

# THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

## Outline One

### God as Revealed in the Bible is Triune

Scripture Reading: Isa. 45:5; 1 Cor. 8:4; Gen. 1:26-27; Eph. 3:8-11; 1 John 4:8; Col. 3:4;  
Matt. 28:19

#### **I. There is only One God in the universe—Isa. 45:5, 1 Cor. 8:4**

- A. God is the creator of the universe—Gen. 1:1.
- B. God is the ruler of the universe—Rev. 22:1; 19:6

#### **II. Our God has an Eternal Purpose—Gen 1:26-27; Eph. 3:8-11.**

- A. God created man in His image so that God could be expressed through man.
- B. God gave man dominion so that man could represent God, to exercise His authority, especially over His enemy.
- C. God wants to take the way of life to accomplish His eternal purpose, which means He wants to dispense Himself into us as life and everything, this is God's eternal economy—Eph. 3:8-9.

#### **III. God is love—1 John 4:8.**

- A. God has this eternal purpose and economy because He loves us—John 3:16.
- B. Because God loves us, therefore, He wants to mingle Himself with us and be one with us—John 14:20.

#### **IV. God is our life—Col. 3:4.**

- A. In order to be one with us God must give us His eternal life and nature.
- B. When we believed into the Lord, we were born of God, hence, we have received His divine life and we can partake of His divine nature—John 3:16; John 1:12-13; 3:3-6; 2 Pet. 1:4.
- C. God not only wants us to have His life, but also to have it abundantly—John 10:10b; Eph. 4:13.

#### **V. God is triune—Matt. 28:19.**

- A. Triune means three-one (Latin).
- B. God is triune—God the Father, God the Son and God the Spirit are one—Matt. 28:19; John 10:30; 4:24; 2 Cor. 3:17.
- C. In order for God to dispense Himself into us He must be triune—John 4:24; 1 Cor. 15:45b; 2 Tim. 4:22.

#### **FOCUS:**

*The burden in this outline is to counter the attacks in the education system and society that denies the existence of God. This opening outline should be used to strengthen our realization and understanding of the existence of God. We need to also stress that God being triune is a wonderful yet mysterious truth in the Bible that is directly linked to the accomplishment of God's eternal purpose. We cannot understand how God is triune, but we do know why God is triune. God is triune because He loves us and wants to dispense Himself into us, and in this way He accomplishes His eternal purpose. This outline connects God's eternal purpose with the Triune God.*

## **READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lesson 1*

### **Questions**

1. Quote two verses, one from the Old Testament and one from the New Testament, that tell us there is only one God.
2. What does the term "Triune" mean?
3. Can you find three verses in the New Testament that refer to all three of the Trinity?

### **Memory Verses**

#### **Isa. 45:5**

I am Jehovah and there is no one else; / Besides Me there is no God; / I girded you, although you do not know Me.

#### **1 Cor. 8:4**

Therefore concerning the eating of things sacrificed to idols, we know that an idol is nothing in the world and that there is no God but done.

#### **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.

#### **Eph. 3:9-11**

- 9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- 10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- 11 According to the eternal purpose which He made in Christ Jesus our Lord.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Two

#### **God Being Triune Eternally and the Essential and Economical Trinity**

Scripture Reading: 1 Pet. 1:2; Eph. 1:17; Heb. 1:8; Acts 5:3-4; Isa. 9:6; Heb. 1:12; 7:3; 9:14;  
Matt. 3:16-17; John 14:10-11, 16-17; Eph. 3:14-17; John 17:5; 1 Cor. 15:45b; Eph. 1:3-13

#### **I. The Scriptures clearly reveal to us that all three—the Father, Son, and Spirit—are God; this does not mean, however, that They are three Gods; no, the Father is God, the Son is God, and the Spirit is God:**

- A. First Peter 1:2 says, "God the Father" and Ephesians 1:17 says, "God...the Father of glory"; these verses tell us that the Father is God.
- B. Hebrews 1:8 says, "As to the Son...O God" and John 1:1 says, "The Word was God"; these verses tell us clearly that the Son is God.
- C. Acts 5:3-4 says, "Why has Satan filled your heart that you should lie to the Holy Spirit...? You did not lie to men, but to God"; this verse definitely tells us that the Spirit is also God.

#### **II. All three—the Father, Son, and Holy Spirit—are eternal:**

- A. Isaiah 9:6 uses the term the "everlasting Father"; hence, the Father is eternal.
- B. The Son is also eternal; Hebrews 1:12 says of the Son, "You are the same, and Your years shall not fail."
- C. The Spirit also is eternal, for Hebrews 9:14 speaks of "the eternal Spirit."

#### **III. In Matthew 3:16-17 we see that the Father, Son, and Spirit all exist at the same time; that is, They coexist (existing at the same time) and not being in modes (stages)—Matt. 3:16-17; Eph. 3:14-17; John 1:1; 17:5.**

#### **IV. The Father, the Son, and the Spirit not only coexist but also coinhere, which means that they live within one another eternally and are not three separate Gods:**

- A. John 14 clearly says that the Son is in the Father and the Father is in the Son (vv. 10-11); the Two are inseparable.
- B. The Bible goes on to say that the Son, after death and resurrection, became the Spirit (1 Cor. 15:45b); the Son, in whom is the Father, has become the Spirit.
- C. Thus, the Triune God can come into the sinner; the Son comes to us as the Spirit; and when the Son comes, the Father comes as well.
- D. From one side, They are three; but from the other side, They are one because They cannot be separated.

#### **V. In His essence, God is one; that means in His life and His being He is one, always one, eternally one; these Three always coexist from eternity to eternity and They always coinhere in oneness; Their essence, life, and being are one.**

#### **VI. In order to carry out God's tremendous purpose, the Father, the Son, and the Spirit each have a distinct function; this is the Triune God in His economy—Eph. 1:3-13:**

- A. God's economy is to work Himself as life and everything into His chosen and redeemed people so that they may be His many sons and members of the Body of Christ to express Him; this is the church.
- B. This simply means that what the Father planned and the Son accomplished is applied to us by the Spirit; the Father is the planner, the Son is the accomplisher, and the Spirit is the applier.

**VII. Now we see why God must be triune—He is essentially one yet economically three in order that we can enjoy Him; God's economy is to dispense His entire being into us.**

**FOCUS:**

*The burden of this outline is to equip the young people with the truth of the essential Trinity and the economical Trinity and to inoculate them against the heresies of modalism and tritheism. In His essence God is one. But the heart's desire of this one God is to dispense Himself into us in order to produce us as His corporate expression. He accomplishes this in and by His economy, and in His economy He is three. In the church life we often use the expression that we enjoy the Lord. We need to help the young people with what it means to enjoy the Lord and teach them how to enjoy Him.*

**READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lessons 2 & 5*

**Questions**

1. Give three verses that show us the Father, Son, and Spirit are all eternal.
2. What is "Modalism"? Explain with a diagram.
3. What is "Tritheism"? Explain with a diagram.
4. What is "Coinherence"?
5. What is God's economy?
6. What are the distinct functions of the Father, Son, and Spirit?
7. What does it mean when we say the Father, Son, and Spirit are "essentially" one?

**Memory Verses**

**Heb. 1:8**

But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.

