

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

### Message One

#### **The Lord's Recovery of the All-inclusive Oneness**

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

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

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

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

- A. The Old Testament speaks of nine great men plus the tabernacle and the temple for the recovery of God's expression, His testimony—Gen. 3:15, 20-21; 4:4-8, 26; 5:22-24; 6:9, 14; 7:7; 12:1-3; 25:5; 26:4; 28:12-14, 16-19; 47:7-23; Exo. 40:34-35; 1 Sam. 4:3, 21-22; 1 Kings 8:1-11, 48.
- B. The New Testament speaks of one unique man who was God's tabernacle and God's temple plus the church as the enlargement of this unique man to consummate in the New Jerusalem as the ultimate consummation of the tabernacle and temple for the recovery of God's expression, His testimony, which is the testimony of Jesus—John 1:14; 2:19-22; Eph. 2:14-15, 21-22; Col. 3:10-11; 1 Cor. 3:16-17; 2 Cor. 6:16; 1 Tim. 3:15; Rev. 1:2, 9; 19:10; 21:2-3, 22.

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

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

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

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

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

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

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

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

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

## Message Two

### **Enjoying Christ with God on the Ground of Oneness**

Scripture Reading: Deut. 12:5, 8, 11, 13-14, 17-18, 21, 26-27; Psa. 48:2, 11-12; 80:17-19

#### **I. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness—Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3:**

- A. In the ancient time all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Deut. 12:5; 16:16.
- B. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality—Rev. 1:11:
  - 1. The church is constituted of the universal God, but it exists on earth in many localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth”—1 Cor. 1:2:
    - a. “The church of God” means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal—v. 2a.
    - b. The church “which is in Corinth” refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and temporal in time—v. 2b.
  - 2. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice; the record concerning the establishment of the church in its locality is consistent throughout the New Testament—Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11.

#### **II. The church life on the ground of oneness is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion—Psa. 48:2, 11-12:**

- A. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—20:2; 53:6a; 87:2.
- B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity—Rev. 21:1-3, 16, 22.
- C. The church life is the right place for you to be an overcomer, but this does not mean that as long as you are in the church life, you are an overcomer; it is one thing to be in the church life, but it is another thing to be an overcomer—2:7, 11, 17, 26-28; 3:5, 12, 20-21.

#### **III. In order to be today's overcomers, we must enjoy Christ with God on the ground of oneness for the exhibition of Christ, the building of the church, and the preparation of Christ's bride—Matt. 16:18; Rev. 19:7:**

- A. The children of Israel could enjoy the rich produce of the good land in two ways:

1. The common, private way was to enjoy it as a common portion at any time, in any place, and with anyone—Deut. 12:15.
  2. The special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God—vv. 5, 8, 11, 13-14, 17-18, 21, 26-27; 14:22-23; 15:19-20; 16:16-17.
- B. Likewise, the enjoyment of Christ by His believers is of two aspects:
1. The common, private aspect is to enjoy Christ as our God-allotted portion at every time and in every place—Col. 1:12; 1 Cor. 1:2, 9; Eph. 6:18; 1 Thes. 5:16-18; Rom. 10:12-13.
  2. The special, corporate aspect is to enjoy the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God—1 Cor. 14:3, 4b, 26, 31.
- C. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the house of God for God's expression and as the kingdom of God for God's dominion—3:17; 1 Tim. 3:15; Rom. 14:17-18:
1. God's will is for us to enjoy Christ; we must seek to enjoy Christ and experience Him in every situation—Heb. 10:5-10; Phil. 3:7-14; 4:5-8.
  2. Christ is rich beyond measure, but the church today is groveling in poverty because the Lord's children are indolent—Prov. 6:6-11; 24:30-34; 26:14; Matt. 25:26, 30; 1 Cor. 15:58.
  3. We must labor on Christ, our good land, so that we may reap some produce of His riches to bring to the church meeting and offer; thus, the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church—Col. 2:6-7; 1 Cor. 1:9; 14:3, 31.
  4. Whenever we come to the meetings to worship the Lord, we should not come with our hands empty; we must come with our hands full of the produce of Christ—v. 26; Deut. 16:15-17.
  5. We meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have enjoyed and experienced—14:22-23.

