The Living and Practical Way to Enjoy Christ

Witness Lee

LIVING STREAM MINISTRY

THE LIVING AND PRACTICAL WAY TO ENJOY CHRIST

by Witness Lee

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PREFACE

This book is composed of messages given by Brother Witness Lee in Los Angeles, California, from March 30 through April 2, 1972.

CHAPTER ONE

MAN AS THE CONTAINER

Scripture Reading: Rom. 9:21, 23; Zech. 12:1; Gen. 2:7; Prov. 20:27

THE MYSTERIES IN THIS UNIVERSE

There are many mysteries in this universe. If you do not believe this, I would like to ask you a few questions, which I believe none of you can answer. What is the purpose of the universe? What is God? What is man? What are you?

The Mystery of the Universe

The universe is a mystery. The scientists, physicists, and great philosophers cannot tell us the purpose of the universe. We can see many things in the heavens and on this earth, but what is the universe? It has been a mystery to all the generations.

The Mystery of God

Undoubtedly, God is also a great mystery. God is here. He is in the universe, but no one has ever seen Him, and no one can explain Him. No one can give us a definite, full, thorough, absolute definition of God.

The Mystery of Man

Man is also a mystery. No one can define man to the uttermost. What is man? Why is man here? You have to realize that you are a mystery. If you do not believe me, I would ask you how many hearts you have. If you say one, you are wrong. You have more than one heart. Actually, you have two hearts. The Bible says that the heart of man is corrupt to such an extent that it is incurable. The heart of man is deceitful above all things (Jer. 17:9). A medical doctor might examine you and tell you that your heart is healthy. Yet the Bible says that your heart is corrupted because the Bible is talking about your psychological heart. Are you clear that you have two hearts? One is your physical heart, and the other is your psychological heart. Physically, our heart

may be healthy. But psychologically speaking, our heart is corrupted. One heart is visible, physical; the other heart is invisible, psychological.

You are so mysterious. You have a mind, but can you tell me where it is? You may say that it is in your soul, but what is the soul, and where is the soul? And what is the difference between the mind and the soul? This is a mystery. What is the emotion, and where is the emotion? You have a will, but where is the will? The heart, the mind, the emotion, the will, plus the soul and the spirit of man are all mysteries. This shows that you are so mysterious. I do not know you; neither do you know me. Even you do not know yourself. Not only is God a mystery, but you are too.

MAN BEING A VESSEL OF GOD

Now we need to see what the Word says that we are. The holy Word tells us clearly that we are vessels. Man is a vessel (Rom. 9:21, 23). Not many Christians have paid adequate attention to the fact that we are vessels of God. Christians talk about men being God's creatures or men becoming God's people. Some even go to the highest point by saying that man can be a child of God. But in Romans 9 we are told that man is a vessel of God. A vessel is a container. It is different from a utensil or an instrument. A vessel is not used to do something but to contain something.

We are not supposed to do something for God. Forget about your doing. We are destined to contain God. We were made to be containers of God. The human concept is that we have to do something for God. Even in Christianity many teachers tell people again and again that they need to do something for God, to work for God. I do not say that this is wrong, but it does not touch God's central thought. We have to realize that we are vessels unto God. God, strictly speaking, does not need us to do something for Him. God needs some containers. According to Romans 9, God desires that we be vessels unto honor, vessels unto glory, and vessels of mercy to contain Him. Brothers and sisters, you have to realize that you are vessels unto God!

The age today is the age of recovery. The Lord's recovery today is to bring back the young generation to His purpose. Mankind, the human race, has continually been falling away from God's purpose. Now at the end time the Lord is going to bring the human race back to His purpose. God's purpose with man is to have man as His container.

In the United States the young people are enjoying and tasting all the material things. After the enjoyment of all the material things, after the experience of all the things invented in human culture, they get nothing. There is an emptiness, a vacuum, within them. This is because they were made to be vessels of God. Nothing can fill you up but God. Education, religion, science, physics, marriage, and all the things in human culture cannot satisfy man. Nothing can fill man up and satisfy him but God Himself. Now is the end of time, the end of all the ages. God is going to do something in a fast way to bring back this generation to His purpose.

Romans 9:21 indicates that when God created man, He formed man as a vessel. Man is a vessel of clay, but he was destined unto honor and unto glory. So Paul says that we are vessels unto honor and vessels unto glory. Of course, we are vessels of mercy (v. 23). God had mercy upon us because He has destined us to be His containers.

A Coca-Cola bottle is a vessel made to contain Coke. Man is not a Coca-Cola bottle. Man is a "God-bottle." Man is a bottle made of clay, but this bottle is different from the Coca-Cola bottle. This bottle has something wonderful within it. Genesis 2:7 says that when God created man, He formed man's body from the dust of the ground and breathed into man's nostrils the breath of life. The Hebrew word for *breath* in Genesis 2:7 is the same word for *spirit* in Proverbs 20:27, which refers to the "spirit of man." This proves that the breath of life breathed into the nostrils of man is the spirit within man. God breathed into man the breath of life because man needs a spirit in order to contain God.

A radio has a receiver within it so that it can receive, contain, and express the radio waves from the air. The outward box of the radio is not good enough. It needs an inner recipient, an inner receiver. Within us there is also a receiver, and this receiver is our spirit. Man has a human spirit (Job 32:8).

Darwin tells us that men are the descendants of monkeys. Of course, that is nonsense. Eventually, as Darwin was dying, he repented of his devilish teaching about evolution. Man is not the descendant of a monkey. A monkey does not have a spirit, but every man has a spirit.

Nearly all the Christians have neglected Zechariah 12:1. This one verse in the Bible ranks the spirit of man with the heavens and the earth. It says that

the Lord is the One who stretched forth the heavens, laid the foundations of the earth, and formed the spirit of man within him. The heavens, the earth, and the spirit of man are three great items. Do you realize that you have something within you which is as important as the heavens and the earth? Oh, the heavens! Oh, the earth! Oh, my spirit! I have a spirit that is as important as the heavens and the earth!

According to Zechariah 12:1, it seems that God created only three prominent things: the heavens, the earth, and the spirit of man. This shows that only these three things are important and vital in this universe. The heavens are for the earth, the earth is for man, and man has a spirit for God. Here you have the purpose of the universe, the meaning of the universe. The heavens with all the stars and planets are for the earth. The earth is not for the heavens but for man. Without the earth, man could not exist. The earth is just right for us to live to fulfill our purpose. Man is not for education, for clothing, for food, for housing, or for entertainment. Man is good only for God. Man is a God-bottle, a vessel to contain God.

We should not think about doing something for God. We have received many wrong impressions from fallen Christianity. We think that we have to worship God, serve God, do something good for God, glorify God, and be nice, loving, and humble. I would ask you to forget about all this. God has no intention to have you be so humble and nice. God's intention is to have you filled up with Him.

No one would teach a Coca-Cola bottle to worship the Coca-Cola, serve the Coca-Cola, and do good to please the Coca-Cola. If the Coca-Cola bottle could speak, it would say that this is nonsense. It would say, "I was not made for this. I was made just to be filled up with Coca-Cola. I don't know anything else. I know just one thing: to be filled up with Coca-Cola! As long as I am empty, I am nothing! When I am filled up with Coca-Cola, that's wonderful!" In the same way, when we are filled up with God, that is wonderful. We are God-bottles who were made to be filled up with God. I do not care for being either humble or proud. I care just for one thing—I have to be filled with God! I am a container of God! To contain God is my destiny!

Some may argue with me by saying that there are verses in the Bible which tell us that we have to serve the Lord. I agree with you, but what about Romans 9:21 and 23, which say that we are vessels unto honor and vessels of

mercy unto glory? What about 2 Corinthians 4:7, which says that we have this treasure in earthen vessels? In this chapter I am not emphasizing the fact that we are servants of God or children of God. I want to hear you declare, "Hallelujah! I am a vessel of the Lord! I am a vessel of God." As a vessel, do you need to bow down and worship? We need to be filled with Christ because we are His vessels.

As God-bottles, we need a God-receiver. God is Spirit (John 4:24). Since God is Spirit, we need a spirit to receive Him. Only our spirit can receive the Spirit. Only our spirit can touch the Spirit. Only our spirit can contain the Spirit. Thus, God created the heavens and the earth and then man with a spirit.

Proverbs 20:27 tells us that man's spirit is the lamp of Jehovah. A lamp is a container. It contains the oil that gives the light. We have a human spirit, and our human spirit is a vessel. It is the container of God as the oil to give the light. The Christian life is not a matter of outward doing but a matter of inward containing. It is not a matter of how much we do, work, and act outwardly. It is a matter of how much oil we are containing today. We do have a container within us. That is our human spirit. The human spirit is the lamp of Jehovah.

Then Ezekiel tells us that in God's salvation the first thing God does is to renew our deadened spirit, to make our spirit a new one. He puts a new spirit within us, and then following this He puts His own Spirit, that is, Himself, into our spirit (36:26-27a). Then the Bible says clearly, "The Lord be with your spirit" (2 Tim. 4:22). Who is the Lord Jesus? He is God. He is the treasure. Second Corinthians 4:7 says that we have this treasure in earthen vessels. Now we all can declare, "We have this treasure in our earthen vessel." I am earthen, yet I have the treasure because I have a spirit within me as a recipient to receive the Lord Jesus. Now He is here within me, and He is my treasure. You have to exercise your spirit to release your treasure, to share with others the treasure you have in your spirit.

CHAPTER TWO

THE LIFE-GIVING SPIRIT AS THE CONTENT

Scripture Reading: John 1:1-2; 14:16-20; 1 Cor. 15:45b

In the previous chapter we saw that we are the vessels of God, the containers of God. Now we have to know what God is. As the content to us, the containers, He is the Spirit. It is only as the Spirit that there is the possibility for Him to come into us.

CHRIST REVEALED IN THE GOSPEL OF JOHN

The Gospel of John shows that the Lord Jesus is the very God who is the Spirit. It starts in this way: "In the beginning was the Word, and the Word was with God, and the Word was God" (1:1). Then John 4:24 says, "God is Spirit." In the beginning was the Word, the Word was God, and God is Spirit. Who is God? We have to say that Jesus is God. John 4:24 is a continuation of verse 14 of the same chapter. In verse 14 Jesus told the Samaritan woman that He is the living water. The living water is Jesus, who is God Himself as the Spirit. Jesus, the living water, God, and the Spirit refer to one entity. Jesus is the living water, the living water is the Spirit of God, and the Spirit of God is God Himself. God became Jesus in the flesh in order to be living water to us as the life-giving Spirit.

