

THE SECRET WORK OF THE HOLY SPIRIT IN CHINA
THROUGH MADAME GUYON

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1. Introduction

The Chinese church has survived harsh persecution and is entering an age of the greatest revival. The resurrection of the church is a living testimony of the work of the Holy Spirit that will be discussed in this study.

The Holy Spirit manifested his ultimate power in the crucifixion and resurrection of Jesus Christ. Even the popular healing evangelist Benny Hinn often closes his miracle service with such a statement, “The greatest miracle is not physical, but it is spiritual when one is born again.” In the same manner, the greatest work of the Holy Spirit is not physical, but spiritual when the transforming power of the crucifixion and resurrection of Jesus Christ is manifested in human life. But this aspect of the work of the Holy Spirit is often hidden from human eyes, and thus it is defined as the “secret work” of the Holy Spirit in this study.

In fact, those who knew the person, power and work of the Holy Spirit best were often called “mystics” in church history. One of them is Madame Guyon, a French mystic of the seventeenth century.¹ Her name

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¹ Jeanne Marie Bouvier De La Motte Guyon (1648-1717), a French Catholic woman, is known for her love for Christ. She spent her entire life practicing ceaseless prayers of simplicity and teaching the way of union with God by loving God and abandoning one’s self being on the cross. She suffered great persecution in her life including imprisonment in the Bastille from 1695 to 1703 upon the condemnation of Archbishop Bossuet of France. Her works include *Vie de Madame Guyon* [Life of Madame Guyon] (Cologne, 1720), *Moyen Court et Très Facile pour L’oraison* [The Short and Very Easy Method of Prayer] (Lyons, 1688) and *Les Torrens Spiritues* [The Spiritual Torrents] (Cologne, 1713-15). The modern English translation of all these are available.

is well known to Chinese Christians but rather unfamiliar to the outside world. She has contributed greatly by teaching the Chinese church about the secret work of the Holy Spirit. Her life and teachings are still blessing the Chinese church today as they did in past centuries.

2. The Chinese Church in the Past Century

2.1 Its Growth and Persecution

The twentieth century uncovered China's new history. In 1912, Sun Yet-sen overthrew feudalism that had lasted more than two thousand years. Later in 1949 the Chinese Communist Party came to power and the traditional cultures including Confucianism, Taoism and various religions were eradicated. As a substitute, Communism was transplanted into China to dominate the people's mind.

The beginning of the twentieth century was historical for the Chinese church. From Matteo Ricci (1552-1610) of the Jesuit Mission to Hudson Taylor (1832-1905) of the China Inland Mission, western missionaries had played an important role in sowing the seeds of the gospel and planting churches in China. The indigenous Chinese church was still in its childhood then. In 1905, beloved Hudson Taylor was called to his heavenly home and left his earthly body in the land of China. This might be prophetic to beginning a new chapter in the history of the Chinese church because God prepared three great indigenous church leaders around that time. In 1900, Wang Mingdao was born; in 1901, John Sung; and in 1903, Watchman Nee. The ministries of these three men represented the growth and maturity of the indigenous Chinese church. By the way, an interesting point is that Pentecostalism was also born contemporarily in 1901 in Charles F. Parham's Bethel Bible Institute in Topeka, Kansas, USA.

After throwing all his diplomas and honors into the Pacific on his way back home, John Sung's revival fire swept across China and Southeast Asia, and gave birth to many of spiritual leaders who took the torch later in that area.² John Sung died in 1944 and missed the encounter with Communist China. Watchman Nee established the famous "Little Flock" and left a profound influence in the Chinese church by his

² Leslie Lyall, *God Reigns in China* (London: Hodder and Stoughton, 1985), p. 33.

preaching, writing and testimony of faithfulness unto death.³ He laid great emphasis on personal fellowship with the Lord and he himself lived it. Another church leader Wang Mingdao contributed volumes of spiritual writings that gave Chinese Christians a lot of practical instructions about life in Christ.⁴

Together with the missionaries after Hudson Taylor, these three men of God led the Chinese church into its age of maturity within the free period of about thirty years, and another thirty years of harsh persecution immediately followed. At the beginning of the 1950s, all the foreign missionaries were expelled out of the country by the Communists. Persecution soon came upon the church. Although it was easy for Watchman Nee to escape imprisonment because he was outside of China when the persecution began, he chose to go back to encourage the followers of the Lord.⁵ He was finally martyred in 1972. Wang Mingdao and all the other Christian leaders were also arrested and some spent more than twenty years of their lives in prison.