**IV. In order to be today's overcomers, we must maintain the ground of oneness, God's unique choice, without elevating anything other than Christ; in the Lord's recovery we elevate Christ and Christ alone—Col. 1:18b; Rev. 2:4; 2 Cor. 4:5; 10:5:**

- A. Before the children of Israel could have the full enjoyment of the riches of the good land, they had to utterly destroy the heathen places of worship, the idols, and the names of the idols "on the high mountains and on the hills and under every flourishing tree"; the high mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive—Deut. 12:1-3, 5; 1 Kings 11:7-8; 12:26-31; Num. 33:52.
- B. The intrinsic reason for the desolation and degradation of God's people is that Christ is not exalted by them; they do not give Him the preeminence, the first place, in everything—Psa. 80:1, 3, 7, 15-19; 74:1.
- C. The way to be restored from desolation is to exalt Christ; the enjoyment of Christ with God on the ground of oneness can be maintained and preserved only when Christ is properly appreciated and exalted by God's people.

## Message Three

### **The All-inclusive Oneness in Psalm 133: The Application of the Processed and Consummated Triune God to Our Being as the Spreading Oil and the Descending Dew**

Scripture Reading: Psa. 133; 2 Cor. 13:14; Phil. 1:19; 1 Peter 3:7

- I. **Psalms 120 through 134, the Songs of Ascents, reveal the preciousness of Zion and Jerusalem in the experiences and praises of the saints.**
  - A. Jerusalem typifies the church, and Mount Zion typifies the overcomers in the church, who are for the building up of the Body of Christ to consummate the New Jerusalem.
  - B. “The highways to Zion” in our heart means that we need to take the way of the church internally and be deeply in the church life—Psalm 84:5.
- II. **Psalm 133 is the praise of the saint, in his going up to Zion, concerning Jehovah’s commanded blessing of life under the anointing oil and the watering dew on the ground of oneness:**
  - A. The church living is the highest living—a living with brothers dwelling together in oneness. This highest living causes God to come in to bless us with the fine oil (the Spirit) and the fresh dew (the grace of God)—vv. 1-3a.
  - B. The brothers’ dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion—vv. 1-3a:
    1. As a person typified by Aaron, the church as the one new man includes the Head with the Body as the corporate Christ, the corporate priesthood— 1 Cor. 12:12; Eph. 2:15; 1 Pet. 2:5.
    2. As a place typified by Zion, the church is the dwelling place of God—Deut. 12:5-7, 11, 14, 18, 21, 26; Eph. 2:21-22; Rev. 21:3, 22.
  - C. The genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of Christ’s Body in the divine dispensing of the Divine Trinity—Eph. 3:16-17a; 4:3-6, 12, 16; 2 Cor. 13:14.
  - D. The adjectives *good* and *pleasant* in Psalm 133:1 point to two aspects of oneness; the oneness is good as the precious ointment and pleasant as the descending dew.
- III. **The spreading of the ointment is the application of the processed and consummated Triune God to our being as the element of our oneness.**
  - A. The anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive, compound Spirit. This compound Spirit includes the divine attributes, the human virtues, Christ’s death with its effectiveness, and Christ’s resurrection with its power— Exo. 30:23-25; Phil. 3:10.
    1. The oneness is made real and practical by means of the anointing that is upon the Head and that spreads upon the Body—Psa. 133:1-2.
    2. Genuine oneness consists in the anointing of the compound, all-inclusive Spirit as the ultimate consummation of the Triune God; only under this anointing do we have the genuine, unchanging oneness—John 7:39; 1 John 2:20, 27.