The Son Being the Father

Some heretically say that Christ is merely a man and not God. There is a group of people in a so-called church in the Philippines who do not believe that Jesus is God. Some would even say that Jesus is just the Son of God, that He is neither the Father nor the Spirit. They teach this way because they want to systematize the Bible. But we cannot systematize the Bible. Isaiah 9:6 tells us that a child is born whose name is called Mighty God, and a Son is given whose name is called Eternal Father. This shows that Jesus is both the Son and the Father. If we could understand this thoroughly and explain it to the uttermost, He would no longer be wonderful. Isaiah 9:6 says that His name will be called "Wonderful." Because He is Wonderful, we cannot fully explain Him. If you asked me, "Brother Lee, is Jesus the Son or the Father?" I would

say He is Wonderful. His first title is *Wonderful.* Is He the child or the mighty God? I would say, "Wonderful."

A little child is the mighty God. Is this not wonderful? Those in Judaism do not believe that the little child born in the manger at Bethlehem is the mighty God. But Isaiah 9:6 tells us this. We cannot explain this because He is Wonderful. If you can explain it to me, then He is no longer Wonderful. Hallelujah, He is Wonderful!

In John 14 Jesus spoke with His disciples in a wonderful way. He said, "If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him." Then Philip said, "Lord, show us the Father and it is sufficient for us." The Lord responded, "Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father" (vv. 7-9). The Lord Jesus is Wonderful! He is not only the Son but also the Father. He is not only the Son and the Father but also the Spirit (1 Cor. 15:45b; 2 Cor. 3:17). Christ is all. He is the child; He is the mighty God. He is a human being; He is also the Divine Being. People try to systematize the Divine Trinity, but it is impossible to do this. Our Lord Jesus is all in all! He is Wonderful! He is God, man, the Son, the Father, and the Spirit.

The Lord Jesus told the disciples that they had already seen the Father because He had been with them and they had seen Him for three and a half years. This meant that they had seen the Father. The Lord went on to say, "Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works" (John 14:10). While the Lord was speaking, the Father was working.

Philip's asking the Lord to show him the Father was like someone saying to me, "Brother Lee, please show us Witness Lee." I would say, "Don't you believe that Brother Lee is in Witness Lee and Witness Lee is in Brother Lee? If you have seen Brother Lee, surely you have seen Witness Lee. Now Brother Lee speaks, but Witness Lee does the work." Jesus is really Wonderful. He is both the Son and the Father. Do not think that outside of Him, there is the Father. The Father is in Him. As you have seen Him, you have seen the Father.

The Lord Being the Spirit

After making it clear to His disciples that He is both the Son and the Father, He told them something more. He said, "I will ask the Father, and He will give you another Comforter, that He may be with you forever, 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. I will not leave you as orphans; I am coming to you. Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. In that day you will know that I am in My Father, and you in Me, and I in you" (vv. 16-20). It was as if the Lord said, "Now I am among you, but My intention is to get into you. As the Son, I can be here among you, but I cannot be within you. So I need to become the Spirit of reality. I will come as the Spirit to abide with you and be in you because you are My container and I am your content. The only way that I can be in you is by being the Spirit." The very "He" who is the Spirit of reality in verse 17 becomes the very "I" who is the Lord Himself in verse 18. The Lord said, "He...shall be in you...and I in you" (vv. 17, 20). This means the Lord said that He is I, and I am He. He is the Son, He is the Father, and He is also the Spirit.

What is your Jesus? Is He only the Son? Is He only the Savior? Is He only the Redeemer? Is He only the Lord? You have to say, "Hallelujah! He is everything!" He is all in all. He is the Father, the Son, the Spirit, the Redeemer, the Savior, the Lord, God, and man. He is Wonderful. We should never try to systematize the Bible. John 1:1 cannot be systematized. This verse says that in the beginning was the Word, and the Word was with God. It seems that the Word and God are two distinct entities because One is with the Other. But then it goes on to say, "The Word was God." Are the Word and God one or two? All we can say in a "foolish" way is "Wonderful!" Is Jesus the Son or the Father? "Wonderful!" Is Jesus the Son or the Spirit? "Wonderful!"

THE LAST ADAM BECOMING A LIFE-GIVING SPIRIT

First Corinthians 15:45b says, "The last Adam became a life-giving Spirit." The last Adam was God incarnated to be a man. Christ is not only the second man (v. 47) but also the last Adam. After this last Adam, there is no more Adam. The last Adam was composed of divinity plus humanity. Man was created as the first Adam, and this first Adam became fallen. Then God promised that the seed of the woman would come to bruise the head of the

serpent (Gen. 3:15). The seed of the woman is the last Adam, and this last Adam was a child, born of a virgin. This child was the seed of the woman, yet He was begotten of the divine Spirit (Matt. 1:18, 20). With this child there was humanity plus divinity. The last Adam was not just a man, nor just God Himself. The last Adam was God mingled with man. He was something divine mingled with something human.

This last Adam lived on the earth physically, spiritually, and psychologically for thirty-three and a half years. He was crucified by being nailed on the cross. He died there for our sins. Then He was buried and was resurrected. He was like a grain of wheat sown into the earth, dying, and coming up in resurrection (John 12:24). In Christ's resurrection He was transfigured in His form to become the life-giving Spirit. This, in brief, is the history, the all-inclusive story, of the last Adam.

Thus, the last Adam includes God incarnated, the seed of the woman, and the child begotten of the Holy Spirit and born of a human virgin. The last Adam also includes the human life of Jesus on earth for thirty-three and a half years, His burial, and His resurrection. The last Adam includes redemption and the impartation of the divine life into human beings. This all-inclusive last Adam became a life-giving Spirit.

Today the very Jesus who was the last Adam is the life-giving Spirit. Why is He the Spirit? Because He has to come into our spirit. Only the Spirit can come into our spirit. Nothing is capable of getting into our spirit except the life-giving Spirit. Jesus today is such a life-giving Spirit.

Some of you may wonder why I talk about this so frequently. It seems that I cannot stay away from 1 Corinthians 15:45b—"The last Adam became a life-giving Spirit." We need to realize that for eternity we cannot stay away from this one verse. In the New Jerusalem there is a throne out of which proceeds a living river (Rev. 22:1). That river is the life-giving Spirit. The life-giving Spirit will be the ever-flowing river of life. This river is Jesus, our God and our Redeemer. In eternity you will see the last Adam in the form of the life-giving Spirit.

We are vessels, containers, who should desire to be filled up by Jesus. And what is Jesus? Jesus is the life-giving Spirit. We have been taught that Jesus is the Savior, the Redeemer, and the Lord. This is absolutely right, but we all

have to realize that this very Jesus who is our Redeemer, Savior, and Lord is the life-giving Spirit.

THE NEED TO BE FILLED UP WITH CHRIST AS THE LIFE-GIVING SPIRIT

The Bible also says, "The Lord is the Spirit" (2 Cor. 3:17). He is the Spirit for the purpose of filling us up with Himself. He is the life-giving Spirit, and we are the containers. He is the "Coca-Cola," and we are the Coke bottles. There is no need for us to do anything except to be filled up with Him. Perhaps you want to know how to preach the gospel. The best way to preach the gospel is to contain Christ and convey Him to others. Do not try to preach by doctrine. You have to be filled up with Christ. You have to contain Christ and convey Christ to others.

Some may say that we need to be humble and kind. The best way to be humble and kind is to contain Christ. To contain Christ is the all-inclusive way. The wives should not try to love their husbands. Instead, they should do their best to be filled up with Christ. When you come to the meetings, do not try to get more help from the messages. Instead, open yourself up to be filled up with Jesus again. When we come to the meetings, we are coming to the heavenly gas station to be filled up with Jesus. I hope that whenever we come together, we have the sense that we are going to be filled up again. We are the containers of Jesus. We need to be filled up afresh and anew all the time.

The Lord's children today have the concept that they need more teachings. We are like Nicodemus in John 3. He told the Lord, "You have come from God as a teacher" (v. 2). This indicates that he may have thought that he needed better teachings so that he could improve himself. But the Lord told him that he needed to be regenerated, which means that he needed to receive the Lord as the life-giving Spirit. I hope that we can have a change in our concept. We do not need teachings for self-improvement. We need to be filled up with Christ. We are vessels, containers. As containers, we do not care for knowledge or doctrinal teachings. We just care for being filled up with Jesus. In order to fill us up, Jesus needs to be the life-giving Spirit.

In one sense, I encourage you to confess all your failures. But in another sense, do not try to deal with your wrongdoings and mistakes. You should forget about everything and come to Jesus to be filled up. Sometimes the

churches have practiced “burnings” to give the saints an opportunity to clear up their lives from sinful and worldly things (Acts 19:18-19). But if you just burn something, that means nothing. You burn things to take away all the wrong “fillings.” But if you take away all these things and do not have the filling up of Jesus, this means nothing. The Christian life is a life of being filled up with Jesus.

We need to be emptied in our inward being to give more space, more room, to Jesus. Why do you have to repent and confess? Because you have to be emptied. You have to get all the wrong “fillings” out of you. The main purpose of repenting, confessing, and getting rid of all the evil things is to get yourself emptied so that you may be filled again and again, all the time, with the living Spirit, who is Jesus Himself.

God is the Father, the Father is the Son, and the Son is the Spirit. In order for God to be the Spirit so that we may receive Him into us, He had to pass through a process. He had to pass through incarnation, human living, death on the cross, burial in the tomb, and resurrection. In resurrection He became the all-inclusive Spirit. The Christian life, all-inclusively speaking, is a matter of being filled with Him. If you are filled with Him, you are saved, redeemed, regenerated, and brought back to God Himself. We should forget about everything else and say, “O Lord, I am Your container. I need to be filled up with You.”

Christ is the treasure, and He is the hope of glory (2 Cor. 4:7; Col. 1:27). All the time you have to treasure Him. Whenever you think about Him, mention Him, or call on Him, you have a sweet sense within you. This inner sweetness makes us “crazy” with Him. Regardless of whether you are young or old, if you have never been crazy with Jesus, you are not that qualified to be a good Christian. The best qualification for you to be a Christian is to be crazy with Jesus. Some in the older generation may say that this is good only for the young ones. But we older ones also need to be crazy. I hope that the church meetings will be carried away by the shouting and praising of the older generation. We all should declare, “Hallelujah! Amen! Jesus is Lord! Praise the Lord! Christ is Victor!” This kind of praising should be a part of our living. We are not actors and actresses. We have to live this way. We have to be crazy with Jesus in our daily life. If you have no human being to speak to about Jesus, you can speak to your dog. You can say, “Little dog, I am much better than you. I have a spirit that you don’t have. I am the container of Jesus, and

Jesus is within me." I am not joking. We are too religious. If we Christians would be so crazy with Jesus, many people would be brought to the Lord. When we are crazy with Jesus, we are being filled up with Jesus.

