

SERVICE FOR THE BUILDING UP OF THE CHURCH

(Friday—First Morning Session)

Message One

**Serving God by Knowing the Age,
by Realizing the Way Christ Fulfills His Economy,
by Seeing the World Situation as the Indicator of His Move,
and by Spreading the Truths of the Lord's Recovery for His Coming Back**

Scripture Reading: Zech. 1:18-21; 3:9; 4:6-7; 5:5-11; 12:1;
Acts 5:31; 17:26-27a; Matt. 24:14

- I. We need to be those who know the age of today's Christianity in a particular way, especially in relation to the revelation of the Scriptures, the divine truths, and the genuine and proper theology:**
- A. Not one of today's theologies, including the Nicene Creed, stresses adequately the following five critical points concerning the Spirit of God in the move of God's eternal economy:
 - 1. The Spirit that gives life being "not yet"—John 7:39b.
 - 2. The last Adam 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 in Romans 8:2, 9-11 all referring to the compound Spirit that gives life.
 - 5. The seven Spirits—Rev. 1:4.
 - B. The believers are held back by imperfect and unscriptural theology from the central revelation of God and come short of the completion of God's eternal economy because they miss, neglect, or oppose the above five critical points concerning the Spirit of God.
 - C. The Lord's recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy.
 - D. The Lord's recovery and the central revelation of God are 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; this is the full ministry of Christ in three stages—incarnation, inclusion, and intensification.
 - E. Regarding the Lord's present recovery, we should all be up to date and not held back by our old theology or by our old understanding of the recovery.
- II. The book of Zechariah reveals that the way to fulfill God's economy in the divine history is by Christ as the sevenfold intensified Spirit in our spirit and that the building of the church will be consummated by Christ as the sevenfold intensified Spirit of grace to be the topstone of grace—4:6-7, 12-14; 3:9; 12:1, 10; Rev. 4:5; 5:6:**
- A. The focal point of the divine history within human history is the two comings

of Christ for the testimony of Jesus, the building of God—Zech. 4:2-3; 6:12-13; 9:9; 11:7-13; 12:10; 14:3-5, 9.

- B. We must see that Babylon is characterized by the wickedness of business, or commerce, involving covetousness, deceit, and the love of money; our Christian life should be without the love of money, and our Christian work should not be a money-making trade—5:5-11; 1 Tim. 3:3, 8; 6:5-10; Acts 11:29-30; 20:33-34; 2 Tim. 3:2-4; Heb. 13:5; 2 Cor. 2:17; 12:15; cf. 2 Kings 5:15-27:
1. Of the cargo sold by Babylon, the first item is gold and the last is the souls of men; *souls of men* refers to men who sell themselves for employment, neglecting God and their eternal destiny—Rev. 18:12-13; cf. 2 Pet. 2:3, 15; cf. Luke 12:13-21.
 2. God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar)—Zech. 5:10-11; Gen. 11:2, 9.
- C. Christ is the last Craftsman used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:
1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Dan. 5; 8:3-7.
 2. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35, 44-45.
 3. This crushing stone is the corporate Christ, Christ with His overcomers, who are His dispensational instrument to end this age—Joel 3:11; Zech. 14:5; Rev. 12:1-2, 5; 19:11-21.
 4. After coming to defeat Antichrist and to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom; this kingdom will consummate in the New Jerusalem—the ultimate and consummate step of the divine history—20:4, 6; 21:10.
 5. Thus, the great human image will be replaced with the eternal kingdom of God, the corporate Christ in the image of God for the glory of God.

III. The world situation is the indicator of the Lord's move on earth—Acts 5:31; 17:26-27a:

- A. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10:
1. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.

2. Antichrist will demolish and desolate the temple of God and the city of God; he will cast truth down to the ground—Dan. 9:27; 8:12.
 3. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.
 4. Antichrist will wear out the saints of the Most High—v. 25.
 5. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.
- B. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all of this will transpire in Europe—Rev. 17:10-14:
1. Before the crushing of Antichrist and the totality of human government transpires, the Lord's recovery must spread to Europe and be rooted there.
 2. The United States, Europe, and the Far East are the three influential factors of the present situation of the world; the recovery has taken root in the United States and the Far East, but there is a void in Europe.
 3. Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is more vitally crucial than any other country or race—the crushing of the two feet of the great human image being the crushing of the entire human government.

