

## INCARNATION, INCLUSION AND INTENSIFICATION (2)

### OUTLINE

- II. To experience and enjoy Christ (to gain Christ—Phil. 3:8) in His full ministry in His three divine and mystical stages:
- B. In the second stage, the stage of His inclusion, from His resurrection to the degradation of the church:
1. To be begotten as God's firstborn Son:
    - a. From eternity past without beginning, Christ was God's only begotten Son:
      - 1) Possessing only divinity, without humanity.
      - 2) Not having passed through death into resurrection.
    - b. In incarnation the only begotten Son of God became flesh to be a God-man, a man possessing both the divine nature and the human nature.
    - c. Through death and resurrection Christ in the flesh as the seed of David was designated to be the firstborn Son of God:
      - 1) In death His humanity was crucified.
      - 2) In resurrection His crucified humanity was made alive by the Spirit of His divinity and was uplifted into the sonship of the only begotten Son of God.
      - 3) Thus, He was begotten by God in His resurrection to be the firstborn Son of God.
  2. To become the life-giving Spirit:
    - a. First Corinthians 15:45b says, "The last Adam [Christ in the flesh] became a life-giving Spirit."
    - b. This life-giving Spirit "was not yet" before the resurrection of Christ—the glorification of Christ—John 7:39.
    - c. Christ, the Son of God as the second of the Divine Trinity, after completing His ministry on the earth, became (was transfigured into) the life-giving Spirit in His resurrection:
      - 1) This life-giving Spirit is signified by the water that flowed out of the pierced side of Jesus on the cross—19:34.
      - 2) To release the divine life that was confined in the shell of Christ's humanity and to dispense it into His believers, making them the many members that constitute His Body—12:24.
    - d. This life-giving Spirit, who is the pneumatic Christ, is also called:
      - 1) The Spirit of life—Rom. 8:2.
      - 2) The Spirit of Jesus—Acts 16:7.
      - 3) The Spirit of Christ—Rom. 8:9.
      - 4) The Spirit of Jesus Christ—Phil. 1:19.
      - 5) The Lord Spirit—2 Cor. 3:18.
  3. To regenerate the believers for His Body—1 Pet. 1:3:
    - a. The pneumatic Christ became the life-giving Spirit for the regenerating of the believers, making them the many sons of God born of God with Him in the one universally big delivery:
      - 1) For the composition of the house of God, even the household of God.
      - 2) For the constitution of the Body of Christ to be His fullness, His expression and expansion, to consummate the eternal expression and expansion of the processed and consummated Triune God:
        - a) All the believers of Christ in this one Spirit have been baptized into the one Body of Christ—1 Cor. 12:13a.
        - b) All the believers who are baptized in this one Spirit are given to drink this Spirit—v. 13b.
    - b. The Christ in resurrection giving Himself as the all-inclusive life-giving Spirit without measure through His speaking of the words of God—John 3:34.
    - c. All the believers in Christ are built up into a dwelling place of God in their spirit indwelt by Him as the Spirit—Eph. 2:22:
      - 1) Through dispositional sanctification—Rom. 15:16.
      - 2) Through renewing—Titus 3:5.
      - 3) Through transformation—2 Cor. 3:18.
      - 4) Through conformation—Rom. 8:29.

## Week 2 - Day 1

### Morning Nourishment

Phil 3:8

But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

1 Cor 15:45

So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Prayer: O Lord, thank You that You are the Lord who speaks and who gives to us the Spirit, even the unlimited Spirit. We believe that You will speak here tonight and will give us the unlimited Spirit. We are not eloquent, we cannot speak, and we do not know how to receive. Your word has been spoken, but we do not get it; Your Spirit has been poured out here, but we cannot receive it. We are indeed utterly pitiful. Nevertheless, Your mercy is rich, and Your grace is abounding. We look to You for Your rich mercy and Your abounding grace. Besides this, we have no way. O Lord, we are a group of pitiful ones who gather at Your feet waiting for Your mercy. Amen.