When I was young, I was taught how to be holy. After reading some books on how to be holy, I tried to be holy. I was told that in order to be holy I had to be slow in doing things. I did my best to try to be slow, but I was a failure. Later I read some more spiritual books which told me that two thousand years ago I was crucified with Christ on the cross, resurrected, and seated in the third heaven with Him. Then I was told that I have to believe what the holy Word says. It says that I have been crucified, so I have to believe that I have been crucified. It says that I have been raised up and have been seated in the third heaven with Christ, so I have to believe this. But this did not work for me. I tried all kinds of practices taught by Christianity. Eventually, I found out that the Christian life is not a matter of being taught or a matter of certain practices. It is a matter of being filled with the Lord Jesus.

If you are crazy with Jesus in your daily life, you will really be in the third heaven. If you are crazy in your home with Jesus, you will find that you are really resurrected. To be crazy means to be filled up with Jesus. The last time the Lord Jesus entered Jerusalem while He was on this earth, the people around Him were crazy. They spread their garments on the street. Luke 19:37 says, "All the multitude of the disciples began to rejoice and praise God with a loud voice." Some of the Pharisees, the "reasonable" ones, the "logical" ones, the "uncrazy" ones, came to Jesus and told Him to rebuke His disciples (v. 39). Jesus said, "If these shall be silent, the stones will cry out" (v. 40). Matthew 21 tells us that when the children were crying out and praising the Lord, the chief priests and scribes were indignant. Then Jesus said to them, "Have you never read, 'Out of the mouth of infants and sucklings You have perfected praise'?" (vv. 15-16). We are the containers of Christ. We have to be crazy to praise Him because He is the hope of glory and the heavenly treasure as our content. He is worthy to be praised.

CHAPTER THREE

CRAZY LOVERS OF JESUS

Scripture Reading: John 3:6b; Gal. 1:16a; 2:20; 4:19; Eph. 3:16-17a, 19b; 5:18; 2 Tim. 1:7

OUR NEED TO BE BROUGHT BACK TO CHRIST AS LIFE IN OUR SPIRIT

We have to be clear that even before man became fallen, there was no life in the spirit of man. When we called on the name of the Lord, He came into our spirit to be our life. When He came into our spirit, He immediately became life to our spirit (Rom. 8:10). In the Bible this is called regeneration, which is a new birth. In John 3:6 the Lord said, "That which is born of the Spirit is spirit." To be born of the Spirit means to be born of Christ as the life-giving Spirit. When we call upon Him, He comes into us as the life-giving Spirit. Then our spirit is born of Him, so we have a rebirth in our spirit. This rebirth is a new start of our being, a new start of our history, a new start in Christ as the life-giving Spirit. This start is something in our spirit.

The teachings in today's Christianity cause people to pay attention to outward activities. But today in the Lord's recovery, He has brought us back to the inward aspect. The inward aspect is the life in our spirit. We need to forget about outward activities, outward improvement, outward correction, and outward behavior. We have to turn back all the time to the spirit. The Christian life and the church life are a matter of us being in our spirit. Do not try to do anything outwardly. Instead, always return to your spirit, where the Lord Jesus is.

The start with the Lord Jesus in us is from our spirit as the center. The spirit of man is the very center of our human being. We have our physical body, and within the body is our soul. Our heart is composed of all the parts of our soul (the mind, emotion, and will) plus our conscience. In 1 Peter 3 our human spirit is revealed as the inner man hidden in our heart (v. 4). This means that our spirit is surrounded by our heart. When the Lord gets into us, He starts His life in the very center of our being, that is, in our spirit. By reading all the verses in the Scripture Reading at the beginning of this chapter,

we can realize that Christ is always seeking and even hunting for opportunities to spread Himself from our spirit into our mind, emotion, and will, that is, into every part of our inner being.

OUR NEED TO BE THE CRAZY LOVERS OF JESUS

I want to say again that you need to forget about outward correction, outward improvement, and outward activity. Always pay your full attention to the inner part of your being where Jesus is. Do not try to serve the Lord, work for Him, or do anything for Him. You have to look unto Him so that He would show you all His beauty, His sweetness, and His fairness. This will attract you to love Him. We should say, "Lord Jesus, to me You are so sweet. To me You are so loving and so lovely. Whenever I call on You, I have a sweet sense deep within my being." We should have a love toward Jesus that is sweet to our inner sense. We should tell the Lord all the time, "O Lord Jesus, I love You."

Many dear Christians have been distracted by trying to do something for the Lord. This is because Satan in his subtlety would like to distract us from the very center of our being. Do not pay attention to outward activities but always return to the spirit. From within your spirit you have to tell the Lord a thousand times a day, "Lord Jesus, I love You." The name of Jesus is the sweetest name on earth. By telling the Lord that you love Him, you will spontaneously give more space, more room, within you to Jesus.

To say, "O Lord Jesus, I love You," is not just a saying. This is spiritual breathing by calling on His name. When you say, "Lord Jesus, I love You," you have a sweet sense within you. When you say this, you afford Him more space within your being. He will spread Himself in your being and saturate your being with all that He is, with all His riches. If you do this day and night, you will be thoroughly saturated with Jesus. This is to have Jesus revealed in you (Gal. 1:16a), living in you (2:20a), formed in you (4:19), and making His home in your whole being (Eph. 3:17a).

When He makes His home in your heart, He is not only revealed in your spirit but also taking full possession of your whole being. There is no need for you to pray, "O Lord, come in and take me over." Simply call on Him and tell Him that you love Him. Tell Him that He is so sweet to you. Tell Him that He is so lovely to you. "O Lord Jesus, I just love You. Show me Your beauty. Show

me Your fairness. Show me Your sweetness. Cause me to have the full sense of Your sweetness." If you are going to pray, you should pray in this way.

You should forget about all other things. If you have a bad temper, forget about that. If you cannot love others, forget about that. If you cannot serve or function, forget about that. When I was young, I frequently asked the Lord to make me capable in my ministry and in my service and work for Him. I would not say that those prayers were not good, but today I have a simple way to pray. The more I grow in the Lord, the more simple the way I contact the Lord becomes. I simply say, "O Lord Jesus, I love You. I just love You. You are so sweet to me." Try to say this one hundred times tomorrow; then come to the meeting and see what will come out. We need to say, "Lord Jesus, I love You. O Lord Jesus, I love You. I just love You. You are so sweet. Reveal Yourself to me. Show me Your beauty. Capture me, Lord, with Your beauty. I want to be crazy by being wrecked with Your beauty." Then you will see what will come out in the meeting. You will be the first one, even the best one, to function.

Galatians 2:20 says, "It is no longer I who live, but it is Christ who lives in me." Just to know this doctrine, however, does not work. You have to contact Him. Open up yourself to Him by appreciating His beauty, His loveliness, His fairness, and His sweetness. Especially you young people have to pray that the Lord would attract you, wreck you, and capture you. Today this generation does not need many ministers but many lovers of Jesus. I do not want to be a minister. I want to be a lover of Jesus. You young people have to be the lovers of Jesus. You must be aware that the enemy, the subtle one, will beguile you by tempting you to serve the Lord. You may say that you are learning how to serve the Lord, but the Lord does not need you to serve Him. The Lord needs you to love Him.

On the seashore of Tiberias, the Lord Jesus asked Peter, "Simon, son of John, do you love Me more than these?" (John 21:15). The Christian life is not a matter of work for Him or of serving Him. Forget about all this. Satan, the subtle one, would come in to beguile you by tempting you to serve the Lord. Today in this generation the Lord Jesus does not need a lot of young people to work for Him. He needs many young ones to love Him desperately. If you love Him for just half a day, you will be crazy. Today the Lord Jesus needs many crazy lovers.

In Christianity there has been too much work, too much human service. They even call their meeting a service. We need to realize, however, that our meetings are a feast. We meet to feast on Jesus by loving Him. We need to be attracted by Him. To all our senses nothing should be so sweet, so precious, so attractive, and so amazing as Jesus.

All of you young brothers and sisters have to pray for this. You should pray, "Lord Jesus, cause me to love You. Show me Your loveliness. Show me Your beauty. Show me Your fairness. Show me Your sweetness." The name of Jesus should be so sweet to you. If all the young people would be wrecked by the loveliness of Christ, this would affect the entire nation. We do not need preachers, ministers, or pastors. We need the lovers of Jesus.

Today's generation is a generation of pleasure lovers. People today love all kinds of entertainment, amusement, and worldly enjoyment. We are not like this. We are the crazy lovers of Jesus. We do not care for entertainment, amusement, or worldly enjoyment. We are not for any kind of sport. Our sport is Jesus. Jesus is all the entertainment to us. Are you really crazy to such an extent?

Do not think that you need more teachings from the Bible. Do not think that you need some training about how to serve the Lord, how to preach the gospel, and how to work for the Lord. I am desperate to cause you all to be crazy lovers of Jesus. I have no burden to give you some new doctrine, some new message. I am burdened to make you all the crazy lovers of Jesus. I care for only one thing—that you have to love Jesus in a crazy way.

Every lover is a crazy one. If you are sober in your mind to love someone, your love must be false. We have a proverb that says, "Love blinds." In a sense, I have the burden to blind you, not to make you so clear. When Eve and Adam ate the fruit of the tree of knowledge, their eyes were opened, and they became clear (Gen. 3:5-7). On the other hand, when Jesus came into Saul of Tarsus, his eyes were blinded (Acts 9:8). Love blinds. Do not try to be clear. You have to lose your sight. When Jesus catches you, you become blind to everything except Him. Today this generation does not need a lot of clear young people. It needs a lot of crazy young lovers of Jesus.

There is no other way for the Lord Jesus to take full possession of you. I cannot teach you to be like this. But I do know that if the Lord Jesus shows

Himself to you with His beauty, His fairness, you will be fully taken over by Him. Then you will forget everything. You will be fully possessed by Christ. You should be crazy to such an extent that you do not have the consciousness that you are crazy. You are crazy without a sense of being crazy, but you have the full sense of Christ. This is the kind of person this generation needs for the Lord's recovery.

