

- I. **We can experience, enjoy, and express Christ as the resurrection—John 11:25:**
- A. In order to live in resurrection, we must see the unveiled truth concerning Christ’s resurrection:
- Christ in His humanity was begotten by God in His resurrection **to be the firstborn Son of God—Acts 13:33; Rom. 8:29b.**
  - All the believers of Christ were regenerated by God the Father through the resurrection of Christ **for the producing of the church as His Body, His reproduction—1 Pet. 1:3; John 12:24; 1 Cor. 10:17.**
  - Christ as the last Adam became **a life-giving Spirit—1 Cor. 15:45b.**
  - **Without these major items of the Lord’s resurrection (the firstborn Son as the Head of the Body, the many sons as the members of the Body, and the Spirit as the essence and reality of the Body), there would be no church, no Body of Christ, and no economy of God—cf. Col. 1:18; 1 Cor. 12:12; Eph. 4:4.**
- B. **The Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ:**
- The reality of the processed Triune God is the consummated Spirit of reality—**John 14:17; 15:26; 16:13; 1 John 5:6.**
  - The reality of resurrection is Christ as the life-giving Spirit—**John 11:25; 20:22; 1 Cor. 15:45b.**
  - The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ—**John 16:13-15.**
  - **Without the Spirit, there is no Body of Christ, no church—Eph. 4:4.**
- C. **In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ:**
- The church is absolutely of the element of Christ, absolutely in resurrection, and absolutely in the heavenlies—**1 Pet. 1:3; Eph. 2:6; cf. Gen. 2:21-24.**
  - The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light—**Exo. 25:31-40; Num. 17:8; Rev. 1:11-12.**
- D. **The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:1-11:**
- After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, “The rod of the man whom I chooses hall bud”—**Num. 17:5.**
  - All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God’s selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
  - The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—**Num. 17:9-10.**
  - The budding of the rod is a humbling experience; a rod signifies human position, whereas budding signifies the resurrection life; thus, only a foolish person would be proud and say that he is better than others—**cf. Mark 11:9; 2 Cor. 3:5; 1 Pet. 5:5.**
  - **Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able;** all of those who know resurrection have given up hope in themselves; they know that they cannot make it.
  - **As long as the natural strength remains, the power of resurrection has no ground for manifestation;** as long as Sarah could conceive a child, Isaac would not come—**Gen. 18:10-15; 21:1-3, 6-7.**

I. **Cont.(1):**

- What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; resurrection speaks of the things that are beyond us, which we cannot do in ourselves—[Matt. 19:26](#); [Mark 10:27](#); [Luke 18:27](#).
  - A man must come to the end of himself before he will be convinced of his utter uselessness; if a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who does everything in us, through us, and for us—cf. [2 Cor. 1:8-9](#); [4:7](#).
  - To be a Christian is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian; only the Spirit can be a Christian, and only the Spirit can be an overcomer.
- E. [When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ—Phil. 3:10-11:](#)
- We all need to be disciplined by the Lord to be divine and mystical persons, living the divine life by denying our natural life—cf. [John 3:8](#).
  - Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ—[1 Cor. 3:12](#).
- F. [In order to live in resurrection, we must know, experience, and gain the God of resurrection—2 Cor. 1:8-9:](#)
- God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—[2 Cor. 1:9](#).
  - [Although the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man:](#)
    - God is not working to make His might known in external acts but is working to impart and work Himself into man—[Gal. 1:15-16](#); [2:20](#); [4:19](#).
    - God uses the environment in order to work His life and nature into us—[2 Cor. 4:7-12](#); [1 Thes. 3:3](#).
    - In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through “all things”—[Rom. 8:28-29](#); [Heb. 12:10](#); [Jer. 48:11](#).
    - The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent.
    - As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire to make us the New Jerusalem—[Ezek. 36:26](#); [2 Cor. 4:16](#); [5:17](#); [Rev. 21:2](#).
  - In order to live in resurrection, we must be renewed day by day by being nourished with the fresh supply of the resurrection life—[2 Cor. 4:16](#).
  - The real Christian life is to have the God of resurrection added into us morning and evening and day by day—[Col. 2:19](#); [Rom. 8:10](#), [6](#), [11](#).
  - [In order to receive the renewing capacity of the divine life in resurrection, we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition in us day by day—Phil. 2:12-13](#); [3:10-11](#); [Psa. 18](#) title; [2 Cor. 4:10-12](#), [16](#); [Titus 3:5](#); [Eph. 4:23](#); [5:26](#).