### **In the Second Stage, the Stage of His Inclusion, from His Resurrection to the Degradation of the Church**

The first stage of Christ’s full ministry was the stage of His incarnation, from His birth through His human living to His death. The second stage is the stage of His inclusion, from His resurrection to the degradation of the church. We need to see why we call it the stage of inclusion. In His first stage He possessed only two elements—divinity and humanity. This was a little more complicated than what He had prior to His incarnation. Before His incarnation, in eternity past, He possessed only one element—divinity. From the time of His incarnation, when He put on human nature, He possessed humanity in addition to His divinity; hence, He had two natures. After His death and resurrection, more elements were added to Him in His resurrection. In His resurrection, the last Adam, Christ in the stage of His incarnation, became the life-giving Spirit. This “becoming” made Him the Christ of inclusion, with the divine element and the human element included in Him, with the element of His death and its effectiveness included in Him, and with the element of His resurrection and its power included in Him. Hence, in the Old Testament there is the type of the holy anointing ointment (Exo. 30:22-25). The holy anointing ointment was not merely oil, which was just one of the ingredients; it was an ointment compounded with many ingredients. The holy anointing ointment typifies the compound life-giving Spirit whom Christ became in the stage of His inclusion.

This light was hidden from us until 1954 when we saw it clearly through *The Spirit of Christ*, a book written by Andrew Murray. In chapter 5 of his book, Andrew Murray indicates that in the Spirit of the glorified Jesus today there is not only His human nature but also His death with its effectiveness and His resurrection with its power. In 1954 in Hong Kong, I released a message saying that in the Spirit of the glorified Jesus there are the divine element, the human element, the element of His death with its effectiveness, and the element of His resurrection with its power. All these elements can be likened to the ingredients in a dose that contains a germ-killing element like the effectiveness of death and a life-supplying element like the power of resurrection. The elements contained in the Spirit of Christ are bountiful and all-inclusive.

### **INCLUSION**

In His resurrection the Christ who had become flesh through incarnation became the life-giving Spirit (1 Cor. 15:45b). Christ, therefore, has had two becomings. The first becoming is seen in John 1:14—the Word became flesh. The second becoming is seen in 1 Corinthians 15:45b—the last Adam (Christ in the flesh) became the life-giving Spirit. From our study of the Bible we have found out that Christ’s second becoming in resurrection is no less important than His first becoming in incarnation. As we will see, Christ’s becoming the life-giving Spirit in resurrection involves something that we may designate by the word *inclusion*.

In the stage of His inclusion Christ accomplished three great things. First, He was begotten as God’s firstborn Son; second, He became the life-giving Spirit; and third, He regenerated His believers for His Body. Apparently, these great things are quite simple, but actually, they are very complicated. (*How to be a Co-worker and an Elder, chapter 2*)

## Week 2 - Day 2

### Morning Nourishment

John 1:18

No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

Heb 1:5

For to which of the angels has He ever said, “You are My Son; this day have I begotten You”? And again, “I will be a Father to Him, and He will be a Son to Me”?

#### ***To Be Begotten as God's Firstborn Son - From Eternity Past without Beginning, Christ Being God's Only Begotten Son***

From eternity past without beginning, Christ was God's only begotten Son. As such, He possessed only divinity and was without humanity, because He had not yet become flesh to pass through death and enter into resurrection. In the Gospel of John the Lord said, “I am the resurrection and the life” (11:25). In eternity past He was already resurrection just as He was life, but He had not yet entered into the experience of resurrection. For example, you may be a professor but still lack the experience of being a professor. The Lord is resurrection, and He has been resurrection from eternity past because He is God, who is resurrection. To be resurrected is to overcome and transcend death, that is, to enter into and come out of death. As the only begotten Son of God, Christ was resurrection from eternity, but then He did not have the experience of resurrection. It was not until after He had accomplished His ministry in the flesh through His death that He entered into resurrection.

#### ***Through Death and Resurrection Christ in the Flesh as the Seed of David Being Designated to Be the Firstborn Son of God***

Romans 1:3-4 tells us that through His death and resurrection Christ in the flesh as the seed of David was designated to be the firstborn Son of God. Before His incarnation, Christ, the divine One, was already the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, that had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation.

#### ***In Death His Humanity Being Crucified***

In His death Christ's humanity was crucified. When Christ was crucified on the cross, His humanity was crucified there. First Peter 3:18 says, “Christ...on the one hand being put to death in the flesh, but on the other, made alive in the Spirit.” Here we can see that when Christ died, it was His flesh that was crucified. His divinity was not crucified; rather, it became very active. It is not easy for the readers of the Bible to see that when Christ was on the cross, while His flesh was being put to death, His divinity was actively working.