You should have no thought of serving the Lord in a religious way or of behaving yourselves in an ethical way. You should know only to love the Lord Jesus. If you are the Lord's crazy lovers, your whole being from within will be fully occupied by Jesus. Your feeling, your will, your decision, your intention, your motive, your intent, and everything within you will be fully taken over by Jesus. I do not want to pass on more and more teachings and doctrines to you. I want to make you blind, to make you crazy lovers of Jesus.

Every continent needs such lovers. We need to be crazy with Jesus for the whole earth. Every place needs some Jesus-lovers. Do not care for your living, your destiny, or your future. Your destiny is to love Jesus, to be crazy for Jesus. Every city, every state, and every country needs a bunch of crazy young lovers of Jesus. If you all are such lovers, the number of attendants in your meetings will always be increasing. You all need to be the crazy lovers of Jesus! This is what today's generation needs.

CHAPTER FOUR

CALLING ON HIS NAME

Scripture Reading: Rom. 8:9-10, 16; 10:4-13

The book of Romans is a sketch of the Christian life and the church life. Also, God's full salvation is made very clear in this book. Yet something in this book that is extremely vital has been greatly neglected by Christianity. In this chapter we want to see what this vital thing is.

THE CONTENT, THE VESSELS, AND THE WAY FOR THE VESSELS TO TAKE IN THE CONTENT

Romans 9 tells us that we are vessels to contain God. Now we need to see something from chapters 8 and 10 of Romans. Romans 8 deals mainly with the Spirit. Verse 9 says that we have the Spirit of God dwelling in us, and this Spirit of God is the Spirit of Christ. Then verse 10 says that Christ is in us. This shows that *the Spirit of God, the Spirit of Christ,* and *Christ* are synonyms. The Spirit of God is the Spirit of Christ, and the Spirit of Christ is Christ Himself. Today this wonderful Spirit is in us.

Verse 16 shows that this wonderful Spirit is in our spirit. This verse says that the Spirit Himself witnesses with our spirit, not with our mind or with our heart. So in this one simple verse there are these two spirits. The wonderful Spirit with a capital *S* bears witness with our spirit with a small *s*. The divine Spirit witnesses with our human spirit, and these two spirits mingle together as one spirit (1 Cor. 6:17).

Ezekiel 36 reveals that the Spirit of God is in our spirit (vv. 26-27). John 3:6 tells us the Spirit begets the spirit: "That which is born of the Spirit is spirit." Then John 4:24 tells us that God is Spirit, and we worship Him in our spirit. Our spirit worships God the Spirit. Also, Romans 8:16 tells us that the Holy Spirit, the divine Spirit, is with our spirit. The wonderful Spirit today is with our spirit. This means that Christ is in our spirit. This is the revelation in Romans 8.

Following this, Romans 9 tells us that we are vessels containing Christ. Christ is the wonderful Spirit, and we are the vessels to contain Him. But how can we take Christ into us? The way is in chapter 10. In chapter 8 we see Christ as the wonderful Spirit; in chapter 9 we are the vessels to contain Christ; in chapter 10 there is the way to take Christ in. In other words, in chapter 8 is the content; in chapter 9 are the vessels, the containers; and in chapter 10 is the way for the containers to take in the content.

CHRIST BEING THE END OF THE LAW

The verses from Romans 10 in the Scripture Reading at the beginning of this chapter show us the way to take in Christ. Verse 4 says that Christ is the end of the law. If you desire to take in Christ, you surely have to realize this. Nearly all of us are under a certain law. The Jewish people are under the law given through Moses, but I am afraid that you are still under a certain law made by Christianity or made by yourself. There are the Moses-made law, the Christianity-made law, and the self-made law. I believe that we all have some self-made law.

You may wonder what I mean by a self-made law. Then I would ask you, "Don't you have the intention to work more for the Lord?" Surely this is very good, but this is a self-made law. A husband may pray, "O Lord, help me to love my wife." A wife may pray, "O Lord, help me to submit myself to my husband." These are self-made laws. Even you may have made up your mind that from now on you will call on the name of the Lord. Even this is a law made by yourself. Then you would say, "What shall we do?" Even this desire to do something is a self-made law. If you make up your mind that from today you will pray-read the Bible, this is a law. I assure you that all who have ever made such a law have had a failure. Trying to do anything is a law. Do not try to do anything. Just forget about doing something. But how can you forget about doing? Even if you try to forget about doing, that is still a law.

We need to see that when Christ comes to us, this is the end of our self-made laws. I cannot help you, but if Christ comes to you, you will be stopped. Christ is the end of the law. Saul of Tarsus is a good example for us. He was a man under the law made by Moses and by the Jewish religion. He was also under the law made by himself. He was trying to keep all the laws made by Moses, all the rules made by Judaism, and all the desires and intentions set up by himself. While he was trying his best to keep all the laws,

the light and the voice came from the heavens, and he fell to the ground (Acts 9:3-4). That day on the way to Damascus the one who was trying his best to keep the law and persecute Jesus fell on the ground and called, “Lord!” He said, “Who are You, Lord?” (v. 5). Even before he came to know the Lord, he called on the Lord (cf. Rom. 10:13).

At that time the Lord Jesus came into Saul. We know this because his whole activity was stopped. He was stopped from the Moses-made law, he was stopped from the Judaism-made law, and he was stopped from his self-made law. Christ is the end of the law. Saul was so intelligent, clear, and strong, yet he was stopped and became blind. He lost his sight. He could not do anything, and he did not know where to go. Before that time, he was a leading one, one whom others followed. But after Jesus came into him, his sight was lost. He did not know what to do or where to go. He needed somebody else to lead him (Acts 8:8). He was fully stopped. This is because Christ is the end of the law.

In the same way, if Jesus would grant you a gracious visitation, your whole activity would be stopped. You may pray, “From now on, Lord, help me to love my wife.” “From now on, Lord, help me to submit myself to my husband.” “From now on, Lord, help me to pray-read.” “From now on, help me to do this or that.” But as long as you have so many doings, this proves that you are short of the gracious visitation of the Lord Jesus. His visitation will stop all your activities because He is the end of the law.

I am afraid that many of you still have certain desires, certain intentions, and even certain schedules. All these are your self-made laws. I cannot tell you to stop. If I did, this would also be a law. Do not promise me that from tonight you will stop your activity. This is another law. When Jesus came to Saul of Tarsus, he was fully puzzled. He said, “Who are You, Lord?” He lost his direction. Before that time he was so clear and bold in taking the lead. But after meeting Christ, he did not know where to go or what to do. I do not want this fellowship in this chapter to open your eyes. Instead, I hope that it will blind you. Have you lost your sight? Or are you still clear? Do you still know what to do? It is a real blessing to lose your sight. Saul of Tarsus lost his sight and his direction because Christ as the end of the law came into him.

CALLING ON THE LORD TO ENJOY HIS RICHES

In Romans 10 Paul says, "'Do not say in your heart, Who will ascend into heaven?' that is, to bring Christ down; or, 'Who will descend into the abyss?' that is, to bring Christ up from the dead" (vv. 6-7). You do not need someone to bring Christ down from the heavens for you or to bring Christ up from the abyss for you. As the last Adam, He has come down from the heavens and has risen up from the abyss. He was incarnated, coming down from the heavens. He was resurrected, rising up from the abyss. He has completed all His traffic. Now where is He? Christ, who is the end of the law, is not far from you. Paul says that He is in your mouth (v. 8). Many say that we have to believe in the Lord Jesus in our heart. This is true, but we also need to exercise our mouth. Romans 10 says that you have to confess, "Lord Jesus," with your mouth (v. 9). You should not merely exercise your heart; you also have to use your mouth.

Many of you have not used your mouth. You may say that you have prayed much, but have you ever shouted, calling on Jesus with your mouth? Use your mouth not just to pray to the Lord Jesus but to confess the Lord Jesus, to call upon His name. I hope that you all would underline the word *mouth* in Romans 10. You have to use your mouth to call on the name of the Lord Jesus. Romans 10 does not say that the Lord is rich to all who believe in Him, worship Him, meditate on Him, or pray to Him. It says that the Lord is rich to all who call upon Him (v. 12). Have you ever called upon the Lord? I am sharing something with you that is missed by Christianity. Many will tell you that you have to believe in the Lord Jesus. Then you have to confess your failures and sins to the Lord and pray much. But in today's Christianity, the matter of calling on the name of the Lord has been and still is missed.

I would like to illustrate the difference between calling and praying. If my house were on fire, I could come to someone and say, "Sir, my house is on fire, and we are short of water. Please come to help us." This is an illustration of what it is to pray by saying, "Lord Jesus, I am a sinner. You are my Redeemer. I need You." But a person whose house is on fire can also cry out, "Fire! Fire!" This is what it is to call on the Lord's name—"O Lord Jesus! Lord Jesus!"

When Saul of Tarsus fell on the ground on his way to Damascus, he cried out, "Who are You, Lord?" Later, the Lord went to Ananias and told him to visit Saul. Ananias was concerned and told the Lord, "He has authority from the chief priests to bind all who call upon Your name" (Acts 9:14). While Saul was on the way to Damascus, he wanted to bind all the ones who called on the

Lord Jesus day by day. Suddenly he fell down to the earth and said, “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you persecute” (v. 5). Without his being conscious of anything, Jesus came into him.

If we call on a person who is real, true, and living, he will come to us. Is Jesus real today? Is Jesus living? Surely He is. When we call, “O Lord Jesus,” He comes to us with all His riches. The Lord is rich to all who call upon Him. Whoever calls upon His name shall be saved (Rom. 10:12-13). Do not consider that being saved is such a simple thing. When we believed in the Lord Jesus, we were saved, but we also need to be saved throughout our Christian life. To be saved is not merely to be delivered from hell, to be rescued from God’s eternal judgment. That is too negative. To be saved is to get into the full enjoyment of all the riches of Christ. Christ is so rich. He is everything to us. We can enter into the enjoyment of all the riches of Christ by calling on His name—“O Lord Jesus.”

On his way to Damascus, Saul of Tarsus did not know that when he called, “Lord,” Jesus came into him. Later, in Galatians 1 he told us that it pleased God to reveal Christ in him (vv. 15-16). God revealed Christ in Saul when he fell to the earth and called, “Who are You, Lord?” In a sense, he was stopped from keeping all laws. In another sense, from that time, Paul was brought into the riches of Christ. He began to be saved from many things into the riches of Christ.