**Isa. 9:6**

For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

**Eph. 3:16-17**

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

**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.

**2 Cor. 3:17**

And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Three

#### **The Son Being the Embodiment of the Triune God**

Scripture Reading: John 1:1; 20:28; Phil. 2:6; Isa. 9:6; John 14:9-10; Matt. 1:18, 20;  
John 6:46; 2 Cor. 3:17; Col. 1:19; 2:9

- I. The Son is even the Triune God; the Bible clearly reveals to us that even though He is the Son of God, He is God Himself—John 1:1; 20:28; Phil. 2:6:**
  - A. The Father is God, the Son is God, and the Spirit is God.
  - B. The Son was God in the beginning (eternity past); He was God when He lived as a man two thousand years ago; He is God today and will be God forever.
- II. Another part of this mystery is that the Son is the Father; we do not know how the Son can also be the Father, but this is what the Bible says—we just believe it—Isaiah. 9:6; John 14:9-10.**
- III. The Bible tells us that the Son is born of the Holy Spirit; His source was the Holy Spirit; the Spirit entered and the Son came out—Matt. 1:18, 20; Luke 1:35.**
- IV. The Lord is not only from God, but also with God; while He is from God, He is still with God—John 8:16, 29; 16:27:**
  - A. The word "from" in Greek is "para," which means "by the side of"; the sense here is "from-with."
  - B. When you receive the Son, you also receive the Father, because the Father is with Him—1 John 2:23.
- V. The Son is also the Spirit:**
  - A. According to the Bible, the Son was born of the Spirit, lived according to the Spirit, worked and fought by the Spirit—Luke 4:14; Matt. 12:28.
  - B. He even became the Spirit Himself through crucifixion and resurrection; it is exceedingly clear that the Son is not only the Father, but also the Spirit in resurrection—1 Cor. 15:45b; 2 Cor. 3:17.
- VI. The Son is the entire Triune God; He is not merely the second of the Trinity or only one-third of the Trinity; Christ is the embodiment of the Triune God; all the fullness of the Triune God dwells in Christ bodily—Col. 2:9.**

#### **FOCUS:**

*Jesus Christ is the embodiment and expression of the Triune God. Actually Jesus Christ is God Himself. If anyone wants God, they must come to the Lord Jesus Christ, for God can only be found in Him. The burden in this outline is to present to the young people what we mean when we use the expression "the all-inclusive Christ" and how to enjoy Him as the all-inclusive Christ.*

## **READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lesson 3*

### **Questions**

1. What verse refers to the Son as God?
2. In what verse is the Son called the Father?
3. What verse reveals the Son is the Spirit?

### **Memory Verses**

#### **Col. 2:9**

For in Him dwells all the fullness of the Godhead bodily.

#### **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.

#### **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.

#### **Heb. 1:1-3**

- 1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,
- 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;
- 3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Four

#### **The Spirit Being the Processed and Consummated Triune God**

Scripture Reading: John 4:24; 14:26; 15:26; 1 Cor. 12:3; John 1:1, 14; 1 Cor. 15:45b.

- I. We need to see that the Spirit is also the Triune God; the Spirit is not the last third of God, nor is He just a power, or a dove; He is the Triune God Himself—John 4:24.**
- II. When the Father sends the Spirit, He comes with the Spirit:**
  - A. The Father is the source and the Son is in the Father and the Father is in the Son—John 14:10.
  - B. So when the Spirit comes, the Father and Son also come—14:26; 15:26.
- III. In John 14:26, the Holy Spirit comes in the Son's name to be the reality of His name; "in My name" means in the Son Himself; the Spirit is the person, the being, of the Son.**
- IV. The Spirit is just the ultimate consummation, the final expression, of the Triune God:**
  - A. When we received the Spirit, we received the Triune God.
  - B. All that the Father is, planned, and willed, plus all that the Son accomplished, obtained, and attained are now made real and available to us in this Spirit—John 1:1, 14; Isaiah. 9:6; 1 Cor. 15:45b.

#### **FOCUS:**

*The burden in this outline is to impress and equip the young people with the process that the Triune God passed through in order to be consummated as the Spirit (this will equip them for their gospel preaching). We also need to impress the young people that since the Spirit is the processed and consummated Triune God, then everything they need of God is in the Spirit. Therefore they must learn to exercise their spirit in a practical way by exercising the functions of their spirit—conscience, fellowship and intuition—in order to contact the Triune God as the Spirit.*

#### **READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lesson 4*

#### **Questions**

1. Who sent the Spirit? Give references.
2. Why is it that when we call "Lord Jesus," the Spirit comes?
3. Fellowship with your companions how the entire Triune God comes with the Spirit.
4. What does it mean when we say, "The Lord went through a process"? Give references.



## Memory verses

### **John 14:26**

But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to 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.

### **1 Cor. 12:3**

Therefore I make known to you that no one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord! except in the Holy Spirit.

### **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.

### **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.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Five

#### The Divine and Human Incorporation

Scripture reading: John 14:10, 17, 20; Gal. 2:20; 1 John 2:27; Col. 3:15-16

- I. The word incorporation means to mingle completely, to thoroughly so that there are no longer two entities but the two entities become one—John 17:21, 23.**
- II. The divine incorporation—the incorporation of the triune God, God the Father, God the Son and God the Spirit—John 14:10:**
  - A. Concerning their being—they coinhere each other--John 14:10.
  - B. Concerning their work—they are completely one—John 14:10.
- III. The divine and human incorporation—in Christ's resurrection He brings us into His divine incorporation—John 14:20.**
  - A. Concerning our being—we abide in Him and He in us—John 15:4-5.
  - B. Concerning our work—we should be one with Him, let Him do His work through us—Gal. 2:20.
- IV. The practical way to experience the divine-human incorporation:**
  - A. Let Christ make his home in our heart—Eph. 3:16-17.
  - B. Obeying the teaching of the anointing—1 John 2:27.
  - C. Let the peace of Christ arbitrate in your hearts—Col. 3:15-16.

#### FOCUS:

*In this outline we want to make the truth of the divine-human incorporation very practical to the young people. Daily, even hourly, we should let Christ make His home in our hearts by letting the peace of Christ arbitrate in our hearts and following the anointing, which is the moving of the Spirit in our spirit. It is also very good to help the young people into the new terms and understanding of the high peak truths.*

#### READING ASSIGNMENT:

*The Triune God and the Person and Work of Christ, lesson 6*

#### Questions

1. Quote a verse to prove that the Father, the Son, and the Spirit are all in us.
2. Were you put into the Triune God? When?
3. How can we coinhere with the Triune God?
4. Testify to your companions how the Triune God recently saved you from the temptation of the world.

## Memory Verses

### **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 14:20**

In that day you will know that I am in My Father, and you in Me, and I in you.

### **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 of the Son of God, who loved me and gave Himself up for me.

### **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.

### **Col. 3:15-16**

- 15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
- 16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Six

#### The Person of Christ

Scripture reading: Rom. 9:5; John 1:1, 14, 18; Matt. 16:16; Acts 2:22; 2 Cor. 5:21; Titus 3:6; Acts 4:12; 1 Cor. 15:45b; 2 Cor. 3:17; Col. 3:4; John 4:23-24; 14:10; 5:30; 1 Pet. 2:24; Rom. 6:6; 1 Pet. 1:3; Rom. 5:10; 1 Cor. 12:13; Eph. 4:12

**I. The first major point about Christ is that He is God, the God of eternity; the Bible tells us that Christ existed before all things—Col. 1:17; Rom. 9:5; John 1:1:**

- A. He is the Son of God—the declared God—Matt. 16:16; John 1:18.
- B. He is the Creator of the universe—John 1:3; Col. 1:16.
- C. He is the Ruler and Administrator of the universe—Rev. 1:5; Rom. 15:12.

**II. The Bible also reveals to us that Christ is not only God but a man as well; He is also a genuine man; this is why Christians have called Him the "God-man"—John 1:14; Acts 2:22:**

- A. He is a real man—Acts 2:22.
- B. He is a sinless and perfect man—Heb. 4:15; 2 Cor. 5:21.

**III. Jesus Christ is the Savior—Titus 3:4-6:**

- A. The meaning of the name Jesus is Jehovah the Savior—Matt. 1:21; 1 Tim. 4:10.
- B. He is the Lamb of God, bearing our sins in His body on the cross—John 1:29; 3:16; 1 Pet. 2:24; 3:18.
- C. He was raised from the dead for our justification—Rom. 4:25.
- D. Because He is a God-man, the redemption He has accomplished is an eternal redemption—Heb. 9:12; 10:12.
- E. He is the only Savior—Acts 4:12.

**IV. Jesus Christ as “the last Adam” is the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17:**

- A. In resurrection, He became the life-giving Spirit—1 Cor. 15:45b.
- B. He is our life—Col. 3:4; John 11:25.
- C. We must use the right organ—our human spirit—to contact, enjoy, and absorb Him—John 4:23-24.

