

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (1)

KEY STATEMENTS

Christ came to minister as a Physician
to heal, recover, enliven, and save us
that we might be reconstituted to be His new and heavenly citizens,
with whom He could establish His heavenly kingdom
on this corrupted earth.

We need to know, experience, and testify
that the kingdom of God is the power to subdue rebellion
and is the transfiguration of the Lord Jesus.

Christ as the Word of God speaks for God
through His becoming the ladder
that brings heaven (God) to earth (man)
and joins earth (man) to heaven (God)
as one for God's building.

Even as the Divine Trinity is the framework
of the entire New Testament,
so the Divine Trinity is the structure of the book of Acts;
chapter after chapter of Acts
unveils the operation of the Divine Trinity
for the carrying out of God's New Testament economy.

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Training Outlines

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EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (1)

TRAINING OUTLINES

Message One

Christ as the Great Light, the One Who Has Authority, the Physician, the Bridegroom, the Unfulled Cloth, and the New Wine

EM Hymns: 1302, 893

Scripture Reading: Matt. 4:16; 8:5-13; 9:9-17

- Matt 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."
- Matt 8:5 And when He entered into Capernaum, a centurion came to Him, beseeching Him
- Matt 8:6 And saying, Lord, my servant is lying in the house paralyzed, terribly tormented.
- Matt 8:7 And He said to him, I will come and heal him.
- Matt 8:8 But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed.
- Matt 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.
- Matt 8:10 Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.
- Matt 8:11 But I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens,
- Matt 8:12 But the sons of the kingdom will be cast out into the outer darkness. In that place there will be the weeping and the gnashing of teeth.
- Matt 8:13 And Jesus said to the centurion, Go; as you have believed, so be it done to you. And his servant was healed in that hour.
- Matt 9:9 And as Jesus passed on from there, He saw a man sitting at the tax office, called Matthew, and He said to him, Follow Me. And he rose and followed Him.
- Matt 9:10 And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples.
- Matt 9:11 And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners?
- Matt 9:12 Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.
- Matt 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.
- Matt 9:14 Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast?
- Matt 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.
- Matt 9:16 No one puts a patch of unfulled cloth on an old garment, for that which fills it up pulls away from the garment, and a worse tear is made.
- Matt 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

I. Christ is the great light shining on those sitting in darkness and rising on those sitting in the region and shadow of death—Matt. 4:16; John 1:4-5; 12:36; Eph. 5:8; Col. 1:12-13; 2 Cor. 4:6-7; Acts 26:18:

- Matt 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."

- John 1:4 In Him was life, and the life was the light of men.
 John 1:5 And the light shines in the darkness, and the darkness did not overcome it.
 John 12:36 While you have the light, believe into the light, so that you may become sons of light. Jesus said these things, and He went away and was hidden from them.
 Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
 Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
 Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
 Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- A. “Because of the merciful compassions of our God, in which the rising sun will visit us from on high, to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace”—Luke 1:78-79; 6:36; Lam. 3:22-23.
 Luke 6:36 Be full of compassion, even as your Father also is full of compassion.
 Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
 Lam 3:23 They are new every morning; / Great is Your faithfulness.
- B. “Unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves”—Mal. 4:2; Psa. 84:11; 86:11.
 Psa 84:11 For Jehovah God is a sun and a shield; / Jehovah gives grace and glory; / He does not withhold anything good / From those who walk uprightly.
 Psa 86:11 Teach me, O Jehovah, Your way; / I will walk in Your truth. / Make my heart single in fearing Your name.
- C. Psalm 22 is “according to the hind of the dawn”—title.
 Psa 22 be omitted.
- D. “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31b; Isa. 60:1, 5a.
 Isa 60:1 Arise! Shine! For your light has come, / And the glory of Jehovah has risen upon you.
 Isa 60:5a Then you will see and you will beam, ...
- E. “The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day”—Prov. 4:18; Phil. 2:15-16a.
 Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
 Phil 2:16a Holding forth the word of life, ...
- F. “Then the righteous will shine forth like the sun in the kingdom of their Father”—Matt. 13:43a.

II. The centurion saw that the Lord was One who had authority because the Lord was a man under authority—8:5-13:

- Matt 8:5 And when He entered into Capernaum, a centurion came to Him, beseeching Him
 Matt 8:6 And saying, Lord, my servant is lying in the house paralyzed, terribly tormented.
 Matt 8:7 And He said to him, I will come and heal him.
 Matt 8:8 But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed.
 Matt 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.
 Matt 8:10 Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.
 Matt 8:11 But I say to you that many will come from the east and the west and will recline at table with

Abraham and Isaac and Jacob in the kingdom of the heavens,
 Matt 8:12 But the sons of the kingdom will be cast out into the outer darkness. In that place there will be the weeping and the gnashing of teeth.
 Matt 8:13 And Jesus said to the centurion, Go; as you have believed, so be it done to you. And his servant was healed in that hour.

A. The centurion recognized that the Lord was a man under authority when he said, “I also am a man under authority”; since the centurion was a man under authority, he had the authority to command those under him—v. 9a:

Matt 8:9a For I also am a man under authority, having soldiers under me. ...

1. As the God-man in His humanity on the earth, the Lord Jesus was absolutely under the ruling of the divine life of the Father—John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:18.

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.

John 14:10 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 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

2. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of the heavenly Father.

3. By practically being under the ruling of the divine life of the Father, He was reigning in life—Phil. 2:8-11.

Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

Phil 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

Phil 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

4. Because He was a man under the Father's authority, He had the authority of the Father.

5. When we have a clear sky like awesome crystal (a good and pure conscience), with nothing between us and the Lord, we are filled with the heavenly situation, atmosphere, and condition of the Lord's ruling presence to reign in life by grace reigning in us—Ezek. 1:22, 26; Rev. 22:1; Rom. 5:17, 21; Heb. 4:16; cf. Col. 1:13.

Ezek 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may

receive mercy and find grace for timely help.
Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

B. The centurion recognized the authority of the Lord Jesus—Matt. 8:9:

Matt 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

1. Regarding the Lord, His authority is exercised mainly in His word—v. 8.

Matt 8:8 But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed.

2. Regarding us, the Lord's authority is exercised through faith infused into us by Him—vv. 10, 13; Heb. 12:2.

Matt 8:10 Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.

Matt 8:13 And Jesus said to the centurion, Go; as you have believed, so be it done to you. And his servant was healed in that hour.

Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

C. When the Lord Jesus was on earth, He taught as One having authority—Matt. 7:28-29; Mark 1:22:

Matt 7:28 And when Jesus finished these words, the crowds were astounded at His teaching,

Matt 7:29 For He taught them as One having authority and not like their scribes.

Mark 1:22 And they were astounded at His teaching, for He taught them as One having authority and not like the scribes.

1. The self-appointed scribes, teaching vain knowledge by themselves, had no authority and no power—cf. 2 Cor. 3:6, 8.

2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?

2. The Lord Jesus, as the God-authorized Teacher, teaching realities by God, had not only spiritual power to subdue people but also divine authority to subject them to the divine ruling—Isa. 30:20-21; Matt. 23:8, 10.

Isa 30:20 And though the Lord has given you / The bread of adversity and the water of oppression, / Your Teacher will no longer hide Himself in a corner, / But your eyes will see your Teacher.

Isa 30:21 And your ears will hear a word behind you, saying, / This is the way, walk in it, / When you turn to the right or turn to the left.

Matt 23:8 But you, do not be called Rabbi, for One is your Teacher, and you are all brothers.

Matt 23:10 Neither be called instructors, because One is your Instructor, the Christ.

III. In calling people to follow Him for the kingdom, the Lord Jesus as the King of the heavenly kingdom ministered as a Physician—9:9-13:

Matt 9:9 And as Jesus passed on from there, He saw a man sitting at the tax office, called Matthew, and He said to him, Follow Me. And he rose and followed Him.

Matt 9:10 And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples.

Matt 9:11 And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners?

Matt 9:12 Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.

Matt 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

A. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace.

B. If the Lord had visited us pitiful people as a Judge, we all would have been condemned and

rejected, and none of us would have been qualified, selected, and called to be the people of His heavenly kingdom—8:2-16, 28-32; 9:2-11; Psa. 103:1-4; 107:17-22.

- Matt 8:2 And behold, a leper, coming near, worshipped Him, saying, Lord, if You are willing, You can cleanse me.
- Matt 8:3 And stretching out His hand, He touched him, saying, I am willing; be cleansed! And immediately his leprosy was cleansed.
- Matt 8:4 And Jesus said to him, See that you tell no one; but go, show yourself to the priest, and offer the gift which Moses commanded, for a testimony to them.
- Matt 8:5 And when He entered into Capernaum, a centurion came to Him, beseeching Him
- Matt 8:6 And saying, Lord, my servant is lying in the house paralyzed, terribly tormented.
- Matt 8:7 And He said to him, I will come and heal him.
- Matt 8:8 But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed.
- Matt 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.
- Matt 8:10 Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.
- Matt 8:11 But I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens,
- Matt 8:12 But the sons of the kingdom will be cast out into the outer darkness. In that place there will be the weeping and the gnashing of teeth.
- Matt 8:13 And Jesus said to the centurion, Go; as you have believed, so be it done to you. And his servant was healed in that hour.
- Matt 8:14 And Jesus, coming into Peter's house, saw his mother-in-law lying down and in a fever.
- Matt 8:15 And He touched her hand, and the fever left her. And she arose and served Him.
- Matt 8:16 And when evening fell, they brought to Him many who were demon-possessed, and He cast out the spirits with a word, and all those who were ill He healed,
- Matt 8:28 And when He came to the other side, into the region of the Gadarenes, two possessed by demons met Him, as they were coming out of the tombs, so exceedingly fierce that no one was able to pass by on that road.
- Matt 8:29 And behold, they cried out, saying, What do we have to do with You, Son of God? Have You come here before the time to torment us?
- Matt 8:30 Now there was, a good way off from them, a herd of many hogs feeding.
- Matt 8:31 And the demons entreated Him, saying, If You cast us out, send us into the herd of hogs.
- Matt 8:32 And He said to them, Go! And they came out and went into the hogs. And behold, the whole herd rushed down the steep slope into the sea, and they died in the waters.
- Matt 9:2 And behold, they brought to Him a paralytic, lying on a bed. And Jesus, seeing their faith, said to the paralytic, Take courage, child; your sins are forgiven.
- Matt 9:3 And behold, some of the scribes said within themselves, This man blasphemes.
- Matt 9:4 And Jesus, knowing their thoughts, said, Why are you thinking evil things in your hearts?
- Matt 9:5 For which is easier, to say, Your sins are forgiven, or to say, Rise and walk?
- Matt 9:6 But that you may know that the Son of Man has authority on earth to forgive sins—then He said to the paralytic, Rise, take up your bed and go to your house.
- Matt 9:7 And he rose and went away to his house.
- Matt 9:8 And when the crowds saw this, they feared and glorified God, who had given such authority to men.
- Matt 9:9 And as Jesus passed on from there, He saw a man sitting at the tax office, called Matthew, and He said to him, Follow Me. And he rose and followed Him.
- Matt 9:10 And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples.
- Matt 9:11 And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners?
- Psa 103:1 Bless Jehovah, O my soul; / And all that is within me, bless His holy name.
- Psa 103:2 Bless Jehovah, O my soul; / And do not forget all His benefits:
- Psa 103:3 He pardons all your iniquities; / He heals all your diseases;
- Psa 103:4 He redeems your life from the pit; / He crowns you with lovingkindness and

- compassions;
Psa 107:17 Some were fools, because of their way of transgression; / And because of their iniquities, they were afflicted.
Psa 107:18 Their soul loathed all food, / And they drew near to the gates of death.
Psa 107:19 Then they cried out to Jehovah in their trouble, / And He saved them out of their distresses.
Psa 107:20 He sent forth His word and healed them, / And He delivered them from the pits of destruction .
Psa 107:21 Let them give thanks to Jehovah for His lovingkindness / And for His wondrous deeds to the children of men.
Psa 107:22 And let them offer sacrifices of thanksgiving / And declare His doings in joyful song.
- C. However, He came to minister as a Physician, to heal, recover, enliven, and save us that we might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth.
- D. “There is none righteous, not even one” (Rom. 3:10); all the “righteous” are self-righteous, as were the Pharisees (Luke 18:9); the kingly Savior did not come to call these but sinners.
Luke 18:9 And He told this parable also to certain ones who trusted in themselves that they were righteous and despised the rest:
- E. As our Physician, the Lord heals us mainly in our spirit and our soul, healing us of our spiritual sicknesses; the tax collectors and sinners were not physically sick but spiritually sick—Matt. 9:10, 13; Prov. 4:20-23.
Matt 9:10 And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples.
Matt 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.
Prov 4:20 My son, be attentive to my words; / Incline your ear to my sayings.
Prov 4:21 Do not let them depart from your sight; / Keep them in the midst of your heart.
Prov 4:22 For they are life to those who find them, / And healing to all their flesh.
Prov 4:23 Keep your heart with all vigilance, / For from it are the issues of life.
- F. As we experience the crucified Christ and live a crucified life, the resurrected Christ becomes our healing power, and the Lord becomes our Healer—Exo. 15:22-27.
Exo 15:22 Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water.
Exo 15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.
Exo 15:24 And the people murmured against Moses, saying, What shall we drink?
Exo 15:25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.
Exo 15:26 And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.
Exo 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.

IV. Christ is our Bridegroom—Matt. 9:14-15:

- Matt 9:14 Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast?
Matt 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.
- A. Both a physician and a bridegroom are pleasant persons; the kingly Savior first healed His followers and then made them sons of the bridechamber; eventually, He will make them His bride.
- B. We need to lay hold of Him not only as our Physician, that our life might be recovered, but

also as our Bridegroom, that we may have the enjoyment of living in His presence—Phil. 3:12-13.

Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

- C. The Spirit has been sent on an errand by the Father to beautify us with the riches of Christ to be Christ's bride—Gen. 24; Eph. 5:25-27.

Gen 24 be omitted.

Eph 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

V. Christ is the unfulled cloth and our new garment—Matt. 9:16; Luke 5:36:

Matt 9:16 No one puts a patch of unfulled cloth on an old garment, for that which fills it up pulls away from the garment, and a worse tear is made.

Luke 5:36 And He also spoke a parable to them: No one tears a patch from a new garment and puts it on an old garment; otherwise, he will tear the new garment, and also the patch from the new will not match the old.

- A. The word *unfulled* means “uncarded, unsteamed and unwashed, unfinished, untreated.”

- B. The unfulled cloth signifies Christ from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished, whereas the new garment in Luke 5:36 signifies Christ as a new robe after He was “treated” in His crucifixion.

Luke 5:36 And He also spoke a parable to them: No one tears a patch from a new garment and puts it on an old garment; otherwise, he will tear the new garment, and also the patch from the new will not match the old.

- C. Christ first was the unfulled cloth for making a new garment, and then through His death and resurrection He was made a new garment to cover us as our righteousness before God that we might be justified by God and be acceptable to Him—15:22; Gal. 3:27; 1 Cor. 1:30; Psa. 45:13-14; Rev. 19:8; Jer. 2:32.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Gal 3:27 For as many as were baptized into Christ have put on Christ.

1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Psa 45:13 The king's daughter is all glorious within the royal abode; / Her garment is a woven work inwrought with gold.

Psa 45:14 She will be led to the King in embroidered clothing; / The virgins behind her, her companions, / Will be brought to You.

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Jer 2:32 Can the virgin forget her ornaments, / Or the bride her attire? / But My people have forgotten Me / For days without number.

- D. A patch of unfulled cloth sewn on an old garment pulls away from the garment because of the strength of its shrinking, thus making the tear worse; to sew a patch of unfulled cloth on an old garment means that people try to imitate what Christ did in His human life on earth without believing in the crucified Jesus as their Redeemer or in the resurrected Christ as their righteousness that they may be justified by God and acceptable to Him.

- E. Their imitation of Christ's human living “pulls away” from their “old garment,” their behavior produced by their old natural life.

- F. The kingdom people would not do this; they take the crucified and resurrected Christ as their new garment to cover them as their righteousness before God.

VI. Christ is our new wine to be put into fresh wineskins—Matt. 9:17:

Matt 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

- A. The Greek word for *new* means “new in time, recent, newly possessed”:
1. The new wine signifies Christ as the new, cheering life with cheering strength that strengthens us, energizes us, and makes us very happy—Judg. 9:12-13.
Judg 9:12 Then the trees said to the vine, You come and reign over us.
Judg 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
 2. All religions are old wineskins; new wine put into old wineskins bursts the wineskins by the power of its fermenting; to put new wine into old wineskins is to put Christ as the exciting life into any kind of religion—Matt. 9:14-15.
Matt 9:14 Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast?
Matt 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.
 3. To be religious means to worship God, serve God, and do things to please God yet apart from and without Christ as the Spirit—cf. Gal. 1:14-16a.
Gal 1:14 And I advanced in Judaism beyond many contemporaries in my race, being more abundantly a zealot for the traditions of my fathers.
Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
Gal 1:16a To reveal His Son in me that I might announce Him as the gospel among the Gentiles, ...
- B. The Greek word for *fresh* means “new in nature, quality, or form; unaccustomed, unused”:
1. The fresh wineskins signify the church life in the local churches as the container of the new wine, which is Christ Himself as the exciting life.
 2. The individual Christ is the new wine, the inward exciting life, and the corporate Christ is the fresh wineskin, the outward container that holds the new wine; the corporate Christ, the church, is the new wineskin to contain the individual Christ as the wine:
 - a. The church as the enlargement of Christ is filled with Christ and is constituted with Christ.
 - b. The members composed together are the one Body, and this Body is the Christ; Christ is the Head of the Body and the Body of the Head—1 Cor. 12:12; Acts 9:5.
1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.
 - c. Christ is not divided; the Christ in you is one with the Christ in me, and the Christ in us is one with the Christ in all other Christians—1 Cor. 1:10, 13a.
1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.
1 Cor 1:13a Is Christ divided? ...
 - d. Therefore, Christ is the Body composed of many members who are filled with Him; this is the new wineskin, which is the church life to contain Christ as the new wine.
 3. Among the church people the new garment, the new wine, and the new wineskin have all been recovered; we have Christ in a corporate way as our church life, and the church, the wineskin, is God's ultimate goal.

Message Two

Christ as the One with the Heavenly-ruled Deeds, Our Shepherd, Our Rest, and the Sower

MC Hymns: 559, 527

Scripture Reading: Matt. 9:20-22, 36; 11:28-30; 13:3, 18-23

- Matt 9:20 And behold, a woman who had been suffering from a hemorrhage for twelve years approached from behind and touched the fringe of His garment,
- Matt 9:21 For she said within herself, If only I touch His garment, I will be healed.
- Matt 9:22 And Jesus, turning and seeing her, said, Take courage, daughter; your faith has healed you. And the woman was healed from that hour.
- Matt 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
- Matt 11:30 For My yoke is easy and My burden is light.
- Matt 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.
- Matt 13:18 You therefore hear the parable of the one who sowed.
- Matt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.
- Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;
- Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.
- Matt 13:22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.
- Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

I. Christ is revealed as the One with the heavenly-ruled deeds—the fringe of His garment—Matt. 9:20-22:

- Matt 9:20 And behold, a woman who had been suffering from a hemorrhage for twelve years approached from behind and touched the fringe of His garment,
- Matt 9:21 For she said within herself, If only I touch His garment, I will be healed.
- Matt 9:22 And Jesus, turning and seeing her, said, Take courage, daughter; your faith has healed you. And the woman was healed from that hour.
- A. Christ's garment signifies His righteous deeds, and the fringe signifies the heavenly ruling: "Speak to the children of Israel and tell them to make for themselves fringes on the borders of their garments throughout their generations and to put on the fringe of each border a cord of blue. And it shall be a fringe for you, so that when you see it you will remember all the commandments of Jehovah and do them...and be holy to your God"—Num. 15:38-40:
1. A cord signifies binding, and blue signifies heavenly.
 2. Hence, a cord of blue signifies that, as children of God, our conduct and behavior should be beautiful and should be under the ruling, governing, and binding of the heavenly government, limitation, and regulation.
- B. Garments signify virtue in human behavior; the Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection.
- C. In the human virtue of the Lord Jesus, there was healing power; therefore, when the sick woman touched the fringe of His garment, the power of His virtue went out to her, and she was healed.
- D. Out of Christ's heavenly-ruled deeds issues the virtue that becomes the healing power—Matt. 14:36.
- Matt 14:36 And they begged Him that they might only touch the fringe of His garment. And as many as touched were completely healed.

