THE CRUCIAL POINTS OF THE MAJOR ITEMS OF THE LORD'S RECOVERY TODAY

(Friday—First Morning Session)

Message Four

The Consummated Spirit

RK *Hymns*: 1113, 539

Scripture Reading: John 1:14, 29; 7:39; 20:22; 1 Cor. 15:45b; Gal. 3:14; Phil. 1:19

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.

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 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.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Cor 15:45b … the last Adam became a life-giving Spirit.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

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,

I. The term *the consummated Spirit* implies that the Spirit has been processed and thus has become the consummated Spirit—John 7:39; Gal. 3:14:

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.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

A. According to the revelation in the Bible, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit—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,

B. Regarding the consummated Spirit, the negligence, ignorance, deficiency, misunderstanding, and misinterpretation on the part of Christian teachers has reached the climax; thus, there is the need for the truth concerning the consummated Spirit to be recovered.

II. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:

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.

A. The process through which the Triune God passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b:

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 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

1 Cor 15:45b … the last Adam became a life-giving Spirit.

1. With God, change can never be essential; it can only be economical.
2. In His economy God has changed in the sense of being processed; although God has changed in His economy, He has not changed in His essence.

B. *Processed* refers to the steps through which the Triune God has passed in the divine

economy; *consummated* indicates that the process has been completed; and *the consummated Spirit* implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.

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.

C. The consummated Spirit is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—v. 39; Acts 16:7; Rom. 8:10-11; Phil. 1:19.

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.

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.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

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.

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,

III. Concerning the consummated Spirit, there are three major and crucial points:

A. The Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25.

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.

B. The Spirit was "not yet" before Jesus' glorification in resurrection, as revealed in John 7:39:

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.

1. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was "not yet" at the time of John 7:39, because He was not yet glorified.

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.

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,

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.

2. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

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,

3. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.

1 Cor 15:45b … the last Adam became a life-giving Spirit.

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.

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.

C. The Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as revealed in Revelation 1:4; 4:5; and 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.

IV. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

A. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection Christ breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:

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 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1. The Holy Spirit in John 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13; this indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.

John 20:22 And when He had said this, He breathed into them and said to them, Receive 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.

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 14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

John 16:7 But I tell you the truth, It is expedient for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you.

John 16:8 And when He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment:

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

2. The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.

1 Cor 15:45b … the last Adam became a life-giving Spirit.

3. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them

as life and everything.

4. The Holy Spirit in John 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

5. The Lord is the Spirit who gives life, and this Spirit is our breath; the Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—2 Cor. 3:6, 17; John 1:29; 20:22.

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.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

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 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

B. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath, the Spirit, can be a Christian and can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

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,

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.

V. The consummated Spirit is the divine and mystical realm into which we may enter and in which we may live—John 7:39:

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.

A. The three of the Divine Trinity are self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm—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.

B. The divine and mystical realm into which we may enter is not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit—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,

C. With the Triune God Himself as a divine and mystical realm, there are no "complications," but in the divine and mystical realm of the consummated Spirit there are a number of "complications," all of which are blessings to us—Exo. 30:23-25:

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.

1. In the divine and mystical realm of the consummated Spirit, we have not only divinity

but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its power—Phil. 3:10.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

2. In the wonderful realm of the consummated Spirit, the compound Spirit, we have whatever we need—Exo. 30:23-25.

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.

D. As believers in Christ, we may live in and experience the consummated Spirit as the divine and mystical realm:

1. In the divine and mystical realm of the consummated Spirit, we receive the Spirit as the unique, all-inclusive blessing—Gal. 3:14.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

2. In the divine and mystical realm of the consummated Spirit, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

3. In the divine and mystical realm of the consummated Spirit, we experience God's organic salvation and reign in life—Rom. 5:10, 17, 21.

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 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.

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.

4. In the divine and mystical realm of the consummated Spirit, we live in the kingdom of God as the realm of the divine species—John 3:3, 5.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

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.

5. In the divine and mystical realm of the consummated Spirit, we live in the fellowship of the divine life, which is the reality of living in the Body of Christ—1 John 1:3, 7; Acts 2:42; Rom. 12:5.

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.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

Rom 12:5 So we who are many are one body in Christ, and individually members one of

another.

6. In the divine and mystical realm of the consummated Spirit, we are mingled with the Triune God for the keeping of the oneness—John 17:21, 23; Eph. 4:3:

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

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

a. The real oneness is in the Triune God—John 17:21, 23.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

b. The genuine oneness is the mingling of the believers with the Triune God.