#### FOCUS:

*The burden of this outline is that the young people might have an enhanced appreciation for the person of the Lord Jesus which would result in an increase in their personal experience of Him. He is our precious Savior. We want all our young people to always have a fresh appreciation of the Lord as their Savior. He can be our Savior because He is both the complete God and a perfect man. And He is the life-giving Spirit. Thus we can experience all of the riches of the Triune God, which includes His humanity and all the experiences in His human living. We can also use this outline to begin applying much of what we share for a gospel burden for their friends.*

## **READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lesson 13*

### **Questions**

1. What is a heresy?
2. Why is it heretical to say that Christ was a man who later became God?
3. Which verses show that Christ is the creator?
4. Which verses show that Christ is God?
5. Which verses show that Christ is a creature?

### **Memory Verses**

#### **Rom. 9:5**

Whose are the fathers, and out of whom, as regards what is according to flesh, is the Christ, who is God over all, blessed forever. Amen.

#### **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.

#### **2 Cor. 5:21**

Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

#### **Titus 3:4-6**

- 4 But when the kindness and the love to man of our Savior God appeared,
- 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,
- 6 Whom He poured out upon us richly through Jesus Christ our Savior.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Seven

#### The Work of Christ

Scripture reading: Isa. 9:6; Matt. 1:23; John 1:1, 14, 18; John 6:57; 14:10; 5:30; 1 Pet. 2:24; Rom. 6:6; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Rom. 5:10; 1 Cor. 12:13; Eph. 1: 22-23; 4:12

#### I. In His incarnation—Isa. 9:6; Matt. 1:23:

- A. The incarnation of Christ simply means the mingling of God with humanity; when Christ was born as a man, a strange and wonderful event took place; a child was born, a child who was called the Mighty God—Isa. 9:6; John 1:1, 14.
- B. In the incarnation of Christ, God is expressed in a man—a man who is truly man, a man who lived a human life on this earth, yet who expressed God—a God-man—John 6:57; 5:19, 30; 6:38; 8:28; 7:16-17; 14:10.

#### II. In His crucifixion:

- A. Thus, the death of Christ on the cross is on one hand the judgment of God, and on the other hand redemption; God seized hold of the work of Satan and turned it to His own account—1 Pet. 2:24; 3:18.
- B. Another reason for Christ's death is deeper than the first; Christ had to die in order to bring the old creation, including mankind, to an end—Rom. 6:6; Gal. 2:20; 5:24.
- C. A third reason for Christ's death is that He might impart Himself to us as our life-supply; Christ had to pass through death in order to impart Himself to us as our life-supply—cf. John 6:53-56.

#### III. In His resurrection—Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b:

- A. The Son of God was incarnated to be a man; but in resurrection God begot Christ to be the firstborn Son of God among many brothers—Acts 13:33; Rom. 8:29.
- B. The resurrection of Christ was a great delivery; in the unique resurrection Christ was born and we were regenerated, so we were His "twins" in the same delivery—1 Pet. 1:3.
- C. In this same resurrection, Christ became a life-giving Spirit; the holy Scripture says in 1 Corinthians 15:45b, "The last Adam became a life-giving Spirit."
- D. In His resurrection, as the life-giving Spirit, Christ is carrying out His organic salvation—Rom. 5:10.

#### IV. In His ascension:

- A. It was by the ascension of Christ that all the members were formed into a living Body; after Christ ascended to heaven, He baptized His whole Body by the outpouring of the Holy Spirit (Acts 2:1-4, 16-18, 33), and it was by this baptism in the Holy Spirit that all the members were formed into one Body— Eph. 1:22-23; 1 Cor. 12:13; Acts 2:4.
- B. After His ascension, He gave many gifts: the apostles, prophets, evangelists, shepherds and teachers; the purpose of these gifts was for the perfecting of the saints unto the building up of the Body of Christ—Eph. 4:8, 11-12.

## **FOCUS:**

*The burden in this outline is to apply each step of the Lord's work to the young people in a practical way. This is another outline where we can show how the Lord came down in incarnation to reach man to save man, then died on the cross for man's sins and resurrected to enter into man to be man's life. All of this should help equip them for their gospel preaching.*

## **READING ASSIGNMENT:**

It is my burden that...we should see something very basic in the work of Christ. This may be divided into four major steps: (1) the incarnation, (2) the crucifixion, (3) the resurrection, and (4) the ascension.

### **I. THE INCARNATION**

Let us start at the first major step of Christ, the incarnation. What does the incarnation of Christ mean? We know that Christ is God incarnated as a man. Christ is the God-man. He is not only a man of God; He is also a God-man. Therefore, the incarnation of Christ simply means the mingling of God with humanity. Mingling is much more than mixing together; it is an intrinsic union. In the entire history of mankind such a thing had never occurred. For four thousand years, God was God and man was man. Yes, man had something to do with God, and God sometimes made contact with man; yet the two remained separate. However, when Christ was born as a man, a strange and wonderful event took place. A child was born, a child who was called the Mighty God (Isa. 9:6). Can you believe this—a child called the Mighty God!

Have you ever considered the difference between the God of the Hebrews and the God of the Christians? The God whom the Hebrews believe is only the Almighty Creator, but the God in whom we believe is more. He is still the Almighty God, but He is the Almighty One who came into humanity, born of a virgin. All that our Mighty Creator is and has, was in that little child. This little child was not born into a noble family nor raised in a city of fame (Matt. 2:23; John 1:45-46). He was brought up in a lowly family to do the work of a carpenter (Matt. 13:55; Mark 6:3). He was a child; yet He was God (Heb. 1:8). He was a laborer, a carpenter; yet He was the Almighty Creator of the whole universe (John 1:3; Heb. 1:2).

Perhaps we have been Christians many years, yet have never been impressed with this. It is indeed inconceivable to our natural mind that the Almighty God would one day mingle Himself with a man. But this was accomplished in Jesus Christ, and this is the very desire of God for you and me—that He be mingled with us.

The first person who was mingled with God was Jesus (Matt. 1:21-23). Do you realize why He is so precious to us? Because in Him is the universal mingling of God with humanity. We should spend some time before the Lord, and say, "Lord, reveal to me the meaning of the mingling of God with man." We should ask ourselves, "Do I realize it, do I experience it, do I live in it?" If we would bring this to the Lord, I believe our whole life would be revolutionized. We would realize that we are "peculiar," "strange," set apart from society because God is mingled with us. Think how wonderful it is that human beings such as we could have God as life, dwelling within and occupying our whole being!

### **God Expressed in Man**

Now we come to the second point of this first major step of Christ. In the incarnation of Christ, God is expressed in a man. This is contrary to our natural concept. We always think it would be wonderful if God would manifest Himself directly to us, but this is not His plan. God's

plan is to manifest Himself in man and through man. This is the key to the four Gospels: God is expressed in a man—a man who is truly man, a man who lived a human life on this earth, yet who expressed God.

In the Gospel of John we are told that the Lord is the Word of God, that this Word is God Himself (John 1:1), and that one day He became a man (John 1:14). We see the Lord on this earth acting, living, walking, working, and doing things exactly as a man. Although He performed miracles, His life was a human life, His walk a human walk. Sometimes He was hungry, sometimes thirsty. Once He asked a woman for some water to drink (John 4:7). Sometimes He felt tired (John 4:6), and sometimes He even wept (John 11:35). He was one hundred percent a man! Yet, in this man—in His life, His walk, His work—God was manifested. This is what God still desires today; He desires to be manifested through humanity.

Do you realize that Christians should be very human? When I was young, soon after I was saved, I had a wonderful thought: I thought the more different I was from others, the more spiritual I would be! But one day the Lord opened my eyes and caused me to see that what I was considering was not spiritual, but peculiar. It is not peculiarity that must be manifested through me, but God Himself. I must be filled with God and possessed by Him. Then I will manifest God in my life. I must be very human, yet very spiritual. Today some people think that to make themselves peculiar and different from others is to be spiritual. No, the more spiritual we are, the more ordinary we will be.

When our Lord was on earth, though He was wholly a man, He lived by God (John 6:57). He never did anything of Himself (John 5:19, 30; 6:38; 8:28); He never spoke anything from Himself (John 7:16-17; 14:10). Our Lord had no sin; He did not have a sinful nature. From a natural point of view, He did not even know what sin was (2 Cor. 5:21). Yet He denied and rejected Himself. He always took God as His life. He walked in God, worked through God, and spoke only from God. This is the life which God desires us to have. The Christian life is to have God in Christ as our life and our all, day by day and moment by moment. We must deny and reject ourselves. We need to abandon ourselves and take God as our life. This is not just a doctrine. This is a life! It is a life of taking God practically, moment by moment, as everything to us.