- II. We can experience, enjoy, and express Christ as the grain of wheat—John 12:24:**
- A. The glory of Christ's divinity with His divine life was concealed in Him as in a grain of wheat—John 12:23-24.
  - B. While the glory of His divinity was concealed by the shell of His humanity, He was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with the fire of His divine life—Luke 12:49-50.
  - C. The release of the glory of Christ's divinity was through the breaking of the shell of His humanity by His death—John 12:24:
    - He was the unique grain that contained His divine life with His divine glory.
    - When the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released.
    - In this sense, His death is considered a life-releasing death with His glory released simultaneously.
  - D. The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death—John 12:23-24; Luke 24:26.
  - E. Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—John 17:1; Acts 3:13.
  - F. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.
  - G. Through His life-releasing death and life-dispensing resurrection as the grain of wheat, Christ brought all His believers into an incorporation with the processed Triune God:
    - God in His Divine Trinity is an incorporation—John 14:10-11.
    - The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ—John 14:16-20.
  - H. In the resurrection of Christ, the enlarged, divine-human, universal incorporation of the processed Triune God with the regenerated believers came forth from Christ as the transfigured grain of wheat in three aspects:
    - The first aspect is the Father's house for His rest, satisfaction, and manifestation—John 14:2:
      - All the believers in Christ are the abodes in the Father's house—John 14:2a.
      - The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—John 14:21, 23; Eph. 2:19-22; 3:16-19.
    - The second aspect is the true vine for God's enlargement, spreading, and glorification—John 15:1-8, 16:
      - The true vine, as a sign of the all-inclusive Christ, is the organism of the processed and consummated Triune God.
      - Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God.
    - The third aspect is the child of the Spirit, the new man, to carry out God's eternal economy—John 16:13-16, 19-22:
      - A new child, a new man, was born by the consummated Spirit—Eph. 2:15.
      - Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, which will consummate the New Jerusalem—Eph. 4:23-24.

I. **We can experience, enjoy, and express Christ as the resurrection**

- In order to live in resurrection, we must see the unveiled truth concerning Christ's resurrection: ① Christ was begotten by God in His humanity to be the firstborn Son of God; ② God the Father regenerated all the believers for the producing of the church as His Body, His reproduction; ③ Christ as the last Adam became a life-giving Spirit. Acts. 13:33] ...as it is also written in the second Psalm, "You are My Son; today I have begotten You." [1 Cor. 15:45b] ... the last Adam became a life-giving Spirit. [1 Pet. 1:3] ...has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.
- The Spirit is the reality of the processed Triune God (the consummated Spirit of reality), the reality of resurrection (the life-giving Spirit), and the reality of the Body of Christ (the Spirit of reality). Without Christ's resurrection and the Spirit, there would be no church, no Body of Christ and no economy of God. To be in the reality of the Body of Christ (the church), we need to be absolutely in the heavenlies, in the resurrection life of Christ, growing, branching, budding, and blossoming to shine the light as typified by the golden lampstand. Likewise, Alan's budding rod signifies that Christ's resurrection life should be our life, our living that would bud, blossom, and bear fruit to maturity. Furthermore, it signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry, an eternal principle in our service to God. The budding of the rod is a humbling experience which means God alone is able and that we are not able. Our natural strength must end before we can experience God's ability and the power of resurrection; that we realize we are utterly useless, He is the One who does everything in us, through us, and for us. When we are discipled by the Lord to be divine and mystical persons, living the divine life by denying our natural life, we are in resurrection, the issue of this is the Body of Christ. Anything, even scripturally, done in the natural life is not the reality of the Body of Christ. The God of resurrection is working through the cross to terminate us that we trust not in ourselves but in the God of resurrection. He is using the environment and suffering to continually renew and impart His life and nature into us, to reconstitute and conform us to the image of Christ as the firstborn Son of God so that God can accomplish His heart's desire of making us the New Jerusalem. In order to receive the renewing capacity of the divine life in resurrection, we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition in us day by day. [John 16:13] But when He, the Spirit of reality, comes, He will guide you into all the reality;... [Eph. 4:4] One Body and one Spirit... [Num. 17:8] And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds. [Matt. 19:26] ...Jesus said to them, With men this is impossible, but with God all things are possible. [2 Cor. 1:9] Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead. [2 Cor. 4:16] ...but though our outer man is decaying, yet our inner man is being renewed day by day. [Col. 2:19] ...out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