An official movement called the Cultural Revolution was started in 1966 and lasted for ten years. During these ten years of human disaster, thousands of Chinese Christians were arrested; all the churches were closed; every piece of Christian literature that could be found was destroyed. No public Christian activity was allowed. It seemed that Christianity in China had been put to an end.

2.2 Its Resurrection and Revival

The international economic and political atmosphere forced the Chinese government to reopen the door of the country in the early 1980s and limited religious freedom was given to the church. To everyone's astonishment, the Chinese church began to explode at this little opportunity. The explosion was so dramatic and exciting that a lot of

³ Watchman Nee had over forty works published including *The Spiritual Man* (New York: Christian Fellowship Publishers, 1968), *The Normal Christian Life* (Fort Washington, PA: Christian Literature Crusade, 1964), *The Release of the Spirit* (Cloverdale, IN: Ministry of Life, 1965) and *Sit, Walk, Stand* (London: Victory Press, 1962).

⁴ Some of Wang Mingdao's writings are *A Stone Made Smooth* (Southampton, UK: Mayflower Christian Books, 1981) and *A Call to the Church* (Fort Washington, PA: Christian Literature Crusade, 1983).

⁵ James Chen, *Meet Brother Nee* (Hong Kong: Christian Publishers, 1976), p. 79.

domestic and foreign scholars had tried to figure out some statistics to express the degree of the growth after persecution. For example, Arthur Wallis compared the number of Chinese Christians before and after persecution, and a tenfold growth between 1983 and 1949 can be derived from the statistics he provided.⁶ In fact, this tenfold growth was achieved within less than five years instead of thirty-four years because about thirty years of this period were persecution and eradication. As a western eyewitness of the survival of the Chinese church, Leslie Lyall draws a conclusion, "...the Church in China is not doomed to destruction, for by His Cross and Resurrection Christ has conquered Satan."⁷

Presently, the fire of the Holy Spirit is burning underground all over China and no one can give an accurate estimation about the depth and width of the revival. Moreover, it is obvious that God is doing something in the official side of the nation. Although the Chinese government continues to give some trouble to the Christian church, what frustrates them most nowadays is a cult called Falun Gong instead of Christianity. When Benny Hinn was invited to visit China recently, certain departments of the government even showed an intention to embrace Christianity for help! A new age after the resurrection of the Chinese church is right before the eyes!

3. Key: The Secret Work of the Holy Spirit

3.1 "Skins" and "Bones"

Volumes have been written to trace Chinese church history so that an answer to its survival and revival could be found, but it is not an easy task.⁸ A well known Chinese motto says, "It is easy to draw a tiger's skin, but hard to draw its bones." The "skins" of the Chinese church history

⁶ Arthur Wallis, *China Miracle: A Silent Explosion* (Columbia, MS: Cityhill Publishing, 1986), p. 12.

⁷ Lyall, *God Reigns in China*, p. 217.

⁸ For instance, Silas Hong, *The Dragon Net: How God Has Used 25 Years of Communism to Prepare China for the Gospel* (Old Tappan, NJ: Fleming H. Revell, 1976), Francis Price Jones, *The Church in Communist China: A Protestant Appraisal* (New York: Friendship, 1962), G. Thompson Brown, *Christianity in the People's Republic of China* (Atlanta: John Knox, 1983) and William H. Clark, *The Church in China: Its Vitality, Its Future* (New York: Council Press, n.d.).

have been drawn: several figures, some movements and mission efforts. However, the "bones" were lightly drawn in most of these books.

The Christian explosion in China is a miracle not by any human plan. It is beyond anyone's expectation. If people attribute this miracle to any human program or institution and try to devise another plan for the coming decades, they will be shocked again because the real work of the Holy Spirit in China has been ignored.

This study can not and will not be able to draw every "bone" of the Chinese church, but in light of the testimony of the Chinese church, at least one "bone" will be drawn, that is, the secret work of the Holy Spirit in China through Madame Guyon's life and teachings.

3.2 Back to the Cross

The secret work of the Holy Spirit began from the cross. The reason why the crucifixion and resurrection power of the Holy Spirit is defined as the secret work will become clearer after a glimpse at the Savior on the cross.

When Jesus healed the blind, cast out demons, raised the dead and walked on water, his disciples saw these and discerned the power of the Holy Spirit that was dwelling in their master. However, when Jesus was crucified on the cross, they fled because they no longer saw the manifestation of the Holy Spirit. In that dark afternoon, this man who had claimed to be the Son of God seemed to have lost the healing gift. He no longer raised the dead and he demonstrated no miracle working power. In fact, he could not even help himself!