Christ was what we should be. Christ is the pattern. He is the Head, and we are the Body. God has done the most wonderful thing in the universe in mingling Himself with a man, Jesus Christ. But God did not stop there. He is going onward, doing the same thing today. God is mingling Himself with thousands upon thousands of people! Through the past two thousand years He has been doing this, but man has simply not understood. God wants to mingle Himself with us, but we have not cooperated. In these two centuries, there have been many Christian teachings, but something has been lacking—the mingling of God with man. Oh, may we realize that in Christ God desires to be our life and our everything, even as He was everything to Christ.

## **II. CRUCIFIXION**

Now we come to the second major step of Christ: His crucifixion. Let us at the outset consider why it was necessary for Christ to be crucified on the cross. He was the manifestation of God and the mingling of God with man. He lived a life full of God. There was nothing sinful, nothing wrong about Him. His was a life in which only God could be seen. Yet, according to God's eternal purpose He had to die. Why? Before I was saved, I heard that because we are sinful, Christ must die for us. This is true, but there are more important reasons why Christ had to die. May the Lord grant us to see them more fully.



## **The First Reason for Christ's Death**

There are at least three reasons why Christ had to be crucified. First, man was fallen, and creation was corrupted by the enemy. Therefore, both man and creation must be judged. Man is contradictory to the holiness and righteousness of God and has "come short of the glory of God" (Rom. 3:23), and creation is subject to vanity under the bondage of corruption (Rom. 8:20-21). Man and creation must be dealt with by God.

Let us look at it from another direction. God had a plan. Satan came in to frustrate and stop God's plan from being accomplished, but he could never succeed. He can frustrate and delay, but he can never stop God's eternal plan from being realized. God will certainly accomplish what He has purposed. So the question is, how would God accomplish His eternal purpose when man was fallen and creation corrupted? The answer is—by redemption through judgment. That is why Christ had to die on the cross. That is why He had to be judged on behalf of fallen humanity and the corrupted creation. Through judgment God could redeem fallen humanity and recover the corrupted creation. Thus, the death of Christ on the cross is on one hand the judgment of God, and on the other hand redemption. Herein lies the wisdom of God. God seized hold of the work of Satan and turned it to His own account.

We all know that we were sinners (Rom. 5:19). We were born sinners, for we are children of Adam. In this country, the children of foreigners born here are automatically Americans. They do not need to be naturalized; they are born Americans. So it is with us—we were born sinners. No matter how good our parents were or how good we are, we are all sinners by birth and we "all have sinned" (Rom. 3:23). God must judge sinners. But where and by what were we judged? We need to be redeemed, but where and by what were we redeemed? We must answer these questions before God and to ourselves. We must have full assurance that we have already passed the judgment of God and have been redeemed. We must be able to say that this day we are free from God's judgment and redeemed by Him! Brothers and sisters, not only were we judged two thousand years ago on the cross in Christ, but we were likewise redeemed then by Christ. Praise the Lord! Christ, by His death, was judged on our behalf (1 Pet. 2:24; 3:18), and by this judgment God has redeemed us. Whatever God judges, He is able to redeem. God only redeems that which He has judged. No sinner can be redeemed without the judgment of the cross. But, praise the Lord, since Christ suffered the judgment, He likewise accomplished redemption for us (Heb. 9:12; Rom. 3:24). The moment we were judged in Christ on the cross, we were also redeemed. God judged both sinful man and the corrupted creation and at the same time redeemed them back (Col. 1:20-22). Why? Because God needs both humanity and creation to fulfill His eternal purpose. This is why Christ had to die.

## **The Second Reason for Christ's Death**

The second reason for Christ's death is deeper than the first. Christ had to die in order to bring the old creation, including mankind, to an end. Only then could He produce a new creation. In the universe, there is such a principle: the old must go that the new may come. The old humanity and the old creation must pass away so that the new may be ushered in. How could this be accomplished? By the death of Christ. And who is this Christ? He is the Head of all creation (Eph. 1:22). All creation subsists in Christ (Col. 1:17); He is the Head, He is the center, He is the representative of the whole creation. Christ's death on the cross, therefore, means that the whole creation as represented in Christ was brought to an end. Through, by, and in the death of Christ we and the whole creation were terminated.

The economy of God is that Christ must bring to death all creation. In God's economy, we were crucified (Rom. 6:6; Gal. 2:20; 5:24) even before we were born! Perhaps you were born just fifty years ago, but you were crucified two thousand years ago. In man's reckoning such a thing

could not be, but in God's economy it is so. The whole creation was brought to an end by the crucifixion of Christ. That is why Christ had to die.

### **The Third Reason for Christ's Death**

A third reason for Christ's death is that He might impart Himself to us as our life-supply. Have we ever realized that every meal we have eaten is composed of things that have passed through death? Take, for example, a fish. Would we eat it alive? No, the fish must die. Everything we eat must die, even an apple or an orange. Day by day, while we are eating, we are killing, for we must chew the food. We kill the fruit, we kill the fish, we kill the cattle! Nothing can be our food unless it is dead. A little grain of wheat if put into the earth will grow, for there is life in it. But if we would take the grain as our food, we must kill it by eating it. We must realize that Christ had to pass through death in order to impart Himself to us as our life-supply. Even if we were not sinful, Christ still must die for us. He had to die that He might be our life-supply.

In some parts of the world it is the women who kill the chickens to prepare them for food. Do they kill them because they are sinful? Do they say, "O chicken, I am a poor sinner; so you must die for me"? Of course not. The chicken's dying has nothing to do with their sin. The reason for its dying is that they may be supplied with life.

Christ is the food of life from heaven. We can only take Him into us by the way of death. What He said in John 6:53-56 regarding Himself as the bread of life to us indicates death. He had to die—and He did die, praise the Lord! Every time we come to the Lord's table, we see the symbols, a piece of bread and a cup of wine. The bread signifies the body of Christ, and the wine signifies His blood. The blood is separated from the body, signifying death. At the Lord's table we show forth His death (1 Cor. 11:26). Christ died in order to give Himself to us as our life-supply. This is the deeper reason why Christ had to die.

### **The All-Inclusiveness of Christ's Death**

We have seen the reasons for Christ's death; now let us go on to another point regarding His crucifixion—the all-inclusiveness of His death. About thirty years ago, I heard a servant of God ministering. He said, "If you ask the Jewish people who was crucified on the cross, they will tell you it was a little man. To them, He was just a little man by the name of Jesus. If you come to believers and ask them who died on the cross, they will tell you it was their Savior, their Redeemer, the Lord Jesus Christ. But if you ask the improved Christians, those who know the Lord more deeply, they will tell you, 'It is not only my Lord Himself who died there, but I and all other Christians were crucified there too.'" That servant of the Lord went on to say, "If you go to God and ask Him to tell you who it was that was crucified on the cross, He will reply, 'All creation, everything, was crucified on the cross.'"

Brothers and sisters, we must realize that this all-inclusive death of Christ on the cross is the settlement of all the problems in the universe between God and His creation. The problems of Satan, sin, sickness, death, the world, and the fallen human nature—all problems—were solved at the cross. We have sinned, and from sin come sickness and death. In the universe is Satan with all his hosts: the principalities, powers, dominions, authorities, and evil hosts in the air. There is ourselves, the biggest, most subjective problem of all. There is also the world, which is the kingdom of Satan, as our environment. These are not only our problems, but also God's problems. These are the problems which frustrated God in the accomplishing of His eternal plan. God, therefore, had to deal with them and settle them all. How? By the death of Christ.

The cross is exceedingly meaningful both to God and to ourselves. Can we not go and say to the Lord, "Lord, now I am clear. All things of the old creation have been put to an end. All problems—sin and sins, sickness and death, Satan and his evil forces, the world, my sinful

nature, and even the ordinances of the law—have been settled once and for all on the cross. Praise the Lord!" (*The Four Major Steps of Christ*, pp. 6-11, 13-20)

### **III. THE INTRINSIC SIGNIFICANCE OF THE RESURRECTION OF CHRIST**

Let us consider the truth of the resurrection of Christ as an illustration. This is very common among Christians. Every Christian can say that resurrection is to be raised up or to rise up from the dead. But we need to see that resurrection implies three big things.