Excerpts from the Ministry:

THE CONSUMMATED SPIRIT

The term *the consummated Spirit* implies that the Spirit has been processed and thus has become the consummated Spirit. According to the revelation in the Old Testament and in the New Testament, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit. In this matter the negligence, ignorance, deficiency, misunderstanding, and misinterpretation on the part of Christian teachers have reached the climax.

Concerning the consummated Spirit, there are three major and crucial points. First, the Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25. Second, the Spirit was not yet before Jesus' glorification in resurrection, as strongly referred to in John 7:39. Third, the Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as particularly revealed in Revelation 1:4; 4:5; and 5:6. These three crucial points have been neglected by nearly all the students and teachers of the Bible.

In addition to this, the Spirit of God was considered, by those who translated the New Testament into English, to be the power of God, an instrument for God's work, not a person who is ranked with the other two persons of the Divine Trinity. This is in contrast to what was emphatically mentioned by the Lord in Matthew 28:19. In that verse the Lord said, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." According to this verse, the three of the Divine Trinity are distinct persons. Therefore, the Holy Spirit of God is not only the power, the instrument, of God but also a person. Even up to the time of the publication of the King James Version in the seventeenth century, the pronoun *itself* was used in reference to the Spirit. For example, Romans 8:16 was rendered "the Spirit itself " by the King James translators. This is a wrong rendering. Since the Spirit is a person, the proper rendering in this verse should be "the Spirit Himself." All the negligence, ignorance, misunderstanding, and misinterpretation concerning the Spirit have been corrected, and the truth concerning the Spirit has been completed in the Lord's recovery. Beginning in the nineteenth century the wrong use of *itself* in reference to the Spirit was corrected and adjusted, *Himself* being used in the American Standard Version, the New American Standard Bible, the Amplified Bible, and other modern versions. In the previous few decades the Lord has shown us the following points concerning His consummated, all-inclusive, and compound Spirit.

Exodus 30:23-25 reveals that the Spirit of God has been compounded with Christ's divinity (signified by the hin of oil), Christ's humanity (signified by the four kinds of spices), Christ's death with its effectiveness (signified by myrrh and cinnamon), Christ's resurrection with its power

(signified by calamus and cassia), and the Divine Trinity (signified by the three units of five hundred shekels, with the middle unit being split into two halves of two hundred fifty shekels, specifying the quantities of the four kinds of spices). Thus, the Spirit of God has become the compound Spirit as an ointment of several elements, not only of oil.

John 7:39 and 1 Corinthians 15:45b reveal that the Spirit of God had not been processed to become the life-giving Spirit before Christ's glorification in His resurrection. It was in His resurrection that Christ as the last Adam in the flesh became the life-giving Spirit through the process of His crucifixion and resurrection. Later, this life-giving Spirit is called the Spirit of Jesus (Acts 16:7), the Spirit of Christ—the pneumatic Christ (Rom. 8:9)—the Spirit of Jesus Christ (Phil. 1:19), and the Spirit of life (Rom. 8:2). In Revelation 1:4; 4:5; and 5:6 the Spirit of God eventually became the seven Spirits, that is, the sevenfold intensified Spirit, to deal with the degradation of the church in its dark age. After being compounded, transfigured, and intensified, the Spirit of God became "the Spirit" as the processed and consummated Spirit of God and even as the consummation of the processed and consummated Triune God (Rev. 22:17a).

We all need to pay our utmost attention to pick up this point, for the consummated Spirit is one of the crucial points of the major items in the Lord's recovery. Christ today is all-inclusive, and the Spirit of God today is the consummated Spirit. The consummated Spirit, the Spirit of God, the Holy Spirit, compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power, to be the life-giving and indwelling Spirit is the reality, the realization, of the incarnated, crucified, and resurrected Christ and the ultimate consummation of the processed and consummated Triune God. All the above points that the Lord has shown us in the last few decades are great and crucial items in the Lord's recovery today. (*The Crucial Points of the Major Items of the Lord's Recovery Today*, pp. 16-18)

THE TRIUNE GOD BEING NOT FOR DOCTRINAL UNDERSTANDING BUT FOR OUR EXPERIENCE

The Bible never speaks of the Triune God as an empty doctrine. It refers to the Spirit of God at the restoration of God's creation. At that time the earth was waste and empty, and the Spirit of God was brooding over the surface of the waters (Gen. 1:2). Later, in God's relationship with man, the Spirit of God was called the Spirit of Jehovah. Then, at the time of God's incarnation, there was the need of the Holy Spirit for His flesh to be set apart and sanctified from the common things. Therefore, the Holy Spirit came (Matt. 1:18, 20). After thirty-three and a half years, the Lord Jesus accomplished God's economy through His death and resurrection. However, after the accomplishment of God's economy, there is still the need of application. Therefore, the Lord charged His disciples to go forth and disciple the nations, baptizing them into the name of the Father and of the Son and of the Spirit (28:19). When it was time for the application of God's economy, the Father, the Son, and the Spirit were fully revealed. All this shows us that it was for such a need and on such an occasion that the Triune God was revealed.