- E. To touch the Lord's garments was actually to touch Him in His humanity, in which God was embodied (Col. 2:9); by such a touch, His divine power was transfused, through the perfection of His humanity, into the one who had touched Him, and it became her healing (Luke 8:45-48; Heb. 12:2a).

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Luke 8:45 And Jesus said, Who is the one who touched Me? And when all denied it, Peter said, Master, the crowds are pressing and crushing You.

Luke 8:46 But Jesus said, Someone touched Me, for I perceived that power had gone out from Me.

Luke 8:47 And when the woman saw that she had not escaped notice, she came trembling and fell down before Him and declared before all the people the reason why she had touched Him and how she had been instantly healed.

Luke 8:48 And He said to her, Daughter, your faith has healed you. Go in peace.

Heb 12:2a Looking away unto Jesus, the Author and Perfecter of our faith, ...

- F. The God who dwells in unapproachable light became touchable in the Slave-Savior through His humanity for her salvation and enjoyment.

- G. The pressing crowd did not receive anything from the Slave-Savior, but the one who touched Him did (see *Hymns*, #559, stanza 2 and chorus).

Hymns #559, stanza 2 and chorus

Touching Thee in faith, I take Thee

All I am I open to Thee,

Touching Thee, new life is glowing

Cleansing, purging, Spirit filling,

In Thy riches full and free;

All Thou art Thou giv'st to me.

By Thy Spirit's burning flame;

Glory to Thy Holy Name!

II. The Lord Jesus is our Shepherd, and we are His sheep—Matt. 9:36; Isa. 40:11; 53:6; Ezek. 34:1-5, 11-15:

Matt 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

Isa 40:11 He will feed His flock as a Shepherd; / In His arm He will gather the lambs; / In His bosom He will carry them. / He will lead those who are nursing the young.

Isa 53:6 We all like sheep have gone astray; / Each of us has turned to his own way, / And Jehovah has caused the iniquity of us all / To fall on Him.

Ezek 34:1 Then the word of Jehovah came to me, saying,

Ezek 34:2 Son of man, prophesy against the shepherds of Israel, prophesy and say to them, to the shepherds, Thus says the Lord Jehovah, Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the sheep?

Ezek 34:3 You eat the fat, and you clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the sheep.

Ezek 34:4 The weak you have not strengthened, and the sick one you have not healed, and the broken one you have not bound up, and the one that was driven away you have not brought back, and the lost one you have not sought; but with strength and rigor you have ruled over them.

Ezek 34:5 And they were scattered without a shepherd, and they became food to all the beasts of the field and were scattered.

Ezek 34:11 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.

Ezek 34:12 As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.

Ezek 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

Ezek 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.

Ezek 34:15 I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

- A. He shepherds us in the initial stage of the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest—Psa. 23:1-2; 1 Tim. 1:4; Phil. 1:19b; John 21:15; 1 Thes. 2:7;

1 Cor. 12:13b.

Psa 23:1 Jehovah is my Shepherd; I will lack nothing.

Psa 23:2 He makes me lie down in green pastures; / He leads me beside waters of rest.

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Phil 1:19b ... this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

1 Thes 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.

1 Cor 12:13b ... whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

B. He shepherds us in the second stage of the revival and transformation on the paths of righteousness—Psa. 23:3; Rom. 12:2; John 7:38; Rom. 8:4.

Psa 23:3 He restores my soul; He guides me on the paths of righteousness / For His name's sake.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

C. He shepherds us in the third stage of the experience of the presence of the resurrected pneumatic Christ while walking through the valley of the shadow of death—Psa. 23:4; 2 Tim. 4:22; 2 Cor. 12:7-10.

Psa 23:4 Even though I walk / Through the valley of the shadow of death, / I do not fear evil, / For You are with me; / Your rod and Your staff, / They comfort me.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

2 Cor 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up. Concerning this I entreated the Lord three times that it might depart from me.

2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2 Cor 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

D. He shepherds us in the fourth stage of the deeper and higher enjoyment of the resurrected Christ—Psa. 23:5:

Psa 23:5 You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over.

1. The Lord spreads a table before us in the presence of our adversaries—v. 5a; cf. 2 Sam. 4:4; 9:7, 13; Gen. 14:18-20; Neh. 4:17.

Psa 23:5a You spread a table before me / In the presence of my adversaries; ...

2 Sam 4:4 Now Jonathan, Saul's son, had a son who had crippled feet. He was five years old when the news came of Saul and Jonathan out of Jezreel. And his nurse took him up and fled. And as she hurried to flee, he fell and was made lame. And his name was Mephibosheth.

2 Sam 9:7 And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

2 Sam 9:13 And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.

Gen 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

- Gen 14:19 And he blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth;
- Gen 14:20 And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all.
- Neh 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.
2. The Lord anoints our head with oil, and our cup runs over—Psa. 23:5b; Heb. 1:9; 1 Cor. 10:16a, 21.
- Psa 23:5b ... You anoint my head with oil; / My cup runs over.
- Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";
- 1 Cor 10:16a The cup of blessing which we bless, is it not the fellowship of the blood of Christ?
- ...
- 1 Cor 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.
3. In Psalm 23:5 we have the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing.
- Psa 23:5 You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over.
- E. He shepherds us in the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah—v. 6:
- Psa 23:6 Surely goodness and lovingkindness will follow me / All the days of my life, / And I will dwell in the house of Jehovah / For the length of my days.
1. Under the organic shepherding of the pneumatic Christ, goodness and lovingkindness will follow us all the days of our life, and we will dwell in the house of Jehovah for the length of our days—v. 6:
- Psa 23:6 Surely goodness and lovingkindness will follow me / All the days of my life, / And I will dwell in the house of Jehovah / For the length of my days.
- a. *Goodness* refers to the grace of Christ, *lovingkindness* refers to the love of the Father, and *follow* implies the fellowship of the Spirit; thus, the grace of the Son, the love of the Father, and the fellowship of the Spirit are with us—2 Cor. 13:14.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- b. The enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, our spirit, and the New Jerusalem—John 1:14; 2:21; 1 Tim. 3:15-16; Eph. 2:22; Rev. 21:2-3, 22) where we will dwell for the length of our days (in the present age, in the coming age, and in eternity).
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 2:21 But He spoke of the temple of His body.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are

its temple.

2. We need to seek to dwell in the house of God all the days of our life—Psa. 27:4-8:
- Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
- Psa 27:5 For He will conceal me in His shelter / In the day of trouble; / He will hide me in the hiding place of His tent; / He will raise me up upon a rock.
- Psa 27:6 And now my head is lifted up / Above my enemies who surround me. / And I will offer in His tent / Sacrifices of shouts of joy: / I will sing and psalm to Jehovah.
- Psa 27:7 Hear, O Jehovah, when I call with my voice, / And be gracious to me and answer me.
- Psa 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.
- a. To behold the beauty (loveliness, pleasantness, delightfulness) of God—vv. 4a, 8; 2 Cor. 3:18.
- Psa 27:4a One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, ...
- Psa 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.
- 2 Cor 3:18 But 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.
- b. To inquire of God, checking with Him about everything in our daily life—Psa. 27:4b; cf. Josh. 9:14.
- Psa 27:4b ... To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
- Josh 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.
- c. To be concealed in God's shelter and to hide ourselves in the hiding place of God's tent—Psa. 27:5a; 31:20.
- Psa 27:5a For He will conceal me in His shelter / In the day of trouble; / He will hide me in the hiding place of His tent; ...
- Psa 31:20 You hide them in the hiding place of Your presence / Apart from the conspiracies of men; / You lay them away secretly in a shelter / Apart from the contention of tongues.
- d. To be raised up and have our head lifted up by God—27:5b-6a.
- Psa 27:5b ...He will hide me in the hiding place of His tent; / He will raise me up upon a rock.
- Psa 27:6a And now my head is lifted up / Above my enemies who surround me. ...
- e. To offer sacrifices of shouts of joy with singing and psalming to God for the glory of God—v. 6b; Heb. 13:15; Phil. 2:11.
- Psa 27:6b ... And I will offer in His tent / Sacrifices of shouts of joy: / I will sing and psalm to Jehovah.
- Heb 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.
- Phil 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

III. The Lord Jesus is our rest—Matt. 11:28-30:

Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt 11:30 For My yoke is easy and My burden is light.

A. "Come to Me all who toil and are burdened, and I will give you rest"—v. 28:

1. The toil mentioned here refers not only to the toil of striving to keep the commandments

of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.

2. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.
- B. “Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light”—vv. 29-30:
1. To take the Lord’s yoke is to take the will of the Father; it is not to be regulated or controlled by any work, but to be constrained by the will of the Father.
 2. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38); He submitted Himself fully to the Father’s will (Matt. 26:39, 42); hence, He asks us to learn from Him.
John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.
Matt 26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.
Matt 26:42 Again, going away a second time, He prayed, saying, My Father, if this cannot pass away unless I drink it, Your will be done.
 3. To learn from Him is not to imitate Him outwardly but to copy the Lord in our spirit by taking His yoke—God’s will; God’s will has to yoke us, and we have to put our neck into this yoke to become His duplication—1 Pet. 2:21.
1 Pet 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;
 4. The rest that we find by taking the Lord’s yoke and learning from Him is for our souls; it is an inward rest and not anything merely outward in nature.
 5. The Lord’s yoke is the Father’s will, and His burden is the work of carrying out the Father’s will; such a yoke is easy (good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter), and such a burden is light, not heavy.

IV. The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God—Matt. 13:3, 18-23:

- Matt 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.
Matt 13:18 You therefore hear the parable of the one who sowed.
Matt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.
Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;
Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.
Matt 13:22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.
Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.
- A. We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings; this vision is the very heart of the Lord’s recovery, for it is related to the desire of the Lord’s heart.
 - B. He desires to come into us, His chosen people, to be our life in the way of mingling in order to make Himself our element and to make us His expression.
 - C. The believers, who have been regenerated in Christ with God’s life, are God’s cultivated

land, a farm in God's new creation to grow Christ so that precious materials maybe produced for God's building—1 Cor. 3:9, 12a.

1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor 3:12a But if anyone builds upon the foundation gold, silver, precious stones, ...

- D. According to the Bible, growth equals building; this takes place by the growth of the divine seed of life within us—1 John 3:9; Col. 2:19; Eph. 4:15-16.

1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

Col 2:19 And not holding the Head, 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.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

- E. Ephesians 3:17 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material; this is illustrated by the parable of the sower in Matthew 13:

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Matt 13 be omitted.

1. The Lord sows Himself as the seed of life into men's hearts, the soil, that He might grow and live in them and be expressed from within them—v. 3.
Matt 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.
2. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.
Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.
3. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed—1 Pet. 3:4.
1 Pet 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.
4. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Matt. 5:3, 8.
Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
Matt 5:8 Blessed are the pure in heart, for they shall see God.
5. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied and Christ will make His home in our hearts—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7; cf. Jude 19.
Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
Jude 19 These are those who make divisions, soulish, having no spirit.
6. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal

thoroughly with our heart—Matt. 13:3-9, 18-23.

- Matt 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.
- Matt 13:4 And as he sowed, some seeds fell beside the way, and the birds came and devoured them.
- Matt 13:5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.
- Matt 13:6 But when the sun rose, they were scorched; and because they had no root, they withered.
- Matt 13:7 And others fell on the thorns, and the thorns came up and choked them.
- Matt 13:8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.
- Matt 13:9 He who has ears to hear, let him hear.
- Matt 13:18 You therefore hear the parable of the one who sowed.
- Matt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.
- Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;
- Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.
- Matt 13:22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.
- Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

7. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two, God in Christ carries out His intrinsic building—the building of His home—in our entire being.

Message Three
**Discipling All the Nations by Baptizing Them
into the Name of the Father, the Son, and the Holy Spirit**

JL Hymns: 904, 960

Scripture Reading: Matt. 28:16-20

Matt 28:16 And the eleven disciples went to Galilee, to the mountain where Jesus directed them.
Matt 28:17 And when they saw Him, they worshipped Him, though some doubted.
Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.
Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

I. “All authority has been given to Me in heaven and on earth”—Matt. 28:18:

A. God is the supreme authority, and He has all authority—Rom. 9:20-21:

Rom 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

1. Authority issues from God’s own being—Rev. 22:1.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

2. All authority—governmental, positional, and spiritual—derives from God—Gen. 9:6; Rom. 13:1-7; John 19:10-11; 2 Cor. 10:8; 13:10.

Gen 9:6 Whoever sheds man’s blood, / By man shall his blood be shed, / For in the image of God / He made man.

Rom 13:1 Let every person be subject to the authorities over him, for there is no authority except from God, and those which exist are ordained by God.

Rom 13:2 So then he who resists the authority opposes God’s ordination, and those who oppose will receive judgment to themselves.

Rom 13:3 For the rulers are not a terror to the good work, but to the evil. Do you want to have no fear of the authority? Do what is good, and you will have praise from him;

Rom 13:4 For he is a servant of God to you for good. But if you do what is evil, fear; he does not bear the sword in vain; for he is a servant of God, an avenger for wrath to him who practices evil.

Rom 13:5 Therefore it is necessary to be subject, not only because of wrath but also because of conscience.

Rom 13:6 For because of this you also pay taxes; for they are God’s officers, attending constantly to this very thing.

Rom 13:7 Render to all the things due: tax to whom tax is due, custom to whom custom is due, fear to whom fear is due, honor to whom honor is due.

John 19:10 Therefore Pilate said to Him, You do not speak to me? Do You not know that I have authority to release You and I have authority to crucify You?

John 19:11 Jesus answered him, You would have no authority against Me if it were not given to you from above; for this reason, he who has delivered Me to you has the greater sin.

2 Cor 10:8 For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given for building you up and not for overthrowing you, I will not be put to shame.

2 Cor 13:10 Therefore I write these things while being absent in order that when present I would not have to use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

B. There are two aspects of spiritual authority:

1. The positive aspect is to serve the saints, to shepherd them, to supply them, and to build them up—Matt. 20:25-28; 2:6; 24:45; 2 Cor. 10:8.

Matt 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles

- lord it over them, and the great exercise authority over them.
- Matt 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,
- Matt 20:27 And whoever wants to be first among you shall be your slave;
- Matt 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.
- Matt 2:6 "And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel."
- Matt 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?
- 2 Cor 10:8 For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given for building you up and not for overthrowing you, I will not be put to shame.

2. The negative aspect is to deal with the enemy and the things related to him.
- C. In His divinity, as the only begotten Son of God, the Lord had authority over all—Matt. 28:18.
 Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.
- D. However, in His humanity, as the Son of Man and the King of the heavenly kingdom, authority in heaven and on earth was given to Him after His resurrection.

II. “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit”—v. 19:

- A. Because all authority was given to Him (v. 18), the heavenly King sent His disciples to disciple all the nations.
 Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.
- B. They go with His authority.
- C. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth.
- D. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ that they may become the kingdom people.
- E. *Into* indicates union, as in Romans 6:3 and Galatians 3:27:
 Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
 Gal 3:27 For as many as were baptized into Christ have put on Christ.
1. The same Greek word is used in Acts 8:16; 19:5; and 1 Corinthians 1:13, 15.
 Acts 8:16 For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.
 Acts 19:5 And when they heard this, they were baptized into the name of the Lord Jesus.
 1 Cor 1:13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?
 1 Cor 1:15 That no one may say that you were baptized into my name.
 2. To baptize people into the name of the Triune God is to bring them into a spiritual and mystical union with Him.
- F. There is one name for the Divine Trinity:
1. The name is the sum total of the Divine Being, equivalent to His person.
 2. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.
- G. For the constituting of the kingdom, Matthew discloses the reality of the Divine Trinity by giving one name for all three—the Father, the Son, and the Spirit:
1. In the opening chapter of Matthew, the Holy Spirit (1:18), Christ the Son (v. 18), and

God the Father (v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God.

Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Matt 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

2. In chapter 3 Matthew presents a scene in which the Son was standing in the water of baptism under the opened heaven, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17.

Matt 3 be omitted.

Matt 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

3. In chapter 12 the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father—v. 28.

Matt 12 be omitted.

Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

4. In chapter 16 the Father revealed the Son to the disciples for the building of the church, which is the life pulse of the kingdom—vv. 16-19.

Matt 16 be omitted.

Matt 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

Matt 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

5. In chapter 17 the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5), bringing about a miniature display of the manifestation of the kingdom (16:28).

Matt 17 be omitted.

Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

Matt 16:28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

6. Eventually, in the closing chapter of Matthew, after Christ as the last Adam had passed through the process of crucifixion, entered into the realm of resurrection, and become the lifegiving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity.

Matt 28 be omitted.

7. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens.

8. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings

of flesh and blood (cf. 1 Cor. 15:50); it can be constituted only with people who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them.

1 Cor 15:50 Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption.

III. “Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age”—Matt. 28:20:

- A. Teaching the believers to observe all that the Lord has commanded is for the discipling of all the nations—v. 19.
Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
- B. The heavenly King is Emmanuel, God with us—1:23.
Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- C. Hence, wherever we are gathered into His name, He is in our midst—18:20.
Matt 18:20 For where there are two or three gathered into My name, there am I in their midst.
- D. As such, He can never and would never leave His believers.
- E. Matthew proves that the Lord, as Emmanuel, is the heavenly King who is with His people continuously until He comes back.
- F. The consummation of the age is the end of this age, which is the time of the Lord's parousia, the Lord's coming:
 - 1. The word *consummation* means that there is a process that will be brought to completion or fulfillment.
 - 2. In Matthew 28:20 *the consummation of the age* indicates the end of this present age, the church age.
Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.
 - 3. The consummation of the age will be the three and a half years of the great tribulation—Dan. 12:4, 6-7, 9.
Dan 12:4 But you, Daniel, shut up the words and seal the book until the time of the end; many will go here and there, and knowledge will be increased.
Dan 12:6 And one said to the man clothed in linen, who was above the water of the river, How long will it be until the end of these wonders?
Dan 12:7 And I heard the man clothed in linen, who was above the water of the river, as He lifted up His right hand and His left hand to heaven and swore by Him who lives forever that there would be a time and times and half a time; and when the shattering of the power of the holy people is completed, all these things will be completed.
Dan 12:9 And He said, Go your way, Daniel, for the words are shut up and sealed until the time of the end.
 - 4. *The end* spoken of in Matthew 24:6 is the consummation of the age, which will be the three and a half years (the last half of the seventieth week) of the great tribulation.
Matt 24:6 And you will be hearing of wars and rumors of wars. See that you are not alarmed, for it must happen; but the end is not yet.
 - 5. The consummation of the age is not the end of the world but the completion of the church age, the age of grace; this age is very close to completion.
 - 6. The Lord promised that in His resurrection He will be with us all the days, with all authority, until the consummation of the age, that is, until the end of this age.