#### **The Birth of the Firstborn Son of God**

First, in resurrection, Christ was born to be the firstborn Son of God. How many have ever heard that resurrection was a birth to Christ? Who has ever thought that besides the incarnation, Christ had another birth in His resurrection?

Acts 13:33 says, "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.'" Today in this verse was the day of resurrection. Christ was begotten by God in resurrection to be God's firstborn Son. How many Christians have heard this truth? But this truth is in the Bible. Christ was the only begotten Son of God even before His incarnation (John 1:18). His incarnation was the coming of the only begotten Son of God (3:16). This Son of God was incarnated to be a man. But Acts 13:33 unveils that in resurrection God begot Christ to be the firstborn Son of God among many brothers (Rom. 8:29).

#### **The Regeneration of the Many Sons of God**

Also, the Bible tells us that we, the God-chosen people, were regenerated in Christ's resurrection. First Peter 1:3 says, "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." God has regenerated us through the resurrection of Christ. In resurrection God begot a Son, Jesus Christ, and in resurrection God regenerated many sons. This shows us that the resurrection of Christ was a great delivery. In that same delivery, the Firstborn was Christ, and this firstborn Brother had many "twins" to follow Him. In the unique resurrection Christ was born and we were regenerated, so we were His "twins" in the same delivery.

Although this is in the Bible, who has seen it or even heard it? I can never deny this truth. This is like saying that I can never deny America because I am here in America. According to our natural idea, we were regenerated on a specific date in time after Christ's resurrection. But the Bible tells us that we were regenerated when Christ was resurrected. What a difference there is between the natural understanding and the unveiled truth!

#### **The Last Adam Becoming a Life-giving Spirit**

Now we come to the third great thing accomplished in Christ's resurrection. We have seen that in the same resurrection, Christ was born to be the firstborn Son of God, and we the God-chosen people were born to be the many sons of God, who are the "twins" of Christ. Also, in this same resurrection, Christ became a life-giving Spirit. The holy Scripture says in 1 Corinthians 15:45b, "The last Adam became a life-giving Spirit."

If you ask someone what has been accomplished by God in Christ's resurrection, he may simply say that God raised up Christ from the dead. Surely this is fundamental and according to the Scripture. But in the same Bible there are three marvelous verses which show us the intrinsic significance of Christ's resurrection. First, Acts 13:33 tells us that in resurrection God

accomplished a birth. In resurrection God begot Christ to be His firstborn Son. Then 1 Peter 1:3 tells us that through resurrection God regenerated us, the millions of God-chosen people. There was such a great delivery, a great begetting, in resurrection. Third, 1 Corinthians 15:45b tells us that in resurrection the last Adam, the man Jesus, became a life-giving Spirit. These three great things took place and were accomplished in the resurrection of Christ.

The shallow teaching of Christianity tells us things mostly according to the black and white. But we have realized more by our further and deeper study. I have been studying this Book further and further for over sixty-nine years. Gradually my study of the Bible has been getting deeper and deeper and higher and higher. Today my study of the Bible concerning resurrection has become a crystallization. This crystallization is that Christ's resurrection is not merely God's raising Him from the dead. God's raising up Jesus Christ from the dead was God's act. In this one divine act, God accomplished three big things. He begot not His only Son, but His firstborn Son; He begot His many sons in this one delivery; and He made this Jesus Christ, who had just been begotten of God, the life-giving Spirit. Three great accomplishments took place in one act.

Christianity teaches people mostly to behave according to the printed pages of the Bible. There is nothing wrong with this. It is absolutely right. But they have never seen that in the raising up of Christ, in this divine act, God accomplished three big things. He produced the firstborn Son, the many sons, and the life-giving Spirit. The entire economy of God is carried out by these three items. If you were to delete Acts 13:33, 1 Peter 1:3, and 1 Corinthians 15:45b from the Bible, the firstborn Son of God, the many sons of God, and the life-giving Spirit would be absent from the divine revelation. Even though these items concerning the resurrection of Christ are in the Bible, they are mostly absent from the fundamental teaching of today's Christianity. Without these major items of the Lord's resurrection, there would be no church, no Body of Christ. If there were nothing in the Bible revealing the firstborn Son of God, the many sons of God, and the life-giving Spirit, there would be no economy of God. These items are new to many Christians, but they are not new to the Bible. (*The Practical Way to Live a Life According to the High Peak of the Divine Revelation in the Holy Scriptures*, pp. 32-35)

#### IV. ASCENSION

We come now to the fourth major step of Christ: His ascension. We already have seen the incarnation, the crucifixion, and the resurrection. By the resurrection the creation was brought to a new standing, and we were regenerated to be members of the Body of Christ. But the Body was not yet formed. It was by the ascension of Christ that all these members were formed into a living Body. After Christ ascended to heaven, He baptized His whole Body by the outpouring of the Holy Spirit (Acts 2:1-4, 16-18, 33), and it was by this baptism in the Holy Spirit that all the members were formed into one Body (1 Cor. 12:13). After His ascension, He also gave many gifts: apostles, prophets, evangelists, teachers and pastors (Eph. 4:8, 11-12). The purpose of these gifts was to build up the Body.

At each of the four major steps of Christ, there was one main accomplishment. In His incarnation Christ joined Himself to the creation. By His crucifixion He put all the creation to an end. By His resurrection Christ brought in the new creation with all the regenerated as living members of His Body. This, however, was only the preparation of the materials and still not the building. It was not until He ascended to heaven and poured down the Holy Spirit of power that the Body was formed. It was also then that He gave gifts for the building up of that Body.

We were indeed put to an end in Christ on the cross and also regenerated to be living members of Christ. But do we live as members of the Body and take Christ as our life? Many Christians today simply are not like members of Christ because they are not living by Christ. When we live by Christ and take Him as our life, then we are living members and real

brothers...To be a real brother means to be living by Christ, to be a living member for the Body. I do not say "of the Body," but "for the Body."

### **The Coming of the Holy Spirit**

Christ told His disciples that if He did not go away, the Holy Spirit would not come (John 16:7). When the Holy Spirit came, Jesus also came in the Holy Spirit (John 14:17-18). He was transfigured from the body into the Spirit (1 Cor. 15:45). So, after His resurrection, He came back in the Spirit in a resurrected body (John 20:19). In the Spirit He breathed on the disciples saying, "Receive ye the Holy Spirit" (John 20:22). Thus, by the resurrection, He brought Himself as the Spirit of life into the disciples.

Many people today think that the Holy Spirit never came before Pentecost. But in the evening of the day of resurrection, Christ came and breathed on the disciples, saying, "Receive ye the Holy Spirit." That means the Holy Spirit came into the disciples that very night. On the day of resurrection, early in the morning, the Lord went to the Father for a short while (John 20:17). Then, in the evening, He came down to the disciples with the Spirit of life.

This is confirmed by another instance. Before Pentecost the one hundred and twenty disciples prayed together for ten days in harmony (Acts 1:13-15)! Do you believe that without the Holy Spirit of life within them they could be in such accord for ten days? Try it. I'm afraid you will soon be quarreling with others. We remember how the disciples contended with one another before the Lord died (Luke 22:24). Everyone wanted to be the greatest. But after the resurrection, those poor fishermen of Galilee boldly left their country and went to stay in Jerusalem, though the place was filled with threatening against them (John 20:19). Not only did they go and abide together there, but they also prayed in one accord for ten days. This was not something that came from themselves; it was something of the Spirit of life. They had the Holy Spirit of life within them. Peter could even stand up and give a message from the Scriptures showing the fulfillment of prophecy (Acts 1:15-20). That came from the Spirit of truth. Thus we see that the disciples received the Spirit of life before Pentecost. They became living members, though not yet formed into one Body. Therefore, they waited for the power from on high (Luke 24:49), the baptism in the Holy Spirit (Acts 1:5, 8) through which they would be formed into a living Body.