- B. The ground of oneness is the processed Triune God applied to our being— Eph. 4:4:
  - 1. The anointing of the compound, all-inclusive, life-giving Spirit is the element of our oneness. Through the application of the ingredients of the compound ointment to our inner being, we are spontaneously in the genuine, all-inclusive oneness. We are in the oneness that is the processed Triune God anointed into our being. The more the compound ointment is applied to our being, the more difficult it is for us to be divided —1 John 2:20, 27; Eph. 4:3-4; 1 Cor. 1:13a.
  - 2. As we are “painted” with this ointment, our natural constitution, temperament, and disposition are reduced, and what remains is the mingling of the processed Triune God with our uplifted humanity; this is the genuine oneness—Eph. 4:4-6.
- C. The compound Spirit as the element of our oneness is not for those who are individualistic; He is in the Body and for the Body and for the priestly service that builds up the Body—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; 1 Pet. 2:5, 9:
  - 1. The strongest proof that we have seen the Body is that we can no longer be individualistic; we cannot live without the Body, serve without the Body, and have a spiritual life outside the Body—1 Cor 12: 12-22.
  - 2. Those who live and act in the flesh have no share in the all-inclusive Spirit; in the sight of God they are regarded as strangers—Exo. 30:32-33.
- D. The compound Spirit—the consummated Spirit—as the element of our oneness is the divine and mystical realm—John 7:39; Gal. 3:14:
  - 1. The genuine oneness is the oneness of the Triune God and the mingling of the believers with the Triune God. If we would have this genuine oneness, we must be in the processed Triune God as a divine and mystical realm—John 17:21, 23.
  - 2. In order to live in the divine and mystical realm of the compound, consummated Spirit as the element of the all-inclusive oneness, we need to experience the dividing of the soul and the spirit and walk by the Spirit and according to the spirit—Heb. 4:9,11-12; Gal. 5:16; Rom. 8:4.

**IV. The genuine oneness is like the dew that comes down upon the mountains of Zion—v. 3a:**

- A. In typology, Hermon signifies the heavens, the highest place in the universe, and the mountains of Zion signify the local churches; every local church is a mountain of Zion:
  - 1. As a person, the church is uniquely one; as a place, the church is both the unique Zion and the many mountains of the one Zion. Each local church is a peak among the many mountains of Zion.
  - 2. The person is universal, but the mountains are local; upon the person there is the ointment, and upon the place there is the dew—vv. 2-3a.
- B. The dew signifies the descending, refreshing, watering, and saturating grace of life, the processed Triune God as our life supply for our enjoyment—1 Pet. 3:7; 2 Cor. 13:14:
  - 1. Grace is the Triune God who has been processed to become the all-inclusive Spirit as His ultimate consummation—John 1:14; 7:39; Heb. 10:29.
  - 2. Whereas the ointment signifies the processed Triune God who is “painted” into our being, the dew signifies the processed Triune God as our life supply for our enjoyment—1 Pet. 3:7; John 7:38-39; 1 John 5:11-12; Rev. 22:1.
- C. As the dew, which typifies the grace of life, becomes our enjoyment, we share in the genuine oneness; if we are not under the dew that waters, refreshes, and saturates us, we cannot be one with other believers—Acts 4:32-33.

- D. It is on the mountains of Zion that we experience this dew; if we would enjoy the dew, which typifies the all-inclusive grace, we must be on one of the peaks, the mountains, of Zion— Acts 11:23; 13:43; 20:32; 2 Cor. 8:1:
  - 1. In the local churches we are daily under the dew, under the grace; in the church life we enjoy the Lord's sufficient, exceeding, manifold, abundant grace—1 Pet. 4:10; 5:10, 12; 2 Pet. 3:18.
  - 2. By the grace that we receive on the mountains of Zion, we can live a life that is impossible for people in the world to live—Acts 20:32; 2 Cor. 12:7-9.