Message Four

The Kingdom as the Subduing of Rebellion and as the Transfiguration of the Lord Jesus

RK Hymns: 941, 947

Scripture Reading: Mark 4:35-41; 9:1-13; Matt. 13:43a

- Mark 4:35 And He said to them on that day when evening had fallen, Let us go over to the other side.
- Mark 4:36 And leaving the crowd, they took Him along, just as He was, in the boat; and other boats were with Him.
- Mark 4:37 And there arose a great windstorm, and the waves beat into the boat, so that the boat was already beginning to fill up.
- Mark 4:38 And He was in the stern, sleeping on the cushion. And they woke Him and said to Him, Teacher, does it not matter to You that we are perishing?
- Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.
- Mark 4:40 And He said to them, Why are you cowardly in this way? How is it that you do not have faith?
- Mark 4:41 And they became greatly frightened and said to one another, Who then is this, that even the wind and the sea obey Him?
- Mark 9:1 And He said to them, Truly I say to you, there are some of those standing here who shall by no means taste death until they see the kingdom of God having come in power.
- Mark 9:2 And after six days Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them,
- Mark 9:3 And His garments became sparkling, exceedingly white, such as no fuller on earth could whiten them.
- Mark 9:4 And Elijah with Moses appeared to them, and they were conversing with Jesus.
- Mark 9:5 And Peter answered and said to Jesus, Rabbi, it is good for us to be here; and let us make three tents, one for You and one for Moses and one for Elijah.
- Mark 9:6 For he did not know what to answer, for they had become extremely frightened.
- Mark 9:7 And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him!
- Mark 9:8 And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.
- Mark 9:9 And as they were coming down from the mountain, He ordered them not to relate to anyone the things which they had seen, except when the Son of Man has risen from the dead.
- Mark 9:10 And they kept the word, discussing among themselves what rising from the dead was.
- Mark 9:11 And they asked Him, saying, Why do the scribes say that Elijah must come first?
- Mark 9:12 And He said to them, Elijah does indeed come first and restore all things. And how is it that it is written of the Son of Man that He should suffer many things and be counted as nothing?
- Mark 9:13 But I tell you that Elijah has indeed come, and they did to him the things that they wished, even as it is written of him.
- Matt 13:43a Then the righteous will shine forth like the sun in the kingdom of their Father. ...

I. The kingdom of God is the power to subdue rebellion—Mark 4:35-41:

- Mark 4:35 And He said to them on that day when evening had fallen, Let us go over to the other side.
- Mark 4:36 And leaving the crowd, they took Him along, just as He was, in the boat; and other boats were with Him.
- Mark 4:37 And there arose a great windstorm, and the waves beat into the boat, so that the boat was already beginning to fill up.
- Mark 4:38 And He was in the stern, sleeping on the cushion. And they woke Him and said to Him, Teacher, does it not matter to You that we are perishing?
- Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.
- Mark 4:40 And He said to them, Why are you cowardly in this way? How is it that you do not have faith?
- Mark 4:41 And they became greatly frightened and said to one another, Who then is this, that even the wind and the sea obey Him?

- A. There are two great principles in the universe—God’s authority and Satan’s rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18;

Col. 1:13:

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

1. Rebellion is the denial of God's authority and the rejection of God's rule:

a. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God's sovereignty, rebelled against God, became God's adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

Isa 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!

Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

Ezek 28:2 Son of man, say to the prince of Tyre, Thus says the Lord Jehovah, Because your heart is lifted up, and you have said, I am a god-I sit in the seat of God in the midst of the seas; yet you are a man and not a god, although you set your heart as if it were the heart of God.

Ezek 28:3 Indeed you are wiser than Daniel; there is no secret hidden from you;

Ezek 28:4 By your wisdom and by your understanding you have made your wealth and accumulated gold and silver in your treasuries.

Ezek 28:5 By your great wisdom and by your trading you have increased your wealth, but your heart has become lifted up because of your wealth.

Ezek 28:6 Therefore thus says the Lord Jehovah, Because you have set your heart as if it were the heart of God,

Ezek 28:7 Therefore I am about to bring strangers upon you, the most ruthless of the nations; and they will draw their swords against the beauty of your wisdom, and they will defile your splendor.

Ezek 28:8 To the pit they will bring you down, and in the heart of the seas you will die the death of those who are slain.

Ezek 28:9 Will you indeed say in the presence of the one who slays you, I am God? But you are a man and not a god in the hand of the one who wounds you.

Ezek 28:10 You will die the death of the uncircumcised by the hand of strangers, for I have spoken, declares the Lord Jehovah.

Ezek 28:11 Moreover the word of Jehovah came to me, saying,

Ezek 28:12 Son of man, take up a lamentation for the king of Tyre, and say to him, Thus says the Lord Jehovah, O you who sealed up perfection, full of wisdom and perfect in beauty,

Ezek 28:13 You were in Eden, the garden of God. Every precious stone was your covering, sardius, topaz, diamond, chrysolite, onyx, jasper, sapphire, carbuncle, and emerald, with gold. The workmanship of your tambourines and your pipes was prepared with you on the day that you were created.

Ezek 28:14 You were the anointed cherub who covered the Ark; indeed I set you, so that you were upon the holy mountain of God; you walked up and down in the midst of the stones of fire.

Ezek 28:15 You were perfect in your ways from the day that you were created, until unrighteousness was found in you.

Ezek 28:16 By the abundance of your trading they filled your midst with violence, and you sinned. So I cast you out as profane from the mountain of God, and I destroyed you, O covering cherub, from the midst of the stones of fire.

Ezek 28:17 Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your brightness. I cast you to the ground; I presented you before kings that they may look at you.

Ezek 28:18 By the multitude of your iniquities in the unrighteousness of your trading

you have profaned your sanctuaries. Therefore I sent forth fire from your midst; it consumed you, and I reduced you to ashes upon the earth in the sight of all those who look at you.

Ezek 28:19 All who know you among the peoples are astonished at you. You have become a source of terror, and you will be no more forever.

Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

- b. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.

Gen 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?

Gen 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;

Gen 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.

Gen 3:4 And the serpent said to the woman, You shall not surely die!

Gen 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.

Gen 3:6 And when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.

Gen 11:1 And the whole earth had one language and the same speech.

Gen 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.

Gen 11:3 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar.

Gen 11:4 And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.

Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.

Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.

Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.

Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.

Gen 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.

2. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

Rev 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

- B. The Lord Jesus came to establish the kingdom of God for the fulfillment of God's eternal purpose—Mark 1:14-15:

Mark 1:14 And after John was delivered up, Jesus came into Galilee, proclaiming the gospel of God,

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

1. The kingdom of God is a divine realm where God can exercise His authority to workout His plan—Matt. 6:10, 33; Luke 12:32; Col. 1:13.

- Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
- Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
- Luke 12:32 Do not be afraid, little flock, because your Father has been well pleased to give you the kingdom.
- Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
2. As God incarnated, the Lord Jesus came to establish the kingdom of God—to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36:
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
- John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
- John 18:36 Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My attendants would be struggling so that I would not be delivered to the Jews; but as it is, My kingdom is not from here.
- a. To establish the kingdom of God, the Lord Jesus stood as a victorious man, defeating Satan and withstanding all hardship, opposition, and attack—Mark 1:13; Matt. 4:1-11.
- Mark 1:13 And He was in the wilderness forty days, being tempted by Satan; and He was with the wild animals, and the angels ministered to Him.
- Matt 4:1 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.
- Matt 4:2 And when He had fasted forty days and forty nights, afterward He became hungry.
- Matt 4:3 And the tempter came and said to Him, If You are the Son of God, speak that these stones may become loaves of bread.
- Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."
- Matt 4:5 Then the devil took Him into the holy city and set Him on the wing of the temple,
- Matt 4:6 And said to Him, If You are the Son of God, cast Yourself down; for it is written, "To His angels He shall give charge concerning You, and on their hands they shall bear You up, lest You strike Your foot against a stone."
- Matt 4:7 Jesus said to him, Again, it is written, "You shall not test the Lord your God."
- Matt 4:8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.
- Matt 4:9 And he said to Him, All these will I give You if You will fall down and worship me.
- Matt 4:10 Then Jesus said to him, Go away, Satan! For it is written, "You shall worship the Lord your God, and Him only shall you serve."
- Matt 4:11 Then the devil left Him, and behold, angels came and ministered to Him.
- b. The Lord Jesus preached the gospel of the kingdom so that rebellious sinners might repent and be saved, qualified, and equipped to enter into the kingdom of God—Mark 1:14-15; Matt. 4:17.
- Mark 1:14 And after John was delivered up, Jesus came into Galilee, proclaiming the gospel of God,
- Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.
- Matt 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

- c. The Lord bound Satan, the strong man, and entered into his house to plunder his goods so that sinners might be brought into the house of God through regeneration for the kingdom of God—Mark 3:27; Eph. 2:19.
 - Mark 3:27 But no one can enter into the house of the strong man and thoroughly plunder his goods unless he first binds the strong man, and then he will thoroughly plunder his house.
 - Eph 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,
 - d. As the Lord cast out demons by the Spirit of God, He was destroying Satan’s kingdom and bringing in the kingdom of God—Matt. 12:28.
 - Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.
- C. The record in Mark 4:35-41 is a picture of rebellion and of the kingdom of God as the power to subdue rebellion:
- Mark 4:35 And He said to them on that day when evening had fallen, Let us go over to the other side.
 - Mark 4:36 And leaving the crowd, they took Him along, just as He was, in the boat; and other boats were with Him.
 - Mark 4:37 And there arose a great windstorm, and the waves beat into the boat, so that the boat was already beginning to fill up.
 - Mark 4:38 And He was in the stern, sleeping on the cushion. And they woke Him and said to Him, Teacher, does it not matter to You that we are perishing?
 - Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.
 - Mark 4:40 And He said to them, Why are you cowardly in this way? How is it that you do not have faith?
 - Mark 4:41 And they became greatly frightened and said to one another, Who then is this, that even the wind and the sea obey Him?
1. Satan has a kingdom, the authority of darkness, which is against the kingdom of God—Matt. 12:26; Acts 26:18:
- Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
 - Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- a. The demons belong to Satan’s kingdom and possess people for his kingdom—Mark 1:23-27; 5:2-20; 7:25-30; 9:17-27; 16:9.
- Mark 1:23 And immediately, there was in their synagogue a man with an unclean spirit, and he cried out, saying,
 - Mark 1:24 What have we to do with You, Jesus, Nazarene? Have You come to destroy us? I know who You are—the Holy One of God.
 - Mark 1:25 And Jesus rebuked him, saying, Be quiet and come out of him!
 - Mark 1:26 And the unclean spirit, convulsing him and shouting with a loud voice, came out of him.
 - Mark 1:27 And they were all amazed, so that they discussed among themselves, saying, What is this? A new teaching! With authority He orders even the unclean spirits, and they obey Him.
 - Mark 5:2 And when He came out of the boat, immediately, from out of the tombs, a man with an unclean spirit met Him,
 - Mark 5:3 Who had his dwelling among the tombs. And no one could bind him any longer, not even with a chain,
 - Mark 5:4 Because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles smashed, and no one was strong enough to subdue him.
 - Mark 5:5 And continually night and day, among the tombs and in the mountains, he cried out and gashed himself with stones.
 - Mark 5:6 And when he saw Jesus from a distance, he ran and worshipped Him,
 - Mark 5:7 And crying out with a loud voice, he said, What do I have to do with You,

Jesus, Son of the Most High God? I adjure You by God, do not torment me!

Mark 5:8 For He had said to him, Come out of the man, unclean spirit.

Mark 5:9 And He questioned him, What is your name? And he said to Him, Legion is my name, because we are many.

Mark 5:10 And he entreated Him much not to send them out of the region.

Mark 5:11 Now there on the mountainside was a great herd of hogs feeding.

Mark 5:12 And they entreated Him, saying, Send us to the hogs, so that we may enter into them.

Mark 5:13 And He gave them permission. And the unclean spirits came out and entered into the hogs, and the herd, about two thousand, rushed down the steep slope into the sea, and they were drowned in the sea.

Mark 5:14 And those who were feeding them fled and reported it in the city and in the countryside. And they came to see what had happened.

Mark 5:15 And they came to Jesus and saw the demon-possessed man sitting down, clothed, and sane, the man who had had the legion, and they became frightened.

Mark 5:16 And those who had seen it related to them how it had happened to the demon-possessed man and concerning the hogs.

Mark 5:17 And they began to entreat Him to depart from their borders.

Mark 5:18 And as He got into the boat, the man who had been demon-possessed begged Him that he might stay with Him.

Mark 5:19 And He did not allow him, but said to him, Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you.

Mark 5:20 And he departed and began to proclaim in Decapolis what great things Jesus had done for him, and all marveled.

Mark 7:25 But a woman whose little daughter had an unclean spirit heard about Him, and immediately she came and fell at His feet.

Mark 7:26 Now the woman was a Greek, Syrophenician by race. And she asked Him to cast the demon out of her daughter.

Mark 7:27 And He said to her, First let the children be satisfied, for it is not good to take the children's bread and throw it to the little dogs.

Mark 7:28 And she answered and said to Him, Yes, Lord, but even the little dogs under the table eat of the little children's crumbs.

Mark 7:29 And He said to her, Because of this word, go. The demon has gone out of your daughter.

Mark 7:30 And she went away to her house and found the little child lying on the couch and the demon gone out.

Mark 9:17 And one from the crowd answered Him, Teacher, I brought to You my son, who has a dumb spirit;

Mark 9:18 And wherever it seizes him, it throws him down, and he foams at the mouth and grinds his teeth; and he is wasting away. And I told Your disciples to cast it out, and they were not able.

Mark 9:19 And He answered them and said, O unbelieving generation! How long shall I be with you? How long shall I bear with you? Bring him to Me.

Mark 9:20 And they brought him to Him. And when it saw Him, the spirit immediately convulsed him greatly, and falling on the earth, he rolled about, foaming at the mouth.

Mark 9:21 And He questioned his father, How long has this been happening to him? And he said, From childhood.

Mark 9:22 And it has often thrown him both into fire and into water to destroy him. But if You can do anything, have compassion on us and help us.

Mark 9:23 And Jesus said to him, You say, If You can. All things are possible to him who believes.

Mark 9:24 Immediately, crying out, the father of the child said, I believe; help my unbelief!

Mark 9:25 And Jesus, seeing that a crowd was running together toward them, rebuked the unclean spirit, saying to it, Dumb and deaf spirit, I order you,

- come out of him and enter into him no more.
- Mark 9:26 And after crying out and convulsing him terribly, it came out. And he became as though he were dead so that many said that he died.
- Mark 9:27 But Jesus took hold of his hand and raised him, and he stood up.
- Mark 16:9 Now after He had risen early on the first day of the week, He appeared first to Mary the Magdalene, from whom He had cast out seven demons.
- b. Satan is the ruler of the world and of the authority of the air; he has his angels, who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world—John 12:31; Eph. 2:2; 6:12.
- John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.
- Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
2. Between the word concerning the kingdom of God in Mark 4:26-29 and the record of the demonstration of the kingdom of God in 5:1-20, there is the incident of the stormy sea in 4:35-41:
- Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,
- Mark 4:27 And sleeps and rises night and day, and the seed sprouts and lengthens-how, he does not know.
- Mark 4:28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.
- Mark 4:29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.
- Mark 5:1 And they came to the other side of the sea, into the region of the Gerasenes.
- Mark 5:2 And when He came out of the boat, immediately, from out of the tombs, a man with an unclean spirit met Him,
- Mark 5:3 Who had his dwelling among the tombs. And no one could bind him any longer, not even with a chain,
- Mark 5:4 Because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles smashed, and no one was strong enough to subdue him.
- Mark 5:5 And continually night and day, among the tombs and in the mountains, he cried out and gashed himself with stones.
- Mark 5:6 And when he saw Jesus from a distance, he ran and worshipped Him,
- Mark 5:7 And crying out with a loud voice, he said, What do I have to do with You, Jesus, Son of the Most High God? I adjure You by God, do not torment me!
- Mark 5:8 For He had said to him, Come out of the man, unclean spirit.
- Mark 5:9 And He questioned him, What is your name? And he said to Him, Legion is my name, because we are many.
- Mark 5:10 And he entreated Him much not to send them out of the region.
- Mark 5:11 Now there on the mountainside was a great herd of hogs feeding.
- Mark 5:12 And they entreated Him, saying, Send us to the hogs, so that we may enter into them.
- Mark 5:13 And He gave them permission. And the unclean spirits came out and entered into the hogs, and the herd, about two thousand, rushed down the steep slope into the sea, and they were drowned in the sea.
- Mark 5:14 And those who were feeding them fled and reported it in the city and in the countryside. And they came to see what had happened.
- Mark 5:15 And they came to Jesus and saw the demon-possessed man sitting down, clothed, and sane, the man who had had the legion, and they became frightened.
- Mark 5:16 And those who had seen it related to them how it had happened to the demon-possessed man and concerning the hogs.
- Mark 5:17 And they began to entreat Him to depart from their borders.
- Mark 5:18 And as He got into the boat, the man who had been demon-possessed begged Him that he might stay with Him.

- Mark 5:19 And He did not allow him, but said to him, Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you.
- Mark 5:20 And he departed and began to proclaim in Decapolis what great things Jesus had done for him, and all marveled.
- Mark 4:35 And He said to them on that day when evening had fallen, Let us go over to the other side.
- Mark 4:36 And leaving the crowd, they took Him along, just as He was, in the boat; and other boats were with Him.
- Mark 4:37 And there arose a great windstorm, and the waves beat into the boat, so that the boat was already beginning to fill up.
- Mark 4:38 And He was in the stern, sleeping on the cushion. And they woke Him and said to Him, Teacher, does it not matter to You that we are perishing?
- Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.
- Mark 4:40 And He said to them, Why are you cowardly in this way? How is it that you do not have faith?
- Mark 4:41 And they became greatly frightened and said to one another, Who then is this, that even the wind and the sea obey Him?
- a. The fallen angels in the air and the demons in the water collaborated to frustrate the Lord Jesus from going to the other side of the sea because they knew that He would cast out the demons there—5:1-20.
- Mark 5:1 And they came to the other side of the sea, into the region of the Gerasenes.
- Mark 5:2 And when He came out of the boat, immediately, from out of the tombs, a man with an unclean spirit met Him,
- Mark 5:3 Who had his dwelling among the tombs. And no one could bind him any longer, not even with a chain,
- Mark 5:4 Because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles smashed, and no one was strong enough to subdue him.
- Mark 5:5 And continually night and day, among the tombs and in the mountains, he cried out and gashed himself with stones.
- Mark 5:6 And when he saw Jesus from a distance, he ran and worshipped Him,
- Mark 5:7 And crying out with a loud voice, he said, What do I have to do with You, Jesus, Son of the Most High God? I adjure You by God, do not torment me!
- Mark 5:8 For He had said to him, Come out of the man, unclean spirit.
- Mark 5:9 And He questioned him, What is your name? And he said to Him, Legion is my name, because we are many.
- Mark 5:10 And he entreated Him much not to send them out of the region.
- Mark 5:11 Now there on the mountainside was a great herd of hogs feeding.
- Mark 5:12 And they entreated Him, saying, Send us to the hogs, so that we may enter into them.
- Mark 5:13 And He gave them permission. And the unclean spirits came out and entered into the hogs, and the herd, about two thousand, rushed down the steep slope into the sea, and they were drowned in the sea.
- Mark 5:14 And those who were feeding them fled and reported it in the city and in the countryside. And they came to see what had happened.
- Mark 5:15 And they came to Jesus and saw the demon-possessed man sitting down, clothed, and sane, the man who had had the legion, and they became frightened.
- Mark 5:16 And those who had seen it related to them how it had happened to the demon-possessed man and concerning the hogs.
- Mark 5:17 And they began to entreat Him to depart from their borders.
- Mark 5:18 And as He got into the boat, the man who had been demon-possessed begged Him that he might stay with Him.
- Mark 5:19 And He did not allow him, but said to him, Go to your house, to your own people, and report to them what great things the Lord has done for you,

- and how He has had mercy on you.
- Mark 5:20 And he departed and began to proclaim in Decapolis what great things Jesus had done for him, and all marveled.
- b. The Lord rebuked the wind and commanded the sea to be silent because of the rebellious angels and demons who were behind the scene.
- c. After He rebuked the wind and spoke to the sea, the wind ceased, and there was a great calm, for the rebellion of the evil angels and the demons had been subdued by the power of the kingdom—4:39.
- Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.