The Lord's children today confuse these things. Some people say the baptism of the Holy Spirit is the second blessing. Others say it is for sanctification. This is nothing but confusion. The baptism in the Holy Spirit is for the formation of the Body (1 Cor. 12:13). The resurrection of Christ is for the regeneration of living members for the Body, while the ascension of Christ brings down the Holy Spirit of power so that we may be baptized into one Body.

### **Two Aspects of the Work of the Holy Spirit**

We must realize that there are two aspects of the work of the Holy Spirit. One aspect is that of the Holy Spirit as the Spirit of life indwelling us. The second aspect is that of the Holy Spirit as the Spirit of power coming upon us. Here in one verse both aspects are mentioned: "For in one Spirit were we all baptized into one body...and were all made to drink of one Spirit" (1 Cor. 12:13, A.S.V.). Both of these matters—the baptism and the drinking—are related to us, but we cannot say that they are one and the same. To be baptized in water is one thing, and to drink water is another. Likewise, to be baptized in the Holy Spirit is one thing, and to drink of the Holy Spirit is another. We must drink of the Holy Spirit in order to be filled with Him, and be baptized in the Holy Spirit in order to be clothed by Him.

In the Gospel of John, the Lord uses two figures for the Holy Spirit. In chapter 7, He likens the Holy Spirit to water for drinking; in chapter 20, He likens Him to breath. Water and breath are something for life. But in the writings of Luke two other figures are used. In Luke 24:49, the Holy Spirit is likened to clothing; in Acts 2:2, He is likened to a mighty wind. Breath is for life, but the mighty wind is for power. As a Christian, we must on one hand drink of the Spirit of life to be filled with life, and on the other hand we must be clothed with the Holy Spirit of power to be equipped with power for service and ministry.

The disciples received the Spirit of life on the day of resurrection, but when the Lord was about to ascend into the heavens, He said to the disciples, "Tarry ye in the city, until ye be clothed with power from on high" (Luke 24:49, A.S.V.). This means that on the day of resurrection the Lord brought living water for the people to drink, but on the day of Pentecost He clothed them with the proper uniform for power. Then they were qualified and equipped for ministry.

Suppose, however, that I am dressed and properly clothed, but still hungry and thirsty. I must go to minister, but there is no way for me to get some water to drink. I go to the meeting, but I am thirsty. Outwardly I am suitably clothed, but inwardly I lack something. As a Christian we need both the Holy Spirit as the Spirit of life inwardly, and the Holy Spirit as the Spirit of power outwardly. Then we will be strengthened in life and equipped with power.

Brothers and sisters, what is our condition? Are we filled inwardly with the Holy Spirit of life? And are we clothed outwardly with the Holy Spirit of power? If we would be a living, functioning member of the Body of Christ, we must be filled inwardly with the Holy Spirit as life, and we must be clothed outwardly with the Holy Spirit as power. Then we will be strong in life and equipped with power for our function in the Body. If, when we come together as believers meeting before the Lord, there is a lack of function in our midst, it is due to these two matters. On one hand, not many believers are really filled with the Holy Spirit of life inwardly. And more, very few are really clothed with the Holy Spirit of power outwardly.

When I was called by the Lord to serve Him, I soon realized that I lacked something both inwardly and outwardly. Oh, how I knew it! I went to the Lord and prayed and prayed, and thus I discovered that inwardly I needed the life of the Holy Spirit, and outwardly the power of the Holy Spirit. I went to the Lord and consecrated myself to Him over and over again. I waited on the Lord, willing to be dealt with. I learned how to exercise my spirit to cooperate with Him, and I learned how to deny myself. Moreover, I learned more about my need to experience the baptism in the Holy Spirit. Praise the Lord, after a time I knew that I had been both filled with the Holy Spirit inwardly and clothed with the Holy Spirit outwardly. Oh, from that time everything was different. My ministry was changed and there was a real release. (*The Four Major Steps of Christ*, pp. 33-39)

### Questions

1. What verses prove that Jesus was both God and man?
2. What is the meaning of the mingling of God and man?
3. Explain the significances of the crucifixion of Christ.
4. What are the three reasons for the death of Christ?
5. What are the intrinsic significances of the resurrection of Christ?
6. What are the accomplishments of the ascension of Christ?

## Memory Verses

### **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).

### **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; this day have I begotten You.”

### **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.

### **1 Cor. 12:13**

For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

### **Eph. 1: 22-23**

22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

23 Which is His Body, the fullness of the One who fills all in all.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Eight

#### Christ's Incarnation and Human Living

Scripture Reading: John 1:1, 14; Rom. 8:3; John 6:57; 5:19, 30; 8:28-29; 14:10;  
Eph. 6:1-3; Mark 10:45; 2 Tim. 2:22

**I. Incarnation is the first major step that Christ took to accomplish God's purpose; when we say God was incarnated we mean that God became a man; He took on flesh and blood—John 1:14; Heb. 2:14:**

- A. The descriptions of Christ's conception and birth in Matthew and Luke clearly indicate that He is God Himself—Matt. 1:20-23; Luke 1:31-35:
  - 1. He was born through the impregnation of the Holy Spirit; the Holy Spirit is God Himself.
  - 2. God ordained His name to be called Jesus; in Greek this is equivalent to "Joshua" in Hebrew (Num. 13:16; Heb. 4:8), which means "Jehovah Savior."
  - 3. God not only ordained His name to be Jesus, but men also called Him by the name Emmanuel which means "God with us."
- B. When Jesus was conceived, God sent the angel Gabriel who said, "The holy thing which is born will be called, Son of God" (Luke 1:32, 35); throughout the Gospels, Jesus is called the Son of God (Matt. 3:17; 14:33; 16:16; 27:54; John 1:34, 49).

**II. The other side of the Lord's incarnation is that it occurred through Mary, a human virgin; this gave Jesus the human essence:**

- A. He was God who had become a man; He was one hundred percent man—Luke 2:21-24.
- B. Although He was the Son of God, many times Jesus called Himself "the Son of Man"—Matt. 8:20; 9:6; 26:64; John 1:51; 3:13; 6:27.
- C. Although the Lord became flesh, He was without sin; although the Lord had the likeness of Adam, He did not inherit the sinful nature of Adam—Rom. 8:3; 2 Cor. 5:21; Heb. 4:15.

**III. When Christ was born as a man, a strange and wonderful event took place—God was brought into man and thereby formed a mingling of divinity with humanity; therefore, He is a Person with two essences—the divine and human—mingled together.**

**IV. The facts prove that Christ was a genuine man, not a bit different from an ordinary man—Matt. 9:10-11; Luke 7:36; John 12:2; 4:6-7; 11:33, 35.**

**V. On one hand He was ordinary, but on the other hand He was unique; every area of Jesus' human living was absolutely proper, fine and perfect:**

- A. Obedient—Luke tells us that when Jesus was twelve years old, He knew how to care for His Father's will and yet at the same time be subject to His natural parents—2:49-51.
- B. Serving—The humanity of Jesus is one to serve, not to be served; we do need such a spirit to serve others diligently—Mark 10:45.
- C. Having no appearance of evil—In His ministry, the Lord contacted many kinds of people; although He cared very much for their salvation, He always contacted them in a way which gave no appearance of evil—cf. John 3:1-2; 4:6-7, 27.



D. Having the finest personality—The Lord's personality was the finest; He was meek, gentle, approachable, lowly in heart and balanced in every way—cf. Matt. 11:29; 19:14; Luke 7:38-39; John 13:23; Matt. 21:12-13; Luke 10:21.

