

INSIGHT

* I - II: THE GOVERNING PRINCIPLES: TO WALK ACCORDING TO THE SPIRIT AND BY THE SPIRIT

- I. **“As therefore you have received the Christ, Jesus the Lord, walk in Him”**—Col. 2:6:
 - A. As we have received Christ, we should walk in Him; to walk in Him is to live, to act, to behave, and to have our being in Christ so that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce.
 - B. The good land today is Christ as the all-inclusive Spirit, who dwells in our spirit to be our enjoyment—Gal. 3:14; 2 Tim. 4:22; Rom. 8:16.
 - C. To walk according to the spirit and by the Spirit is the central and crucial point in the New Testament—Rom. 8:4; Gal. 5:16.

- II. **To walk in Christ, that is, to walk according to the spirit and by the Spirit as the reality of the good land, we must see that the key of the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God is 1 Corinthians 6:17— “He who is joined to the Lord is one spirit”:**
 - A. We worship God the Spirit with our spirit—John 4:24.
 - B. We were regenerated of God as the Spirit to be a spirit—John 3:6.
 - C. The Spirit witnesses with our spirit that we are children of God—Rom. 8:16.
 - D. We become a dwelling place of God in our spirit, and the Spirit is the Indweller—Eph. 2:22.
 - E. The Lord Jesus as the pneumatic Christ and as the life-giving Spirit is in our spirit—2 Tim. 4:22; Rom. 8:10.
 - F. If the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also give life to our mortal bodies through His Spirit who indwells us—Rom. 8:11.
 - G. If by the Spirit we put to death the practices of the body, we will live—Rom. 8:13b.
 - H. We set our mind on the spirit for life and peace—Rom. 8:6.
 - I. They who are of Christ Jesus have crucified the flesh with its passions and its lusts (by the Spirit)—Gal. 5:24.
 - J. When we walk by the Spirit, we will by no means fulfill the lust of the flesh—Gal. 5:16.
 - K. If we live by the Spirit, let us also walk by the Spirit—Gal. 5:25.
 - L. We walk (have our being) in and according to the spirit (the mingled spirit) for the fulfilling of the righteousness of the law—Rom. 8:4.
 - M. By the bountiful supply of the Spirit of Jesus Christ, we live Christ and magnify Him—Phil. 1:19b-21a.
 - N. We pray at every time in spirit—Eph. 6:18.
 - O. We are sanctified in the Spirit—Rom. 15:16.
 - P. We are renewed by the Spirit in our spirit—Titus 3:5; Eph. 4:23.
 - Q. We are transformed by the Lord Spirit into the glorious image of Christ—2 Cor. 3:18.
 - R. The Spirit as the consummated Triune God and the bride as the transformed tripartite man eventually become a spiritual couple, a mingling of divinity with humanity, to be the consummated New Jerusalem for His eternal enlargement and expression with the divine glory manifested in the glorified humanity—Rev. 22:17a; 21:10-11.

* III - IV: TO WALK IN CHRIST AS THE BODY-CHRIST

III. We need to see that the One in whom we need to walk is the Christ in His full ministry of three stages:

- A. The central revelation of God is the progressive revelation of God in the Bible—the “bachelor” God, the incarnated God, the redeeming God, the compounded God, the intensified God, the indwelling God, and the incorporated God; the incorporated God is the Body-Christ that ultimately consummates in the “married” God, the ultimately incorporated God, the New Jerusalem.
- B. *The Lord’s recovery is the recovery of Christ in His full ministry of three stages—incarnation, inclusion, and intensification; 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:*
 - *God becoming the flesh* is the “bachelor” God becoming the incarnated God and the redeeming God—[John 1:1, 14, 29](#).
 - *The flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit* is the compounded God becoming the intensified God to be the indwelling God—[1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6](#).
 - *The built-up church that becomes the Body of Christ and that consummates the New Jerusalem* is the incorporated God, the Body-Christ, that consummates the New Jerusalem, the ultimate union, mingling, and incorporation of the processed and consummated Triune God with the processed and consummated tripartite church—[John 17:21; Eph. 4:4-6, 16; Col. 2:19; Rev. 19:7-9; 21:2, 9-10](#).