Romans 8 tells us that Christ is the life-giving Spirit who is the very content to us. Chapter 9 tells us that we are the vessels to contain Him. Then chapter 10 tells us the way that we, the vessels, can take Christ, the content, into us. The way is to call on Him. Today He is the life-giving Spirit. He is the last Adam. He came down from the heavens and came up from the abyss. He has completed His incarnation, crucifixion, and resurrection. Now He is not merely the last Adam. He is the life-giving Spirit. He is the living Word, the living Logos, and He is in your mouth. The only thing that can be in your mouth all the time is the air. Christ today is the life-giving air. What you need is not to exercise your mind to understand but to exercise your mouth. If you open up your mouth and call, “Lord Jesus,” He will get into you.

When you preach the gospel, you may talk a lot and try to convince people and change their concept. But the more you try to convince them, the more they will have something to reason about. That is the wrong way. You need to

cause them to open up their mouth and call, “Lord Jesus!” The way to take the Lord in is to call upon His name. Do not think that this is a small thing or that this is something new invented by us. This is an ancient thing that has been lost and missed by today’s Christianity. By the Lord’s mercy, He has recovered this with us.

CALLING ON THE LORD TO DRAW WATER FROM THE SPRINGS OF SALVATION

The practice of calling upon the Lord is not only in the New Testament but also in the Old Testament. Isaiah 12:2 tells us that God Himself is our salvation and our song. Verse 3 says that He is the springs of salvation, and we have to draw water from these springs with joy. Then the following verses tell us how to draw out this water. Verse 4 says we have to give thanks to the Lord and then call upon His name. Verse 6 says that we should cry out and give a ringing shout.

How do we drink the waters of salvation? Some may say that we should quietly meditate on the Lord or study the Word. But Isaiah 12 tells us clearly that God is our salvation and our song. He is the springs of salvation. We have to draw water out of these springs not by meditating, not by being silent, but by giving thanks to the Lord, by calling upon His name, and even by crying out and giving a ringing shout. According to Romans 10, if we are going to enjoy the Lord’s salvation and get into the enjoyment of all the riches of Christ, we have to exercise our mouth to call upon His name. And according to Isaiah 12, the way to draw the living water out of the springs of salvation is to give thanks to the Lord, call upon His name, and even cry out and give a ringing shout.

The Lord is the all-inclusive living Spirit. He descended from the heavens to become a man as the last Adam and ascended from the abyss to be the life-giving Spirit in resurrection (1 Cor. 15:45b). Now He is the pneuma, just like the air in your mouth. If we would open up our mouth, deep from our heart and with our spirit, to call “Lord Jesus,” He would get into us. This is the way to take Christ into us, the vessels. He is the content, and we are the containers. The way for us, the containers, to take Him in as the content is to exercise our mouth to call upon His name: “O Lord Jesus! O Lord Jesus!” In this way all the bottles, the vessels, will be filled up with Christ not only as their salvation but also as all that He is in His unsearchable riches. Here

Romans 10:12 says that the Lord is “rich to all who call upon Him.” The way to enjoy Christ in all His unsearchable riches is to call upon Him!

CHAPTER FIVE

TRANSFORMATION FOR BUILDING

Scripture Reading: 1 Pet. 2:2, 5; 1 Cor. 3:2a, 6, 9b-10, 12a; Col. 2:19; 2 Cor. 3:18; Rom. 12:2a, 4-5; Eph. 2:21-22

TRANSFORMATION BEING THE ISSUE OF OUR GROWTH IN LIFE

The best way to take the Lord in is to eat Him (John 6:57). Eating brings in growth. All the babes grow up by eating. The more they eat, the more they grow. This is why we stress again and again that the church needs the eating. Teaching can never cause people to grow. You cannot have your children grow by teaching them. The best, simplest, and easiest way to help your children grow is to feed them. In this chapter, however, the basic point is not on growth but on transformation. If you have the growth, surely you have the issue of growth, which is transformation.

TRANSFORMATION BEING A METABOLIC CHANGE

Transformation is not a kind of outward change or outward correction. Transformation, in the New Testament sense, is a metabolic change. Metabolism causes a change in life from within. Something new added into your being carries away the old element and replaces it. Then you have transformation. It is not an outward change, but an organic change, a change in life, a metabolic change, through the supply of a new element to replace the old element.

A person who puts makeup on his face has some outward change, but this is not transformation. This is like the work of a mortician. The face of a dead body is very pale, but its appearance is changed when a mortician covers it with makeup. Much of the work today in Christianity is like the work of a mortician. The morticians in a mortuary change the appearance of corpses. There is a change with these corpses, but not an organic change.

We should not be concerned about whether or not the young brothers have long or short hair. We should be concerned about their having an inward

transformation. If we want someone to be transformed, we have to feed him with rich nourishment day by day. Then after a while, he will be shining and living because of the transformation from within. This is a kind of metabolic change with something organic, with something growing, with some new element replacing and discharging the old element. Transformation is a metabolic change from within.

Jesus is not a corrector. He is not a mortician, and we are not dead bodies. We are not in a mortuary but in a living home. We are living persons in the church, the house of the living God (1 Tim. 3:15). Jesus is not only a good Feeder but also the rich food. When we call upon Him, He comes into us. He is living, nourishing, and transforming. He supplies us and replaces the old element with Himself as the new element. Then we have an organic change from within.

OUR NEED TO BE UNVEILED

Second Corinthians 3:18 says, "We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit." I like the term *unveiled*. I am concerned that we might still be veiled. In 2 Corinthians 3 to be veiled means to be covered by old religious concepts, thoughts, teaching, and knowledge. Simply put, to be veiled is to be covered by your own religion.

We have the concept from Christianity that when we come to a so-called church service, we have to come in a nice, polite, religious, and pious way. But the result of this is emptiness. Instead, suppose I come into the meeting saying, "Hallelujah! Praise the Lord! Amen! Jesus! I love Jesus!" You may say that I am crazy, but what is wrong with this? We should care not for being pious but for being nourished with Christ. In Christianity we were taught to be quiet, but we gain nothing from this. Eventually, I found out that when I say, "Lord Jesus," I get nourished within. We all need to care for being nourished with Christ, not for any religious forms. Coming to the meeting in a silent way is to come void of the Spirit.

I am doing something, by His mercy, to help His people be rescued from the falsehood of religion. Many are still under the veil of old religion. They are still under the covering of their old religious concept. Paul says in 2 Corinthians 3:15 concerning the Israelites, "Indeed unto this day, whenever

Moses is read, a veil lies on their heart." When they read the Old Testament, they were still under the covering, the veiling, of their old concept. But Paul says in verse 14 that "the veil is being done away with in Christ." In Christ, the veil is removed. As long as we are in Christ, everything we do is right. If I shout in Christ, this is right.

The Jewish people were so much for keeping the Sabbath that they sent out some Sabbath-day policemen to arrest all the Sabbath-breakers. Matthew 12 tells us that Jesus went on the Sabbath through the grainfields. His disciples became hungry and began to pick ears of grain and eat them (v. 1). They ate in a "wild way" without cooking, without a dining table, and without dining utensils. But in the fields they were fully fed. Then the Sabbath-day policemen, the Pharisees, came to tell Jesus that His disciples were breaking the Sabbath (v. 2). Those Sabbath-day policemen thought that they were very scriptural. But the Lord Jesus said, "Have you not read...?" (vv. 3-4). We could paraphrase what the Lord Jesus said to the Pharisees in this way: "You are supposed to know the Bible and do everything according to the Bible. Have you not read in the Scriptures that David and his followers went into the house of God and ate something illegally? How about that?" God does not care for the keeping of certain regulations. God wants people to be satisfied.

You may come to a so-called church service nicely, quietly, and piously, but how do you feel within? Are you satisfied and filled up, or empty? When we come in a silent and dead way to the meetings, we have to admit that we are empty. We should forget about the religious regulations. Forget about "the Sabbath." You have to take care of your hunger. Get yourself satisfied. It is better to eat something raw in a wild way than to go hungry. We should care only for the satisfaction of God's people, not for religious forms and regulations.

It is somewhat easy for the young ones to say that they hate religion, because religion is a kind of bondage. I hope that all the older ones among us would forget about being religious. The most religious person was Saul of Tarsus. But on the way to Damascus, a light from the heavens shone upon him, and he fell down. He said, "Who are You, Lord?" At that time the Lord came into him, and there was no more religion with him. The veil was removed in Christ. I hope that all of us would have unveiled faces.

Some of the saints have many questions concerning certain doctrinal things. But if you were invited to a dinner and served chicken, would you ask about its bones or its tail? We do not care for the bones or the tail. We care for taking the rich meat of the chicken into us. You need to be simplified. There are many things that we cannot understand. I do not understand what air is, but I have been breathing it for many years. I have never graduated from breathing. To graduate from breathing is to die. Although I do not understand the air, I enjoy it every day by breathing it. Air is good for breathing. I know this, and I do know that I can breathe. God made me this way. In the same way, we need to breathe in Christ moment by moment by calling on His name.

We need to return to the simplicity toward Christ (2 Cor. 11:3). We need to pray, "O Lord, be merciful to us. Remove all the veils. Take away all the coverings. Lord, grant us a clear sky." We do not realize how much we have been veiled by the so-called Christian religion, by the religious concept we received from Christianity. We are stumbled because we are under the covering of religion, the veil of our religious concept. We should not care for anything religious. We should care only for Jesus! We need to have all the veils taken away so that we can behold and reflect Jesus (3:18). As we are beholding and reflecting Jesus, the image of Jesus will be impressed upon us. Then we will not be regulated, corrected, or improved, but transformed from within with the element of Jesus. The living Jesus, who is full of organic energy, will transform us.

TRANSFORMED TO BECOME LIVING STONES FOR GOD'S BUILDING

We were pieces of clay, but after being transformed by Jesus, we become stones. In Revelation 2:17 the Lord Jesus promised those who overcome that He would give them to eat of the hidden manna and then give them a white stone. This means that by eating Jesus, we will become transformed stones for the building of God.

This fits in with Peter's thought in his first Epistle. He said that as newborn babes, we should long for the pure milk of the word that we may grow to become living stones (2:2-5). We all are pieces of clay, but by drinking Jesus, by eating Jesus, by taking Jesus in, we will have a metabolic, organic change.