Did the Holy Spirit forsake Jesus? Definitely not! The same Holy Spirit who wrought miracles throughout Jesus' ministry was still working secretly: he gave Jesus the ultimate solution to deny all self-interest; he empowered Jesus to offer the complete sacrifice to God; and he bestowed upon Jesus the perfect inner peace because "it is finished" (John 19:30, NKJV). Then three days later, the Holy Spirit raised Jesus from death and exalted him to the highest place in heaven. After Jesus was glorified, the Holy Spirit was poured out upon the church on the day of Pentecost. In another word, after Passover's crucifixion and Easter's resurrection, Pentecost's outpouring of the Holy Spirit came!

Therefore, the Holy Spirit manifested his ultimate power in the crucifixion and resurrection of Jesus Christ, although the twelve apostles ignored that secret power when it occurred. The same ignorance is also taking place in modern Christians. Many power-driven ministers are seeking the power without the cross. What they may have not seen is that

the anointing, gifts and spiritual authority are just a shadow of the power of the cross. How silly it is to be satisfied with a shadow without the reality!

4. A Hidden Seed Sown in the 1930s

4.1 The Story of a Book and a Song

The answer to the survival and revival of the Chinese church is the secret work of the Holy Spirit, but how can this church with so short a history know the secret power of crucifixion and resurrection? Let us begin from the story of a book and a song.

In 1938, the extracted autobiography of Madame Guyon was translated into Chinese by a young medical practitioner Yu Chenghua and later it was published with a beautiful Chinese title, *Xinxiang De Moyao* [The Fragrant Myrrh].⁹ When this book fell into the hands of Watchman Nee, he was greatly inspired and decided to make it available to every member of the Little Flock. Ever since, the autobiography of Madame Guyon has become the most popular piece of Christian literature other than the Bible in Chinese Christian society.

At the end of *Xinxiang De Moyao*, Yu Chenghua attached a poem written by Madame Guyon based on her years of imprisonment in the Bastille because of the issue of “Quietistic Mysticism.”¹⁰ The poem then became a song named “A Little Bird in a Cage”:

A little bird am I.
Shut from the fields of air;
And in my cage I sit and sing
To Him Who placed me there;
Well pleased a prisoner to be
Because my God, it pleaseth thee.

⁹ *Xinxiang De Moyao* [The Fragrant Myrrh], trans. Yu Chenghua (Shanghai: Shanghai Gospel Bookstore, 1938; reprint, Hangzhou: Zhejiang Christianity Association, 1996). Her name appeared to be Gai'en Furen (Madame Guyon) in this Chinese translation. The original French title of the book was *Vie de Madame Guyon* and the English translation was *Madame Guyon: Autobiography* (Chicago: Moody Press, n.d.).

¹⁰ C. Pfender, “Guyon, Jeanne Marie Bouvier De La Motte,” *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, ed. Samuel Macauley Jackson (London: Funk & Wagnalls, 1909), vol. 5, pp. 102-103.

Naught have I else to do;
 I sing the whole day long;
 And He whom most I love to please,
 Doth listen to my song;
 He caught and bound my wandering wing,
 But still he bends to hear me sing.
 Thou hast an ear to hear;
 A heart to love and bless;
 And, though my notes were e'er so rude,
 thou wouldst not hear the less;
 Because Thou knowest as they fall,
 That same, sweet Love, inspires them all.
 My cage confines me round;
 Abroad I cannot fly;
 But though my wing is closely bound,
 My heart's at liberty.
 My prison walls cannot control
 The flight, the freedom of the soul.
 Oh, it is good to soar
 These bolts and bars above,
 To Him Whose purpose I adore,
 Whose providence I love.¹¹

The book *Xinxiang De Moyao* and the song "A Little Bird in a Cage" mean much to the Chinese Christian martyrs and prisoners. Many readers of the book including Yu Chenghua and Watchman Nee were martyred and offered as the fragrant myrrh to the Lord. The Christian prisoners in Yu Chenghua's generation sang the song when they were like birds in the cage of jail and the Christian prisoners nowadays are still singing the same song in jails.