**VI. The Lord Jesus was not just a good man; He was a man filled with God; His divinity was expressed through His humanity; this is why we are so struck by the fineness, loveliness, and balance of His humanity.**

**VII. The Lord Jesus lived His human life fully by the Father; although He was God in the flesh, He never took the position of God but lived as a man for God and with God—John 6:57; 5:30; 7:16; 8:50, 29b; 10:30.**

**VIII. God wants a group of people who are filled with Him and express Him—just like the Lord Jesus; for this we must have the proper humanity, which is the basic structure and strength of the church.**

### **FOCUS:**

*The burden in this outline and in the forthcoming outlines is threefold: 1) To impress the young people with how crucial it is for us to have a proper humanity for the accomplishment of God's eternal purpose. 2) To expose Satan's attack on the humanity of young people in today's generation and to speak a strong word of inoculation and warning. 3) To give the young people a practical way to appropriate and experience the fine and balanced humanity of Jesus—eating Jesus is the way! In this outline we can stress calling on the name of the Lord as one of the ways to enjoy the humanity of Jesus in our daily life. We have to be very exercised when we cover the four points on the Lord's humanity being obedient, serving, no appearance of evil, and having the finest personality to present a portrait of what a God-man living looks like when it is lived out of us.*

### **READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lessons 14-15*

### **Questions**

1. What verses prove that Jesus was begotten of the Holy Spirit?
2. What does the title "Son of God" reveal?
3. What does the title "Son of Man" reveal?
4. Why is it so important for Christ to have flesh and blood yet to be without sin?
5. Which verses prove that Jesus was a genuine man?
6. Which verses prove that Jesus was a perfect man?
7. Which verses show that Jesus lived by the Father's life and worked by the Spirit's power?
8. Explain how the highest, finest, and perfect humanity of Jesus is our present need for the church life.

## Memory Verses

### **Rom. 8:3**

For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

### **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 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 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.

### **Mark 10:45**

For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

### **2 Tim. 2:22**

But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Nine

#### Christ's Crucifixion

Scripture Reading: John 10:15; Heb. 12:2; John 1:29; Heb. 10:10-12; 9:28; 1 John 1:9;  
John 3:15; Heb. 2:14; Rom. 8:3; 2 Cor. 5:21; Heb. 4:15.

- I. **“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 1:29:**
  - A. When man fell from God, God righteously had to require man to pay for those sins by the shedding of blood (by giving his life); Christ came as the real Lamb of God—John 1:29.
  - B. The Old Testament sacrifices were types (symbols) of Christ; God required those sacrificial lambs to be without spot or blemish; Christ was indeed without spot or blemish—Exo. 12:5; cf. Heb. 9:28; 10:10, 12; Matt. 26:28.
  - C. God is absolutely righteous; because Christ already died for us, He must instantly forgive us when we confess our sins—1 John 1:9.
- II. **“And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up—John 3:14:**
  - A. In the Old Testament, when the children of Israel sinned against God, many of them were bitten by serpents and died; when they cried out to Moses, the Lord told him to lift up a brass serpent on a pole; everyone who looked at that serpent was forgiven, healed, and kept alive—Num. 21:4-9.
  - B. when the Lord Jesus was crucified on the cross, He was lifted up as the brass serpent; He died so that the serpent might be destroyed—Heb. 2:14.
  - C. The brass serpent had only the likeness of a serpent; it did not have the poisonous nature; in the same way, Christ was made in the likeness of the flesh of sin yet He had no sin—Rom. 8:3; 2 Cor. 5:21; Heb. 4:15.
- III. **“The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit—1 Cor. 15:45b:**
  - A. The first Adam failed God to the uttermost; instead of taking in God, he took in Satan, and thus brought all of mankind into a fallen condition; instead of expressing God, man began to express Satan—cf. Rom. 8:20-22.
  - B. So God had to terminate the first man Adam and all of Adam's race; when Christ died as the last Adam He also terminated the entire old creation—1 Cor. 15:45b.
- IV. **The peacemaker—“For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity, 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”—Eph. 2:14-15:**
  - A. One of the results of man's fall was division; God wanted man to express Him in oneness, but man became separated into many races, nationalities, and classes.
  - B. Now in Christ there is no Jew or Gentile, rich or poor, black or white; the cross terminated all such differences—Gal. 3:28; Col. 3:11.
- V. **“Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit”—John 12:24:**

- A. The life of a grain of wheat is hidden inside its outer shell; when the grain falls into the ground, the shell breaks and the life inside is released.
  - B. In the same way, Christ's divine life was contained and concealed within the "shell" of His body; His death on the cross broke that shell so that His divine life could be released; His life was released so it could get into us, to become the many grains.
- VI. The Lord's crucifixion was neither a small nor simple event; it was an all-inclusive death; through it God cleaned up every negative thing and released His divine life!**

**FOCUS:**

*The burden in this outline is to continue to labor on the matter of the humanity of Jesus in the young people's living. For this we need to show them how the Lord's death on the cross terminated every negative thing in the universe and then apply these various aspects of Christ's crucifixion to the young people in a practical way. We need to help them see how to apply this in their daily lives and make the death of Christ not a doctrine nor merely a story, but something that applies to them in their living.*

**READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lessons 16-17*

**Questions**

1. What was the goal of Christ's incarnation and human living?
2. Why must Christ die as the Lamb of God as well as the brass serpent?
3. How can we apply what Christ has accomplished to our lives?
4. Explain the meaning and significance of Christ being the last Adam.
5. What does Ephesians 2:14-16 reveal to us regarding Christ's being the peacemaker?
6. Why did Christ use the death of a grain of wheat to illustrate His death?

**Memory Verses**

**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 3:14**

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.

**Eph. 2:14-15**

14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

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.

**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.

**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.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Ten

#### Christ's Resurrection

Scripture Reading: John 11:25; Acts 2:32, 24; Rev. 1:17-18; Heb. 2:14; John 12:31; Rom. 1:3-4; Acts 13:33; John 7:37-39; 1 Cor. 15:45; 2 Cor. 3:17; John 20:22

- I. The raising of the man Jesus Christ shows God's approval of His Person and work; God vindicated Christ's crucifixion by raising Him up from the dead—John 11:25; Acts 2:32; 3:15; Heb. 5:7.**
- II. Since He is such an ever-living One, death is not able to keep Him; He delivered Himself to death, but death had no way to hold Him—Acts 2:24.**
  - A. In His resurrection, the Lord Jesus also took away the authority of death and Hades; death is subject to Him and Hades is under His control—Rev. 1:17-18.
  - B. Christ's resurrection is also a testimony of His victory over Satan and the world; the Lord took care not only of Satan, but also of Satan's system, the world—Heb. 2:14; John 12:31.
- III. When Christ was on earth, He was God concealed within a physical body; but through Christ's death and resurrection, the God who was concealed within Him was released and made known; this display is what we call Christ's glorification—John 17:1.**
- IV. In resurrection, Christ was designated the Son of God in His humanity; Christ was designated out of this resurrection as the Son of God with this human nature—Rom. 1:3-4:**
  - A. As a divine Person, Christ was the Son of God before His incarnation; but that part of Him which was Jesus with the flesh, born of Mary, was not the Son of God.
  - B. By His resurrection, Christ has sanctified and uplifted His human nature, His humanity; He was designated out of this resurrection as the Son of God with this human nature—Acts 13:33; Heb. 1:5; Rom. 1:4-5.
- V. In His resurrection Christ became a life-giving Spirit; this means that in His resurrection He was transfigured into the Spirit—John 7:37-39; 1 Cor. 15:45b; 2 Cor. 3:17.**
- VI. It was through His resurrection that the Lord was able to impart Himself as the life-giving Spirit into all His disciples; He released His divine life and propagated Himself into many people to make them the church—John 20:22; Rom. 8:29; Heb. 2:11.**

#### FOCUS:

*The burden in this outline is to apply the various aspects of Christ's resurrection to the young people in a practical way in their daily lives. We need to impress them that the all-inclusive Spirit who lives in them has overcome death and has the keys of death and Hades. This is another opportunity to stress with them the way to experience the Lord's resurrection is by the exercise of our spirit in the three functions of fellowship, intuition, and conscience. This will help them to be the best "receivers" of the Spirit!*

## **READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lessons 19-20*

### **Questions**

1. Discuss the significance of God raising Christ from the dead.
2. Explain why Christ was raised for our justification (Rom. 4:25).
3. Discuss the significance of Christ's victory over Satan, death, and the world.
4. What verses substantiate Christ's resurrection?
5. Explain how Christ's divine life was glorified.
6. Christ was the Son of God before His resurrection. Why does Romans 1:3-4 say that He was designated the Son of God out of the resurrection?
7. Which two verses clearly tell us that Christ is now the Spirit?
8. Why was Christ called the "only begotten Son" in John 1:18, but was called the "Firstborn" in Romans 8:29.