II. The kingdom of God is the transfiguration of the Lord Jesus—9:1-13:

- Mark 9:1 And He said to them, Truly I say to you, there are some of those standing here who shall by no means taste death until they see the kingdom of God having come in power.
- Mark 9:2 And after six days Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them,
- Mark 9:3 And His garments became sparkling, exceedingly white, such as no fuller on earth could whiten them.
- Mark 9:4 And Elijah with Moses appeared to them, and they were conversing with Jesus.
- Mark 9:5 And Peter answered and said to Jesus, Rabbi, it is good for us to be here; and let us make three tents, one for You and one for Moses and one for Elijah.
- Mark 9:6 For he did not know what to answer, for they had become extremely frightened.
- Mark 9:7 And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him!
- Mark 9:8 And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.
- Mark 9:9 And as they were coming down from the mountain, He ordered them not to relate to anyone the things which they had seen, except when the Son of Man has risen from the dead.
- Mark 9:10 And they kept the word, discussing among themselves what rising from the dead was.
- Mark 9:11 And they asked Him, saying, Why do the scribes say that Elijah must come first?
- Mark 9:12 And He said to them, Elijah does indeed come first and restore all things. And how is it that it is written of the Son of Man that He should suffer many things and be counted as nothing?
- Mark 9:13 But I tell you that Elijah has indeed come, and they did to him the things that they wished, even as it is written of him.

- A. What is described in Mark 9:1-13 is a picture of the kingdom of God coming in power; the center of this picture is the glorified Jesus, and with Him are Moses and Elijah, representing the Old Testament saints, and Peter, James, and John, representing the New Testament saints—vv. 2-4.

Mark 9:1~13 be omitted.

Mark 9:2 And after six days Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them,

Mark 9:3 And His garments became sparkling, exceedingly white, such as no fuller on earth could whiten them.

Mark 9:4 And Elijah with Moses appeared to them, and they were conversing with Jesus.

- B. For the Lord Jesus to be transfigured meant that His humanity was saturated and permeated with His divinity; this transfiguration, which was His glorification, was equal to His coming in His kingdom—v. 2:

Mark 9:2 And after six days Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them,

1. The Lord's word in verse 1 about the coming of the kingdom of God in power was fulfilled by His transfiguration on the mountain—vv. 2-3.

Mark 9:1 And He said to them, Truly I say to you, there are some of those standing here who shall by no means taste death until they see the kingdom of God having come in power.

Mark 9:2 And after six days Jesus took with Him Peter and James and John, and brought

- them up alone into a high mountain privately. And He was transfigured before them,
- Mark 9:3 And His garments became sparkling, exceedingly white, such as no fuller on earth could whiten them.
2. The transfiguration, the shining, of the Lord Jesus was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom—Matt. 16:28—17:13; Luke 9:27-36.
- Matt 16:28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.
- Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.
- Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
- Matt 17:3 And behold, Moses and Elijah appeared to them, conversing with Him.
- Matt 17:4 And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make three tents here, one for You and one for Moses and one for Elijah.
- Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
- Matt 17:6 And when the disciples heard this, they fell on their face and were greatly frightened.
- Matt 17:7 And Jesus came to them and touched them and said, Arise, and do not be afraid.
- Matt 17:8 And when they lifted up their eyes, they saw no one except Jesus Himself alone.
- Matt 17:9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no one until the Son of Man is raised from the dead.
- Matt 17:10 And the disciples asked Him, saying, Why then do the scribes say that Elijah must come first?
- Matt 17:11 And He answered and said, Elijah indeed is coming and will restore all things;
- Matt 17:12 But I say to you that Elijah has already come; and they did not recognize him, but did with him the things they wished. So also the Son of Man is about to suffer by them.
- Matt 17:13 Then the disciples understood that He spoke to them concerning John the Baptist.
- Luke 9:27 But I say to you truly, There are some of those standing here who shall by no means taste death until they see the kingdom of God.
- Luke 9:28 And about eight days after these words, He took with Him Peter and John and James, and went up into the mountain to pray.
- Luke 9:29 And as He prayed, the appearance of His face became different, and His garment dazzling white.
- Luke 9:30 And behold, two men were conversing with Him, who were Moses and Elijah,
- Luke 9:31 Who appeared in glory and spoke of His departure, which He was about to complete in Jerusalem.
- Luke 9:32 Now Peter and those with him had been overcome with sleep, but when they had fully woken up, they saw His glory and the two men who were standing with Him.
- Luke 9:33 And as they were departing from Him, Peter said to Jesus, Master, it is good for us to be here; and let us make three tents, one for You and one for Moses and one for Elijah—not knowing what he was saying.
- Luke 9:34 And while he said these things, a cloud appeared and overshadowed them; and they became frightened as they entered into the cloud.
- Luke 9:35 And a voice came out of the cloud, saying, This is My Son, the Chosen One. Hear Him!
- Luke 9:36 And when the voice had spoken, Jesus was found alone. And they kept silent and reported to no one in those days anything of what they had seen.
3. The transfiguration of the Lord Jesus was the realization of what He is.
4. The kingdom is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—Rev. 22:4-5.

Rev 22:4 And they will see His face, and His name will be on their forehead.
Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

C. Christ has been sown into our hearts as a seed; this seed will grow and develop until it blossoms and is manifested in glory—Mark 4:26-29; Col. 3:3-4:

Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,
Mark 4:27 And sleeps and rises night and day, and the seed sprouts and lengthens-how, he does not know.

Mark 4:28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.
Mark 4:29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

Col 3:3 For you died, and your life is hidden with Christ in God.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

1. In Mark 9 we see the transfiguration of Christ as the seed sown in Mark 4.

Mark 9 be omitted.

Mark 4 be omitted.

2. The One whom we have received as the seed of the kingdom of God needs to grow in us until He blossoms from within us; this blossoming will be the transfiguration of the Lord in us in a practical, experiential way—Col. 1:27.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

3. When Christ is transfigured within us, that transfiguration becomes the kingdom of God ruling over everything in our life—v. 13.

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

4. The church as the kingdom of God cannot exist in the natural life but can exist only in this realm of transfiguration—Rom. 14:17.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

5. If we are willing to lose our soul-life for the Lord's sake, we will experience a prevailing transfiguration in the church life; this transfiguration will be a genuine revival—Mark 8:35-38; Matt. 16:25-27.

Mark 8:35 For whoever wants to save his soul-life shall lose it; but whoever will lose his soul-life for My sake and the gospel's shall save it.

Mark 8:36 For what does it profit a man to gain the whole world and forfeit his soul-life?

Mark 8:37 For what could a man give in exchange for his soul-life?

Mark 8:38 For whoever is ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man also will be ashamed of him when He comes in the glory of His Father with the holy angels.

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

Matt 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

III. "Then the righteous will shine forth like the sun in the kingdom of their Father"—13:43a:

A. At the time of the manifestation of the kingdom, our humanity will be glorified by the glorious divinity within us—Col. 1:27.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

B. In one sense, the Lord will come back from heaven, but in another sense, He will come out of us; when He fully lives Himself out of us, that will be the time of His coming—Matt.

16:27; 2 Thes. 1:10; Col. 1:27; 3:4.

Matt 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

2 Thes 1:10 When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

C. At the time of the full manifestation of the kingdom, we willfully enter into glory—Rom. 8:18, 21; Heb. 2:10; Phil. 3:21.

Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

D. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, whereas the defeated Christians will suffer discipline in the outer darkness—Matt. 13:43a; 8:12.

Matt 13:43a Then the righteous will shine forth like the sun in the kingdom of their Father. ...

Matt 8:12 But the sons of the kingdom will be cast out into the outer darkness. In that place there will be the weeping and the gnashing of teeth.

Message Five

Enjoying Christ as the Reality of the New Testament Jubilee

RA Hymns: 600, 717

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3;
Luke 4:16-22; Acts 26:16-19

- Lev 25:8 And you shall count off seven Sabbaths of years to yourself, seven times seven years, so that you have the time of seven Sabbaths of years, that is, forty-nine years.
- Lev 25:9 Then you shall sound aloud the ram's horn in the seventh month on the tenth day of the month; on the Day of Expiation you shall sound the trumpet throughout all your land.
- Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.
- Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.
- Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.
- Lev 25:13 In this year of jubilee each one of you shall return to his possession.
- Lev 25:14 And if you sell anything to your fellow countryman or buy from the hand of your fellow countryman, you shall not wrong one another.
- Lev 25:15 According to the number of years after the jubilee you shall buy from your fellow countryman; according to the number of crop years remaining he shall sell to you.
- Lev 25:16 According to the extent of the years you shall increase its price, and according to the fewness of the years you shall diminish its price; for it is the number of crop years that he sells to you.
- Lev 25:17 And you shall not wrong one another, but you shall fear your God; for I am Jehovah your God.
- Isa 61:1 The Spirit of the Lord Jehovah is upon Me, / Because Jehovah has anointed Me / To bring good news to the afflicted; / He has sent Me to bind up the wounds of the brokenhearted, / To proclaim liberty to the captives, / And the opening of the eyes to those who are bound;
- Isa 61:2 To proclaim the acceptable year of Jehovah / And the day of vengeance of our God; / To comfort all who mourn;
- Isa 61:3 To grant to those who mourn in Zion, / To give to them a headdress instead of ashes, / The oil of gladness instead of mourning, / The mantle of praise instead of a spirit of heaviness; / That they may be called the terebinths of righteousness, / The planting of Jehovah, that He may be glorified.
- Luke 4:16 And He came to Nazareth, where He had been brought up, and according to His custom He entered on the Sabbath day into the synagogue and stood up to read.
- Luke 4:17 And the scroll of the prophet Isaiah was handed to Him. And He unrolled the scroll and found the place where it was written,
- Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,
- Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."
- Luke 4:20 And when He rolled up the scroll and gave it back to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him.
- Luke 4:21 And He began to say to them, Today this Scripture has been fulfilled in your hearing.
- Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
- Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

I. The year of jubilee in Leviticus 25:8-17 is recorded as a prophecy in Isaiah 61:1-3 and is fulfilled in reality in Luke 4:16-22:

Lev 25:8-17 be omitted. see Scripture Reading.

Isa 61:1~3 be omitted. see Scripture Reading.

Luke 4:16~22 be omitted. see Scripture Reading.

A. In the year of jubilee there were two main blessings: the returning of every man to his lost possession and the liberation from slavery—Lev. 25:8-17:

Lev 25:8~17 be omitted. see Scripture Reading.

1. In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41).

Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

Lev 25:13 In this year of jubilee each one of you shall return to his possession.

Lev 25:28 But if he has not found sufficient means to restore it for himself, then what he has sold shall remain in the hand of the one who has purchased it until the year of jubilee; and in the jubilee it shall go out, and he shall return to his possession.

Lev 25:39 And if your brother beside you becomes poor, and he sells himself to you, you shall not make him serve as a slave.

Lev 25:40 He shall be beside you as a hired servant, as a sojourner; he shall serve beside you until the year of jubilee.

Lev 25:41 Then he shall go out from you, he and his children with him, and return to his own family, and he shall return to the possession of his forefathers.

2. Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family—Eph. 1:13-14; John 8:32, 36; cf. Psa. 68:5-6.

Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

Psa 68:5 A Father to the orphans and a Judge for the widows / Is God in His holy habitation.

Psa 68:6 God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity; / But the rebellious dwell in a parched land.

B. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2).

Isa 49:8 Thus says Jehovah, / In an acceptable time I have answered You, / And in a day of salvation I have helped You; / And I will preserve You and give You for a covenant of the people, / To restore the land, to apportion the desolate inheritances,

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
 Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found.
 And they began to be merry.

2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.

Rom 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.
 Rom 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.

Rom 7:16 But if what I do not will, this I do, I agree with the law that it is good.
 Rom 7:17 Now then it is no longer I that work it out, but sin that dwells in me.
 Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
 Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

Rom 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
 Rom 7:22 For I delight in the law of God according to the inner man,
 Rom 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.

Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?
 Rom 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

Rom 8:1 There is now then no condemnation to those who are in Christ Jesus.
 Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

C. The believers' enjoyment of the jubilee in the age of grace (their enjoyment of Christ as God's grace to them) will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth—John 1:16-17; Rom. 5:17; Phil. 3:14; Rev. 22:1-2a.

John 1:16 For of His fullness we have all received, and grace upon grace.
 John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
 Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
 Rev 22:2a And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; ...

II. The year of jubilee is the age of Christ as grace dispensed into us for our enjoyment by His words of grace; the New Testament jubilee is an age of ecstasy for our salvation—Luke 4:22; Psa. 45:2; John 1:14-17; 2 Cor. 6:2:

Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?
 Psa 45:2 You are fairer than the sons of men; / Grace is poured upon Your lips; / Therefore God has blessed You forever.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
 John 1:15 John testified concerning Him and cried out, saying, This was He of whom I said, He who is coming after me has become ahead of me, because He was before me.

John 1:16 For of His fullness we have all received, and grace upon grace.
 John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
 2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.

- A. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy; if we have never been in ecstasy before God, this shows that we do not have a sufficient enjoyment of God—5:13; Acts 11:5; 22:17; Psa. 43:4a; 51:12; 1 Pet. 1:8; Isa. 12:3-6.
- 2 Cor 5:13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.
- Acts 11:5 I was in the city of Joppa praying, and I saw in a trance a vision, a certain vessel like a great sheet descending, being let down by four corners out of heaven; and it came unto me.
- Acts 22:17 And when I returned to Jerusalem and was praying in the temple, I went into a trance;
- Psa 43:4a And I will go to the altar of God, / To God my exceeding joy; ...
- Psa 51:12 Restore to me the gladness of Your salvation, / And sustain me with a willing spirit.
- 1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,
- Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,
- Isa 12:4 And you will say in that day, / Give thanks to Jehovah; call upon His name! / Make His deeds known among the peoples; / Remind them that His name is exalted.
- Isa 12:5 Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!
- Isa 12:6 Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.
- B. *Jubilee* means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant—Psa. 103:1-5; 116:1-7, 12-13, 17-19.
- Psa 103:1 Bless Jehovah, O my soul; / And all that is within me, bless His holy name.
- Psa 103:2 Bless Jehovah, O my soul; / And do not forget all His benefits:
- Psa 103:3 He pardons all your iniquities; / He heals all your diseases;
- Psa 103:4 He redeems your life from the pit; / He crowns you with lovingkindness and compassions;
- Psa 103:5 He satisfies the prime of your life with good, / So that your youth is renewed like the eagle.
- Psa 116:1 I love Jehovah because He hears / My voice, my supplications,
- Psa 116:2 Because He inclines His ear to me; / Therefore I will call upon Him all my days.
- Psa 116:3 The bonds of death encompassed me, / And the distresses of Sheol fell upon me; / I fell upon trouble and sorrow.
- Psa 116:4 But I called upon the name of Jehovah. / O Jehovah, I pray, deliver my soul.
- Psa 116:5 Jehovah is gracious and righteous, / Indeed our God is compassionate.
- Psa 116:6 Jehovah preserves the simple: / I was brought low, and He saved me.
- Psa 116:7 Return to your rest, O my soul; / For Jehovah has dealt bountifully with you.
- Psa 116:12 What shall I return to Jehovah / For all His benefits toward me?
- Psa 116:13 I will take up the cup of salvation / And call upon the name of Jehovah.
- Psa 116:17 To You I will offer a sacrifice of thanksgiving, / And I will call upon the name of Jehovah.
- Psa 116:18 I will pay my vows to Jehovah, / Oh, in the presence of all His people,
- Psa 116:19 In the courts of the house of Jehovah, / In the midst of you, O Jerusalem. / Hallelujah.
- C. We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest—Acts 26:18; Eph. 1:13-14; Col. 1:12; Matt. 11:28; John 8:32, 36:
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,
- Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

1. When we receive Christ as our Savior and life, He comes into us to be our jubilee, but unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee—vv. 11-12.

John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

2. If our heart is set on any person, thing, or matter other than the Lord, this is idolatry, and the end is wretchedness—1 John 5:21; cf. Ezek. 14:3, 5; 6:9.

1 John 5:21 Little children, guard yourselves from idols.

Ezek 14:3 Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?

Ezek 14:5 That I may lay hold of the house of Israel in their heart, who have become estranged from Me because of all their idols.

Ezek 6:9 And those of you who escape will remember Me among the nations to which they are carried away, how I am broken with their heart of harlotry, which turned away from Me, and with their eyes that go as harlots after their idols; and they will loathe themselves in their own sight for the evils that they have done, for all their abominations.

3. If we allow Christ to live in us and we live by Him, everything is to our satisfaction; otherwise, everything is a problem, and nothing is a jubilee.

- D. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment; it is not outward persons, matters, or things but Christ within us who enables us to be calm and free of worries as we face all kinds of situations—Phil. 3:8-9; 4:5-8, 11-13.

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil 4:5 Let your forbearance be known to all men. The Lord is near.

Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil 4:13 I am able to do all things in Him who empowers me.

III. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parables of the good Samaritan in Luke 10 and the prodigal son in Luke 15 are excellent illustrations of the jubilee:

Luke 4 be omitted.

Luke 10 be omitted.

Luke 15 be omitted.

- A. The Man-Savior presented in the parable of the good Samaritan signifies the expression of His divine attributes with His human virtues—10:25-37:

Luke 10:25 And behold, a certain lawyer stood up and put Him to the test, saying, Teacher, what

should I do to inherit eternal life?
 Luke 10:26 And He said to him, What is written in the law? How do you read it?
 Luke 10:27 And he answered and said, "You shall love the Lord your God from your whole heart and with your whole soul and with your whole strength and with your whole mind, and your neighbor as yourself."
 Luke 10:28 And He said to him, You have answered correctly; do this, and you shall have life.
 Luke 10:29 But he, wanting to justify himself, said to Jesus, And who is my neighbor?
 Luke 10:30 Jesus, taking up the question, said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who having both stripped him and beat him, went away, leaving him half dead.
 Luke 10:31 And by coincidence a certain priest was going down on that road; and when he saw him, he passed by on the opposite side.
 Luke 10:32 And likewise also a Levite, when he came to the place and saw him, passed by on the opposite side.
 Luke 10:33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
 Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
 Luke 10:35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.
 Luke 10:36 Which of these three, does it seem to you, has become a neighbor to him who fell into the hands of the robbers?
 Luke 10:37 And he said, The one who showed mercy to him. And Jesus said to him, Go, and you do likewise.