4.2 Madame Guyon Speaks about the Holy Spirit

Chinese Christians came into the encounter with Madame Guyon through her autobiography and poem, and her life and teachings became a hidden seed sown in the Chinese church. Another book of Madame Guyon titled *Jianyi Qidao Fa* [A Simple and Easy Method of Prayer]¹²

¹¹ Guyon, *Xinxiang De Moyao*, p. 148.

¹² *Jianyi Qidao Fa* [A Simple and Easy Method of Prayer], trans. Yu Chenghua (Shanghai: Shanghai Gospel Bookstore, n.d.; reprint, Nanjing: Jinling Union Theological Seminary, n.d.). The original French title was *Moyen Court et Très Facile pour L'oraison* [The Short and Very Easy Method of Prayer] (Lyons, 1688) and the latest English version is titled, *Experiencing the Depth of Jesus*

was also published in China shortly after *Xinxiang De Moyao* appeared. The teachings about the work of the Holy Spirit in these books are introduced as follows.

4.2.1 Martyrs of the Holy Spirit

Madame Guyon did not stop in teaching the baptism and leading of the Holy Spirit, but she went deeper to encourage the believers to be a martyr of the Holy Spirit. In her autobiography, she wrote,

In the time of the ancient law, there were several of the Lord's martyrs who suffered for asserting and trusting in the one true God. In the primitive church of Christ the martyrs shed their blood, for maintaining the truth of Jesus Christ crucified. Now there are martyrs of the Holy Ghost, who suffer for their dependence on him, for maintaining His reign in souls, and for being victims of the Divine will.¹³

The martyrdom of the Holy Spirit means ultimately abandoning human will to the Lord's so that the Holy Spirit can use a human vessel to flow in any way he chooses. God is in control of the whole creation, but it does not mean that God wants to control the human will. In fact, human will is the only thing in the whole universe that could hinder the work of God Almighty. Spiritual gifts and anointing will not help a Christian to grow into the full likeness of Jesus Christ unless that individual abandons his or her self-interest.

Abandonment means dying to self, and the cross is the place to do so. Madame Guyon continued to encourage every believer to be "...continually losing your own will in the will of God...plunging your will into the depths of His will, there to be lost forever...reach a point where you stand in complete indifference to yourself."¹⁴

4.2.2 The Prayer in the Spirit

Like many beloved saints in the Catholic Church, Madame Guyon was a woman of prayer in the Spirit. Prolonged prayer seems unbelievable for many Protestant Christians, and ceaseless prayer

Christ, ed. Gene Edwards (Coleta, CA: Christian Books, 1983).

¹³ Jeanne Marie Guyon, *Madame Guyon: Autobiography* (Chicago: Moody Press, n.d), p. 369.

¹⁴ Jeanne Marie Guyon, *Experiencing the Depth of Jesus Christ*, ed. Gene Edwards (Goleta, CA: Christian Books, 1983), p. 35.

remains a mystery even for the Pentecostals who have the divine prayer language of tongues.

The difficulty of prayer in the Spirit lies in the fact that people are so preoccupied by self-interest, self-intention, self-schemes, self-anxiety and a lot of self-business. Tongues offer a tool to bypass the flesh to some extent, but a tongue speaker could still be preoccupied by his or her selfish motives and fail to pray in the Spirit continually. Madame Guyon summarized the whole techniques of her teaching of "the prayer of simplicity" in only one sentence: "As long as the sense of the Lord's presence continues, just remain there. Remain before Him exactly as you are."¹⁵ True prayer in the Spirit knows nothing about self-interest. For mature Christians, Madame Guyon encouraged them to remain in prayer even when the sense of the Lord's presence fades away. Therefore, it is obvious to see that Madame Guyon taught how to begin a prayer but never taught how to close it!

The prayer in the Spirit is simple rather than complicated. It is so simple according to Madame Guyon's teaching that a lot of illiterate or unlearned Chinese Christians know how to pray in the Spirit. "When the soul is responding to the Spirit, the action is free, easy, and natural," claimed Madame Guyon.¹⁶

4.2.3 *The Resurrection in the Spirit*

Prayer is not the ultimate goal but a path leading to somewhere else. To crucify the flesh on the cross is not the end but a preparation for something more beautiful. Madame Guyon defined the ultimate Christian attainment as "the divine union." She said, "...yield yourself up to the impulses of the divine Spirit until you are totally absorbed with Him."¹⁷

After a soul is purged from self by the cross, the Holy Spirit will raise him or her from death and lift him up to enjoy the divine union with Jesus Christ in his resurrection. The apostle Paul said the same thing when he wrote to the Romans: "For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection" (Romans 6:5, NKJV).