II. **We can experience, enjoy, and express Christ as the grain of wheat**

- The glory of Christ's divinity with His divine life was concealed by the shell of His humanity as in a grain of wheat. The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection. God in His Divine Trinity is an incorporation, through Christ's life-releasing death and life-dispensing resurrection as the grain of wheat, Christ brought all His regenerated believers into an enlarged, divine-human, universal incorporation with the processed Triune God. This incorporation came forth from Christ as the transfigured grain of wheat in three aspects: ① it is the Father's house for His rest, satisfaction, and manifestation. All the believers in Christ are the abodes in the Father's house and the house is built up by the constant visitation to the redeemed of the Father and the Son with the Spirit; ② it is the true vine whose grafted branches have been regenerated with the divine life and brought into life union with the all-inclusive Christ. It is an organism of the processed and consummated Triune God for His enlargement, spreading, and glorification; ③ it is the child of the Spirit, the new man. By being renewed in the spirit of our mind which will eventually consummate the Body of Christ, the New Jerusalem, to carry out God's eternal economy. [John 12:23-24] And Jesus answered them, saying, The hour has come for the Son of Man to be glorified... Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit. [Luke 24:26] Was it not necessary for the Christ to suffer these things and enter into His glory? [John 14:23] ...if anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him. [John 15:5] I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing. [Eph. 4:23-24] And that you be renewed in the spirit of your mind. And put on the new man, which was created according to God in righteousness and holiness of the reality.

The Lord as a grain of wheat falling into the ground lost His soul-life through death that He might release His eternal life to the “many grains” in resurrection. We as the many grains must lose our soul-life through death that we may enjoy the eternal life in resurrection. This is to follow Him that we might serve Him, as mentioned in verse 26. Furthermore, the many grains need to be crushed and ground into flour, into powder, that they may be blended together and become the bread.

Nevertheless, we must remember that this is the only way to bring the church into being and to increase it in life. Whenever a human welcome comes to you, you must say, “I must die.” Whenever human honor comes to you, you must reply, “I must be buried.” Do not say, “Hallelujah, praise the Lord!” This is not the best time for you to do something, even if your intention is to glorify God. The proper way to glorify God is for you to die and be buried.

*<Excerpts from “Life-Study of John ”, Message 26, “Life’s issue and multiplication (2)”>*

We must learn how to apply this resurrection life day by day. We must not only live by the Lord as life, but we must also conquer by the Lord as resurrection. Many times our circumstances affect us like death. But praise the Lord that all matters which contain the touch of death are a test because these matters prove whether or not the Lord is the resurrection. Nothing can confine us, for we have the Lord as our resurrection life. Regardless of the pressure or trouble we are bearing, we can stand it because we have resurrection life. According to 11:25, the Lord did not say that we will not die, but that we will prove to the whole universe that the Lord in whom we believe is the resurrection! Satan will try his best to put us permanently into death. One day, though we all may die, we will all be resurrected. Throughout the whole universe this will be the greatest victory, the victory that will testify that the Lord is the resurrection. However, even in our daily life we may have the foretaste of the ultimate victory of that resurrection. This is why the apostle Paul said, “To know Him and the power of His resurrection” (Phil. 3:10).

*<Excerpts from “Life-Study of John ”, Message 24, “The Need of the Dead—Life’s Resurrecting (2)”>*