Remember that the Triune God is never an empty doctrine and has absolutely nothing to do with vain, theological doctrines. The Triune God is not for our doctrinal understanding or theological study but for Him to be experienced by us. Second Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." This shows us that the Triune God is not a mere doctrine; He is for our experience. We cannot know the Triune God by doctrine; we can know Him only by our experience. If you have not experienced regeneration, you can never know that this God touches people that they may receive Him and be regenerated.

THE SPIRIT BEING THE CONSUMMATION OF THE TRIUNE GOD

After the revelation of the Triune God—the Father, the Son, and the Spirit—the Spirit comes to apply. We need to see that the application of God's economy is altogether by the Spirit, the last one of

the Divine Trinity. Never consider that the Spirit is of no importance, thinking that as the last one among the three, He is not the "head" but the "tail." It is not so! Among the Father, the Son, and the Spirit, there is no difference between the first and the last. The Spirit as the last one of the Father, the Son, and the Spirit is the consummation. The Spirit is the consummation of the Triune God. God is not three; He is one yet three. With whom is the consummation of the three? It is not with the Father, who is the initiation; it is neither with the Son, who is the course. The consummation of the Triune God is with the Spirit. The Spirit is the consummation of the Triune God.

In the New Testament, from Matthew through Revelation, whenever something concerning God's relationship with man is mentioned, the Spirit is also mentioned. The source is the Father, the course is the Son, and the consummation is the Spirit. Therefore, the Spirit is the consummation of the Triune God. Then why is it that before the resurrection of Christ the name of the Father, the Son, and the Spirit was not revealed? It is because the economy of God was not yet accomplished. Before Christ's resurrection, the economy of God was merely a plan; it was not yet accomplished. After Christ came and accomplished God's economy through His death and resurrection, it was time for the application; therefore, the Father, the Son, and the Spirit are mentioned. The plan is the commencement, the accomplishment is the process, and the application is the consummation. The consummation is with whom? Not with the Father, nor with the Son, but with the Spirit. This does not mean, however, that since the consummation is with the Spirit, it has nothing to do with the Son or the Father. Because the Son is the embodiment of the Father, and the Spirit is the realization of the Son, the Spirit as the consummation includes the Son as well as the Father. In mathematics, 25 plus 15 plus 30 equals 70; 70 as the sum includes 25, 15, and 30. Likewise, the consummating Spirit includes the Father, the Son, and the Spirit; the Father, the Son, and the Spirit are all consummated in the Spirit.

THE CONSUMMATION OF THE SPIRIT

We need to take a deeper look at the consummated Spirit. This is the main point that I want to fellowship in this message. Genesis 1 refers to the Spirit of God, but that was not the consummated Spirit; the Spirit of Jehovah and the Holy Spirit were not the consummated Spirit either. It was after the resurrection of Christ that the consummated Spirit of the Father, the Son, and the Spirit were revealed. This Spirit is different from the Spirit of God in Genesis, the Spirit of Jehovah in the Old Testament, and the Holy Spirit in Matthew 1. This Spirit is the consummated Spirit. God's economy has been accomplished, and now it needs to be applied. The application is with the consummated Spirit—not merely the aggregate Spirit but the ultimately consummated Spirit.

Now we want to see how the consummated Spirit was completed by being processed. First, we must see that the Spirit of God in Genesis 1 did not have humanity, neither did the Spirit of Jehovah nor the Holy Spirit in Matthew 1. The Holy Spirit in Matthew 1 only brought divinity into humanity, but humanity had not yet entered into divinity. Hence, the Holy Spirit did not have the human element.

Very few people in Christianity today have seen that God possesses humanity. Most people consider that this kind of teaching can lead to heresy. They reason that since God is God, how could He possess humanity? However, we have seen that this is a tremendous revelation in the Bible. From the Spirit of God and the Spirit of Jehovah in the Old Testament to the Holy Spirit at the beginning of the New Testament, God was merely God, and there was no humanity in divinity. Then how was humanity wrought into divinity? This required God to first become a man to bring divinity into humanity and to be joined with humanity. He Himself became a man and lived on this earth for thirty-three and a half years during which time He fully and clearly expressed God by the Holy Spirit. After He fully expressed God, He went to the cross and ended the old creation through His death (Col. 1:15, 20; Rom. 6:6). Then He was raised from the dead, and in His resurrection He fully brought forth the new creation. In this resurrection He first sanctified, uplifted, His humanity and brought it into divinity; thus, He was begotten to be the firstborn Son of God. At the same time, through His resurrection all the God-chosen people of the old creation were regenerated (1 Pet. 1:3); moreover, He became the life-giving Spirit (1 Cor. 15:45b).