IV. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; 28:19; 19:28; Isa. 11:9:

- A. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses, and they will continue until Christ comes back—Rev. 6:1-8:
1. The spreading, running, and racing of the gospel of the kingdom throughout the whole inhabited earth is the kernel of the divine history within human history—Matt. 24:14.
 2. The gospel of the kingdom, signified by the white horse of the first seal in Revelation 6:1-2, will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age, the time of the great tribulation.
- B. We are not preaching a partial gospel but the full gospel that encompasses everything from Matthew through Revelation—the gospel of God's eternal economy to dispense Himself in Christ as the Spirit into His chosen ones through His judicial redemption and by His organic salvation for the building up of His Body in the local churches to consummate the New Jerusalem as His bride, His wife, for His eternal expression—1 Tim. 1:3-4; Rom. 1:1; 5:10; Rev. 1:10-11; 21:2-3, 9-11; 22:1-2.
- C. Actually, the gospel includes all the divine truths; the entire New Testament is the gospel, and the New Testament as the gospel is typified by the Old Testament; thus, we may say that the gospel includes the entire Bible.
- D. God's unique purpose in this age is to have the gospel preached so that the church as the Body of Christ might be built up to consummate the New Jerusalem—Eph. 3:8-11.

- E. The overcomers who preach the gospel of the glory of Christ become the riders of the white horse—Rev. 19:11, 13-14; cf. Rom. 10:15.
- F. May the Lord burden us to learn the divine truths of the gospel and to spread them everywhere for His recovery to bring in His restoration—Isa. 11:9.

Excerpts from the Ministry:

**NOT ONE OF TODAY'S THEOLOGIES, INCLUDING THE NICENE CREED,
STRESSING ADEQUATELY THE FOLLOWING FIVE CRITICAL POINTS
CONCERNING THE SPIRIT OF GOD IN THE MOVE OF GOD'S ETERNAL ECONOMY**

**The Spirit That Gives Life Being Not Yet
before the Glorification (Resurrection) of Christ**

The Spirit that gives life was not yet before the glorification (resurrection) of Christ (John 7:39b). John 7:37-39 says, "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. 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." The historical background of the Lord's word was related to the Feast of Tabernacles, the last and greatest of the Jewish annual feasts. The Feast of Tabernacles was a very pleasant feast. It was held at the time when the children of Israel came together to enjoy what they had harvested. They were happy together for a period of seven days. The last day was the great day of the feast. On that day, to the surprise of those attending the feast, the Lord Jesus stood up and cried out, saying, "If anyone thirsts, let him come to Me and drink." This word is rich in meaning, for it indicates that those who were keeping the Feast of Tabernacles were still thirsty, having nothing to quench their thirst.

Both in the past and in the present, many great men, after becoming successful in their career or enterprise or after becoming renowned, felt that their life was still a vanity. Like King Solomon they could say, "Vanity of vanities; all is vanity...I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (Eccl. 1:2, 14). To have such a feeling is to be thirsty and unsatisfied. Realizing that the people had not been satisfied and their thirst had not been quenched, the Lord Jesus stood up and cried out on the great day of the feast, "If anyone thirsts, let him come to Me and drink" (John 7:37). What a great word this is! Only the Lord Jesus is qualified to speak such a word. Only He, a man a little over thirty years of age, could say, "He who believes into Me...out of his innermost being shall flow rivers of living water."

In verse 39 the apostle John, the writer of the Gospel of John, gave the explanation, saying, "This He said concerning the Spirit, whom those who believed into Him were about to receive." Here John speaks not of the Spirit of God, nor of the Spirit of Jehovah, nor of the Holy Spirit, but simply of *the Spirit*, telling us that "the Spirit was not yet, because Jesus had not yet been glorified." His word indicates an expectation—the expectation that, although the Spirit was "not yet," the time was coming when the Spirit would be there. This time was the time of Jesus' glorification, that

is, the time of Jesus' resurrection (Luke 24:26). The Lord Jesus was the very God full of glory. However, He became flesh, and His divine glory was concealed within the shell of His flesh, the shell of His humanity. When He died this shell was broken, and when He resurrected the glory concealed within Him was released. From this we see that His resurrection was His glorification. Therefore, the expectation in John 7:39 was that when the Lord Jesus was glorified through resurrection, the Spirit who was "not yet" would become the Spirit who now is.