#### ***In Resurrection His Crucified Humanity Being Made Alive by the Spirit of His Divinity and Being Uplifted into the Sonship of the Only Begotten Son of God***

Then, in the resurrection of Christ, His crucified humanity was made alive by the Spirit of His divinity and was uplifted into the sonship of the only begotten Son of God. For example, a grain of wheat falls into the ground and dies. That death causes the shell of the grain to be broken and destroyed, yet at the same time, the life within the grain is made active. The outward shell is broken and dies, but the life within is activated and begins to germinate and grow. This germination, this growth, is resurrection. In *Hymns*, #482 the first two lines of stanza 1 say, “I am crucified with Christ, / And the cross hath set me free”; then the first two lines of stanza 3 say, “This the secret nature hideth, / Harvest grows from buried grain.” When a grain of wheat is buried in the ground, is it dying or living? If the grain of wheat were merely dying, no farmer would want to sow any grain. Everyone who sows knows that although a grain dies alone when it is sown, it brings forth thirty grains, sixty grains, and even a hundred grains.

John 12:24 says, “Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.” To bear much fruit is to be made alive, and this takes place at the time of dying. The grain of wheat, on the one hand, is dying but, on the other hand, is being made alive. The same is true with Christ when He was on the cross. Although His humanity, His flesh as His outer shell, was crucified on the cross, the Spirit as the essence of His divinity was greatly activated so that His crucified humanity might be made alive in resurrection. Not only so, when His humanity was made

alive, it was uplifted into the sonship of the only begotten Son of God. In other words, as soon as He was resurrected, His humanity was uplifted into the divine sonship. Thus, He was begotten to be the firstborn Son of God.

The only begotten son is different from the firstborn son. The “only begotten son” means that there is only one son, whereas the “firstborn son” means that there are at least two sons. Those who were begotten with Christ in His resurrection were not just two but millions. Ephesians 2:5 says that God “made us alive together with Christ,” and verse 6 says that He “raised us up together with Him.” We were enlivened by being made alive together with Christ, and then we were resurrected together with Him. When He died on the cross, we also died with Him there. While He was dying on the cross, His Spirit of life was making Him alive and also making us alive. Thus, we were made alive with Him and were resurrected with Him. His resurrection was His birth, in which He was begotten to be God’s firstborn Son (Acts 13:33). Our resurrection was also our birth, in which we were born to be God’s many sons (1 Pet. 1:3). He is God’s firstborn Son; we are God’s many sons (Rom. 8:29). *(How to be a Co-worker and an Elder, chapter 2)*

## Week 2 - Day 3

### Morning Nourishment

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 Cor 15:45

So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

#### ***To Become the Life-giving Spirit***

The second great thing accomplished by Christ in the stage of His inclusion was that He became the life-giving Spirit (1 Cor. 15:45b). In His resurrection, not only was He begotten to be the firstborn Son of God, but also as the last Adam in the flesh He became the life-giving Spirit. Christ's being the last Adam means that after Him there is no more Adam. In Christ, Adam was ended. In resurrection Christ as the last Adam in the flesh became the life-giving Spirit. First Corinthians 15:45b says, "The last Adam [Christ in the flesh] became a life-giving Spirit." First, in His incarnation Christ became flesh for accomplishing redemption. Then in His resurrection Christ, the last Adam, became the life-giving Spirit for dispensing life.

#### **This Life-giving Spirit Being "Not Yet" before the Resurrection of Christ—the Glorification of Christ**

John 7:39 says, "The Spirit was not yet, because Jesus had not yet been glorified." In my youth, when I read this portion of the Word, I wondered why "the Spirit was not yet." Had not the Spirit of God already been there for a long time? Does not Genesis 1:2 say that the Spirit of God was brooding upon the surface of the waters? Then in the Old Testament, in God's relationship with man, the Spirit of Jehovah is mentioned (Judg. 6:34; Isa. 61:1). At the beginning of the New Testament, in the conception of the Lord Jesus, the Holy Spirit came (Matt. 1:18, 20). *The Holy Spirit* in Greek is also "the Spirit the Holy." The word *holy* here indicates that the Spirit can make the common people holy. Therefore, Mary, a common virgin, brought forth a son named Jesus who was called the holy thing (Luke 1:35). Thus, according to the Holy Scriptures and the facts, had not the Holy Spirit been there? Why is it that John 7 says that the Spirit was not yet, because Jesus had not yet been glorified, that is, had not yet been resurrected?