**V. Under the anointing oil and the watering dew, we experience the commanded blessing of life on the ground of oneness—Psa. 133:3b:**

- A. We need to treasure God's blessing and realize that in God's work everything depends on His blessing—Matt. 14:19.
- B. As we dwell together in the genuine oneness, we experience and enjoy God's eternal life commanded by Him as a blessing to us—Psa. 133:3b:
  - 1. Life, the first and basic attribute of God, is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us— Eph. 4:18; Rev. 22:1; John 1: 4; 10:10b; 1 Cor. 15: 45b.
  - 2. Life is the processed and consummated Triune God dispensed into us and living in us—Rom. 8:6, 10-11.

**VI. We should never underestimate the importance of the church as a corporate person who receives the ointment and as the place under the descending dew— Psa. 133:1-3a:**

- A. The genuine oneness is the precious ointment upon the corporate Christ, the Head and the Body, and the refreshing dew that descends upon the mountains of Zion—vv. 2-3a.
- B. If we separate ourselves from the church in these two aspects, we have no further share in the anointing, and we are finished with the enjoyment of the dew—Acts 20:30, 32; 1 John 2:20, 27:
  - 1. It makes a tremendous difference whether we remain in this oneness or forsake it— 2 Tim. 1:15; 4:10; 1 John 2:19.
  - 2. Christians today are free to come and go because they do not see the genuine, all-inclusive oneness; they do not have the preserving and keeping element that the oneness affords—John 17:21, 23; Eph. 4:1-3.
- C. In the church life we are anointed and graced; we are anointed with the processed Triune God, and we are graced with the same processed Triune God as our life supply—2 Cor. 1:1-2, 21; 12:9; 1 Cor. 15:10.
- D. This anointing and this supply make it possible for us to live in oneness; in the words of Psalm 133, this oneness is like the anointing oil and the watering dew:
  - 1. The processed Triune God is the compound, all-inclusive Spirit who anoints us day by day, and He is the life supply for our enjoyment. Under this anointing oil and watering dew, we experience true oneness. As long as we remain in the experience of the ointment and the dew, it is impossible for us to be divided, and we are preserved in the genuine oneness; this is the meaning of Paul's word in Ephesians 4:3 about endeavoring to keep the oneness of the Spirit.
  - 2. The genuine oneness is simply the all-inclusive life-giving Spirit Himself; we guard and preserve this oneness by remaining under the anointing oil and the watering dew—1 Cor. 15:45b; 6:17; 12:12-13; Psa. 133:1-3a.



Message Four

**Keeping the Oneness of Reality  
and Arriving at the Oneness of Practicality**

Scripture Reading: Eph. 4:2-3, 12-15

- I. The oneness of the Lord's aspiration and prayer is accomplished in the oneness of reality and is fulfilled in the oneness of practicality—John 17:21-23; Eph. 4:3, 13.**
- II. We need to keep the oneness of reality—the oneness of the Spirit—v. 3:**
- A. The oneness of the Spirit is actually the Spirit Himself; thus, to keep the oneness is to keep the Spirit—Gal. 5:16, 25:
1. The Spirit is the essence and the reality of the Body of Christ; the Spirit is the reality of the essence as well as the essence to which the reality belongs—Eph. 4:4.
  2. Because the Spirit is the reality of the genuine oneness, the oneness of the Spirit is the oneness of reality—John 14:17; 15:26; 16:13.
  3. As long as we love the Lord Jesus and embrace Him, we keep the oneness of the Spirit, for oneness is the person of Christ as the life-giving Spirit—1 Cor. 1:9, 23-24, 30; 2:2; 6:17; 12:12-13; 15:45b.
  4. Any action apart from the Spirit is divisive; whenever we act apart from the Spirit, we are divisive and do not keep the oneness—2:12-15; 3:1-3.
- B. If we would keep the oneness of the Spirit, we must have a proper humanity—a humanity with lowliness, meekness, and long-suffering and a humanity that bears others in love—Eph. 4:2:
1. The fact that the transformed human virtues in verse 2 are mentioned before the oneness of the Spirit in verse 3 indicates that we must have these virtues in order to keep the oneness of the Spirit.
  2. The more we are transformed, the more of the humanity of Jesus we have; by having the humanity of the resurrected Christ, we spontaneously have the virtues required to keep the oneness of the Spirit—2 Cor. 10:1; 11:10.
- C. The genuine oneness—the oneness of reality—is seen in the picture of the tabernacle with its boards of acacia wood overlaid with gold—Exo. 26:15-30:
1. The bars of acacia wood overlaid with gold signify the uniting Spirit—the Holy Spirit of God mingled with our spirit, the mingled spirit—vv. 26-29.
  2. In the mingled spirit is the transformed humanity with the virtues of lowliness, meekness, and long-suffering—Rom. 8:4; 1 Cor. 6:17.
- D. Whereas Ephesians 4:2 indicates the need of transformation, verse 3 indicates the need of the cross:
1. On the cross Christ made peace for His Body; this peace should bind us together and thus become the uniting bond—2:15-17.
  2. The uniting bond of peace is actually the working of the cross; in order to have the uniting bond of peace, we need to be crossed out—Gal. 5:24.
- E. The best way to keep the oneness of reality is to go on, to proceed, toward the oneness of practicality—Eph. 4:13.
- III. We need to arrive at the oneness of practicality—the oneness of the faith and of the full knowledge of the Son of God—v. 13:**