The Last Adam (Christ in the Flesh) Becoming a Life-giving Spirit

The second critical point concerning the Spirit of God not adequately stressed in today's theologies is that, as revealed in 1 Corinthians 15:45b, in resurrection the last Adam (Christ in the flesh) became a life-giving Spirit (fulfilling John 7:39). Hence, 2 Corinthians 3:17 says that "the Lord is the Spirit," and the following verse uses *the Lord Spirit* as a compound divine title. The word in 1 Corinthians 15:45b about the last Adam becoming a life-giving Spirit is a strong fulfillment of the prophecy in John 7:39 concerning the Spirit being not yet because Christ was not yet glorified, resurrected. In resurrection Christ became the life-giving Spirit.

Many pastors, missionaries, theologians, and professors oppose us for teaching that, according to 1 Corinthians 15:45, Christ as the last Adam in the flesh became the life-giving Spirit in resurrection. Even two co-workers have opposed us in this matter. One of these co-workers, who eventually became an opponent, said that he did not believe that Christ the Son could become the life-giving Spirit. On one occasion this person told me that he believed that the Father, the Son, and the Spirit were three Gods. When I heard him say this, I told him that he was teaching the heresy of tritheism. I went on to point out that the Bible tells us that God is uniquely one. The other co-worker was troubled by three hymns I had written on Christ as the Spirit (*Hymns*, #493, 539, and 745). He admitted that the Bible does say that Christ became the life-giving Spirit, but then he warned me that if we preach this, Christianity will reject us. I said, "Brother, I came to this country with the burden to preach and teach this. Since you agree that it is according to the Bible to say that Christ became the life-giving Spirit, please give me the liberty to teach this truth."

The New Testament speaks of Christ's two becomings. John 1:14 says that, as the Word, God became flesh, and 1 Corinthians 15:45 says that Christ, as the last Adam in the flesh, became a life-giving Spirit. We should believe and teach both that God became the flesh and that the last Adam became the life-giving Spirit.

The Compound Spirit Typified by the Anointing Ointment

Third, not one of today's theologies stresses adequately the critical point concerning the compound Spirit typified by the anointing ointment (a compound of one hin of olive oil with four kinds of spices and their effectiveness) in Exodus 30:23-25. The life-giving Spirit is not simple but is a Spirit that has been compounded. The last Adam was a man, and the life-giving Spirit is divine. Thus, this Spirit must be a Spirit with two natures—the human nature and the divine nature. These two natures have not only been mingled but have been compounded,

as indicated by the type in Exodus 30:23-25, which records God's instructions for forming the anointing ointment.

This ointment was not a single element but a compound. A single element cannot be an ointment. The anointing ointment in Exodus 30 was a compound of one main item—a hin of olive oil—compounded with four kinds of spices: myrrh, cinnamon, calamus, and cassia. In typology, oil signifies the Spirit of God. Flowing myrrh signifies Christ's death, and cinnamon signifies the sweetness and effectiveness of His death. Calamus, a reed that grows in a marsh or muddy place, shooting upward toward the sky, signifies resurrection. Cassia signifies the repelling power and effectiveness of Christ's resurrection. Cassia is a kind of bark that was used as a repellent to repel snakes and insects. Thus, cassia signifies the power, especially the repelling power, of Christ's resurrection. His resurrection has the power to repel Satan, the serpent. These four spices were compounded with the one hin of olive oil to become one ointment of five elements.

With this compound ointment we have the number one (one hin of olive oil) signifying the one God and the number four (four spices) signifying man as God's creature. We also have the number three, seen in the fact that the quantity of the spices involved three units, each of five hundred shekels: myrrh—five hundred shekels; cinnamon—two hundred fifty shekels; calamus—two hundred fifty shekels; and cassia—five hundred shekels. Hence, the amount of the spices consisted of three units of five hundred shekels, or five hundred shekels times three. The number three signifies the Triune God. Here we should note the second unit of five hundred shekels was split into two parts (typifying Christ, the middle of the Divine Trinity, who was wounded on the cross), each of two hundred fifty shekels. In the Bible two is the number of testimony. Furthermore, with this compound ointment we have the number five, formed by adding the one hin of olive oil and the four spices. The number five is seen also in the five hundred shekels. In the Bible five signifies responsibility. For example, the Ten Commandments were written on two tablets, with five commandments on each tablet. In Matthew 25 the ten virgins are divided into two groups consisting of the five wise ones and the five foolish ones. From all the foregoing we see that the numbers one, two, three, four, and five are all used in the type of the compound ointment in Exodus 30.

This Old Testament type, which actually was a kind of prophecy, must have a New Testament fulfillment. The type of the anointing ointment was completely fulfilled in the life-giving Spirit, which was produced in Christ's resurrection. The life-giving Spirit, who the last Adam became, contains Christ's divinity, His humanity, the sweetness and effectiveness of His death, and the power and effectiveness of His resurrection. The life-giving Spirit is therefore the compound Spirit typified by the anointing ointment in the Old Testament.