IV. The Lord’s present recovery is the recovery of the Body-Christ (“the Christ”) in the church life; the Body-Christ is the incorporated God; thus, to walk in Christ is to walk in Him as the Body-Christ, who is the incorporated God—[1 Cor. 12:12-13; Acts 9:4-5, 15; Col. 2:19; Eph. 4:1-6, 15-16; John 14:23; 17:21](#):

- A. First Corinthians 12:12 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ”; “the Christ” in this verse is not the individual Christ but the corporate Christ, Christ incorporated with all His members.
- B. This is the corporate “Me” that the apostle Paul saw in his vanquishing conversion to Christ; he saw that the Lord Jesus and His believers are one great person—the wonderful “Me”—[Acts 9:3-5](#).
- C. *We need to see that the Christ in whom we need to walk today is not only the individual Christ but also the wonderful “Me,” the Body-Christ, who is the incorporated God.*
- D. *To receive and to walk in Christ is to receive and to walk in the Body-Christ, because Christ today is a corporate Body; Christ is no longer only the individual Christ but also the corporate Christ, the Head with the Body; it makes a great difference in our Christian life for us to walk in the corporate Christ.*
- E. *The Lord’s recovery is the recovery of “Christification,” a recovery purely and wholly of the person of Christ to gain the reality of the Body-Christ in the church life—[1 Thes. 5:23; Phil. 1:19-21a; 3:8-14; 2 Cor. 2:10; Col. 3:10-11](#).*
- F. *Today the Lord is building the Body-Christ in the church life; in the Body-Christ, Christ is wrought into all His members, and all His members are wrought into Him by the growth in life and transformation in life for the expression of Christ—[Col. 2:19; Rom. 12:2; 2 Cor. 3:18; 1 Cor. 12:12-13](#):*
 - *In the Body-Christ we enjoy Christ as everything—[1 Cor. 12:3b, 13](#).*
 - *In the Body-Christ there is the function of all the members—[1 Cor. 12:14-22](#).*
 - *In the Body-Christ there is the blending together of the members in the oneness of the Triune God—[1 Cor. 12:23-27; John 17:21; Eph. 4:1-6](#).*

* V - VI: TO HAVE THE PRESENCE OF THE LORD AND HAVE MUCH AND THOROUGH PRAYER IN OUR LIFE AND SERVICE

V. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to see that the presence of the Lord means everything to us in both our life in the Lord and our work in the Lord; in Exodus 33:12-17 Moses bargained with God for His presence to go with him and with God's people; God responded by saying, "My presence shall go with you, and I will give you rest"—Exo. 33:14:

- A. The Lord lives in us, and He will go wherever we go, but is His presence going with us? Many times the Lord may help us, but He may not be happy with us; we need to be governed by the direct, firsthand presence of the Lord.
- B. The presence, the smile of the Lord, is the governing principle for us to enter into and possess Christ as the reality of the good land; God's presence is the way, the "map," that shows His people the way they should take.
- C. According to the picture in Exodus, the presence of the Lord went before them "by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people"—Exo. 13:21-22:
 - In typology the cloud signifies the Spirit, and the fire, for enlightening, signifies the Word of God; hence, the instant, living leading from the presence of God comes through either the Spirit or the Word—1 Cor. 10:1-2; Psa. 119:105; Jer. 23:29.
 - The two pillars symbolize God Himself, for He is both the Spirit and the Word; furthermore, the Word is also the Spirit—John 4:24; 1:1; 6:63; Eph. 6:17.
 - Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night; in the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.
- D. Exodus also shows us that Christ as the Angel of God was the One who was leading the people; when the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated; furthermore, whenever those who follow the Lord face opposition, the guiding light spontaneously becomes the protecting light; however, to the opposers the protecting light becomes darkness—Exo. 14:19; John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6; Exo. 14:20.