The clay will be changed into stone, and we will become white stones, acceptable and justified in the eyes of God.

We become stones not by outward regulation but by inward transformation with Jesus. Jesus is not only the One who transforms but also the transforming element. When He gets into us, His riches do a transforming work. Something is wrought into our tissues, and we become a part of Him. We become the living stones for God's building.

The house of God, the church, cannot be built up with pieces of clay. A house built with clay cannot stand for long. When the storm comes, it will turn into mud and collapse. The church can be built up only with us as the living stones through transformation. Transformation comes only from the growth in life by feeding on Christ. This is why we all have to eat Jesus. Then we will grow and have some transformation to become living stones. When I consider a number of saints among us, I praise the Lord for His gracious work. I can see the real transformation in them.

This transformation keeps us in the divine oneness. Do you think that we could be one by ourselves? If we are one in a muddy way, there will be a split among us when a storm comes. But I thank and praise the Lord for the transformation I have seen in a number of the saints. Through transformation many local churches have been raised up and built up. It is difficult for there to be a split among us when we are daily experiencing the Lord's transformation. The oneness among us is not something formed by certain teachings and doctrines or by a certain organization. The oneness among us is the issue of an inward transformation.

We grow by eating, drinking, and digesting Jesus. As we give Jesus the free course in our whole being, we have the growth, and by the growth, we have the transformation. Transformation is not a matter of outward correction. The main principle in being transformed is that we have to give Jesus the free course within us. We have to pray, "Have a free course in me, Lord, that I may have the best digestion." As we eat and digest Jesus, we have the growth in life, and by this growth we have the transformation.

By transformation we are knit together, and this knitting together is the building. Eventually, we all become one building. Not only in one city are we one church, but also in all the cities we are one Body. Even though we may

meet in many halls in one city, there is only one church in a city, and even though there are many local churches, there is only one Body. We are one, not by being organized but by being transformed. Doctrinal teachings do not work to unite us. The more teachings we get, the more divisions we will be in. But the more Jesus we eat, digest, and assimilate, the more transformation we have, and the issue is the spontaneous oneness. Anything without Jesus is wrong. Anything with Jesus is right.

We have to believe that the Lord's coming is at hand. He is coming, and we have to be ready. We want to be the bride prepared for His coming. This can happen only by our being nourished and fed with Christ. We have to take Him in by calling upon His name. I have seen the blessing brought in through calling on the name of the Lord Jesus. Forget about being religious. The Lord is moving on in a new way. The Lord's intention, however, is not just to have a group of "crazy" people for Christ. The Lord's intention is to transform the crazy ones. Our being crazy for Christ affords the Lord a chance to transform us. The Lord is going to transform us, and this transformation is for the building.

Eventually, the Lord will have one corporate vessel, not many separate, individualistic vessels. All the individual vessels will be coordinated, knit together, and built up to become the New Jerusalem. The New Jerusalem will be the corporate, universal, eternal, and unique vessel in the whole universe to contain our God. Today every local church is a miniature, a smaller model, of the New Jerusalem. The Lord has no intention to have you as an independent vessel. He wants us to be built together to become a universally great corporate vessel. Transformation is the only way that this can happen.

We are crazy for Christ with a purpose. This purpose is to be transformed for the building. All the pious and religious people are through with the Lord's transformation. When we are crazy from within the spirit, this affords Jesus a chance to transform us. By being transformed, we will be united, coordinated, and built up. The Lord desires a corporate vessel to contain Jesus. The ultimate consummation of this vessel will be the New Jerusalem.

CHAPTER SIX

EATING AND DIGESTION

Scripture Reading: John 6:57b, 63; 7:37-39a; Isa. 55:1, 6; 1 Cor. 12:13b; Rev. 2:7, 17b; 3:20; 22:1-2a, 14a, 17

DRINKING AND EATING BY CALLING ON THE NAME OF THE LORD

Thus far, we have seen that we are vessels of God and that God as the all-inclusive Spirit is the content to us. The way for us to take Him in is to call upon His name. Now we want to see that calling upon Him is likened in the Bible to drinking and eating. Isaiah 55:1 and 6 show that the way to drink and to eat is to call upon Him.

Isaiah 55:1 says, "Ho! Everyone who thirsts, come to the waters, / And you who have no money; / Come, buy and eat; / Yes, come, buy wine and milk / Without money and without price." This verse is somewhat complicated because it says that we come to the waters and yet we eat. Do you come to the waters to eat or to drink? Mothers feed their newborn babes with milk. When the little babes are drinking milk, they are also eating. Eating is included in drinking. We come to the waters and buy and eat. Then this verse says that we buy wine and milk. Both wine and milk are liquids, but the nourishment of food is included in them. Thus, to drink wine and milk really means to eat something for nourishment.

Verse 6 says, "Seek Jehovah while He may be found; / Call upon Him while He is near." This verse advises us to seek the Lord. To seek the Lord means to come to the waters. The Lord is the waters, and the seeking is the coming. To drink and to eat is to call upon His name while He is near. Thus, seeking the Lord equals coming to the waters. Calling upon Him equals drinking and eating. This is the way that we take in the Lord. The spiritual things are often hard to define, but there are the shadows given by the Lord through the material things, the physical things, to illustrate the spiritual things.

EATING JESUS

We have pointed out that we are vessels to contain the Lord, and the Lord is the content. The vessels need to be filled up with this content. We are filled with the Lord as our content by eating and drinking Him. This is an organic infilling, which causes the growth in life and the transformation in life. When we receive the proper drink and food, something organic gets into us to cause us to grow and be transformed.

To put water into a cup is simply to fill it up. This is not organic. But when we take something into our stomach by eating and drinking, we are not merely being filled up. By digestion, what we eat is assimilated into our being. Thus, after eating we need the digestion and assimilation. By digesting and assimilating what we eat and drink, we absorb all the nourishment into our blood. This nourishment, after getting into our blood, becomes our cells. Then after a certain time all the cells become our organic tissues, our very being.

If I put water into a cup, it is just filled up. There is no digestion, assimilation, growth, or transformation. The water can never become the very element and essence of the cup. It is different with us human beings. How can a turkey be put into a human vessel? The only way is for this person to eat the turkey. Then the turkey becomes this person's essence and element. Jesus said, "He who eats Me, he also shall live because of Me" (John 6:57b). A person is full of energy because of what he has eaten. We live by what we eat. We eat Jesus, so we live by Jesus.

What we eat obviously gets inside of us to become our content. Then it is digested by us. By being digested, the nourishment and the riches of what we eat are assimilated into our system to become our cells. Then the cells grow into our organic tissues to become us. Thus, we are what we eat. A man lives by what he eats, and eventually he is what he eats. If we eat Jesus, eventually we will become Jesus. This is why Paul said, "It is no longer I...but it is Christ who lives in me" (Gal. 2:20a), "for to me, to live is Christ" (Phil. 1:21a). If you eat turkey all the time, you could say, "For to me, to live is turkey." You eat turkey, so you live by turkey, and for you to live is turkey. When we eat Jesus, we live by Jesus and we are Jesus. For us to live is Jesus!

THE NEED FOR A PROPER SPIRITUAL DIGESTION

We need to eat Jesus by calling on the name of the Lord. But after we eat, we also need a good digestion. We do not want to have indigestion.

Indigestion first causes stomach trouble, and then it may cause a stomach ulcer. This could even lead to stomach cancer, issuing in death. Eating without a good digestion will cause trouble. When we eat Christ, we also need to spiritually digest Him in a proper way. If you have a proper digestion, the food you eat can get into every part of your physical being. There is the thoroughfare for the food to get through. Indigestion means that there is no thoroughfare for the food. The food cannot get through, so you will have problems.

Now we need to consider how this applies to us in a spiritual sense. Some dear saints may enjoy calling on the Lord and pray-reading the Word at first. But after a certain time, they lose their taste and appetite for this. This is because after taking in the Lord Jesus, something happened within them. There was indigestion. There was no thoroughfare for the Lord Jesus to get through. After calling on the Lord Jesus and pray-reading His Word, we have to say, "Lord, be merciful to me. Keep my whole being with all my inward parts open to You."

I am not speaking something doctrinally but something that is very practical to us in our Christian life. After you call on the Lord, I have the full assurance that He gets into you. But the problem is this—after your calling on the name of the Lord, after the Lord gets into you, you probably would not be so open to Him. You may be open to Him in a little part of your being, but most of your being is closed to Him.

The Lord Jesus is real, living, and practical. When you call, "Lord Jesus," He gets into you and fills you up. While you are calling "Lord Jesus," this practical and living Jesus will touch your natural being. But many of you would say, "No, Lord. Don't touch me here. Stay where You are. You are my guest, and You must stay in the living room. Don't get into my private bedroom. That's for me, not for You." This means indigestion. There is no way for the Lord as the spiritual food to get through in you. There is no free course for the food to get into your inward parts, so you have indigestion.

Today's Christianity has many teachings, but we do not need these doctrinal teachings. We need to eat the Lord and enjoy the Lord. Suppose I invited you to a dinner, and instead of allowing you to eat and enjoy the food, I taught you about the food. This would be terrible. We do not need the teaching; we need the real nourishment. We need the riches of Christ to get

into our being. We can get the riches of Christ into our being simply by calling on Him—"O Lord Jesus." But after calling on Him, the Lord works and moves within us to touch us in our inward being.

After calling on the Lord, a young brother may eventually have some sense within him that he needs to deal with the way he cuts his hair. If he is slow to respond to this sense, this means that he is not allowing the Lord Jesus to get through. Thus, you have to be on the alert. After calling on the Lord Jesus, if you have any sense within you, any feeling within you, that means the Lord Jesus is moving, and that means the digestion within you is going on. You have to go along with this inner sense. If you go along with this sense, you will be joyful and have a better, bigger, deeper, and higher appetite for Christ. This is because a good digestion brings in a better appetite. If you argue with the inner sense, this will result in indigestion. Then you will not be so eager to pray-read the Word, and calling on the name of the Lord will not be so sweet to you.

But when you respond to and go along with the inner sense, your appetite for the Lord Jesus comes back, and your spiritual digestion becomes proper. Then the riches of the Lord Jesus become your cells, and these cells grow into your organic tissues. This causes you to grow in the divine life and makes you strong in the Lord. It is easy for you to stand and not easy for you to backslide, because you are growing in the Lord. It is hard for the grown-up ones to fall down. This is because they have a good digestion to assimilate all the nourishment from the spiritual food that they eat.