¹⁵ Guyon, *Experiencing the Depth of Jesus Christ*, p. 23.

¹⁶ Guyon, *Experiencing the Depth of Jesus Christ*, p. 95.

¹⁷ Guyon, *Experiencing the Depth of Jesus Christ*, p. 133.

4.2.4 *The Manifestation of the Holy Spirit*

Dwelling in the divine union with Jesus Christ in his resurrection, a Christian can be a powerful vessel for the manifestation of the Holy Spirit, although he is never power-driven as many modern ministers are.

Madame Guyon herself experienced the divine healing and also ministered to the sick with the healing gift. Madame Guyon was an example of the paradox phenomenon that a person who often gets sick is gifted with healing power. When she visited a grievously sick girl, she herself knew nothing about the divine healing techniques. "I was willing to give her all the assistance in my power, but I found I had nothing to do but to command her bodily sickness, or the disposition of her mind; all that I said was done,"¹⁸ said she.

It is obvious that Madame Guyon could discern various spirits. She testified of this point: "He [Jesus] gave me the discerning of spirits, which would ever accept what was from Him, or reject what was not; that not from any common methods of judging, not from any outward information, but by an inward principle which is His gift alone."¹⁹ Moreover, evil spirits would flee upon her presence.²⁰

The Lord often led Madame Guyon through visions and dreams of herself or the others, and the word of knowledge in her life was abundant. As to the gifts of speech, she did not mention other tongues, but in her autobiography she told of the divine speech of silence which could be used to communicate with another who was gifted in the same way.²¹

5. Madame Guyon's Shadow in China

This study totally owes the survival and revival of the Chinese church to the work of the Holy Spirit, but the Holy Spirit happened to choose Madame Guyon as a vessel to flow over China. What Madame Guyon gave China is not a perfect doctrine. She gave China a living testimony. Whatever she taught, she herself lived it. Her teaching survived in China during the Communist brainwashing. Her teaching

¹⁸ Jeanne Marie Guyon, *Madame Guyon: Autobiography* (Chicago: Moody Press, n.d), p. 283.

¹⁹ Guyon, *Madame Guyon: Autobiography*, p. 302.

²⁰ Jeanne Marie Guyon, *Gai'en Furen De Xin* [A Collection of Madame Guyon's Correspondence], 2nd ed., trans. Yu Chenghua (Hong Kong: Elim Publications, 1991), p. 121.

²¹ Guyon, *Madame Guyon: Autobiography*, p. 286.

guided the illiterate and highly educated Chinese Christians. Her teaching encouraged and comforted Christian prisoners for most of the past century. Her teaching prevented the Chinese church from the contamination of theological strife. However, Madame Guyon herself never expected to be erected as another monument of the heroes. This study gives all the glory to the Lord for what he has done in China through Madame Guyon.

Madame Guyon, a maidservant of God who never came to China in her lifetime, left an everlasting shadow in the Chinese church. In the testimony of the Chinese church, we can still find emphasis on the cross, love, prayer, worship, naked faith, simplicity and purity that are the key themes in Madame Guyon's teachings.

5.1 Exalting the Cross

The Chinese church is one of the few that has exalted the cross from the beginning to the end. The flood of prosperity theology just cannot find a suitable market in the Chinese church. The Chinese church's theology can be summarized in a short phrase: to crucify the flesh on the cross and seek God's glory in all things. Madame Guyon's autobiography has served as an encyclopedia of the cross for all Chinese Christians. The implicit prerequisite in these people's heart is that Christianity means the cross. At the beginning of their Christian walk, almost all serious Chinese believers may have struggled some time with this question: Can I afford to walk in the way of the cross? Then after some time of wrestling, they begin to boldly embrace the cross. Undoubtedly, this is a healthy beginning for Christian life.

Greatly influenced by Madame Guyon, Watchman Nee drew the doctrine of the cross to its consummation in his work titled *Back to the Cross*, and it was almost prophetic of the future of the Chinese church. The fact is that the Chinese church has really survived the hardest seasons of the cross. They have lived what they believed.

The submissive and obedient attitude of Chinese Christians has made the cross of persecution a blessing rather than a curse to the church. The resurrected Chinese church is adorned with purity and strength as the early church. W. Stanley Mooneyham commented, "The church in China may be closer to true New Testament Christianity than any other body of believers in this century."²²

²² W. Stanley Mooneyham, *China: A New Day* (Plainfield, NJ: Logos International, 1979), p. 184.