1. The Man-Savior, in His lost-one-seeking and sinner-saving ministry journey (19:10), came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition.
 Luke 19:10 For the Son of Man has come to seek and to save that which is lost.
2. When the Man-Savior saw him, He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—10:33-35.
 Luke 10:33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
 Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
 Luke 10:35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.

B. The Man-Savior presented in the parable of the prodigal son shows His shepherding, seeking, and saving Spirit with the Father’s loving, forgiving, and compassionate heart—15:11-32; cf. 9:55-56:

Luke 15:11 And He said, A certain man had two sons.
 Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.
 Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.
 Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.
 Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.
 Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.
 Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!
 Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.
 Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.
 Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.
 Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
 Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
 Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.
 Luke 15:25 Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing,
 Luke 15:26 And calling to him one of the servants, he inquired what these things might be.
 Luke 15:27 And he said to him, Your brother has come, and your father has slaughtered the fattened calf because he has received him back healthy.
 Luke 15:28 But he became angry and was not willing to enter. And his father came out and entreated him.
 Luke 15:29 But he answered and said to his father, Behold, so many years I have been slaving for you and have never neglected a command of yours, and you have never given me a goat that I might be merry with my friends;
 Luke 15:30 But when this son of yours came, who devoured your living with harlots, you slaughtered for him the fattened calf.
 Luke 15:31 And he said to him, Child, you are always with me, and all that is mine is yours.
 Luke 15:32 But we had to be merry and rejoice, because this brother of yours was dead and has come to life, and he was lost and has been found.
 Luke 9:55 But turning, He rebuked them and said, You do not know of what kind of spirit you are.
 Luke 9:56 The Son of Man has not come to destroy men's lives but to save them. And they went into another village.

1. One day the prodigal son returned to his possession and his father's house; that was a jubilee, a liberation, and everything became pleasant and satisfying—15:20, 24; cf. Lev. 25:10-12.
 - Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.
 - Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.
 - Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.
 - Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.
 - Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.
2. To be saved is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession (Eph. 1:13-14); to be saved is to gain God; when we have God, we have everything; without God, we have nothing (Col. 1:12).
 - Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,
 - Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
 - Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
3. God has become our blessed portion in Christ, but many Christians are unhappy and are like lights that do not shine, because they do not “turn on the switch” by taking God as their portion—Eph. 4:18; Phil. 2:12-16.
 - Eph 4:18 Being darkened in their understanding, alienated from the life of God because of

- the ignorance which is in them, because of the hardness of their heart;
- Phil 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Phil 2:14 Do all things without murmurings and reasonings
- Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
- Phil 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.
4. The father's acceptance of the son and the son's returning to his father and his father's house were the year of jubilee to the son, the year of grace—Luke 15:20.
 Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.
 5. God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—v. 23.
 Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
 6. This corresponds to Leviticus 25:11-12, which says that the people were neither to sow nor reap in the year of the jubilee but only to eat and enjoy; once we repent and return to God by receiving the Lord Jesus, we obtain God within, and this is the beginning of our jubilee.
 Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.
 Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.
 7. We are not the Father's hired servants but His enjoying sons, and we can continually enjoy God as our possession from now unto eternity.

IV. We need to enjoy Christ as the reality of the freedoms and blessings of the New Testament jubilee—Luke 4:18-19:

Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."

A. In order to enjoy Christ as the reality of the jubilee, we need to spend time with the Lord day by day to listen to His word and be infused with Him; we need to follow the pattern of Mary, who sat at the Lord's feet and was listening to His word—10:39:

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

1. She was at the feet of the *Lord Jesus* and not at the feet of anyone else; she was drawing near to the Lord; no method is better than coming to Him moment by moment, loving Him, worshipping Him, unceasingly fellowshiping with Him, and remaining in His presence.
2. She sat *at the feet* of the Lord, meaning that she put herself in a humble position in order to receive the Lord as grace (1 Pet. 5:5); humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing.
 1 Pet 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.
3. She was *sitting down*; quietness before the Lord is often the source of spiritual strength (Isa. 30:15a); man's eyes and thoughts often are distracted to the outside world; those who are busy with a wandering mind and vacillating thoughts cannot receive revelation easily.

- Isa 30:15a For thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; / In quietness and in trust will be your strength; ...
4. She was *listening to the Lord's word*; the words that the Lord speaks are spirit and life (John 6:63) in order to dispense Himself into men; her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would continually receive the Lord and gain Him.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- B. God's salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God; if man does not enjoy God, he cannot have real freedom; freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement—8:32, 36; Gal. 5:1; 2 Cor. 3:17.
- John 8:32 And you shall know the truth, and the truth shall set you free.
 John 8:36 If therefore the Son sets you free, you shall be free indeed.
 Gal 5:1 It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again.
 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- C. First, Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins; the result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commitsins—Rom. 7:14; 1 John 5:19:
- Rom 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.
 1 John 5:19 We know that we are of God, and the whole world lies in the evil one.
1. If a man does not have God, whatever he tries to enjoy apart from God is dog food, refuse, and dung—Phil. 3:7-9; cf. 2 Pet. 2:22.

Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
 Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
 Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
 2 Pet 2:22 It has happened to them according to the true proverb: The dog has turned to its own vomit, and the washed sow to wallowing in the mud.
 2. Satan is called Beelzebul, which means “the lord of the dunghill,” from *Beelzebub*, meaning “the lord of flies”; Satan specializes in leading sinners like flies to feed on dung—Matt. 10:25; 12:24, 27; 2 Kings 1:2.

Matt 10:25 It is sufficient for the disciple that he become like his teacher, and the slave like his master. If they have called the Master of the house Beelzebul, how much more those of His household!
 Matt 12:24 But the Pharisees, hearing this, said, This man does not cast out the demons except by Beelzebul, ruler of the demons.
 Matt 12:27 And if I, by Beelzebul, cast out the demons, by whom do your sons cast them out? Therefore they shall be your judges.
 2 Kings 1:2 And Ahaziah fell through the lattice in his upper chamber which was in Samaria and became ill. And he sent messengers and said to them, Go and inquire of Baal-zebul the god of Ekron whether I will recover from this sickness.
 3. Although deep in his heart no one wants to sin, eventually everyone sins; no one has control over himself, and everyone has become a slave of sin—Rom. 7:18-23; John 8:34.

Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
 Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
 Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.
 Rom 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.

Rom 7:22 For I delight in the law of God according to the inner man,
 Rom 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.
 John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.

D. Paul's desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life frees us in Christ Jesus from the law of sin and of death.

Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

E. We can be released and have real freedom only by enjoying Christ as the life-giving Spirit; only those who enjoy God do not commit sin and are really free, living a life of liberty, release, and freedom from bondage—John 8:11-12, 24, 28, 31-36:

John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:33 They answered Him, We are Abraham's seed and have never yet been enslaved to anyone. How is it that you say, You shall become free?

John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.

John 8:35 And the slave does not abide in the house forever; the son does abide forever.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

1. The law of the Spirit of life releases us from the law of sin and of death; this law is the Lord Himself, who passed through death and resurrection to become the life-giving Spirit—Rom. 8:2.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

2. If we do not enjoy the Lord sufficiently, we will still be in bondage to many things; making up our mind will not work; we must continually come to the Lord to eat and enjoy Him—1 Cor. 1:9; Rev. 2:7; Isa. 55:1-2.

1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Isa 55:1 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.

Isa 55:2 Why do you spend money for what is not bread, / And the result of your labor for what does not satisfy? / Hear Me attentively, and eat what is good, / And let your soul delight itself in fatness.

3. Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression—Eccl. 1:2, 14; 3:11; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.

Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.

Eccl 1:14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.

Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning

to the end.

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

2 Pet 2:22 It has happened to them according to the true proverb: The dog has turned to its own vomit, and the washed sow to wallowing in the mud.

Luke 12:21 So is he who stores up treasure for himself and is not rich toward God.

Rev 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

F. The living of the jubilee is a living in the enjoyment of Christ, a living of enjoying God as our inheritance and real freedom—Acts 26:18; John 8:36:

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

1. The living of the jubilee is a life in which we take God Himself, Christ Himself, in every situation; then He becomes the primary factor and center in us to overrule all the troubles of human life—6:16-21; Col. 1:17b, 18b; Phil. 4:6-7, 11-12.

John 6:16 And when evening fell, His disciples went down to the sea,

John 6:17 And they got into a boat and began crossing the sea to Capernaum. And it had already become dark, and Jesus had not yet come to them.

John 6:18 And because a strong wind was blowing, the sea was churning.

John 6:19 Then, when they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they became frightened.

John 6:20 But He said to them, It is I. Do not be afraid.

John 6:21 Then they were willing to take Him into the boat; and immediately the boat was at the land to which they were going.

Col 1:17b ... and all things cohere in Him;

Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

2. Because everything is under His sovereignty, we should pray, “Lord, fill me, gain me, and possess me; no matter what my outward situation is, I just want to enjoy You”; we need to be today’s ministers and witnesses by living and proclaiming the gospel—Christ as the jubilee of grace—for the accomplishing of God’s eternal economy—Acts 26:16-19.

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

Message Six

Christ as the Word of God

EM Hymns: 811

Scripture Reading: John 1:1, 3-5, 14, 16-18, 29, 32, 42, 51

John 1:1	In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:3	All things came into being through Him, and apart from Him not one thing came into being which has come into being.
John 1:4	In Him was life, and the life was the light of men.
John 1:5	And the light shines in the darkness, and the darkness did not overcome it.
John 1:14	And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 1:16	For of His fullness we have all received, and grace upon grace.
John 1:17	For the law was given through Moses; grace and reality came through Jesus Christ.
John 1:18	No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
John 1:29	The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
John 1:32	And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.
John 1:42	He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).
John 1:51	And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

I. John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God—v. 1:

- John 1 be omitted.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- A. Christ as the Word of God is the great I Am, self-existing and ever-existing; He is the One who is eternal, without beginning or ending—Exo. 3:14-15; John 8:24, 28, 58; Heb. 7:3.
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.
- John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.
- John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
- Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.
- B. John 1 refers to Christ, with the two sections of eternity and the bridge of time, in the five greatest events in the history of the universe—creation, incarnation, redemption, anointing, and building—cf. Psalms 90:1-2; Micah 5:2:
- John 1 be omitted.
- Psa 90:1 O Lord, You have been our dwelling place / In all generations.
- Psa 90:2 Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God.
- Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

1. John 1, as a prologue to the entire book of John, is an abstract of the history of the “journeying” Triune God as the Word in eternity past, ultimately becoming the New Jerusalem in eternity future—vv. 1, 4-5, 51.
 - John 1 be omitted.
 - John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - John 1:4 In Him was life, and the life was the light of men.
 - John 1:5 And the light shines in the darkness, and the darkness did not overcome it.
 - John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
 2. John 1 shows us in a crystallized way the eternal Word in His creating work and in His journeying across the bridge of time to become flesh for the accomplishing of His judicial redemption; to become the anointing, life-giving, and transforming Spirit for carrying out His organic salvation; and ultimately to become fully united, mingled, and incorporated with His regenerated, transformed, and glorified bride to be the New Jerusalem, the ultimate Bethel, the mutual abode of God and man.
 - John 1 be omitted.
- C. In these five universal, historical events, Christ, the Word of God—as: (1) the Creator in creation, (2) the man who tabernacled among us in incarnation, (3) the Lamb in redemption, (4) the anointing Spirit in transformation, and (5) the ladder in joining earth to heaven for God’s building—defines, explains, and expresses the invisible God—cf. v. 1; 10:35; Eph. 6:17; John 6:63.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - John 10:35 If He said they were gods, to whom the word of God came, and the Scripture cannot be broken,
 - Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 - John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

II. Christ as the Word of God speaks for God through His creation—1:3:

- John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.
- A. “The heavens declare the glory of God,/ And the expanse proclaims the work of His hands. /Day today pours forth speech,/ And night tonight tells out knowledge./ There is no speech and there are no words;/ Their voice is not heard”—Psa. 19:1-3.
 - B. “The invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse”—Rom. 1:20.
 - C. What is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ’s creation speaking for God—cf. Heb. 11:3; 1:2; Col. 1:15-17; Hag. 2:7.
 - Acts 14:15 And saying, Men, why are you doing these things? We also are men of like feeling as you, and announce the gospel to you that you should turn from these vain things to the living God, who made heaven and earth and the sea and all things in them;
 - Acts 14:16 Who in the generations gone by allowed all the nations to go their ways.
 - Acts 14:17 And yet He did not leave Himself without witness, in that He did good by giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness.
 - Acts 17:24 The God who made the world and all things in it, this One, being Lord of heaven and earth, does not dwell in temples made with hands;
 - Acts 17:25 Neither is He served by human hands as though He needed anything in addition, since He Himself gives to all life and breath and all things.
 - Acts 17:26 And He made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling,
 - Acts 17:27 That they might seek God, if perhaps they might grope for Him and find Him, even though He is not far from each one of us;

Acts 17:28 For in Him we live and move and are, as even some poets among you have said, For we are also His race.

Acts 17:29 Being then the race of God, we ought not to suppose that what is divine is like gold or silver or stone, like an engraving of art and thought of man.

Heb 11:3 By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear.

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col 1:17 And He is before all things, and all things cohere in Him;

Hag 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

III. Christ as the Word of God speaks for God through His incarnation as the tabernacle of God—John 1:14:

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

- A. The Word, by being incarnated, not only brought God into humanity but also became a tabernacle to God as God's habitation on earth among men, being full of grace and reality:
 1. The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands—v. 17.
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
 2. "Of His fullness we have all received, and grace upon grace"—v. 16.
- B. In His becoming flesh, He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable.
- C. He became a God-man, bringing divinity into humanity and mingling divinity with humanity.
- D. The incarnation of God's only begotten Son is also for declaring (explaining) God to man in the Word, in life, in light, in grace, and in reality—v. 18:
John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
 1. The Word is God expressed, explained, and defined so that man may understand God.
 2. Life is God imparted so that man may receive God.
 3. Light is God shining so that man may be enlightened to partake of God.
 4. Grace is God enjoyed by man so that man may share His riches.
 5. Reality is God realized by man so that man may apprehend and know God.

IV. Christ as the Word of God speaks for God through His becoming the Lamb of God for redemption—vv. 29, 36:

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

- A. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.
- B. The Lamb of God signifies the Word in the flesh as the fulfillment of all the Old Testament offerings to accomplish God's full redemption—Heb. 10:5-10:

Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.

Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.

Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."

Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
 Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
 Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

1. Christ is the reality of the sin offering, the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, and the drink offering.
2. With Christ as all the offerings, we have God's full redemption, and we may experience and enjoy this redemption.

V. Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God's redeemed people into stones (John 1:32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament:

John 1:32 And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.
 John 1:33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.
 John 1:34 And I have seen and have testified that this is the Son of God.
 John 1:35 Again the next day John was standing with two of his disciples,
 John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!
 John 1:37 And the two disciples heard him speak this, and they followed Jesus.
 John 1:38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?
 John 1:39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the tenth hour.
 John 1:40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.
 John 1:41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).
 John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).
 John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

A. In His becoming the anointing, life-giving, and transforming Spirit (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

B. We need to be watchful to not allow anything in our daily living to replace Christ as the anointing Spirit in our spirit—1 John 2:20, 27:

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1. Christ is the anointed One becoming the anointing One and also the anointing; to live in the principle of antichrist is to be anti the anointing (*anti* means "against" and "in place of, instead of")—vv. 18, 22; 4:3; 2 John 7.

1 John 2:18 Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.

1 John 2:22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

1 John 4:3 And every spirit which does not confess Jesus is not of God; and this is the spirit

of the antichrist, of which you have heard that it is coming and now is already in the world.

2 John 7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.

2. To be anti Christ is both to be against Christ and to replace Christ with something else.
3. If we replace Christ with something of our own behavior and character, we are practicing the principle of antichrist in the sense of allowing certain things to replace Christ Himself—cf. Phil. 1:21; 4:4-9.

Phil 1:21 For to me, to live is Christ and to die is gain.

Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.

Phil 4:5 Let your forbearance be known to all men. The Lord is near.

Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

Phil 4:9 The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.

4. We need to repent for having a daily living in the principle of antichrist, allowing culture, religion, ethics, and natural concepts to replace Christ as the inner anointing; this is to be against the anointing, anti the moving, working, and saturating of the Triune God within us.
5. We should pray, “Lord, we want to live and walk in, with, through, and by the anointing—the moving, working, and saturating of the Triune God within us.”

C. The dove, the anointing Spirit, regenerates the created man, anoints and transforms the natural man into livingstones, and unites the transformed man.

D. At Peter’s conversion the Lord gave him a new name, Peter—a stone (John 1:42), and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:16-18); by these two incidents Peter received the impression that both Christ and His believers are stones for God’s building (1 Pet. 2:4-8).

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

Matt 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

Matt 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1 Pet 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,

1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Pet 2:6 For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."

1 Pet 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"

1 Pet 2:8 And, "A stone of stumbling and a rock of offense"; who stumble at the word, being disobedient, to which also they were appointed.

VI. Christ as the Word of God speaks for God through His becoming the ladder that brings heaven (God) to earth (man) and joins earth (man) to heaven (God) as one for God’s building—John 1:51; Gen. 28:11-22:

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he

took one of the stones of the place and put it under his head, and he lay down in that place.
 Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.
 Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.
 Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.
 Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.
 Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
 Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
 Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.
 Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.
 Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,
 Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,
 Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

- A. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth, constituted with His redeemed and transformed elect, so that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.
- B. Jacob's dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw at Bethel, the house of God—v. 12; John 1:51:
 Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.
 John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
1. Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the base on earth where Christ as the heavenly ladder has been set up (2 Tim. 4:22).
 Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
 2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth; hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God.
 3. The issue of Christ as the heavenly ladder is God's building—Bethel, the church, the Body of Christ—and the consummation of this ladder is the New Jerusalem.
- C. "The Lord's coming back needs a solid building of His seekers. This building will be a steppingstone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever... This building will be the ultimate fulfillment not only of Jacob's dream but also of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building, and we must be that building!" (*Life-study of John*, 2nd ed., p. 65).