VI. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to live and serve in the reality of the priesthood by having much and thorough prayer in our life and service—1 Pet. 2:5, 9; Col. 4:

- A. Whether the church is living and fresh and enriched depends on this one thing—that we are being filled continuously with the Spirit; in order to be filled continuously with the Spirit, we need to be those who are willing, empty, and praying—Col. 4:2; Phil. 2:13; Matt. 5:3, 8; Luke 1:53; Eph. 5:18.
- B. The wisdom, understanding, knowledge, and skill for the noble work of building up the church must be God Himself as the Spirit to us; only the Spirit of God can build His own dwelling place through us—Exo. 31:1-3; Zech. 4:6.
- C. If all the saints in all the churches persevere in prayer, the recovery will be greatly enriched and uplifted; furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing; all day long they will enjoy the smile of the Lord's face, and the living person of Christ will become their experience and enjoyment.

- I. **“As therefore you have received the Christ, Jesus the Lord, walk in Him”**
 - Like the Israelites, after we have received Christ, the good land, the all-inclusive Spirit indwells in our spirit, we need to “walk in Him”; live, act, behave, and have our being in Christ to enjoy His riches. Walking according to the spirit and by the Spirit is the central and crucial point in the New Testament. [Col. 2:6] *As therefore you have received the Christ, Jesus the Lord, walk in Him.* [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.* [Rom. 8:4] *...walk...according to the spirit.* [Gal. 5:16] *...Walk by the Spirit...*
- II. **To walk in Christ, that is, to walk according to the spirit and by the Spirit as the reality of the good land, we must see that the key of the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God is 1 Corinthians 6:17—“He who is joined to the Lord is one spirit”**
 - We were regenerated of God as the Spirit to be a spirit which becomes a dwelling place of God in our spirit, indwelled by the pneumatic Christ as the life-giving Spirit. We worship God the Spirit and pray to Him in our spirit. The Spirit witnesses with our spirit that we are children of God. When we walk by the Spirit who give life to our mortal bodies, He crucifies the passions and lusts in our flesh and puts to death the practices of the body. Setting our mind on the spirit give us life and peace. We (having our being) walk in and according to the mingled spirit for the fulfilling of the righteousness of the law. By the bountiful supply of the Spirit of Jesus Christ, we live Christ and magnify Him. The Spirit in our spirit sanctifies, renews and transforms us into the glorious image of Christ. The Spirit as the consummated Triune God and the bride as the transformed tripartite man eventually become a spiritual couple, a mingling of divinity with humanity, to be the consummated New Jerusalem for His eternal enlargement and expression with the divine glory manifested in the glorified humanity. [Eph. 2:22] *In whom you also are being built together into a dwelling place of God in spirit.* [Rom. 8:6] *...but the mind set on the spirit is life and peace.* [Rev. 22:17a] *And the Spirit and the bride say, Come! And let him who hears say, Come! ...*
- III. **We need to see that the One in whom we need to walk is the Christ in His full ministry of three stages**
 - God is progressively revealed in the Bible—the "bachelor" God, the incarnated, redeeming, compounded, intensified God, indwelling and the incorporated God which is the Body-Christ that ultimately consummates in the "married" God, the New Jerusalem. The Lord's recovery is the recovery of Christ in His full ministry of three stages—incarnation (becoming the flesh to be the redeeming God), inclusion (becoming the life-giving spirit to be the compounded God), and intensification (becoming the sevenfold intensified Spirit to be the incorporated God) to build up the church that becomes the Body of Christ and that consummates the New Jerusalem, the ultimate union, mingling, and incorporation of the processed and consummated Triune God with the processed and consummated tripartite church. [1 Cor. 15:45b] *... the last Adam became a life-giving Spirit.* [Rev. 21:2] *And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.*
- IV. **The Lord's present recovery is the recovery of the Body-Christ (“the Christ”) in the church life; the Body-Christ is the incorporated God; thus, to walk in Christ is to walk in Him as the Body-Christ, who is the incorporated God**
 - Like Paul who saw the Lord Jesus and His believers are one great person—the corporate "Me", we also need to see that the Christ in whom we need to walk today is not only the individual Christ but the corporate "Christ" incorporated with all His members as one body, the Body-Christ, who is the incorporated God; He is the Head with the Body; it makes a great difference in our Christian life for us to walk in the corporate Christ. Today the Lord's recovery is the recovery of "Christification," a recovery purely and wholly of the person of Christ to gain the reality of the Body-Christ in the church life. The Lord is building the Body-Christ in the church life by Christ being wrought into all His members, and all His members being wrought into Him by the growth and transformation in life for the expression of Christ. In the Body-Christ we enjoy Christ as everything; there is the function of all the members and the blending together of the members in the oneness of the Triune God. [1 Cor. 12:12] *...yet all the members of the body, being many, are one body, so also is the Christ.* [Acts. 9:4] *... Saul, Saul, why are you persecuting Me?* [1 Cor. 12:24] *...But God has blended the body together, giving more abundant honor to the member that lacked.*
- V. **In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to see that the presence of the Lord means everything to us in both our life in the Lord and our work in the Lord**
 - While the Lord lives in us, governed by His direct, firsthand presence is the governing principle for us to enter into and possess Christ as the reality of the good land. As in Exodus, God's presence is the pillar of cloud by day and the pillar of fire by night, He is the way showing His people the way they should take. The two pillars symbolize God Himself, the cloud signifies the Spirit, and the fire signifies the Word of God for enlightening; hence, the instant, living leading from the presence of God comes through either the Spirit or the Word. Thus, God, the Word, and the Spirit are one to lead and guide us by day or by night continually. In Exodus, Christ as God's Angel was moving together with the pillar and leading the people. Whenever the Lord's followers face opposition, the guiding light spontaneously becomes the protecting light of darkness to the opposers. [John. 6:63] *...the words which I have spoken to you are spirit and are life.* [Exo. 33:14-15] *And He said, My presence shall go with you, and I will give you rest. And he said to Him, If Your presence does not go with us, do not bring us up from here.*
- VI. **In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to live and serve in the reality of the priesthood by having much and thorough prayer in our life and service**
 - Whether the church is living, fresh and enriched depends on us being filled continuously with the Spirit; this requires us to be willing, empty, and praying. The wisdom, understanding, knowledge, and skill for the church building work must be God Himself as the Spirit to us; only the Spirit of God can build His own dwelling place through us. If all the saints in all the churches persevere in prayer, the recovery will be greatly enriched and uplifted; the saints will experience and enjoy the living person of Christ, His presence, and His instant and constant anointing. [Col. 4:2] *Persevere in prayer, watching in it with thanksgiving,* [Exo. 31:3] *And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship,*