- A. As believers in Christ, we were born into the oneness of reality; now we need to go on until we arrive at the oneness of practicality, the oneness of our living in practicality—John 3:6.
- B. The oneness of the Spirit in Ephesians 4:3 is the oneness of the divine life in reality, and the oneness in verse 13 is the oneness of our living in practicality.
- C. The oneness of reality needs to be practiced; that is, it must become the oneness in practice; thus, verse 13 speaks of the oneness of practicality.
- D. The word *arrive* in verse 13 indicates that a process is required for us to arrive at the oneness of practicality; the oneness of reality is the beginning, and the oneness of practicality is the destination.
- E. The oneness of practicality is the oneness of the faith—v. 13:
  - 1. *The faith* does not refer to our act of believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation—1 Tim. 1:19; 6:10, 12, 21; Jude 3.
  - 2. The speciality of the church is *the faith*; in the church life we have only one thing that is special—*the faith*, which is composed of our beliefs concerning the Bible, God, Christ, the work of Christ, salvation, and the church—v. 20.
  - 3. To insist upon anything besides the faith as the basis for receiving the believers is to be divisive—Rom. 14:1; 15:7.
- F. The oneness of practicality is also the oneness of the full knowledge of the Son of God—Eph. 4:13:
  - 1. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience—Matt. 16:16.
  - 2. The oneness of the faith altogether depends on the full knowledge of the Son of God—John 20:31; Gal. 1:15-16; 2:20; 4:4, 6:
    - a. Only when we take Christ as the center and we focus on Him can we arrive at the oneness of the faith, for only in the Son of God can our faith be one—1 Cor. 2:2.
    - b. Whenever we are short of Christ, we are short of oneness, and whenever we lack the element of Christ, we are in disharmony.
    - c. Everyone who has truly seen the Son of God will not hold on to his opinion or insist on anything—Col. 1:12-20; 2:2-3, 9-10, 16-17.
- G. In order to arrive at the oneness of practicality, we need to be perfected by the gifts unto the work of the New Testament ministry for the building up of the Body of Christ; the gifts perfect the saints until they arrive at the oneness of the faith and of the full knowledge of the Son of God—Eph. 4:12.
- H. If we would arrive at the oneness of practicality, we need to hold to truth in love so that we may grow up in all things into the Head, Christ—v. 15.
- I. The oneness of the faith and of the full knowledge of the Son of God is both the full-grown man and the measure of the stature of the fullness of Christ—v. 13.
- J. To arrive at the oneness of the faith and of the full knowledge of the Son of God is to no longer be little children carried about by every wind of teaching but to arrive at a full-grown man and at the measure of the stature of the fullness of Christ; for this we need to grow in the divine life—vv. 13-15.