5.2 Leaning upon the Holy Spirit in Prayer

All human support for the Chinese church was removed gradually after the Communists took the nation. In the natural realm, nothing remained for Chinese Christians to grasp as a life buoy. However, in the supernatural realm, the omnipresent Holy Spirit never left the Chinese church alone. Under these circumstances, the Christians had to give up any hope of human resources and wholeheartedly lean upon the Holy Spirit in prayer. A popular Christian song titled “5:00 AM in China” tells how fervent the prayer of Chinese Christians is. As the amount of Bibles is very limited in some areas, prayer becomes more important than anything else for the healthy growth of the spiritual life. Moreover, prayer is a powerful tool for Chinese Christians to witness to the world and the Lord has wrought a lot of miracles by answering their prayers. Arthur Wallis also agrees that sacrificial prayer has been a special character of the Chinese church from the start.²³

5.3 Worshiping in the Spirit

Pianos, drums and other musical instruments are seldom found in the Chinese church, but the Christians there know how to worship the Lord “in spirit and truth” (John 4:23, NKJV). There was a beautiful testimony about the Chinese worship songs.

A young girl with an education of only preliminary school level was baptized in the Holy Spirit and began to sing many songs under the inspiration of the Spirit from 1990. Her Christian friends enjoyed her songs so much that they recorded them with cassette tapes. Later the songs were written down with notation by some Christians with musical talent. A book with more than five hundred of these songs was printed and spread all over the country. It is a collection of genuine Chinese “hymns” and most popularly used in the Chinese church today.²⁴

²³ Arthur Wallis, *China Miracle: A Silent Explosion* (Columbia, MS: Cityhill Publishing, 1986), p. 111.

²⁴ Mary Lee (not a real name), interview by the author in China, in 1999. The song book is entitled, *Canaan Hymnal* (in Chinese, no publication data available).

6. More than Pentecostalism

Pentecostal phenomena are also happening in China, but the work of the Holy Spirit in China is more than Pentecostalism. Madame Guyon wrought miracles by the power of the Holy Spirit in her time although she herself was not a Pentecostal, and in China the Holy Spirit works in both Pentecostal and non-Pentecostal ways.

6.1 A Testimony of Pentecostal Phenomena in China

There was an awesome testimony of the typical Pentecostal manifestation in China. H. A. Baker came to China after he was baptized in the Holy Spirit according to the Pentecostal mode and ministered to the tribal people in the 1930s till the Communists ordered him to leave in the 1950s. He established an orphanage in a tribal area called Ka Do Land. The Holy Spirit was poured upon the orphanage during a prayer meeting. Ever since then, the uneducated orphans began to speak tongues, see visions and be slain under the power. The visions about the glory of heaven was so vivid that Baker recorded them in his book *Visions beyond the Veil*. Later, the outpouring of the Holy Spirit swept the whole tribe and the poor tribal people became the powerful servants of the Lord.²⁵

6.2 The Cross: Where the Pentecostals Will Return

As the testimony of the Chinese church shows, the Holy Spirit manifests his ultimate power through the cross. Spiritual power is the shadow of the power of the cross. Gifts and anointing are hidden in the cross. The cross is the place where the Pentecostals shall return. The cross does not only mean death and suffering, but also resurrection and rest. There is no resurrection without crucifixion. It is common to see that many revival movements all around the world ended up becoming fossilized in church history because they were trying to bypass the cross.

6.3 Several Extra Words on Unity and the Cross

True unity is not based upon the commonality of some doctrines, but can only be found in union with the same Lord. The divine union is the result of resurrection after crucifixion on the cross.

²⁵ H. A. Baker, *Visions beyond the Veil* (n.p.: Osterhus Publishing House, n.d.).

If all the denominations go back to the cross, the Methodist will have the Pentecostal power; the Pentecostal will have the Lutheran faith; the Lutheran will have the Methodist holiness.... The people of God will celebrate the Passover, Easter, Pentecost and the Feast of Tabernacles in one accord. It is the cross that will finally crash the power of human pride and bring the church into true unity and glory.

7. In Closing

The testimony of the Chinese church in the past century has demonstrated the crucifixion and resurrection power of the Holy Spirit. This secret power was hidden but God used Madame Guyon to uncover (and reveal) it to the Chinese church. Now is the time for all the churches to turn back to the cross so that the crucifixion and resurrection power of the Holy Spirit will manifest in its fullness and the church will be truly prepared for the second coming of Jesus Christ.