**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**

Christ is Christ, and He is also the Spirit, for He has been pneumatized and has

become the pneumatic Christ. Concerning the pneumatic Christ, we need to see that the Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the compound Spirit that gives life. In verse 2 we have the Spirit of life, and in verses 9 to 11, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit. Are these five, or are they one? The life-giving Spirit is called the Spirit of life, the Spirit of life is the Spirit of God, the Spirit of God is the Spirit of Christ, the Spirit of Christ is just Christ Himself. Furthermore, this Spirit who is of life, of God, of Christ, and Christ Himself dwells in us as the indwelling Spirit to dispense life to us all the time. This is the pneumatic Christ.

Second Corinthians 3:17 says, “The Lord is the Spirit,” and verse 18 says that we are transformed “from the Lord Spirit.” Like the title *Father God*, the title *Lord Spirit* is a compound divine title. He is the Lord, and He is also the Spirit. Today our Christ is the pneumatic Christ, the pneumatized Christ, the Christ who is both the Lord and the Spirit.

With the Spirit Himself there was no humanity. Likewise, the Spirit did not include the elements of the death of Christ, the effectiveness of the death of Christ, the resurrection of Christ, and the power of the resurrection of Christ. However, the element of Christ’s humanity and the elements of His death, the effectiveness of His death, His resurrection, and the power of His resurrection have all been added to and compounded with the Spirit of God to produce the compound Spirit. Today the pneumatic Christ is such a consummated life-giving Spirit.

The Seven Spirits of God

The fifth critical point which today’s theologies do not stress adequately concerning the Spirit of God in the move of God’s eternal economy is the seven Spirits (the sevenfold intensified Spirit, cf. the sevenfold sunlight—Isa. 30:26) of God (Rev. 1:4; 3:1; 4:5; 5:6).

As the last Adam in the flesh, Christ could be our Redeemer, but He could not enter into us to impart Himself to us as life. But after He became the Spirit, He was able to enter into us as the Spirit of life to save us organically, carrying out His organic salvation within us as the Spirit that gives life. In particular, He is the life-giving Spirit to produce the church. However, not long after the church was produced, it became degraded. Revelation, the last book of the Bible, speaks of the degradation of the church. Because of this degradation, the life-giving Spirit, who is both Christ and the Spirit, became intensified sevenfold.

Isaiah 30:26, a prophecy related to the millennium, says, “The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.” Whereas in Isaiah we have the sevenfold sunlight, in Revelation we have the sevenfold Spirit. For producing the church the life-giving Spirit is sufficiently strong, but under the degradation of the church this strong Spirit has been intensified sevenfold. Thus, Christ has become not only the life-giving Spirit but also the sevenfold intensified Spirit. The seven Spirits being the seven eyes of the Lamb (Rev. 5:6) indicates that the seven Spirits and Christ are one person.

**BEING HELD BACK BY IMPERFECT AND UNSCRIPTURAL THEOLOGY
FROM THE CENTRAL REVELATION OF GOD
AND COMING SHORT OF THE COMPLETION OF GOD'S ETERNAL ECONOMY**

The Catholic Church, the Protestant denominations, the Brethren assemblies, the Pentecostal churches, and all the free groups are 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, negligence of, and opposition to the above five critical points concerning the Spirit of God.

We all need to have a clear view of the central revelation of God. The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem. We need to see that the Triune God became flesh, that the flesh became the life-giving Spirit, and that the life-giving Spirit became the sevenfold intensified Spirit. This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God's economy. This central revelation has been altogether neglected in today's theologies. The Catholic Church, the Protestant denominations, the Brethren assemblies, the Pentecostal churches, and all the free groups come short of the completion of God's eternal economy because of their missing, negligence of, and opposition to the five critical points concerning the Spirit of God which we have covered in this message. The Lord's recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy.

I am quite concerned for all the co-workers and elders. It may be that a good number of them do not have a complete understanding of what the Lord's recovery is. If we are asked to explain what the recovery is today, we should be able to answer in one simple sentence: 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. Regarding the Lord's present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery.

**GOD HAVING A GROUP OF PEOPLE
WHO ARE THE GOD-MEN TO BE HIS OVERCOMERS**

God must have a people who are the God-men to be His overcomers for Him to accomplish His eternal economy concerning the church issuing in the Body of Christ and consummating the New Jerusalem. (*The Divine and Mystical Realm*, pp. 11-18)