Message Seven

The Bread of Life

RM Hymns: 1145, 499

Scripture Reading: John 6:22-71

- John 6:22 The next day the crowd which stood on the other side of the sea saw that there had been no other small boat there except one, and that Jesus had not gotten into the boat with His disciples, but that His disciples had gone away alone.
- John 6:23 But other small boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks.
- John 6:24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats and came to Capernaum, seeking Jesus.
- John 6:25 And when they found Him on the other side of the sea, they said to Him, Rabbi, when did You get here?
- John 6:26 Jesus answered them and said, Truly, truly, I say to you, You seek Me not because you have seen signs, but because you ate of the bread and were filled.
- John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.
- John 6:28 Then they said to Him, What shall we do that we may work the works of God?
- John 6:29 Jesus answered and said to them, This is the work of God, that you believe into Him whom He has sent.
- John 6:30 They said then to Him, What sign then will You do that we may see and believe You? What work will You do?
- John 6:31 Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of heaven to eat."
- John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
- John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
- John 6:34 They said therefore to Him, Lord, give us this bread always.
- John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- John 6:36 But I have said to you that you have also seen Me, and yet you do not believe.
- John 6:37 All that the Father gives Me will come to Me, and him who comes to Me I shall by no means cast out.
- John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.
- John 6:39 And this is the will of Him who sent Me, that of all which He has given Me I should lose nothing but should raise it up in the last day.
- John 6:40 For this is the will of My Father, that everyone who beholds the Son and believes into Him should have eternal life, and I will raise him up in the last day.
- John 6:41 The Jews therefore murmured concerning Him because He said, I am the bread that came down out of heaven.
- John 6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, I have come down out of heaven?
- John 6:43 Jesus answered and said unto them, Do not murmur among yourselves.
- John 6:44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up in the last day.
- John 6:45 It is written in the prophets, "And they shall all be taught of God." Everyone who has heard and learned from the Father comes to Me.
- John 6:46 Not that anyone has seen the Father, except Him who is from God, He has seen the Father.
- John 6:47 Truly, truly, I say to you, he who believes has eternal life.
- John 6:48 I am the bread of life.
- John 6:49 Your fathers ate the manna in the wilderness, and they died.
- John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
- John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
- John 6:52 The Jews then contended with one another, saying, How can this man give us His flesh to eat?
- John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
- John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
- John 6:55 For My flesh is true food, and My blood is true drink.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
 John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 John 6:58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.
 John 6:59 He said these things in a synagogue as He taught in Capernaum.
 John 6:60 Many therefore of His disciples, when they heard this, said, This word is hard; who can hear it?
 John 6:61 But Jesus, knowing in Himself that His disciples were murmuring about this, said to them, Does this stumble you?
 John 6:62 Then what if you saw the Son of Man ascending to where He was before?
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
 John 6:64 But there are some of you who do not believe. For Jesus knew from the beginning who were the ones who did not believe and who was the one who would betray Him.
 John 6:65 And He said, For this reason I have told you that no one can come to Me unless it has been given to him from the Father.
 John 6:66 From that time many of His disciples went back to what they left behind and no longer walked with Him.
 John 6:67 Jesus therefore said to the twelve, Do you also want to go away?
 John 6:68 Simon Peter answered Him, Lord, to whom shall we go? You have words of eternal life,
 John 6:69 And we have believed and have come to know that You are the Holy One of God.
 John 6:70 Jesus answered them, Was it not I who chose you, the twelve? Yet one of you is a devil.
 John 6:71 Now He spoke of Judas, the son of Simon Iscariot, for he, one of the twelve, would betray Him.

I. If we read John 6 carefully, we should have a deep impression of this chapter and pay attention to the sequence of seven crucial points:

John 6 be omitted.

- A. The Lord is the bread of life—vv. 35, 48.
 John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
 John 6:48 I am the bread of life.
- B. The Lord gives His bread of life for us to eat—v. 51.
 John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
- C. The Lord also gives His blood for us to drink—v. 53.
 John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
- D. The Lord not only died but also resurrected—v. 56.
 John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
- E. Because Christ lives in us, we live because of Him and live before God—v. 57.
 John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- F. His Spirit, not His physical flesh, gives us life and the life supply—v. 63a.
 John 6:63a It is the Spirit who gives life; the flesh profits nothing; ...
- G. The Spirit is in the Lord's spoken words; His words are spirit and life—v. 63b.
 John 6:63b ... the words which I have spoken to you are spirit and are life.

II. The primary purpose for which the Lord Jesus came down out of heaven to the earth was to accomplish one central matter—to give Himself to us as food—the bread of life—so that He could be eaten by us as spiritual nourishment and be digested by us to become our constitution—vv. 50-51.

John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
 John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

III. Chapter 6 of the Gospel of John is a detailed discourse on the Lord Jesus being the bread of life; He declared, “I am the bread of life”—v. 48:

A. Many verses in John 6 reveal that, for our experience and enjoyment, Christ is the bread of life—vv. 27, 32-35, 47-58, 63a, 68b:

- John 6 be omitted.
John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.
John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
John 6:34 They said therefore to Him, Lord, give us this bread always.
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
John 6:47 Truly, truly, I say to you, he who believes has eternal life.
John 6:48 I am the bread of life.
John 6:49 Your fathers ate the manna in the wilderness, and they died.
John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
John 6:52 The Jews then contended with one another, saying, How can this man give us His flesh to eat?
John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
John 6:55 For My flesh is true food, and My blood is true drink.
John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
John 6:58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.
John 6:63a It is the Spirit who gives life; the flesh profits nothing; ...
John 6:68b ...You have words of eternal life,

1. The most important point in the entire chapter of John 6 is that Christ is our food, the bread of life—vv. 35, 48.

- John 6 be omitted.
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
John 6:48 I am the bread of life.

2. To eat Him is not a once-for-all matter; rather, we need to contact the Lord and eat Him daily, for He is edible—v. 50.

- John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.

3. We need to exercise our spirit to feed on Him, receiving Him, digesting Him, experiencing Him, enjoying Him, and applying Him moment by moment—vv. 56-57.

- John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

4. We all should concentrate on one thing—eating Christ and then living by what we have eaten of Him—v. 54.

- John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

B. “Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you”—v. 27:

1. Eternal life is the divine life, the uncreated life of God, which not only is everlasting with respect to time but also is eternal and divine in nature—3:15.

- John 3:15 That everyone who believes into Him may have eternal life.

2. The food which abides unto eternal life can supply us and bring us into eternal life—6:27.
 John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.
- C. “My Father gives you the true bread out of heaven. For the bread of God is He who comes down out of heaven and gives life to the world”—vv. 32-33:
1. Only spiritual things are real; “the Spirit is the reality”—1 John 5:6b.
 2. As the true bread, Christ is the bread of truth, of reality; Christ is true, real.
 3. We all need to be deeply impressed with the fact that we need Christ as the true bread of life sent by God to bring us eternal life.
 4. “The bread of God” in John 6:33 is “the true bread” in verse 32.
 John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
 John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
 5. As the bread that came down out of heaven, Christ is the heavenly bread, and as the bread of God, He is of God, He was sent by God, and He was with God—v. 33.
 John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
 6. When we eat this bread and digest it, it becomes our constitution, and we are joined and mingled with the Lord as one—1 Cor. 6:17.
 1 Cor 6:17 But he who is joined to the Lord is one spirit.
 7. Anyone who eats the living bread which came down out of heaven will live forever—John 6:50-51a.
 John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
 John 6:51a I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; ...
- D. In verse 51b the Lord Jesus said, “The bread which I will give is My flesh, given for the life of the world”:
1. At this point the bread becomes the flesh.
 2. The Lord gave His body, that is, His flesh, dying for us that we might have life.
- E. “Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves”—v. 53:
1. The separation of blood and flesh indicates death.
 2. Here the Lord clearly indicated His death, that is, His being slain.
 3. He gave His body and shed His blood for us so that we may have eternal life:
 - a. To eat His flesh is to receive by faith all that He did in giving His body for us.
 - b. To drink His blood is to receive by faith all that He accomplished in shedding His blood for us.
 4. To eat His flesh and drink His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross.
 5. By comparing verse 53 with verse 47, we see that to eat the Lord’s flesh and drink His blood is to believe in Him, because to believe or to believe into is to receive—1:12.
 John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
 John 6:47 Truly, truly, I say to you, he who believes has eternal life.
 John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- F. “My flesh is true food, and My blood is true drink”—6:55:
1. Unless we eat the flesh of the Son of Man and drink His blood, we do not have eternal life within ourselves.
 2. If we eat Him and drink Him, we will have life because of Him.

- G. The strongest and strangest sentence in the entire Bible is John 6:57: “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me”:
1. To eat is to take food into us that it maybe assimilated organically into our body.
 2. To eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life:
 - a. Then we live by Him whom we have received.
 - b. It is by this that He, the resurrected One, lives in us—14:19-20.
 John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

IV. “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life”—6:63:

- A. The last part of John 6 is the section about Christ becoming the life-giving Spirit and the Word.
 John 6 be omitted.
- B. Since Christ is the Spirit, we can contact Him as the Spirit within us—1 Cor. 15:45.
 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- C. Because He is the life-giving Spirit, we can feed upon and assimilate Him as our food.
- D. In order to receive the Lord Jesus as the bread of life, our life supply to nourish us, we need to see that He is the life-giving Spirit and that this Spirit is embodied in the Word—John 6:63.
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- E. What the Lord gives us is the Spirit who gives life; this Spirit is the Lord Himself in resurrection—1 Cor. 15:45.
 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- F. In John 6:63 “the words” follow the Spirit:
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
1. The Lord indicated that forgiving life He would become the Spirit.
 2. Then He said that the words He speaks are spirit and life; this indicates that His spoken words are the embodiment of the life-giving Spirit—v. 63.
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
 3. If we do not touch the Spirit in the Word, we cannot receive life.
 4. Daily we need to come to the Lord and touch Him as the Spirit in the Word; if we do this, we will feed on Christ as the bread of life—v. 35.
 John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- G. Chapter 6 of John closes with the word of life, which is the means for us to receive the Lord as the bread of life—v. 63:
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
1. If we receive the Word, we will have the Spirit, and if we have the Spirit within us, we will have Christ as the inner supply of life.
 2. May we all realize that our need is Christ as our life supply and then daily contact Him as the life-giving Spirit embodied in the Word.

Message Eight
**Christ as the Feast of Tabernacles
and as the Spirit Flowing out of the Believers
as Rivers of Living Water**

JL Hymns: 977, 984

Scripture Reading: John 7:2, 37-39; Lev. 23:39-43

John 7:2	Now the Jews' Feast of Tabernacles was near.
John 7:37	Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
John 7:38	He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
John 7:39	But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
Lev 23:39	Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.
Lev 23:40	And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.
Lev 23:41	And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.
Lev 23:42	You shall dwell in booths seven days—all who are native in Israel shall dwell in booths -
Lev 23:43	So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.

I. We can enjoy Christ as the Feast of Tabernacles—John 7:2; Lev. 23:39-43:

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| John 7:2 | Now the Jews' Feast of Tabernacles was near. |
| Lev 23:39 | Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest. |
| Lev 23:40 | And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days. |
| Lev 23:41 | And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month. |
| Lev 23:42 | You shall dwell in booths seven days—all who are native in Israel shall dwell in booths - |
| Lev 23:43 | So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God. |
- A. The Feast of the Passover signifies Christ as the initiation of God's redemption judicially, and the Feast of Tabernacles signifies Christ as the consummation of God's full salvation organically—John 6:4; 7:2; Lev. 23:5, 34.
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| John 6:4 | Now the Passover, the feast of the Jews, was near. |
| John 7:2 | Now the Jews' Feast of Tabernacles was near. |
| Lev 23:5 | In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover, |
| Lev 23:34 | Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah. |
- B. God ordained the Feast of Tabernacles so that the children of Israel would remember how their forefathers had lived intents (tabernacles) in their wandering in the wilderness; the word *Tabernacles* in the title of the Feast of Tabernacles implies the thought of remembrance—Deut. 16:13-15.
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| Deut 16:13 | You shall hold the Feast of Tabernacles for seven days after your ingathering from your threshing floor and your winepress. |
| Deut 16:14 | And you and your son and daughter, and your male servant and female servant, and the Levite and the sojourner and the orphan and the widow who are within your gates shall rejoice in your feast. |

- Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.
- C. Their coming together for this feast to worship God and enjoy their produce from the good land is a real picture of blending.
- D. The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us.
- E. Our enjoyment of Christ today as the Feast of Tabernacles, in our corporate coming together for blending to enjoy the riches of Christ as the produce of the good land, reminds us that we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle—Rev. 21:2-3.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- F. The New Jerusalem being called the tabernacle of God is for the overcomers in the first stage of the New Jerusalem to remember how they also dwelt in tents, living on the earth as strangers and sojourners and looking forward to the eternal tabernacle, the God-built city, the mutual habitation of God and man—Heb. 11:9-10, 13:
- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- Heb 11:13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.
1. If we would walk in the steps of Abraham's faith, we must live the life of the altar and the tent, taking Christ as our life and the church as our living—Rom. 4:12; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:
- Rom 4:12 And the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.
- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.
- Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
- a. Building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Exo. 40:6, 29; Psa. 43:4a; Lev. 1:3, 9.
- Exo 40:6 And you shall put the altar of burnt offering before the entrance of the tabernacle of the Tent of Meeting.
- Exo 40:29 He also set the altar of burnt offering at the entrance of the tabernacle of the Tent of Meeting and offered upon it the burnt offering and the meal offering, as Jehovah had commanded Moses.
- Psa 43:4a And I will go to the altar of God, / To God my exceeding joy; ...
- Lev 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

- Lev 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
- b. Abraham's dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on earth; erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country—Heb. 11:9-10, 15-16.
- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- Heb 11:15 And if indeed they continued to remember that country from which they went out, they would have had opportunity to return;
- Heb 11:16 But as it is, they long after a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for He has prepared a city for them.
2. As the true descendants of Abraham (Gal. 3:7), we should be pilgrims on the earth, moving and pitching our tent as he did (Heb. 11:9, 13; 1 Pet. 2:11).
- Gal 3:7 Know then that they who are of faith, these are sons of Abraham.
- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Heb 11:13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.
- 1 Pet 2:11 Beloved, I entreat you as strangers and sojourners to abstain from fleshly lusts, which war against the soul,
3. After Abraham built his first altar (Gen. 12:7), he built a second altar between Bethel and Ai, which stand in contrast to each other (v. 8):
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- a. *Bethel* means "house of God," and *Ai* means "a heap of ruins."
- b. In the eyes of the called ones, only Bethel, the church life, is worthwhile; everything else is a heap of ruins.
4. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—vv. 9-10; 13:3-4; Rom. 10:12-13; 12:1-2.
- Gen 12:9 And Abram journeyed onward, journeying toward the Negev.
- Gen 12:10 And there was a famine in the land; and Abram went down to Egypt to sojourn there, for the famine was severe in the land.
- Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.
- Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
- Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
5. Eventually, at Hebron Abraham's tent became a place where he had fellowship with

God and where God could fellowship with him—Gen. 13:18.

Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.

6. Abraham's tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.

Exo 38:21 This is the sum of the things for the tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses for the service of the Levites by the hand of Ithamar the son of Aaron the priest.

7. Abraham, a stranger and a sojourner, “eagerly waited for the city which has the foundations, whose Architect and Builder is God”—Heb. 11:9-10, 12-16.

Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;

Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

Heb 11:12 Therefore also there were born of one, and that of him who had become dead, as many as even the stars of heaven in multitude and as the sand by the seashore innumerable.

Heb 11:13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.

Heb 11:14 For those who say such things make it manifest that they seek after a country of their own.

Heb 11:15 And if indeed they continued to remember that country from which they went out, they would have had opportunity to return;

Heb 11:16 But as it is, they long after a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for He has prepared a city for them.

8. Abraham's tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God—Gen. 9:26-27; 12:8; 13:3; 18:1; Rev. 21:2-3.

Gen 9:26 And he said, Blessed be Jehovah, / The God of Shem; / And let Canaan be his servant.

Gen 9:27 May God enlarge Japheth, / And let him dwell in the tents of Shem, / And let Canaan be his servant.

Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

Gen 18:1 And Jehovah appeared to him by the oaks of Mamre as he was sitting at the entrance of his tent in the heat of the day.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

9. As we are living in the “tent” of the church life, we are waiting for its ultimate consummation—the ultimate “Tent of Meeting,” the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:10.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Lev 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting, saying,

Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

- G. The Feast of Tabernacles is the enjoyment of the New Jerusalem, which will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then

consummated finally to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers.

II. Through and in His resurrection, Christ as the last Adam became the life-giving Spirit to impart life and to enter into His believers to flow out as rivers of living water—John 7:37-39; Rev. 21:6; 22:17:

- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Rev 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

A. The life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God—2 Cor. 3:17-18; Gal. 3:14; Phil. 1:19:

- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 But 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.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

1. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

a. The process through which the Triune God has passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

b. *Processed* refers to the steps through which the Triune God has passed in the divine economy; *consummated* indicates that the process has been completed; and *the consummated Spirit* implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—v. 39:

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet”

at the time of John 7:39, because the Lord Jesus was not yet glorified.

Gen 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

- b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

- c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

3. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

- a. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

- b. It is as the Spirit that He was breathed into His disciples; it is as the Spirit that He can live in the disciples and enable them to live by Him and with Him and that He can abide in them and enable them to abide in Him—v. 22; 14:19-20; 15:4-5.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

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.

- c. The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

- B. The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients—Exo. 30:23-25; 1 John 2:20, 27:
- Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,
- Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.
- 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
1. Olive oil signifies the Spirit of God with divinity.
 2. Myrrh signifies the precious death of Christ.
 3. Cinnamon signifies the sweetness and effectiveness of Christ's death.
 4. Calamus signifies the precious resurrection of Christ.
 5. Cassia signifies the repelling power of Christ's resurrection.
- C. The life-giving Spirit is the Lord Spirit, the pneumatic Christ, for the metabolic transformation of the believers and for the growth and building up of the Body of Christ—2 Cor. 3:17-18; 1 Cor. 3:6, 9b, 12a; Eph. 4:16b.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 But 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.
- 1 Cor 3:6 I planted, Apollos watered, but God caused the growth.
- 1 Cor 3:9b ... you are God's cultivated land, God's building.
- 1 Cor 3:12a But if anyone builds upon the foundation gold, silver, precious stones, ...
- Eph 4:16b ... all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- D. The normal Christian life depends upon our knowing and experiencing the Spirit; without Christ being the life-giving Spirit, we cannot experience anything of God in His economy—1 John 5:6; John 16:13; 1 Cor. 15:45b; 2:10; 6:17.
- 1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.

Message Nine

Christ as the Resurrection and the Grain of Wheat

EM Hymns: 203, 403

Scripture Reading: John 11:25; 12:23-24; Luke 12:49-50;

2 Cor. 1:8-9; 4:16; Exo. 25:31-40; Num. 17:8

- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- 2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
- 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 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- Exo 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.
- Exo 25:32 And there shall be six branches going out of its sides; three branches of the lampstand out of one of its sides, and three branches of the lampstand out of its other side;
- Exo 25:33 Three cups made like almond blossoms in one branch, a calyx and a blossom bud; and three cups made like almond blossoms in the other branch, a calyx and a blossom bud—so for the six branches going out of the lampstand.
- Exo 25:34 And there shall be on the lampstand four cups made like almond blossoms, its calyxes and its blossom buds;
- Exo 25:35 And a calyx under two branches of one piece with it, and a calyx under two branches of one piece with it, for the six branches going out of the lampstand.
- Exo 25:36 Their calyxes and their branches shall be of one piece with it; all of it one beaten work of pure gold.
- Exo 25:37 And you shall make its lamps, seven; and set up its lamps to give light to the area in front of it.
- Exo 25:38 And its tongs and its firepans shall be of pure gold.
- Exo 25:39 It shall be made of a talent of pure gold, with all these utensils.
- Exo 25:40 And see that you make them according to their pattern, which was shown to you in the mountain.
- 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.

I. We can experience, enjoy, and express Christ as the resurrection—John 11:25:

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

A. In order to live in resurrection, we must see the unveiled truth concerning Christ's resurrection:

1. Christ in His humanity was begotten by God in His resurrection to be the firstborn Son of God—Acts 13:33; Rom. 8:29b.

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

Rom 8:29b ... He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2. 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.

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
3. Christ as the last Adam became a life-giving Spirit—15:45b.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 4. 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.
Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- B. The Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ:
1. The reality of the processed Triune God is the consummated Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6.
John 14:17 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.
John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;
John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.
 2. The reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 3. The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ—John 16:13-15.
John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
 4. Without the Spirit, there is no Body of Christ, no church—Eph. 4:4.
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- C. In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ:
1. 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.
1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Gen 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken .
- Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

2. 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.