By eating we have digesting, by digesting we have the assimilation, and by this assimilation we get the practical nourishment of the riches of Jesus into our being. All the riches of Christ eventually will grow into our organic tissues. Then we become Christ. It is no longer I who live, but it is Christ who lives in me. To me, to live is Christ. The Christian life is not a matter of imitating Jesus. We should not try to learn to be humble the way that Jesus was. This is like trying to teach a monkey to imitate a man. The monkey might be able to do this for a while, but eventually it will go back to being what it is. The Lord's way is not the way of teaching us to imitate Him. The Lord's way is the way of life, and the way of life is to eat.

Some of the American brothers became big not by being taught but by being fed. It was by their eating that they grew up into big men. No doubt, in

another sense, we all need some education, but the basic thing is the growth, and this growth depends absolutely upon eating. Eating is to take some nourishment into you for digestion and assimilation. By this you will get the nourishment into your cells, and this nourishment even will become your organic tissues, your very being.

Christianity has given you the wrong impression that you need doctrinal teaching. We all have to say, "We don't need the doctrinal teaching. We need the nourishment." We need Jesus, not in an objective way but in a very subjective way. We need Jesus to get into us. We need to assimilate Jesus so that He can become our cells and our organic tissues to become our very essence and element. Then we can say, "To me, to live is Christ." Then the content and the container become one. Jesus, after getting into us, becomes us. When you say, "To me, to live is Christ," the Lord Jesus would say, "To Me, to live is you." You may say that you are Jesus, but He would say that He is you. Then who is who? Eventually, the content becomes the container. We all have to see this. All the religious veils have to be removed. We need a clear sky.

From Genesis 2 to Revelation 22, through the whole Bible, you have such a line of eating and drinking. The tree of life and the river of water are seen in Genesis 2 (vv. 9-10). Then Jesus came and said that He is the bread of life which we must eat (John 6:35, 57). He also said that He is the living water which we must drink (4:14; 7:37-39). Even in the Epistles, Paul said "I fed you..." (1 Cor. 3:2—ASV). He also said that we were all given to drink one Spirit (12:13). We were given to drink, not to think. We all were given not to think one theology but to drink one Spirit. Then at the end of the Bible, we see the river of water of life and the tree of life (Rev. 22:1-2). The last promise given by the Lord is, "Blessed are those who wash their robes that they may have right to the tree of life" (v. 14a). The last call given by the Lord is to come and take the water of life freely (v. 17). Our destiny for eternity will be to eat and drink Jesus. Today we should give ourselves to eat and drink Him.

But we also need to be on the alert. After calling on the Lord, after eating and drinking Him, we have to say, "Lord, be merciful to me. Cause every part of my being to be open to You. Have the thoroughfare within my whole being." Then we will have a good digestion for a good assimilation, and we will enjoy and absorb all the nourishment of the riches of Christ. Then Christ will become our very being. We are the living containers, and He is the life-giving

Spirit. Eventually, the life-giving Spirit as the content will be our element and our essence. We will be one with Him, and He will be one with us in an organic way.

CHAPTER SEVEN

BABYLON

Scripture Reading: Gen. 11:4, 7, 9; 2 Chron. 36:6-7; Ezra 1:11; Rev. 17:3-5; 18:2a, 4

THE PRINCIPLE OF BABYLON

In this chapter and the next, we want to see two cities in the Bible: Babylon and Jerusalem. We have seen that God's intention is to have a universal, corporate vessel to contain Himself, and this vessel will be the New Jerusalem. Thus, the last city named in the Bible is Jerusalem. Jerusalem is the ultimate consummation of all God's operation throughout all the generations.

But before Jerusalem there is a counterfeit called Babylon. In the Bible, Babel, or Babylon, is first mentioned in Genesis 11, but the name of Jerusalem is not mentioned until much later. *Babel* is the Hebrew word for Babylon. Babel is Babylon. Babylon came first, because the enemy of God, Satan, knows that God's purpose is to have a living city composed of living persons to be a corporate vessel to contain Himself. Thus, the enemy of God tried his best to make a counterfeit, and this counterfeit was the city of Babel.

Man Wanting to Make a Name for Himself

In Genesis 11 with Babel you can see four main points. First, man at that time was trying to do something against God by attempting to make a name for himself (v. 4). That was why man was trying to build up a city with a tower reaching to the heavens. Babylon is good for man to make a name, not for man to call on the name of the Lord. Babylon's purpose is to make a name for man.

Confusion

Second, Babylon means confusion. Of course, you may say that God came in to confuse the people there, to confound them. But you have to realize that this confounding from God was a punishment to man due to his trying to make a name for himself. He confounded them by causing them to have

different languages. I speak my language, and you speak yours. I have my opinion, you have your thought, and we all are different; I do not understand you, nor do you understand me. This is a punishment from God.

Christianity is under God's punishment. The denominations do not speak the same thing, nor do they understand one another. The Presbyterians do not understand the Baptists, nor do the Baptists understand the Presbyterians. The Methodists understand the Methodists, but they do not understand the Episcopalians. Each denomination is different from the others. This situation of division and confusion is a punishment from God. The Scriptures reveal that the local churches are not confounded or confused like Babel but are united as one Body. With Babel the second point is confounding, confusion. Those at Babel did not understand one another. This was done by God. He exercised His judgment upon the rebellious human race.

Scattering

The third point with those at Babel is that all of them were scattered. Instead of being gathered, they were scattered. In the local churches we have a gathering, not a scattering. The Bible reveals that God's people always gathered together in Jerusalem. In the ancient time all the Israelites came together three times a year (Deut. 16:16). They had the "togetherness," the gathering. They came together at Jerusalem, but at Babel there was a scattering.

In today's Christianity the first point is that man is going to make a name. The second point is the misunderstanding between all the Christian groups and denominations. The third point is the scattering. Each one goes his own way and direction. Man's attempt to make a name for himself, confusion, and scattering are the significant points with Babel. All these points are still remaining with Christianity because it has become today's Babylon.

A Mixture

The Bible tells us that God chose Jerusalem as the place to put His name and build up His habitation. God told His people that when they got into the good land, they had no right to choose the place in which they would worship Him. They had to go to the place of His choice. He would choose a place out of all their tribes to put His name and to build up His habitation (Deut. 12:5).

They all had to come to that unique place to worship the Lord. This was for the keeping of the oneness. It was by this unique place of worship to God that the oneness of His people was kept for generations. This unique place was Jerusalem. In Jerusalem the house of God was built, and the glory of God filled that house (1 Kings 8:10-11). That was the golden age of the history of the people of Israel.

Later, King Nebuchadnezzar of Babylon came to destroy Jerusalem. He burned the house of God in Jerusalem, carried away all the vessels in God's house for God's worship, and put them in the temple of his idols in Babylon (2 Chron. 36:6-7). What a contradiction this was. This shows that even in Babylon, there are some of the things related to God. In the temple of idols in Babylon, there are some vessels belonging to God's house. This brings us to the fourth point concerning Babylon: it is a mixture of the things of God with the things of the idols. The vessels used in God's house were in the temple of the idols.

In the New Testament this mixture is enlarged. In spirit John saw a vision of the great Babylon (Rev. 17:3-5). Babylon is decorated, gilded, with all the things of the New Jerusalem. The New Jerusalem is built with three precious materials: gold, precious stones, and pearls (21:18-21). The great Babylon is gilded with gold, precious stones, and pearls. She gives people the appearance that she is the same as the New Jerusalem, but she is not built in a solid way with these precious things; she is only gilded with these treasures as ornaments for outward display. This is a deception intending to entice people. It is the harlot's false appearance.

The difference between apostate Christendom and the genuine church is that one is a mixture, but the other is pure. In the New Jerusalem there is no mixture. Everything is pure. Revelation 21:18 says the city is pure gold. Also, the river of water of life is bright as crystal (22:1). It is absolutely pure, without mixture.

The description in Revelation 17 says that this evil woman, the evil Babylon, holds a golden cup in her hand. But this golden cup is "full of abominations and the unclean things of her fornication" (v. 4). Outwardly it is golden, but inwardly there are evil things. It is a mixture. It has spiritual persons, some precious stones, like Madame Guyon, Father Fenelon, and Brother Lawrence, who give some outward appearance. But inwardly it is full of all kinds of evil.

The local churches have to be clear as crystal, with no mixture. Those of us who were in Christianity can testify concerning its hypocrisy and falsehood. Many good things are there to give a good appearance, but when you get into it, you see the evil mixture. We should not be deceived by the outward appearance of Babylon. It has an outward gilding, an outward decoration, but inwardly the situation is different.

THE GREAT HARLOT

Eventually, Babylon is called "the great harlot" (v. 1) and "THE MOTHER OF THE HARLOTS" (v. 5). Out of her, many harlots were produced. She is the harlot-mother with her harlot-daughters. A harlot is a woman having contact with males without a governing principle. A proper wife is one who keeps the governing principle, which is the principle of one wife for one husband.

One day the Pharisees came to the Lord Jesus and tried to argue with Him about the matter of divorce. They told the Lord Jesus that Moses gave them permission to divorce their wives. But the Lord Jesus told them that Moses did this because of their hardness of heart, but it was not so in the beginning (Matt. 19:3-9). What is the recovery? The recovery means to go back to the beginning. You have to go back to Genesis 2 where there was only one wife for one husband. This is the governing principle without any confusion.

A woman with many men has no governing principle. Today she is with this man, and the next day she is with another man. This is confusion. In a sense, a number of Christians are like this. This month they are in a certain denomination. Two months later they will be in another denomination. They travel from denomination to denomination. This is confusion. There is no governing principle. Confusion causes division, and division produces confusion. Division and confusion are very close sisters. They always go together. This is the character of a harlot!

We have to see that there is only one Christ. There is only one church. There is only one Head. There is only one Body! Regardless of where we are, we must be in that unique church. The unique church may be likened to the one moon around the earth. The moon we see in Chicago is the same moon we see in Los Angeles. Just as the one moon appears in different localities, the one church appears in different localities, such as the church in Chicago and the church in Los Angeles. The church is locally and universally one.

According to the New Testament, there should be only one church for one city and one city with only one church (Acts 8:1; 13:1; Rev. 1:11). This is the governing principle of one wife with one husband. But the situation today is that of one woman with many men. This woman is Babylon, a harlot without a governing principle. Some people say that we are too narrow. But is it too narrow for a wife to have only one husband? We have to reject the principle of the harlot. A proper wife should always be narrow; she should have only one husband.