After many years of study I became clear that indeed Jesus was glorified when He was resurrected (Luke 24:26). Before He was resurrected, that is, before He was glorified, the Spirit of God was not the life-giving Spirit. Before the resurrection of Christ, the Spirit of God could brood upon the surface of the waters, could contact people, and could sanctify people, but He could not impart life into people, because He was not yet the life-giving Spirit. The title *the Spirit of life* is not mentioned until Romans 8:2. Therefore, *the Spirit was not yet* means that prior to the resurrection of Christ there was not yet the life-giving Spirit. Christ, the Son of God as the second of the Divine Trinity, after completing His ministry on the earth, became (was transfigured into) the life-giving Spirit in His resurrection. In the previous stage Christ was a man in the flesh, but after He had entered into resurrection, He was transfigured into a life-giving Spirit.

This life-giving Spirit is signified by the water that flowed out of the pierced side of Jesus on the cross (John 19:34). The four Gospels all give a record of the death of the Lord Jesus, but only John tells us that blood and water flowed out from His pierced side. The blood signifies redemption, and the water signifies life-imparting. Christ as the life-giving Spirit is signified by the water.

Furthermore, through His death on the cross, Christ released the divine life that was confined in the shell of His humanity and dispensed it into His believers to make them the many members that constitute His Body (12:24). When Christ was in His flesh, His divine life was held and confined in the shell of His flesh. This can be illustrated by a grain of wheat. Unless the grain of wheat is sown into the ground and dies, the life within the grain is confined within its shell. But when the grain is sown into the ground and dies, the shell of the grain is broken, and the life within is released. (*How to be a Co-worker and an Elder, chapter 2*)

## Week 2 - Day 4

### Morning Nourishment

John 20:22

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

Rom 1:3-4

Concerning His Son, who came out of the seed of David according to the flesh, (4) Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

What we have in Exodus 30 is the compound ointment as a type of the compound life-giving Spirit. The actual compounding of the Spirit took place in Christ's resurrection. It was in resurrection that the very God embodied in Christ and mingled with His humanity was compounded with Christ's death, the effectiveness of Christ's death, Christ's resurrection, and the power of His resurrection to produce the compound Spirit. This compounding was a matter of inclusion, for in the compound life-giving Spirit six items are included. Hence, the life-giving Spirit may be called the all-inclusive Spirit, the Spirit who includes divinity, humanity, the death of Christ and its effectiveness, and the resurrection of Christ and its power.

#### **The Spirit Breathed into the Disciples**

Whereas the incarnation was an objective matter, this inclusion is subjective to us and applicable to us in our experience. According to John 20:22, in the evening of the day of His resurrection the Lord Jesus came as the compound Spirit and breathed into the disciples, saying, "Receive the Holy Spirit." Because the disciples were the representatives of the Body, we all were present when the Spirit was breathed into them. At that time the Spirit was breathed into the whole Body. Just as the arm may receive an injection for the benefit of our physical body, so the disciples in John 20 received the Spirit for the whole Body of Christ. As a part of the Body, those disciples represented the Body in receiving the inclusion, in receiving the compound Spirit. Because we can experience Christ in the stage of inclusion in such a subjective way, in this stage He is more applicable to us than He was in the stage of incarnation.

#### ***The Complications Involved in Christ's Death and Resurrection***

Christ's death was itself very complicated. His death was an all-inclusive death. In His all-inclusive death He crucified the flesh of sin (Gal. 5:24; Rom. 8:3b); condemned sin and took away sin and sins by shedding His blood (v. 3b; John 1:29; Heb. 9:26b, 28a; John 19:34b); destroyed the devil, who has the might of death (Heb. 2:14; John 12:31b); judged the world and cast out its ruler (v. 31; Gal. 6:14b); crucified the old man (Rom. 6:6; Gal. 2:20a; 6:14b); terminated the old creation by the crucifixion of the old man (Rom. 6:6); abolished the law of the commandments in ordinances (Eph. 2:15a); and released the divine life (John 12:24; 19:34b). On the one hand, Christ's death dealt with all the negative things; on the other hand, His death released the divine life. The more we consider this, the more we will realize the complications involved in the Lord's all-inclusive death.