Day by day and hour after hour, we are being led by this Spirit, who is the Spirit of the divine sonship (Rom. 8:14-15). We may like to be led by God, and we may also pray, “Lord, show me Your leading.” But we need to realize that His leading is Himself. While He is anointing us, He as the anointing One is our leading. When Abraham was called by God, God did not tell him where to go (Heb. 11:8). The leading of God to Abraham was God’s presence. If Abraham turned a certain way and missed the presence of God, he knew that this was the wrong way. Abraham took God’s presence as his traveling map, so the presence of God was his leading. Today our leading is the anointing Spirit. Our leading from the Lord must be organic; it must be something in the organic union.

*<Excerpts from “The Organism of the Triune God in the Organic Union of His Divine Trinity”,
Chapter 4, “The Organic Processes in the Spirit experienced by the Members of the Body of Christ(1)”>*

Since the all-inclusive Spirit is mingled with our spirit, we should set our mind on this mingled spirit (Rom. 8:6). By doing this, we are spontaneously setting our mind on Christ. Then we must go on to walk in this mingled spirit. This means that we must live, move, behave, and have our being according to the spirit. In this way we will experience Christ and enjoy Him as the good land. Nothing in the New Testament is more central, crucial, and vital than walking according to the mingled spirit. Christ as the all-inclusive Spirit dwells in our spirit to be our life, our person, and our everything. Our need today is to return to Him, to set our mind on the spirit, and to walk according to the spirit. This is to walk in Christ as the mystery of God.

*<Excerpts from “The Conclusion of the New Testament (Msgs. 346-366)”,
Message 354, “Experiencing and enjoying Christ in the Epistles (60)”>*