Some of you may say that you are meeting with the church because the church is full of life. But later you may decide to leave because you do not like some of the brothers. This is the principle of a harlot. She stays with one man because she likes him. Later, she finds someone she likes more and stays with him. Whether a wife likes her husband or not, he is still her husband. It is her destiny to always be with him. In the same way, whether you like the local church or not, you have no choice.

We need to see that Babylon is confusion out of division. The principle of Babylon is the principle of a harlot. In the eyes of the Lord, today's Christianity is a great harlot. This is not my saying. This is the vision our brother John saw in the book of Revelation. When the Lord Jesus asked the Samaritan woman to call her husband, she said that she had no husband. Then He said that she spoke the truth, because she had had five husbands, and the one she now had was not her husband. This describes a woman who is a harlot (John 4:16-18).

The Lord has opened our eyes, and we have seen the principle of oneness: one Head, one Body; one husband, one wife; one Christ, one church. Wherever we go, wherever we are, there is only one church. In a small village, there is one church; in the biggest city, there is also one church. When we get into the New Jerusalem in the new heaven and new earth, there is still one church! There will be no more confusion, no more division.

We do admit that there are gold, precious stones, and pearls in Christianity. The cup is golden, and there are many vessels from the house of God. But these things are utilized by Babylon to make a show in order to appeal to the real Christians. Today's Christianity appeals to the real Christians by all the outward gilding. But our eyes have to be open to see through the outward appearance to the real situation. We have to see that within the golden cup

are many abominations with confusion, division, and idolatry. Babylon is a great mixture.

What shall we do? The Lord's call in the book of Revelation is for His people to come out of her (18:4). In the eyes of God, Babylon is fallen (v. 2). The whole of Christianity today is the great Babylon in the principle of a harlot. We must obey the Lord's call to come out of her.

CHAPTER EIGHT

JERUSALEM

Scripture Reading: Deut. 12:5, 8; Psa. 122:1-3, 6; 133:1-3; Rev. 21:2; 22:1-2a

ONENESS IN TODAY'S JERUSALEM

The principle with Babylon is division and confusion. The principle with Jerusalem is unity and oneness. The Old Testament reveals that God's intention is always to gather His people together. His people were of twelve tribes, living in different places. But whenever they had a time to worship God in a corporate way, all of them were gathered together into the unique place of God's choice (Deut. 12:5; Psa. 122:1-3). That place was not chosen according to their taste, preference, or concept. It was absolutely of God's choice, and to gather together to worship God there was a very serious matter. To worship God at a place of their choice was condemned by God (Deut. 12:8).

God told His people that they had no choice of a place for a corporate worship to God. The place of God's choice was Jerusalem. All the Israelites had to come together three times a year to Jerusalem to worship God (16:16). This was the ground of unity. In the fulfillment of this type, we all have to come to the ground of unity for the public and corporate worship to God. We have no choice. We do not have the position to do what we prefer. We have to take God's choice as our destiny. We have been destined to take His choice, and His choice is the oneness, the ground of unity.

We may wonder what the fulfillment of Jerusalem is today. The answer is found in John 4. In this chapter the Samaritan woman talked to the Lord about the place of worship. Then the Lord Jesus told her that the time is different now. In other words, the age is changed. Before this time, it was the age of the old dispensation, and that was the age of the type. In the age of the type, the proper place of worship was in Jerusalem, a unique geographical place. But in the fulfillment of the type, in the new dispensation, today's Jerusalem is our spirit. The Lord Jesus told the Samaritan woman that the proper worship is neither on a certain mountain nor at Jerusalem, but today the worship to God must be in our spirit (vv. 21, 24).

Our spirit is today's Jerusalem. We may have a lot of different opinions and dissenting concepts in our mind, but when we turn ourselves from our mind to our spirit, right away we are one. In our mind we are scattered. In our spirit we are gathered. In our mind we have the principle of Babylon. But in our spirit we have the principle of Jerusalem. When we exercise our mind, we are confused. The exercise of the mind leads to quarreling and debating and eventually to division with confusion. When you are in the mind, you are in Babylon. We must turn ourselves from the mind to the spirit. When we get into our spirit, we are one. Then there is no more division or confusion. Today's Jerusalem is our spirit. It is here that we have God's habitation. It is here that we call upon His precious name. The Lord's name and His habitation today are in our spirit.

Get out of your mind. When you stay in your mind, you have all the dissenting factors. You have your concept, and someone else has his concept. Each one has his taste and his choice. All the tastes and choices are different. Christians today are divided over various doctrinal matters. Some insist on baptism by immersion. Others like to have sprinkling. Some insist on the practice of foot-washing. We should not focus on such dividing doctrines. Instead, we must turn to our spirit.

In the early years of my Christian life, I was not so clear. When people asked me about immersion or sprinkling, I was ready to tell them what I felt, and I was ready to argue. But if you come to me today, I would say, "Brother, forget about your mind. Turn to your spirit. Turn to the spirit and say, 'O Lord Jesus.'" If we stay in our mind, that means we still remain in Babylon. The fallen human mind is the very sphere of Babylon.

You can never be clear about the church by exercising your mind. The more you exercise your mind to reason, to find out what is wrong and what is right, the more unclear you will be. The questions in your mind are unending. If you ask me such questions, I will simply say that you need to turn to your spirit. You can never be clear about the church when you are still reasoning in your mind. When you say, "O Lord Jesus," and turn to the spirit, right away you are as clear as crystal. In the spirit you are clear about the church.

Jerusalem, the oneness, the ground of unity, is not in your mind. It is in your spirit. When you have trouble, do not try to analyze. Just be so simple and turn to your spirit to call, "O Lord Jesus, O Lord Jesus." Christians today

are too much in the mind, studying, investigating, and discussing. The more you investigate and discuss, the more divisions and confusion there will be. Babylon is division and confusion.

We may think that we are right and that others are wrong. But our senses are really not trustworthy. Our feeling is not so accurate. Our senses and feeling fluctuate all the time. In the morning you may say that something is bad, but in the evening you may say that the same thing is good. Do not trust in your feelings. Do not trust in your understanding. Simply turn to the spirit.

You may be very unhappy with certain things in the local church, but if you exercise your spirit to say "O Lord Jesus, O Lord, Amen, Hallelujah" for fifteen minutes, you will feel happy with everything in the local church. Whatever the local church does will be wonderful to you. What is Babylon? Babylon is to be dissenting in your mind. When you are dissenting in your mind, you are in Babylon. What is Jerusalem? Jerusalem is unity with oneness in your spirit. When you get into your spirit, you are really one with me. If you come to argue with me, you come from Babylon, and you are trying your best to bring me back to Babylon.

We have to see the subtle tactics of the enemy. We should not analyze things in our mind. Instead, we should turn to our spirit and call on the name of the Lord. When we are in our mind, it is so easy to debate about doctrinal things. You have your opinion and interpretation, and someone else has his. We should forget about this and drink the one Spirit (1 Cor. 12:13). We can drink the Spirit by calling, "O Lord Jesus." We should have nothing to do with our dissenting mind. Babylon is in your mind. When you exercise your mind, you go back to Babylon. Today's Jerusalem is our spirit. When we turn to the spirit, we have the unity, the oneness. Jerusalem has always been the place of oneness.

ENJOYING THE REALITY OF THE NEW JERUSALEM IN OUR SPIRIT

In the New Jerusalem everything is one. The throne is one. The flow is one. The river is one. The street is one. The tree of life is one (Rev. 22:1-2). In the New Jerusalem there is only one street, so no one can get lost. There are twelve gates to the holy city, with three gates facing each direction (21:12-13). But regardless of what gate you enter through, you are on the same street.

With the same one street there is the same one flow with one tree of life. All these "ones" come out of the very one God on the one throne. In the New Jerusalem there is only one God with one throne, out of which there is one flow of the river of life. In this one flow of the river of life, there grows the one tree of life. There is also one street for people to walk on. This is a picture of what today's church life should be. We should be eating, drinking, and walking in oneness. We drink of the same one river, we eat of the same one tree of life, and we walk on the same one street. We are all walking in one direction toward God.

In the New Jerusalem there will be no debates about speaking in tongues, baptism, the gifts, eternal security, absolute grace, head covering, or foot-washing. All these things cannot even be seen in the New Jerusalem. The apostle John did not see these things. He saw the one river of water of life with the one tree of life flowing out of the one throne of the one Lamb-God.

You have to be clear where Babylon is and where Jerusalem is. Whenever you stay in your mind, you remain in Babylon. When you turn from your mind to your spirit, you turn to Jerusalem. Just be so simple. Today in the church life what we need is not the understanding of many things. What we need is the oneness in the enjoyment of all the riches of Christ. In the New Jerusalem there is nothing but the flow of the living water with the tree of life for everyone to enjoy the riches of Christ. The river is good for drinking, and the tree of life is good for eating. This will be our eternal enjoyment.

Today in the church life we do not care for anything else. We do not care for the understanding of doctrinal teachings. We care only for the enjoyment of Christ. Our Christ today is the river of life. Our Christ today is the tree of life. Today He is flowing within me and within you. He is flowing in our spirit. Whenever we turn to our spirit, we are not only clear as crystal, but we are also enjoying the riches of Christ. Day by day we are drinking. Day by day we are eating. By this enjoyment of Christ, we have the proper church life.

I must pass on a warning to you not to remain in your mind. When you exercise your mind, you go back to Babylon; you are not in chapters 21 and 22 of Revelation. Instead, you are in chapters 17 and 18; you are in Babylon. The call from the Lord in Revelation 18:4 is to come out of Babylon—"Come out of her, My people." This means to come out of your mind. When you get out of

your mind, you are out of Babylon. When you get into your spirit, you are in the New Jerusalem enjoying the riches of Christ.

After the destruction of Babylon in Revelation 18, there is joyful praising and shouting of "Hallelujah" and "Amen" in Revelation 19 (vv. 1-6). The joyful praising and shouting is not in the mind but in the spirit. Where is today's Babylon? In your mind. Where is today's Jerusalem? In your spirit. Where is the church life? In your spirit. Where is God's habitation? In your spirit. Where is His name? In your spirit. Today we are enjoying Christ in our spirit. In our spirit we have a foretaste of the New Jerusalem in the new heaven and new earth. In our spirit there is no dissenting, division, and confusion. What we have in our spirit is the divine oneness.