIENCE, AND PRACTICE OF THE ALL-INCLUSIVE ONENESS

(Friday—First Morning Session)

Message One

The Lord's Recovery of the All-inclusive Oneness

Scripture Reading: John 17:11, 21, 23; Deut. 12:5-8, 11-14, 18, 21, 26-27; 14:22-23; 16:16

I. The oneness in the Bible is an all-inclusive oneness for the expression of God as the mystery of godliness to carry out the desire of God's heart, and division is an all-inclusive division for the expression of Satan as the mystery of lawlessness to carry out the scheme of Satan's plot—John 17:11, 21, 23; 1 Tim. 3:15-16a; 2 Thes. 2:3, 7-8; 1 John 3:4; cf. 2 Cor. 2:10-11:

- A. The oneness of the Triune God, which is the oneness of the Body of Christ, includes all that Christ is to us in and for God's economy; the practice of this oneness, the one accord, is the master key to every blessing in the New Testament—Psa. 133; Eph. 4:1-6; Acts 1:14; 1 Cor. 1:9-10; Phil. 1:27; 2:2.
- B. The division of Satan, which is the division of Babylon the Great, includes every negative thing and is like a great tree deeply rooted and settled in the earth, flourishing with its branches in which Satan's evil spirits with the evil persons and things motivated by him are lodged—Matt. 13:31-32, 4, 19; Gen. 11:1-9; Rev. 17:1-6; 18:2; John 17:15.
- C. The main symptom of Satan and his world is "the evil" of division (v. 15); the main attribute of the Triune God and His dwelling place is "the blessing" of oneness (Psa. 133:3; cf. Gen. 12:2; Gal. 3:14).
- D. Day by day we have to move out of ourselves with "the evil" of division and into the divine "Us," the Triune God as the blessing of oneness, and we have to remain in Him for His corporate expression; if we continually touch the Word and allow the Spirit to touch us day by day, we shall be sanctified by moving out of ourselves, our old lodging place, and into the Triune God, our new lodging place—John 17:15, 17, 21; 15:5; Eph. 5:26.

II. The Lord's recovery is the recovery of God's original intention for man to be God's expression, His testimony, which is the recovery of the all-inclusive oneness of the Body of Christ as the enlarged oneness of the coinhering Triune God—Gen. 1:26; Isa. 43:7; John 17:11, 21, 23; 2 Cor. 3:8-9, 18—4:1; Eph. 4:4-6, 11-13:

- A. The Old Testament speaks of nine great men plus the tabernacle and the temple for the recovery of God's expression, His testimony—Gen. 3:15, 20-21; 4:4-8, 26; 5:22-24; 6:9, 14; 7:7; 12:1-3; 25:5; 26:4; 28:12-14, 16-19; 47:7-23; Exo. 40:34-35; 1 Sam. 4:3, 21-22; 1 Kings 8:1-11, 48.
- B. The New Testament speaks of one unique man who was God's tabernacle and God's temple plus the church as the enlargement of this unique man to consummate in the New Jerusalem as the ultimate consummation of the tabernacle and temple for the recovery of God's expression, His testimony, which is the

testimony of Jesus—John 1:14; 2:19-22; Eph. 2:14-15, 21-22; Col. 3:10-11; 1 Cor. 3:16-17; 2 Cor. 6:16; 1 Tim. 3:15; Rev. 1:2, 9; 19:10; 21:2-3, 22.

III. The three major items of the Lord's recovery can be seen in the types of the tabernacle and the priesthood for God's expression, His testimony:

- A. The Lord's recovery of the enjoyment of Christ as everything to us can be seen with all the aspects of the furniture of the tabernacle and the offerings—John 1:14, 29; 2:19-22; 4:24; 14:6; Psa. 43:4a; 84:3, 5, 7, 11.
- B. The Lord's recovery of the functioning of all the members of the Body of Christ can be seen with all the aspects of the serving priesthood—Exo. 19:4-6; 28:1-2; 29:1, 4, 9-10; Lev. 8:14-28; 1 Pet. 2:5, 9; Rom. 15:16; Rev. 1:6; 22:3.
- C. The Lord's recovery of the oneness of the Body of Christ, which is our oneness in the Triune God, can be seen with the oneness of the standing boards of the tabernacle in the overlaying gold and by the uniting bars—Exo. 26:26-30:
 - 1. Only when the boards (typifying the believers) were adequately overlaid with gold (typifying the Triune God) were they perfected into one; the Lord's recovery consists of God overlaying His recovered people with Himself for His expression, His testimony, His building, His glory—John 17:17, 21, 23; Col. 2:19; Phil. 3:8-9.
 - 2. The uniting bars signify not the Holy Spirit alone but the Holy Spirit mingled with our human spirit, the mingled spirit; we are intrinsically and organically united when our spirit cooperates with the uniting Spirit, thus allowing the Spirit to pass through us as the crossing Spirit to join us to other believers—Rom. 8:16; 1 Cor. 6:17; Eph. 4:1-4a; cf. Matt. 16:24.

IV. In the Bible there are four great chapters on the all-inclusive oneness:

- A. Deuteronomy 12 reveals the unique place of God's choice for keeping the oneness.
- B. Psalm 133 reveals the blessing of life under the anointing oil and the watering dew on the ground of oneness.
- C. John 17 reveals the believers' oneness incorporated with the oneness of the Triune God for the expression of the processed and mingled Triune God.
- D. Ephesians 4 reveals the oneness of the Body of Christ being the mingling of the processed and consummated Triune God with the believers.

V. Deuteronomy 12 reveals the enjoyment of Christ with God at the unique place of God's choice for the keeping of the all-inclusive oneness of God's people—vv. 5-8, 11-14, 17-18, 21, 26; cf. 1 Cor. 10:6, 11; Rom. 15:4:

- A. The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17); they were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there (vv. 5, 11, 14, 18, 21, 26-27; 14:22-23; 15:19-20; 16:16).
- B. The place of God's unique choice for His worship in Deuteronomy 12 signifies our meeting on the ground of locality for the expression of the one Body in practicality (signified by Jerusalem) and for the reality of the one Body in actuality (signified by Zion within Jerusalem)—Psa. 48:2; 50:2; Rev. 1:11; 2:7.

- C. The revelation in the New Testament concerning the worship of God corresponds to the revelation in Deuteronomy 12 in the following ways:
1. The people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.
 2. The unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12; 12:3; Rev. 3:8.
 3. In the New Testament God's habitation, His dwelling place, is particularly located in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in our spirit—John 4:21-24; 1 Cor. 14:15.
 4. In our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone—Psa. 43:4a; Matt. 16:24; Gal. 2:20.
 5. The place that God has chosen for His worship is a place full of the enjoyment of the riches of Christ and a place full of rejoicing—Deut. 12:7, 12, 18; 14:23; Eph. 3:8; Phil. 4:4; 1 Cor. 14:3, 4b, 26, 31.

VI. Wherever we may be, we should be gathered into the Lord's name, in our spirit, and with the cross; if we all do this, we all will meet in the same place, although we meet in different localities; this one place is the ground of the unique oneness—Deut. 12:5-6; Jer. 32:39:

- A. Apparently, we are divided by geography, for we meet in separate cities all over the world on the scriptural ground of locality—the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; Rev. 1:11.
- B. Actually, in spite of geographical separation, we all meet in the same place—in the name of the Lord Jesus, in our mingled spirit, and with the cross; this is the oneness, and this is the ground for the proper worship of God:
 1. Many Christians are divided by their preference; in the Lord's recovery we must not be for our preference but for the Lord's presence as the Spirit of reality, the reality of His name—Matt. 18:20; 1 Cor. 1:10; Exo. 33:14.
 2. The fulfillment of the type in Deuteronomy 12 is not a matter of a geographical place but a matter of our spirit—John 4:21-24.
 3. At the entrance of the church there is the cross, and in order to meet at the church, we must experience the cross for the crucifying of the self, for the overthrowing of "reasonings and every high thing rising up against the knowledge of God," and for the exalting of Christ alone so that He may be all in all for God's expression and the unique testimony of His all-inclusive oneness—Matt. 16:24; 1 Cor. 2:2; 2 Cor. 10:3-5; Col. 1:10, 18b; 3:10-11.