Christ's resurrection was also very complicated. His resurrection produced the firstborn Son of God by uplifting the humanity of Christ into His divinity and by having Christ born of God (Acts 13:33; Psalms 2:7), that is, by designating the seed of David (Christ's human nature) by the Spirit of holiness (the divinity of Christ) in the power of resurrection to be the firstborn Son of God (Rom. 1:3-4). In Christ's resurrection all of God's chosen people were regenerated to be the many sons of God and the many brothers of the firstborn Son of God (1 Peter 1:3; Hebrews 2:10; Romans 8:29). In Christ's resurrection the Spirit of God was consummated to be the life-giving Spirit (1 Cor. 15:45b): the Spirit of Christ—the pneumatic Christ, the pneumatized Christ (Rom. 8:9); the ultimate consummation of the processed and consummated Triune God, who is embodied in the pneumatized Christ as the life-giving Spirit; and the reality of resurrection, which is Christ Himself and the processed and consummated Triune God (John 11:25; 1 John 5:6). From this we can see that Christ's resurrection is full of complications.

Because so many complications are involved in Christ's second becoming, His becoming the all-inclusive life-giving Spirit in resurrection, we may use the word *inclusion* in speaking of this second stage of Christ. The issue of this becoming was not something simple but something compounded, that is, not just oil signifying the Spirit of God but the ointment signifying the life-giving Spirit, the Spirit who gives life. This Spirit is the pneumatic Christ, the Christ in the second stage—the stage of inclusion. (*Incarnation, Inclusion and Intensification*)



## Week 2 - Day 5

### Morning Nourishment

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,

1 Peter 1:3

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

#### **This Life-giving Spirit Being the Pneumatic Christ**

This life-giving Spirit, who is the pneumatic Christ, is also called the Spirit of life (Rom. 8:2), the Spirit of Jesus (Acts 16:7), the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), and the Lord Spirit (2 Cor. 3:18). Here, we are speaking about “the pneumatic Christ,” not “the spiritual Christ.” *The pneumatic Christ* means that Christ is the Spirit. When I first came to the United States, I began to speak concerning Christ as the Spirit. That stirred up a strong opposition from some in Christianity, and they called me a preacher of heresy. However, up to this day I am still speaking about this, and the more I speak, the more I have to speak. Consequently, they can no longer say that I am preaching heresy, because this is an important truth in the Bible that no one can refute.

Today the truth concerning the pneumatic Christ has spread to many countries in the world, the most evident of which is Russia. The brothers from Russia told me that on the previous Lord’s Day they had a joint Lord’s table in Moscow with an attendance of over seven hundred people. In that gathering it was purposely arranged to not let the American brothers or the Chinese brothers do anything or say anything. From the beginning to the end the Russian saints served in the entire meeting in every great or small thing. Within a few years after the Lord’s recovery spread to Russia in 1991, the Russian saints have grown in life and truth. A brother, after seeing their meeting, said, “They are exactly like all the people in the Lord’s recovery.” This is truly the Lord’s doing. This pneumatic Christ, who is the Spirit of life, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit, supplies our needs in every way so that we may gradually grow in His life and nature unto maturity.

#### ***To Regenerate the Believers for His Body***

The third great thing accomplished by Christ in the stage of His inclusion was that He regenerated the believers for His Body (1 Pet. 1:3). The purpose of Christ’s being begotten to be the firstborn Son of God and becoming the life-giving Spirit was to regenerate the believers that they may become the many sons of God, born of God with Him in the one universally big delivery. Therefore, the birth of Christ in resurrection was indeed a big delivery, one delivery giving birth to millions of sons of God. The first One was the firstborn Son, Christ, and the rest were the many sons, all the believers belonging to Christ. This is for the composition of the house of God, even the household of God. This is also for the constitution of the Body of Christ to be His fullness, His expression and expansion, to consummate the eternal expression and expansion of the processed and consummated Triune God.

Concerning the constitution of the Body of Christ, 1 Corinthians 12:13 says that in one Spirit all the believers have been baptized into the one Body of Christ. This one Spirit is Christ Himself. In Him as the one Spirit we all have been baptized into one Body. At the same time, all the believers who were baptized in the one Spirit have been given to drink this Spirit.