- Exo 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.
- Exo 25:32 And there shall be six branches going out of its sides; three branches of the lampstand out of one of its sides, and three branches of the lampstand out of its other side;
- Exo 25:33 Three cups made like almond blossoms in one branch, a calyx and a blossom bud; and three cups made like almond blossoms in the other branch, a calyx and a blossom bud—so for the six branches going out of the lampstand.
- Exo 25:34 And there shall be on the lampstand four cups made like almond blossoms, its calyxes and its blossom buds;
- Exo 25:35 And a calyx under two branches of one piece with it, and a calyx under two branches of one piece with it, for the six branches going out of the lampstand.
- Exo 25:36 Their calyxes and their branches shall be of one piece with it; all of it one beaten work of pure gold.
- Exo 25:37 And you shall make its lamps, seven; and set up its lamps to give light to the area in front of it.
- Exo 25:38 And its tongs and its firepans shall be of pure gold.
- Exo 25:39 It shall be made of a talent of pure gold, with all these utensils.
- Exo 25:40 And see that you make them according to their pattern, which was shown to you in the mountain.
- 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.
- Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
- Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

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:

- Num 17:1 Then Jehovah spoke to Moses, saying,
- Num 17:2 Speak to the children of Israel, and take from them rods, one for each father's house, twelve rods from all their leaders according to their fathers' houses; you shall write everyone's name upon his rod.
- Num 17:3 And you shall write Aaron's name upon the rod of Levi, for there shall be one rod for the head of each of their fathers' houses.
- Num 17:4 And you shall place them in the Tent of Meeting before the Testimony, where I meet with you.
- Num 17:5 And the rod of the man whom I choose shall bud, and I will put a stop to the murmurings of the children of Israel against Me, which they murmur against you.
- Num 17:6 So Moses spoke to the children of Israel. And every one of their leaders gave him a rod, one rod for each leader according to their fathers' houses, twelve rods, with the

- rod of Aaron among their rods.
- Num 17:7 And Moses placed the rods before Jehovah in the Tent of the Testimony.
- 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.
- Num 17:9 And Moses brought out all the rods from before Jehovah to all the children of Israel, and they looked; and each one took his rod.
- Num 17:10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.
- Num 17:11 And Moses did so; just as Jehovah commanded him, so he did.
1. 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”—17:5.
 Num 16 be omitted.
 2. 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.
 3. 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—vv. 9-10.
 Num 17:9 And Moses brought out all the rods from before Jehovah to all the children of Israel, and they looked; and each one took his rod.
 Num 17:10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.
 4. 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.
 Mark 11:9 And those who went before and those who followed cried out, Hosanna! Blessed is He who comes in the name of the Lord!
 2 Cor 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
 1 Pet 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.
 5. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are notable; all of those who know resurrection have given up hope in themselves; they know that they cannot make it.
 6. 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.
 Gen 18:10 And He said, I will certainly return to you according to the time of life, and then Sarah your wife shall have a son. And Sarah was listening at the entrance of the tent, which was behind Him.
 Gen 18:11 Now Abraham and Sarah were old and advanced in age; it had ceased to be with Sarah according to the manner of women.
 Gen 18:12 And Sarah laughed within herself, saying, After I have become old, shall I have pleasure, my lord being old also?
 Gen 18:13 And Jehovah said to Abraham, Why did Sarah laugh, saying, Shall I indeed bear a child when I am old?
 Gen 18:14 Is anything too marvelous for Jehovah? At the appointed time I will return to you,

- Gen 18:15 according to the time of life, and Sarah shall have a son.
 Then Sarah denied it, saying, I did not laugh; for she was afraid. And He said, No, but you did laugh.
- Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.
- Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.
- Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.
- Gen 21:6 And Sarah said, God has made me laugh; everyone who hears will laugh with me.
- Gen 21:7 And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.
7. 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.
- Matt 19:26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.
- Mark 10:27 Looking upon them, Jesus said, With men it is impossible, but not with God, for all things are possible with God.
- Luke 18:27 But He said, The things that are impossible with men are possible with God.
8. 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.
- 2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
- 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 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
9. 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:
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
1. 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.
- John 3:8 The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit.
2. 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.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
- F. In order to live in resurrection, we must know, experience, and gain the God of resurrection—2 Cor. 1:8-9:
- 2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
- 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;

1. 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—v. 9.
 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. 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:
 - a. 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.
 Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
 Gal 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
 Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
 Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
 - b. God uses the environment in order to work His life and nature into us—2 Cor. 4:7-12; 1 Thes. 3:3.
 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
 2 Cor 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;
 2 Cor 4:9 Persecuted but not abandoned; cast down but not destroyed;
 2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
 2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
 2 Cor 4:12 So then death operates in us, but life in you.
 1 Thes 3:3 That no one would be shaken by these afflictions; for you yourselves know that we are appointed for this.
 - c. 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.
 Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
 Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.
 Jer 48:11 Moab has been at ease from his youth; / And he is settled on his lees / And has not been emptied from vessel to vessel; / Nor has he gone into exile. / Therefore his taste remains in him, / And his scent is not changed.
 - d. 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.
 - e. 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.
 Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

- 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
3. 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.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
4. 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.
- Col 2:19 And not holding the Head, 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.
- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
5. 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.
- Phil 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
- Psa 18 title To the choir director. Of David, the servant of Jehovah, who spoke to Jehovah the words of this song on the day when Jehovah delivered him from the hand of all his enemies and from the hand of Saul, and he said:
- 2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
- 2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
- 2 Cor 4:12 So then death operates in us, but life in you.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
- Eph 4:23 And that you be renewed in the spirit of your mind
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

II. We can experience, enjoy, and express Christ as the grain of wheat—John 12:24:

- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- A. The glory of Christ's divinity with His divine life was concealed in Him as in a grain of wheat—vv. 23-24.
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

- 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.
 Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
 Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- 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:
 John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
1. He was the unique grain that contained His divine life with His divine glory.
 2. 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.
 3. 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—vv. 23-24; Luke 24:26.
 John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
 John 12:24 Truly, truly, I say to you, 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?
- 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.
 John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;
 Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
- 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:
1. God in His Divine Trinity is an incorporation—John 14:10-11.
 John 14:10 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 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
 2. The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ—vv. 16-20.
 John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
 John 14:17 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.
 John 14:18 I will not leave you as orphans; I am coming to you.
 John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 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:
1. The first aspect is the Father's house for His rest, satisfaction, and manifestation—v. 2:
 John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

- a. All the believers in Christ are the abodes in the Father's house—v. 2a.
John 14:2a In My Father's house are many abodes; ...
 - b. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—vv. 21, 23; Eph. 2:19-22; 3:16-19.
 - John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
 - John 14:23 Jesus answered and said to him, 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.
 - Eph 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,
 - Eph 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;
 - Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 - Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 - Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
 - Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 - Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
 - Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
2. The second aspect is the true vine for God's enlargement, spreading, and glorification—John 15:1-8, 16:
- John 15:1 I am the true vine, and My Father is the husbandman.
 - John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.
 - John 15:3 You are already clean because of the word which I have spoken to you.
 - John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
 - 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.
 - John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.
 - John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
 - John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
 - John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
- a. The true vine, as a sign of the all-inclusive Christ, is the organism of the processed and consummated Triune God.
 - b. 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.
3. The third aspect is the child of the Spirit, the new man, to carry out God's eternal economy—16:13-16, 19-22:
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
 - John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
 - John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

- John 16:16 A little while and you no longer behold Me, and again a little while and you will see Me.
- John 16:19 Jesus knew that they wanted to ask Him and He said to them, Are you inquiring among yourselves concerning this, that I said, A little while and you do not behold Me, and again a little while and you will see Me?
- John 16:20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.
- John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.
- John 16:22 Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.
- a. A new child, a new man, was born by the consummated Spirit—Eph. 2:15.
Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
- b. 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—4:23-24.
Eph 4:23 And that you be renewed in the spirit of your mind
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Message Ten
Glory and Glorification
as Revealed in the Gospel of John

RK *Hymns*: 948, 949

Scripture Reading: John 1:14; 2:11; 5:44; 8:54;
12:23; 13:31-32; 17:1, 5, 22

- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 2:11 This beginning of signs Jesus performed in Cana of Galilee and manifested His glory, and His disciples believed into Him.
- John 5:44 How can you believe when you receive glory from one another and do not seek the glory that is from the only God?
- John 8:54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.
- John 13:32 If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.
- John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;
- John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

I. Glory is an attribute of God; glory is the expression of God, God expressed in splendor—Exo. 40:34; Acts 7:55; 2 Pet. 1:3; Rev. 21:11.

- Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.
- Acts 7:55 But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God;
- 2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

II. The glory of God is intrinsically related to the economy of God—Eph. 1:6, 10, 12, 14; 3:21; 5:27:

- Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;
- Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph 1:12 That we would be to the praise of His glory who have first hoped in Christ,
- Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
- A. The Triune God is a God of glory—Acts 7:2; Eph. 1:17; 3:14, 16; 1 Cor. 2:8; 2 Cor. 4:6; 1 Pet. 4:14.
- Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
- Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
- Eph 3:14 For this cause I bow my knees unto the Father,

- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- 1 Cor 2:8 Which none of the rulers of this age have known; for if they had known, they would not have crucified the Lord of glory;
- 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
- 1 Pet 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.
- B. God's eternal goal is to bring His many sons into glory—Heb. 2:10; 1 Cor. 2:7; Eph. 1:5-6, 12, 14.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- 1 Cor 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;
- Eph 1:12 That we would be to the praise of His glory who have first hoped in Christ,
- Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- C. Man was created by God in His image in order that man may express Him in His glory—Gen. 1:26; Col. 1:15; 2 Cor. 4:4, 6.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
- 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
- D. To sin is to fall short of God's glory and thus to express sin and the sinful self and to love the glory of men more than the glory of God—Rom. 3:23; John 5:44; 7:18a; 12:43.
- Rom 3:23 For all have sinned and fall short of the glory of God,
- John 5:44 How can you believe when you receive glory from one another and do not seek the glory that is from the only God?
- John 7:18a He who speaks from himself seeks his own glory; ...
- John 12:43 For they loved the glory of men more than the glory of God.
- E. Christ's redemption has fulfilled the requirements of God's glory—Rom. 3:24-25; Heb. 9:5; cf. Gen. 3:24.
- Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
- Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
- Heb 9:5 And above it cherubim of glory overshadowing the expiation cover, concerning which it is not now the time to speak in detail.
- Gen 3:24 So He drove the man out, and at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.
- F. Through the gospel of the glory of Christ, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10.
- 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- 1 Tim 1:11 According to the gospel of the glory of the blessed God, with which I was entrusted.
- 1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.
- 1 Pet 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus,

- after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.
- G. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27; 3:4, 11.
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- H. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.
- 2 Cor 3:18 But 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. The goal of God's organic salvation, and the last stage of this salvation, is glory—our glorification—Heb. 2:10; Rom. 8:17, 21, 30.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Rom 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
- Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
- J. The building of God is the Triune God wrought into us so that we may become His glorious corporate expression—Eph. 2:21-22; 3:17a, 19b, 21; 4:16; 5:27; cf. Exo. 40:34; 1 Kings 8:10-11; Ezek. 43:4-5; Hag. 2:7, 9.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- Eph 3:19b ... that you may be filled unto all the fullness of God.
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
- Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.
- 1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;
- 1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.
- Ezek 43:4 And the glory of Jehovah came into the house through the gate which faced toward the east.
- Ezek 43:5 And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.
- Hag 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.
- Hag 2:9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.
- K. Since the kingdom of God and the glory of God are inseparable, the glory of God will be manifested in the coming kingdom—Matt. 6:13; 16:27; 26:29; 1 Thes. 2:12; Rev. 5:13.
- Matt 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.
- Matt 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

- Matt 26:29 But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.
- 1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.
- Rev 5:13 And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.
- L. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression; the entire city, a corporate person, of the New Jerusalem will bear the glory of God, which is God Himself shining out through the city, His wife—19:7-9; 21:2, 10-11.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousneses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- M. The glory of God in the economy of God involves the high peak of the divine revelation—God becoming man so that man may become God in life, nature, and expression but not in the Godhead—John 1:14; Col. 3:4; Heb. 2:10; Rev. 21:10-11.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- N. The goal of God's economy is that we all shine forth His glory—vv. 2, 23-24.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- Rev 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.

III. The glory of God is involved with Christ's incarnation, human living, crucifixion, resurrection, ascension, and coming again and His being the lamp in the New Jerusalem:

- A. In His life and work the Lord Jesus did not seek His own glory but the glory of the One who sent Him—John 7:18; 8:50, 54.
- John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.
- John 8:50 But I do not seek My glory; there is One who seeks glory for Me and judges.
- John 8:54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.
- B. Christ was glorified in His resurrection—Luke 24:26; John 7:39; 17:5; Acts 3:13; 1 Pet. 1:21.
- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You

- before the world was.
- Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
- 1 Pet 1:21 Who through Him believe into God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.
- C. Christ was glorified in His ascension; the Lord Jesus was a model of a person who “crossed the river” and entered into God’s glory, where He was crowned with glory and honor—Heb. 2:9-10; 6:19-20; 9:24.
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedec.
- Heb 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us;
- D. The Lord as the Son of Man will come in the glory of the Father—Matt. 16:27; Luke 21:27.
- Matt 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.
- Luke 21:27 And then they will see the Son of Man coming in a cloud with power and great glory.
- E. In the New Jerusalem for eternity, Christ, the Lamb as the lamp, will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light—Rev. 21:11, 23; 22:5.
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

IV. In the Gospel of John we can see the glory and glorification of the Lord Jesus:

- A. “We beheld His glory, glory as of the only Begotten from the Father” (1:14); this refers to Christ’s transfiguration on the mount (Matt. 17:1-2, 5).
- Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.
- Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
- Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
- B. “Jesus...manifested His glory”; the Lord’s divinity was manifested—John 2:11.
- John 2:11 This beginning of signs Jesus performed in Cana of Galilee and manifested His glory, and His disciples believed into Him.
- C. The Lord Jesus did “not receive glory from men,” and asked, “How can you believe when you receive glory from one another and do not seek the glory that is from the only God?”—5:41, 44.
- D. “He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true”—7:18:
1. “I do not seek My glory; there is One who seeks glory for Me and judges”—8:50.
 2. “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me”—v. 54.

3. “They loved the glory of men more than the glory of God”—12:43.
- E. Jesus said, “The hour has come for the Son of Man to be glorified” (v. 23); for Jesus as the Son of Man to be glorified was for Him to be resurrected.
- F. In chapter 17 Jesus said, “Father,...glorify Your Son that the Son may glorify You” (v. 1); “Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was” (v. 5):

John 17 be omitted.

 1. This is the subject of the Lord’s prayer in John 17.

John 17 be omitted.
 2. Before this prayer the Lord Jesus predicted that He would be glorified and that the Father would be glorified in Him—12:23; 13:31-32.

John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.

John 13:32 If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.
 3. Christ would resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed,with the result that His entire being, His divinity and His humanity, would be glorified; thus the Father would be glorified in the Son.
- G. The Lord Jesus prayed that we would enter into the highest stage of oneness—the oneness in the divine glory for the corporate expression of the Triune God: “The glory which You have given Me I have given to them, that they may be one, even as We are one”—17:22:
 1. This is the believers’ deepest oneness, the oneness in the divine glory for the corporate expression of God.
 2. In this aspect of oneness the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.

V. As the embodiment of the Triune God, Christ the Son is the Father’s glorification—vv. 1, 5, 22-23:

- John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;
- John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- A. Glorification means manifestation; to be glorified is to be manifested.
 - B. The main point of the Lord’s message in John 14 through 16 is that the Son may be glorified so that the Father may be glorified in the Son:

John 14~16 be omitted.

 1. In His message the Lord spoke of glorification, and in His prayer He prayed for glorification—13:31-32; 14:13; 15:8; 17:1, 5.

John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.

John 13:32 If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.

John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father,

- the hour has come; glorify Your Son that the Son may glorify You;
 John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.
2. Christ was glorified by the Father with the divine glory in His resurrection—7:39:
 John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- a. *Glorified* stands for *resurrected*, for the Lord was glorified when He was resurrected; His resurrection brought Him into glory—Luke 24:26; 1 Cor. 15:43; Acts 3:13, 15.
 Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
 1 Cor 15:43 It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;
 Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
 Acts 3:15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.
- b. According to the New Testament thought, resurrection is a release in life, and this release in life is a matter of glorification; *glorification* is therefore a synonym of *resurrection*.
- C. Today it is by the church that the Son will be glorified so that the Father might be glorified in and through the Son—John 17:22; Eph. 3:21:
 John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
 Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
1. Glory is the expression of the divine life and the divine nature; the more we live by the divine life and the divine nature, the more divine glory there will be in the church—John 17:22; Eph. 3:21.
 John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
 Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
2. The Father is glorified through the organic union of Christ's believers with the Father in the Son in a wonderful coinhering oneness—John 17:23:
 John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- a. When we are one, Christ is glorified, and the Father also is glorified.
 b. The oneness in John 17 is for the Father's glorification in the Son; this oneness is actually the divine glorification.
 John 17 be omitted.
3. In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity—Rev. 21:10-11.
 Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
 Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Message Eleven
**In the Father's House—
Living in the Place Prepared for Us
through the Death and Resurrection of Christ**

MC Hymns: 17, 972

Scripture Reading: John 14:1-3, 6, 10-11, 20, 23; 1:4, 14, 16; 11:25

- John 14:1 Do not let your heart be troubled; believe into God, believe also into Me.
John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
John 14:10 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 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
John 14:23 Jesus answered and said to him, 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 1:4 In Him was life, and the life was the light of men.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 1:16 For of His fullness we have all received, and grace upon grace.
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

I. The central thought of John 14 is that we must believe into God and thereby enter into God—v. 1:

John 14 be omitted.

John 14:1 Do not let your heart be troubled; believe into God, believe also into Me.

- A. To believe in God is objective, but to believe into God is subjective; it is the subjective believing that brings us into God.
- B. It is by believing into the Lord that we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us—3:15.
John 3:15 That everyone who believes into Him may have eternal life.
- C. Through believing into Christ, we have an organic union with Him and have our being merged into His so that we two may be one organically—15:4-5.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
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.

II. The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression—14:2-3, 23:

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.

John 14:23 Jesus answered and said to him, 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.