### **Memory Verses**

#### **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.

#### **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.

#### **Rev. 1:17-18**

- 17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- 18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

#### **Heb. 2:14**

Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

#### **John 20:21**

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

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Eleven

#### Christ's Ascension

Scripture Reading: Eph. 4:8; Acts 2:36; Eph. 1:22; 4:8; Acts 5:31; Heb. 2:9; Phil. 2:9; Rev. 1:5; Heb. 4:14-15; 7:25; Acts 1:8; 2:1-4; Col. 3:4; Luke 24:49; Mark 16:15; Matt. 28:19

- I. In His ascension, Christ was made the Lord; the Christ who is Lord today is God incarnated to be a man; a little man from the small country village of Nazareth has been made Head over all things—Acts 2:36; Eph. 1:21; 4:8.**
- II. In His ascension Jesus was also made Christ; "Christ" means that He is God's Anointed One; He is the One appointed by God to accomplish God's plan—Acts 2:36.**
- III. A good way to understand the Lord's ascension is to think of it as His inauguration; He was the Christ and the Lord, but this was not official until His ascension—Acts 5:31; Heb. 2:9; Phil. 2:9.**
- IV. Christ also has a great work to do from the heavens; He has a heavenly ministry; in His ascension, He is Ruler of the kings of the earth, Head over all things to the church, and our great High Priest:**
  - A. As Ruler of kings, Christ is administrating (controlling and arranging) all the governments and events on this earth; the purpose of this administration is for the spreading of the gospel—Rev. 1:5.
  - B. Christ also exercises His headship; as Head over all things to the church, He works to gain His chosen vessels—Eph. 1:21-22.
  - C. The ascended Christ is also ministering to our inward need; Hebrews tells us that Christ is our great High Priest who can sympathize with our weaknesses—Heb. 4:14-15; 7:25.
- V. On the day of resurrection the resurrected Christ came as the heavenly breath and breathed Himself into His disciples; fifty days later on the day of Pentecost, the ascended Christ on the throne poured Himself out upon the disciples; thus, we have the inward content of life and the outward equipment of power; the first is essential and the second is economical—John 20:22; Acts 2:1-4:**
  - A. The essential (inward) aspect—1 Cor. 15:45b; 2 Cor. 3:6:
    1. As the Spirit, the Lord regenerated us; our spirit is now born of the Spirit and Christ now dwells in our spirit—2 Tim. 4:22.
    2. It is by the Spirit that we enjoy Christ as our inward life; He is the Spirit that gives life—Col. 3:4; John 6:63.
    3. When we enjoy Christ in this way, He becomes our inward content; as such, He is the content of the church; as the Body of Christ, we need to be filled with Christ as our life.
  - B. The economical (outward) aspect—Luke 24:49:
    1. The Holy Spirit was poured out upon the Body on the day of Pentecost; this baptism of the Holy Spirit was not for life essentially but for power and authority economically—Acts 1:4-5, 8; Luke 24:49.



2. The authority and power of the Spirit were to equip the disciples for the Lord's work—Acts 1:8; Mark 16:15.

**VI. Now we can enjoy and experience the life-giving Spirit as our life and life supply and we can be clothed with Him economically to dispense Him to others that they may also enjoy Him as their life essentially; our essential enjoyment of the Lord is so that we may work economically to spread Him into others—Acts 1:8; Matt. 28:19.**

#### **FOCUS:**

*The burden in this outline is to apply the various aspects of Christ's ascension to the young people in a practical way in their daily lives. On one hand, in His ascension, as our High Priest, He is interceding for us and caring for us. On the other hand, in His ascension, He is carrying out His economy for the accomplishment of His eternal purpose. We need to join Him and be one with Him for the accomplishment of His purpose by experiencing Him as economical Spirit, primarily by preaching the gospel and by speaking for the Lord in the church meetings.*

#### **READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lessons 21-22*

#### **Questions**

1. How wonderful it is that Jesus was made Lord, Head over all things. Why?
2. How is the Lord's ascension His inauguration?
3. What are the three greatest offices to which Christ was inaugurated at His ascension? How does He minister in these offices?
4. As the Lord of all, can Christ do everything by Himself? Does He need help? Who are His helpers? How can they help?
5. What does "essential" mean? What does "economical" mean?
6. How did Christ, as the Spirit, produce the church with both the essential and economical aspects?
7. When did the disciples first experience both aspects of the Spirit?
8. How can we experience both aspects of the Spirit?

#### **Memory Verses**

##### **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 5:31**

This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

**Phil. 2:9**

Therefore also God highly exalted Him and bestowed on Him the name which is above every name.

**Rev. 1:5**

And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

**Heb. 7:25**

Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

**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.

## THE TRIUNE GOD AND THE PERSON AND WORK OF CHRIST

### Outline Twelve

#### Christ's Second Coming

Scripture Reading: Matt. 24:36; Rev. 3:3; 16:15; Matt. 24:21-22; 2 Cor. 5:10; Rev. 22:12; Matt. 25:10, 21, 23; Rev. 1:7; 2:26; 14:14; 16:13-16; 19:11-21; 20:1-4

**I. We must be very clear about the aspect is the Lord's (parousia) secret coming—Matt. 24:3:**

- A. The day and the hour of the Lord's (parousia) return no one knows, "but the Father only"—Matt. 24:36.
- B. At the proper time, Christ will begin to descend from the throne; this descent is hidden and secret—Rev. 3:3; 16:15.

**II. Before the end of the great tribulation, Christ will have descended to a place in the air to set up His judgment seat; we must all stand before the judgment seat of Christ to receive either reward or punishment—Matt. 24:21-22; 2 Cor. 5:10; Rev. 22:12:**

- A. We will be judged in two areas: maturity in life and faithfulness in service; to be mature in life means that the Christ who came into us has fully grown up till every part of our soul is filled with Him—Matt. 25:1-30.
- B. To be faithful in service means to be faithful in outward works; these include preaching the gospel for others to be saved, serving in the church, and functioning in the church meetings.
- C. To meet the Lord, we must be proper and balanced in these two areas—life essentially and service economically—vv. 10, 21, 23.

**III. After the wedding feast, Christ will openly descend to the earth, no longer as a thief but rather with power and great glory; He will be seen by all the tribes of the holy land—Rev. 1:7; 14:14; Matt. 24:27, 30:**

- A. When Christ comes openly, He will come with the overcoming saints to fight against Antichrist and his armies which will be gathered against Israel at a place in the Middle East called Armageddon—Rev. 16:13-16; 19:11-21.
- B. There the Lord will exterminate the evil worldly forces and will save Israel; Satan will be bound and the thousand-year kingdom will begin—19:20-21; 20:1-4.

**IV. The principle of the Lord's second coming is that we must be mature so that we may escape the coming great tribulation and receive a reward rather than a punishment at the judgment seat of Christ; this requires us to daily turn our hearts to the Lord to love Him, to be filled with Him, and to serve Him—cf. Matt. 25:1-30.**

#### FOCUS:

*The burden in this final outline is to impart into the young people a desire for the Lord's coming and to give them a practical way to prepare for the Lord's coming—the preparation in life and the preparation in work. These two aspects of life and work are related to the experience of the essential and economical aspects of the Spirit covered in Outline 11.*

## **READING ASSIGNMENT:**

*The Triune God and the Person and Work of Christ, lesson 23*

### **Questions**

1. Explain the secret coming and the open coming of Christ. Give references.
2. Who are the firstfruits?
3. What should we do to prepare ourselves for the judgment seat of Christ?

### **Memory Verses**

#### **Matt. 24:36**

But concerning that day and hour, no one knows, not even the angels of the heavens nor the Son, but the Father only.

#### **Rev. 3:3**

Remember therefore how you have received and heard, and keep it and repent. If therefore you will not watch, I will come as a thief, and you shall by no means know at what hour I will come upon you.

#### **Rev. 16:15**

Behold, I come as a thief. Blessed is he who watches and keeps his garments that he may not walk naked and they see his shame.

#### **2 Cor. 5:10**

For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

#### **Rev. 22:12**

Behold, I come quickly, and My reward is with Me to render to each one as his work is.

#### **Rev. 1:7**

Behold, He comes with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the land will mourn over Him. Yes, amen.