To be baptized is to enter into the one Spirit, whereas to drink is to receive the one Spirit into us. The people in the region of the lower course of the Yangtze River in China had the habit of going in the morning to drink tea at the tea house and going at night to bathe by soaking in the pool. In the morning they drank to their full, and at night they soaked in the pool. They said that to soak in the pool was to have “the water enveloping the skin” and to drink to one’s full was to have “the skin enveloping the water”; that is, there was water both inside and outside. This should be our condition today since we have been baptized into the Spirit and have been given to drink one Spirit. We have been baptized into Christ as the life-giving Spirit—this is “the Spirit enveloping us.” Furthermore, we have been given to drink the Spirit—this is “us enveloping the Spirit.” Consequently, we have the Spirit within and without. Thus, in this Spirit, we all become one organic entity—the Body of Christ. (*How to be a Co-worker and an Elder, chapter 2*)

## Morning Nourishment

[Eph 2:22](#)

In whom you also are being built together into a dwelling place of God in spirit.

[Rev 21:2-3](#)

And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

### **Giving the Spirit without Measure**

In His resurrection Christ gave Himself as the all-inclusive life-giving Spirit without measure through His speaking of the words of God (John 3:34). Today people in the Pentecostal movement claim that if you have received the baptism of the Spirit, you must speak in tongues. However, the Bible says that when you receive the words of God and the words of God enter into you, you have the Spirit. In John 6:63 the Lord said, “The words which I have spoken to you are spirit and are life.” Once we receive the words of God into us, these words that are in us become spirit and life. Therefore, when the Lord speaks to us, He gives us life and the Spirit without measure. I truly can testify that the more I receive the Lord’s words, the more I am filled with the Spirit, even without measure.

### **All the Believers in Christ Being Built Up into a Dwelling Place of God in Their Spirit Indwelt by Him as the Spirit**

Christ regenerated the believers for His Body in order that all the believers in Christ may be built up into a dwelling place of God in their spirit indwelt by Him as the Spirit (Eph. 2:22). Here, to be built up is to be constituted together. We are being built up into a dwelling place of God in our spirit indwelt by Him as the Spirit. Ultimately, this dwelling place is the New Jerusalem (Rev. 21:3). The New Jerusalem is a city—a large, corporate dwelling place. The dwelling place of a single person is a house; the dwelling place of a multitude is a city. All the believers in Christ will be built up, constituted, so that they may be filled with the Spirit, within and without, to become the dwelling place of God. The consummation of such a dwelling place is a large city—the New Jerusalem.

Such a constitution, such a building, is consummated through dispositional sanctification (Rom. 15:16), renewing (Titus 3:5), transformation (2 Cor. 3:18), and conformation (Rom. 8:29). After regenerating us, God sanctifies us in our disposition, renews us in our old creation, and transforms us in our entire being. Not only so, He conforms us to the image of His firstborn Son so that all of us may be God’s sons in life and nature and, with His firstborn Son, become God’s corporate son as God’s expression, God’s expansion. The New Jerusalem is such a corporate expression, expansion, and enlargement of God. The Bible begins with “In the beginning God” (Gen. 1:1). At that time the unique God was “alone.” However, at the end, the Bible mentions a city, the New Jerusalem. This city is not simple, requiring the explanation of the Bible with sixty-six books. This is because this city, the New Jerusalem, is the enlarged God. All the sixty-six books of the Bible explain the enlarged God, the New Jerusalem.

### **Christ in the First Stage Producing a Group of Redeemed Persons and Christ in the Second Stage Producing the Church**

In the first stage, the stage of Christ in the flesh, Christ produced a group of redeemed persons, such as Peter and all the other disciples. Although a redeemed people had been produced, the church had not yet been produced. The church was produced by Christ in the second stage. In this stage Christ is the pneumatic Christ, the compound, life-giving Spirit who produced the church on the day of Pentecost. The redeemed saints, who were produced by Christ in the flesh, became the church produced by Christ as the life-giving Spirit.

### **ADVANCING FROM INCLUSION TO INTENSIFICATION**

My use of the word *inclusion* is based on our use of the word *inclusive*. For the last Adam to become the life-giving Spirit was for Christ to become the all-inclusive Spirit. His becoming all-inclusive was a matter not just of incarnation but of inclusion. As we have pointed out, inclusion involves many complications. In the stage of inclusion, many things are included in the pneumatic Christ, in the Christ who is the life-giving Spirit. Now we need to see that the all-inclusive life-giving Spirit has been intensified sevenfold. (*How to be a Co-worker and an Elder, chapter 2*)