- A. In 2:16 *My Father's house* refers to the dwelling place of God on earth, the temple; the temple is a type, or figure, of the body of Jesus, which in resurrection has been enlarged to be the Body of Christ—vv. 19-22.
- John 2:16 And to those who were selling the doves He said, Take these things away from here; do not make My Father's house a house of merchandise.
- John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?
- John 2:21 But He spoke of the temple of His body.
- John 2:22 When therefore He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word which Jesus had spoken.
- B. *My Father's house* in 14:2 is the Body of Christ, the church as the house of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15.
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- C. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect—John 14:20.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- D. In the Father's house are many abodes—v. 2:
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- The many abodes are the many members of the Body of Christ, which is God's temple—Rom. 12:5; 1 Cor. 3:16-17.
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- 1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
- 1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.
- All the believers in Christ are the abodes in God's building, the Father's house; this building is the Body of Christ—Eph. 1:22-23; 2:21-22; 5:30; 1 Cor. 12:27.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- Eph 5:30 Because we are members of His Body.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- E. *I go to prepare a place for you* means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for us to enter into God—John 14:2-3, 6:
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
- By death and resurrection the Lord Jesus paved the way and prepared the place so that we might be brought into God—v. 20.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

2. By His death and resurrection He prepared a standing for us before God and in God; in this way He prepared a place for us in God—vv. 2-3, 6.
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
3. The standing in God, being enlarged, becomes the standing in the Body of Christ—Rom. 12:4-5; Eph. 5:30; 1 Cor. 12:27:
- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- Eph 5:30 Because we are members of His Body.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- a. Anyone who does not have a standing, a place, in God does not have a place in the Body of Christ, which is the Father's house, the dwelling place of God—Eph. 1:22-23; 2:21-22.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- b. As believers in Christ, we all have a place in God and a place in the Body, and now we should live in the place prepared for us through the death and resurrection of Christ—John 14:2-3, 20; 1 Cor. 12:27.
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- F. The Lord's coming brought God into man, and His going brought man into God; by this coming and going, He builds up the house of God by building God into man and man into God—John 1:14; 10:10b; 14:2-3.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 10:10b ... I have come that they may have life and may have it abundantly.
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
- G. By the Spirit and through His death and resurrection, the Son of God, the Lord Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by themingling of the Triune God with His chosen and redeemed people—vv. 7-24.
- John 14:7 If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.
- John 14:8 Philip said to Him, Lord, show us the Father and it is sufficient for us.
- John 14:9 Jesus said to him, 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; how is it that you say, Show us the Father?
- John 14:10 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 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

John 14:12 Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father.

John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

John 14:14 If you ask Me anything in My name, I will do it.

John 14:15 If you love Me, you will keep My commandments.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

John 14:17 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.

John 14:18 I will not leave you as orphans; I am coming to you.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

John 14:22 Judas, not Iscariot, said to Him, Lord, and what has happened that You are to manifest Yourself to us and not to the world?

John 14:23 Jesus answered and said to him, 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 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

H. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—v. 23.

John 14:23 Jesus answered and said to him, 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.

I. The Father's house is in three stages: the stage of God's incarnation, the stage of Christ resurrected with His believers to be built up as the church, and the consummate stage—the New Jerusalem—2:19-21; Rev. 21:2-3, 9-10.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?

John 2:21 But He spoke of the temple of His body.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

III. The Father's house, the church, is in God the Father—John 14:2, 20; 1 Thes. 1:1; 2 Thes. 1:1:

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

- A. For the church to be in God the Father, God must become the Father to us, and we need to have a life relationship with Him—John 20:17:
 John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.
1. In the New Testament *the Father* denotes the source of life—5:26.
 John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;
 2. The title *God* refers to creation; the title *Father* refers to the impartation and multiplication of life—1 John 3:1.
 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
 3. God is no longer merely our Creator; He is also our Father, our Begetter, for He has begotten us with His life—John 1:12-13.
 John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
 John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
 4. We can call God our Father because we have been born of Him, and now, as His children, we have a life relationship with Him—Rom. 8:15-16.
 Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
 Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
 5. Through His life-releasing death and life-imparting resurrection the Lord has made us one with Him; His Father is now our Father—John 20:17.
 John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.
 6. By His death and resurrection the Lord Jesus has brought us into Him; since He is in the Father, we are in the Father by being in Him, the Lord Jesus—14:20.
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- B. For the church to be in God the Father means that the church is in the One who is the unique source, the Originator and Initiator—1 Cor. 8:6:
 1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.
1. To know God as the Father is to know that everything originates from Him and that everything proceeds from Him—Matt. 15:13; Rom. 11:36.
 Matt 15:13 And He answered and said, Every plant which My heavenly Father has not planted shall be rooted up.
 Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
 2. In the church life the Father should be the unique source, and we all should be in His unique purpose and plan—2 Tim. 1:9; Rom. 8:28.
 2 Tim 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages
 Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

IV. We need to see the intrinsic significance of living in the church as the Father's house—John 14:2-3, 23:

- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
 John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so

that where I am you also may be.

John 14:23 Jesus answered and said to him, 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.

A. To live in the church as the Father's house is to live in the Triune God as life—1:4; 5:26; 6:53; 11:25; 14:6.

John 1:4 In Him was life, and the life was the light of men.

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

B. To live in the church as the Father's house is to live in the light—1:4; 8:12.

John 1:4 In Him was life, and the life was the light of men.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

C. To live in the church as the Father's house is to live in resurrection—11:25.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

D. To live in the church as the Father's house is to live in grace and reality—1:14, 16-17; 14:6; 16:13.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

E. To live in the church as the Father's house is to live in the divine glory—17:22-23.

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

F. To live in the church as the Father's house is to live in a house of prayer and worship—14:13; 15:7, 16; 16:23-24; 4:23-24.

John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

John 16:23 And in that day you will ask Me nothing. Truly, truly, I say to you, Whatever you ask the Father in My name, He will give to you.

John 16:24 Until now you have asked for nothing in My name; ask and you shall receive, that your joy may be made full.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

G. To live in the church as the Father's house is to live a life of shepherding—10:10-11, 15-17; 21:15-17.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

- John 10:15 Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.
- John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.
- John 10:17 For this reason the Father loves Me, because I lay down My life that I may take it again.
- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- H. To live in the church as the Father's house is to live in and for God's building—2:19-21; 14:23.
- John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?
- John 2:21 But He spoke of the temple of His body.
- John 14:23 Jesus answered and said to him, 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.
- I. To live in the church as the Father's house is to live in the divine and mystical realm of the consummated Spirit for the keeping of oneness—7:39; 14:16-20; 16:13; 17:11, 21, 23.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 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.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- J. To live in the church as the Father's house is to live in the divine and human incorporation of the processed and consummated Triune God with the redeemed and regenerated tripartite believers—14:10-11, 20.
- John 14:10 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 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Message Twelve

The Divine Trinity, the Spirit of Jesus, and the Kingdom of God

RK Hymns: 7, 942

Scripture Reading: Acts 1:3; 2:32-36; 8:12;
14:22; 16:6-7; 20:28; 28:23, 31

- Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.
- Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
- Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
- Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand
- Acts 2:35 Until I set Your enemies as a footstool for Your feet."
- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
- Acts 8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.
- Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.
- Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
- Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.
- Acts 28:23 And once they had appointed a day for him, many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.
- Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

I. Even as the Divine Trinity is the framework of the entire New Testament, so the Divine Trinity is the structure of the book of Acts; chapter after chapter of Acts unveils the operation of the Divine Trinity for the carrying out of God's New Testament economy—e.g., 1:1-2, 4-5, 8, 11, 21; 2:4, 17-18, 21-24, 27, 31-33, 36, 38; 13:2, 4, 7, 9-10, 12, 16, 23, 30, 33-39, 49-50, 52; 28:15, 23, 25, 31:

- Acts 1:1 The former account I have made, O Theophilus, concerning all the things that Jesus began both to do and to teach,
- Acts 1:2 Until the day on which He was taken up, after He had given commandment through the Holy Spirit to the apostles whom He chose;
- Acts 1:4 And as He met together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, You heard from Me;
- Acts 1:5 For John baptized with water, but you shall be baptized in the Holy Spirit not many days from now.
- Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.
- Acts 1:11 Who also said, Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you beheld Him going into heaven.
- Acts 1:21 It is necessary therefore that of the men who accompanied us all the time in which the Lord Jesus went in and went out among us,
- Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;

Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."

Acts 2:22 Men of Israel, hear these words: Jesus the Nazarene, a man shown by God to you to be approved by works of power and wonders and signs, which God did through Him in your midst, even as you yourselves know-

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Acts 2:27 Because You will not abandon my soul to Hades, nor will you permit Your Holy One to see corruption.

Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

Acts 2:32 This Jesus God has raised up, of which we all are witnesses.

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Acts 13:4 They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.

Acts 13:7 Who was with the proconsul, Sergius Paulus, an intelligent man; the latter called Barnabas and Saul to him and sought to hear the word of God.

Acts 13:9 But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him

Acts 13:10 And said, O you who are full of all deceit and all unscrupulousness, son of the devil, enemy of all righteousness, will you not cease perverting the straight ways of the Lord?

Acts 13:12 Then the proconsul, seeing what had happened, believed, being astonished at the teaching of the Lord.

Acts 13:16 And Paul, rising up and motioning with his hand, said, Men of Israel and those who fear God, listen.

Acts 13:23 From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,

Acts 13:30 But God raised Him from the dead.

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

Acts 13:34 And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, "I will give you the holy things of David, the faithful things."

Acts 13:35 Therefore He also says in another place, "You will not allow Your Holy One to see corruption."

Acts 13:36 Now David, having served his own generation by the counsel of God, did indeed fall asleep and was buried with his fathers and saw corruption;

Acts 13:37 But He whom God has raised did not see corruption.

Acts 13:38 Therefore let it be known to you, men, brothers, that through this One forgiveness of sins is announced to you;

Acts 13:39 And from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.

Acts 13:49 And the word of the Lord was carried through the whole region.

Acts 13:50 But the Jews incited the women of high standing who worshipped God, and the chief men of the city, and raised up a persecution against Paul and Barnabas and cast them out from their borders.

Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.

Acts 28:15 And from there the brothers, having heard about the things concerning us, came as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage.

- Acts 28:23 And once they had appointed a day for him, many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.
- Acts 28:25 And when they disagreed with one another, they departed, Paul saying one word to them, Well has the Holy Spirit spoken through Isaiah the prophet to your fathers,
- Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.
- A. The Triune God—the Father, the Son, and the Spirit—was fully involved with the Son’s ascension and the pouring out of the Spirit—2:32-36:
- Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
- Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
- Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand
- Acts 2:35 Until I set Your enemies as a footstool for Your feet."
- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
1. The Son ascended, the Father exalted Him, and the Spirit was poured out—Luke 24:51; Phil. 2:9; Acts 1:9-11; 2:32-36.
- Luke 24:51 And while He blessed them, He parted from them and was carried up into heaven.
- Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
- Acts 1:9 And when He had said these things, while they were looking on, He was lifted up, and a cloud took Him away from their sight.
- Acts 1:10 And while they were looking intently into heaven as He went, behold, two men in white clothing stood beside them,
- Acts 1:11 Who also said, Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you beheld Him going into heaven.
- Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
- Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
- Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand
- Acts 2:35 Until I set Your enemies as a footstool for Your feet."
- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
2. The Father, the Son, and the Spirit were all wrapped up with the outpouring of the Spirit as the consummation of the processed Triune God—v. 33; John 7:37-39; Phil. 1:19.
- Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- B. In Acts 16:6-7 *the Holy Spirit* and *the Spirit of Jesus* are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit:
- Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
- Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus

did not allow them.

1. *The Holy Spirit* is a general title of the Spirit of God in the New Testament—Acts 9:17, 31.
 - Acts 9:17 And Ananias went away and entered into the house; and laying his hands on him, he said, Saul, brother, the Lord has sent Me-Jesus, who appeared to you on the road on which you were coming—so that you may receive your sight and be filled with the Holy Spirit.
 - Acts 9:31 So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.
 2. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit and of the Spirit of Jesus—Eph. 3:14-17; Luke 1:35; Acts 2:32-36; Phil. 1:19.
 - Eph 3:14 For this cause I bow my knees unto the Father,
 - Eph 3:15 Of whom every family in the heavens and on earth is named,
 - Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
 - Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 - Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
 - Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
 - Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
 - Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand
 - Acts 2:35 Until I set Your enemies as a footstool for Your feet."
 - Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
 - Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 3. The kind of work that we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted; when the all-inclusive Spirit becomes our constitution, our work will be the expression of this Spirit—Acts 16:6-7; Rom. 8:9; Phil. 1:19.
 - Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
 - Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
 - Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
 - Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- C. God obtained the church “through His own blood”—Acts 20:28:
- Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.
1. God purchased the church by paying the price of “His own blood.”
 2. Through incarnation our God, the Creator, the eternal One, became mingled with man—John 1:1, 14:
 - John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- a. As a result, He was no longer only God—He became a God-man, who had blood

and was able to die for us—1 John 1:7.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

- b. When the Lord Jesus, the God-man, died on the cross, He died not only as man but also as God.
3. The blood that He shed was not only the blood of the man Jesus but also the blood of the God-man.
4. Therefore, His blood, through which God obtained the church, is “His own blood”—Acts 20:28.
Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

II. *The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—16:7:*

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

- A. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—1:3.
Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.
- B. The Spirit of Jesus is not only the Spirit of God with divinity in Him so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings—Rom. 8:18; 2 Cor. 1:5:
Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
2 Cor 1:5 For even as the sufferings of the Christ abound unto us, so through the Christ our comfort also abounds.
 1. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.
Col 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;
Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
Acts 9:16 For I will show him how many things he must suffer on behalf of My name.
Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
 2. In our preaching of the gospel today, we also need the Spirit of Jesus to face the opposition and persecution.
- C. The Spirit of Jesus involves more than the Holy Spirit—vv. 6-7:
Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
 1. The Holy Spirit involves only the incarnation and birth of the Lord Jesus—Luke 1:35; Matt. 1:18, 20.
Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had

been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

2. The Spirit of Jesus involves His humanity, human living, all-inclusive death, life-imparting resurrection, and ascension—Acts 1:1-3, 8; 2:23, 32, 36.

Acts 1:1 The former account I have made, O Theophilus, concerning all the things that Jesus began both to do and to teach,

Acts 1:2 Until the day on which He was taken up, after He had given commandment through the Holy Spirit to the apostles whom He chose;

Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;

Acts 2:32 This Jesus God has raised up, of which we all are witnesses.

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

- D. Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus—Rom. 8:9; Acts 16:7:

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

1. If we do not have the Spirit of Jesus, Jesus will not be real to us.
2. Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus—v. 7.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

III. The kingdom of God is the main subject of the apostles' preaching in Acts—1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31:

Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.

Acts 8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

Acts 19:8 And he entered into the synagogue and spoke boldly for three months, reasoning and persuading them in the things concerning the kingdom of God.

Acts 20:25 And now, behold, I know that you all, among whom I have gone about proclaiming the kingdom, will see my face no more.

Acts 28:23 And once they had appointed a day for him, many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.

Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

- A. The fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them “the things concerning the kingdom of God” indicates that the kingdom would be the main subject of the apostles' preaching in their coming commission after Pentecost—1:3.

- Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.
- B. According to the New Testament, the kingdom of God is not a visible, material realm; actually, the kingdom of God is a person, the Lord Jesus Christ Himself—Luke 17:20-21.
- Luke 17:20 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation;
- Luke 17:21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.
- C. The churches and the kingdom of God go together; the churches produced by the propagation of the resurrected Christ are the kingdom of God on earth today—Acts 14:22; 20:25:
- Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.
- Acts 20:25 And now, behold, I know that you all, among whom I have gone about proclaiming the kingdom, will see my face no more.
1. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God; the kingdom of God is His expansion—1:8; 8:12:

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Acts 8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

 - a. The churches are the expansion of Christ, who came to sow Himself as the seed of the kingdom of God; this is revealed in the Gospels—Mark 4:3, 26.

Mark 4:3 Listen! Behold, the sower went out to sow.

Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,
 - b. In the Gospels Christ was the seed of the kingdom; in the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God—8:1, 12; 13:1-4.

Acts 8:1 And Saul approved of his killing. And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

Acts 8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.

Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

Acts 13:4 They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.
 2. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God—Rev. 1:9, 11.

Rev 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

D. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life—2 Pet. 1:3-11:

- 2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- 2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
- 2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
- 2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.
- 2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
- 2 Pet 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.
- 2 Pet 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.
- 2 Pet 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

1. To enter into this kingdom, people need to repent of their sins and believe in the gospel so that their sins maybe forgiven and so that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

2. All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

3. The kingdom of God will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age so that they may reign with Christ for a thousand years—1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:5; Rev. 20:4, 6.

1 Cor 6:9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be led astray; neither fornicators nor idolaters nor adulterers nor effeminate nor homosexuals

1 Cor 6:10 Nor thieves nor the covetous, not drunkards, not revilers, not the rapacious will inherit the kingdom of God.

1 Cor 6:11 And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Gal 5:19 And the works of the flesh are manifest, which are such things as fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, factions, divisions, sects,

Gal 5:21 Envyings, bouts of drunkenness, carousings, and things like these, of which I tell you beforehand, even as I have said before, that those who practice such things will not inherit the kingdom of God.

Eph 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them.

- And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
- Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
4. As the eternal kingdom, the kingdom of God will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14, 17.
- Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
- Rev 22:4 And they will see His face, and His name will be on their forehead.
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.
- Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
- E. In Acts 14:22 Paul entreated the believers who were continuing in the faith to realize that through many tribulations we must enter into the kingdom of God, because the whole world opposes our entering in; to enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom.
- Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.
- F. In Acts 19 we see that Satan is fighting against God's spreading of His kingdom on earth; the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom—vv. 23-41.
- Acts 19 be omitted.
- Acts 19:23 And about that time no small disturbance took place concerning the Way.
- Acts 19:24 For a certain man named Demetrius, a silversmith who made silver shrines of Artemis, afforded no little business to the craftsmen.
- Acts 19:25 These he assembled together with the workmen of similar trades as well and said, Men, you know that from this business we have our prosperity.
- Acts 19:26 And you observe and hear that not only at Ephesus but in almost all of Asia this Paul has persuaded and perverted a considerable number, saying that the gods being made by hands are no gods at all.
- Acts 19:27 And not only is there danger that our trade will come into disrepute, but also that the temple of the great goddess Artemis will be counted as nothing and that the magnificence of her whom the whole of Asia and the inhabited earth worships will also be overthrown.

- Acts 19:28 And when they heard this, they became full of rage and began to cry out, saying, Great is Artemis of the Ephesians!
- Acts 19:29 And the city was filled with confusion; and they rushed with one accord into the theater, seizing Gaius and Aristarchus of Macedonia, Paul's traveling companions.
- Acts 19:30 And when Paul intended to enter into the populace, the disciples would not allow him.
- Acts 19:31 And some of the Asiarchs also, who were his friends, sent to him and entreated him not to venture into the theater himself.
- Acts 19:32 So then some were crying out one thing, and some another; for the assembly was in confusion, and the majority did not know for what cause they had come together.
- Acts 19:33 And they drew Alexander out of the crowd, the Jews having pushed him forward; and Alexander, motioning with his hand, wanted to make a defense to the populace.
- Acts 19:34 But when they realized that he was a Jew, one voice arose from all for about two hours, crying out, Great is Artemis of the Ephesians!
- Acts 19:35 And the town clerk, having quieted the crowd, said, Men of Ephesus, which of you men is there then who does not know that the city of the Ephesians is the temple keeper of the great Artemis and of the image fallen from Zeus?
- Acts 19:36 Since these things therefore cannot be disputed, you ought to be quiet and do nothing rash;
- Acts 19:37 For you have brought forth these men who are neither temple robbers nor blasphemers of our goddess.
- Acts 19:38 If then Demetrius and the craftsmen with him have a matter against anyone, courts are being conducted and there are proconsuls; let them bring charges against one another.
- Acts 19:39 But if you seek after anything further, it shall be settled in the legal assembly.
- Acts 19:40 For indeed we are in danger of being charged with insurrection for today's affair, since there is no reason for it; and with reference to it we will not be able to give an account concerning this disorderly gathering.
- Acts 19:41 And when he had said these things, he dismissed the assembly.

G. Paul's proclaiming the kingdom of God in Acts 28:31 was the propagation of the resurrected Christ:

- Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.
1. This is proved by the words *teaching the things concerning the Lord Jesus Christ*, which things go together with the kingdom of God—v. 23.

Acts 28:23 And once they had appointed a day for him, many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.
 2. To teach concerning Christ is to spread the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.

Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.