

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2010**

**GENERAL SUBJECT:
EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST**

Message Ten

**In the Gospels
(10)**

**The One Who Washes the Disciples' Feet,
the Glorified Son of Man,
and the Embodiment of the Triune God—the Father's House
and the Way to Enter into the Father's House**

Scripture Reading: John 13:1, 3-10, 31-32; 14:2-3, 6, 20, 23

I. Christ is the One who washes the disciples' feet—John 13:3-10:

- A. The Lord realized that the Father had given all into His hands, that He had come forth from God, and that He was going to God; because of these three things He washed the feet of His disciples—vv. 1, 3, 5.
- B. The Lord Jesus washed the disciples' feet to maintain them in fellowship with Him and with one another—vv. 8, 10:
 - 1. In our spirit we, the regenerated ones, are in God and in the heavenlies, but in our body we are still living in the flesh and walking on the earth, and through the earthly touch we are often dirty; consequently, foot-washing is a necessity for us—v. 5.
 - 2. The Lord Jesus washed the disciples' feet with water (v. 5); the water here signifies the Holy Spirit (Titus 3:5), the Word (Eph. 5:26; John 15:3), and life (19:34):
 - a. The Lord washes us spiritually by the working of the Holy Spirit, by the enlightening of the Word, and by the operating of the inner law of life; in the Scriptures each of these is symbolized by water.
 - b. For things that are sinful we need the cleansing of the blood (1 John 1:7), but for things that are not sinful we need the spiritual washing.
 - c. For us to maintain pleasant fellowship with the Lord and with one another, we need this spiritual foot-washing carried out both by the Lord in His love and by one another in love; this is absolutely necessary for us to live in the fellowship of the divine life—John 13:1, 5, 8, 14.

II. In John 13:31-32 Christ is revealed as the glorified Son of Man going through death to terminate the old creation (12:23-24; Gal. 6:14) and entering into resurrection for His multiplication to be the new creation (v. 15; 2 Cor. 5:17):

- A. For Jesus as the Son of Man to be glorified was for Him to be resurrected, that is, to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection—John 12:23-24.
- B. Christ's death not only broke the shell of His humanity and released His divine life; it also terminated the old creation, separated us from the world, and made it possible for us to live in the new creation—Gal. 6:14-15.
- C. In keeping with the book of Galatians, the Gospel of John unveils that as the glorified Son of Man, Christ not only passed through death to terminate the old creation but also entered into resurrection for His multiplication to be the new creation composed of the many sons of God—12:23-24; 13:31-32; 20:17.

III. John 14 unveils that Christ as the embodiment of the Triune God is the Father's house and the way to enter into the Father's house:

- A. The Father's house signifies the mingling of the Triune God with His redeemed people; this is the mutual abode where God dwells in man and man dwells in God—vv. 2, 20, 23.
- B. The Father's house is Christ enlarged with His believers to be God's fullness (the Body of Christ as God's full expression) through His going—His death—and in His coming—His resurrection—vv. 2-3; Eph. 3:19:
 - 1. At first, the Father's house as God's dwelling place was only the individual body of Christ (John 2:16, 21), but through Christ's death and resurrection, the body of Christ has increased to be His corporate Body, which is the church, including all His believers, who have been regenerated through His resurrection (1 Pet. 1:3).
 - 2. It was through His death and in His resurrection that Christ was enlarged with His believers to be the Father's house—a mutual abode where God abides in man and man abides in God—John 14:2, 20, 23.
- C. John 14:4-6 reveals that Christ is the way for man to enter into the Father's house, that is, for man to get into the Father:
 - 1. Verses 3 and 6 reveal that Christ the Son is the way and that the Father is the "where" (destination); therefore, both the way—Christ the Son—and the where—the Father—are living persons.
 - 2. Christ as the way signifies the incarnated God with all that He is and all that He has done—1:1, 4, 14, 29, 51.
 - 3. The way by which we enter into the Father is the crucified and resurrected Christ with His redemption—14:2-3; Heb. 10:20.
 - 4. The way needs the reality, which is Christ Himself—John 14:6:
 - a. Christ is the reality of the divine things; this reality came through Him and becomes the realization of God to us—1:14, 17.
 - b. The reality, which we receive by calling on the name of the Lord Jesus, is the being and the doing of the Triune God—Rom. 10:13.
 - 5. Christ as life brings us the reality, and the reality becomes the way for us to enter into the Father—John 14:6.
 - 6. In the divine life received through regeneration, we participate in the reality of Christ, which is the way for us to enter into the Father's house as the Body of Christ that consummates the New Jerusalem—v. 2; Rev. 21:2.