Christ's becoming the life-giving Spirit is a tremendous "becoming." The Spirit of God became the consummated Spirit by passing through the processes of incarnation, human living, death, and resurrection. He first put on humanity and then in His resurrection brought humanity into divinity; out of this came the life-giving Spirit. This life-giving Spirit went through all these processes. Without the processes of incarnation, human living, death, and resurrection, the Spirit of God would have remained merely the Spirit of God without any change. The Spirit of God became the life-giving Spirit by passing through the various processes with the various elements added. Therefore, the word *became* involves a great deal. I hope that in the Lord's recovery all these revelations can be released clearly.

Very few in Christianity today have seen this matter; rather, some do not fully believe in what 1 Corinthians 15:45b says: "The last Adam became a life-giving Spirit." This, however, is a word in the Bible, which we have to believe. Thank the Lord that He has clearly revealed all these points, one by one, to us all these years. Today the life-giving Spirit is the consummated Spirit. Hence, John 7:39 says that the Spirit was not yet, because Jesus had not yet been glorified in resurrection. Obviously the Holy Spirit was there, and the Spirit of God also was there in Genesis 1, so how could it be that the Spirit was not yet? This is because at that time there was only the old creation without the new creation yet, for Christ was not yet resurrected. Then, at the commencement of the new creation in the resurrection of Christ, the Spirit came into being. That which was originally the Spirit of God has become the Spirit in the resurrection of Christ. This is referred to in 2 Corinthians 3:17: "The Lord is the Spirit." The Spirit, who is revealed to us in 2 Corinthians 3, is carrying out the work of transformation in the believers. We are being transformed because we have the Lord as the Spirit within us. This is why 2 Corinthians 3:18 says that we are being transformed into the same image as the Lord, even as from the Lord Spirit.

THE SPIRIT BEING ALSO THE COMPOUND SPIRIT

Exodus 30 is a record concerning the building of the tabernacle, but in verses 22 through 30 God suddenly charged Moses to make the holy anointing oil. The way was to take one hin of olive oil and compound it together with four spices; thus, the oil became an ointment. There was one hin of olive oil—the number "one" denotes God, referring to the element of divinity. There were four spices—the number "four" denotes man, referring to the element of humanity. Hence, the mingling of these two is divinity plus humanity. Furthermore, humanity involves four items: myrrh, cinnamon, calamus, and cassia. In brief, myrrh signifies the precious death of Christ; fragrant cinnamon signifies the sweetness and effectiveness of Christ's death; calamus, which is a reed that grows in a marsh or muddy place and is able to shoot up into the air, signifies the precious and transcendent resurrection of Christ; and cassia signifies the power and the effectiveness of Christ's resurrection.

In this holy anointing oil, the aspect of divinity is not as involved as the aspect of humanity. Why? Because Christ came to be a man, and, as a man, He died and resurrected. His death produced an effect, and so did His resurrection. The holy anointing oil with four ingredients indicates that Christ has four elements: He died, and therefore there was the effectiveness of His death; He resurrected, and therefore there was the power of His resurection. These are four elements. Hence, in the mingling of divinity with humanity, humanity also has these four elements. The holy anointing oil as a type clearly portrays that the Spirit today has divinity, humanity, death with its effectiveness, and resurrection with its power. All these items were compounded together to become the holy anointing oil. In the New Testament, 1 John 2:27 says that we have received the anointing from the Lord; this anointing is the compound Spirit typified by the holy anointing oil.

THE APPLICATION OF GOD'S ECONOMY BY THE COMPOUND SPIRIT

After Christ accomplished God's economy, the compound Spirit applies it to the people chosen by God. How does He do it? He comes to be mingled with us. He as the compound and consummated Spirit contains the elements of divinity, humanity, death, the effectiveness of His death, resurrection,

and the power of His resurrection. When this Spirit comes into us, God comes in, Christ as a person comes in, His death with its effectiveness comes in, and His resurrection with its power comes in. This is an all-inclusive dose that consists of the supply of God, the supply of Christ, the problem-solving and killing effect of Christ's death, and Christ's resurrection with its power. According to the Hebrew language, this is the power to guard against and repel the poison of insects and snakes. In the dwellings of the Jews in ancient times, people were often hurt by snakes and insects. Therefore, they put some cassia in their houses for their own protection. Cassia emits an odor that repels snakes, centipedes, and scorpions. This indicates that the resurrection power of Christ can repel Satan, the evil spirits, and demons. (*A General Outline of God's Economy and the Proper Living of a Godman: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia,* pp. 16-21)