

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2012**

**GENERAL SUBJECT:
WHAT CHRIST IS TO THE BELIEVERS IN HIS PERSON**

Message Two

Christ as God

Scripture Reading: John 1:1-2, 4, 14, 29, 33, 51; 3:16; 4:14;
5:17-18; 10:30-33; 14:7-20; 15:1, 5, 26; 20:22, 28

I. There are two views concerning Christ:

- A. The physical view according to the synoptic Gospels—Matthew, Mark, and Luke—concerns Christ as a man.
- B. The mystical view according to the Gospel of John concerns Christ as God.

II. The intrinsic revelation of the Gospel of John is Christ as the processed Triune God; no other book in the Bible reveals the Triune God so much and so clearly and intrinsically as John—1:1-2; 5:17-18; 10:30-33; 14:9-11:

- A. Christ as the eternal Word is God—1:1:
 - 1. Thomas said to the resurrected Christ, “My Lord and my God!”—20:28.
 - 2. Christ is God over all, and He is blessed forever—Rom. 9:5.
 - 3. He is the complete God in whom dwells all the fullness of the Godhead bodily—Col. 2:9.
- B. According to Their essence, the Father, the Son, and the Spirit are one; thus, there is the aspect of the essential Trinity; the Son is the embodiment of the Father, and the Spirit is the reality of the Son—John 14:16-18:
 - 1. A Son is given to us, yet His name is called the Eternal Father—Isa. 9:6.
 - 2. The Son as the last Adam became the life-giving Spirit—1 Cor. 15:45b.
 - 3. The Lord is the Spirit (2 Cor. 3:17) and the Lord Spirit (v. 18).
 - 4. Such words in the Scriptures are strong evidence that the Father, the Son, and the Spirit are essentially one.

III. Christ as the all-inclusive One is the processed Triune God—John 1:1, 4, 29, 33, 51; 2:19; 3:14, 29; 4:14; 6:35; 8:28, 58; 9:5; 10:9, 11; 11:25; 14:6:

- A. John 1 reveals the two sections of eternity; in between the two sections, on the bridge of time, Christ is revealed as God in five stages:
 - 1. In eternity past He is revealed as the Word, the definition, explanation, and expression of the self-existing and ever-existing One, without beginning and without end, the God in creation—vv. 1-3.
 - 2. The Word became flesh and tabernacled among us as the God in incarnation—v. 14.
 - 3. In becoming the Lamb of God, He is revealed as the God in redemption—v. 29.

4. By being anointed with the Spirit as the dove, He is revealed as the God in transformation—v. 33.
 5. As the ladder that joins earth to heaven, He is revealed as the God in building—v. 51.
 6. These five stages of Christ show a progressive revelation of God as the “bachelor” God, the incarnated God, the redeeming God, the indwelling God, and the incorporated God.
- B. In John 3 God gave His only begotten Son to us for His dispensing—v. 16:
1. The Son is the embodiment of the Father; when the Father gave His Son to us, that was God giving Himself in His embodiment to us.
 2. If we receive His Son, His embodiment, we receive eternal life; this indicates that eternal life is the Son, the embodiment of the Triune God; to receive eternal life is to receive the Son as the embodiment of the Triune God as a gift from Him.
 3. God gives Himself to us in His Trinity; He gives Himself to us as the Father, the Son, and the Spirit; God is triune for the purpose of giving Himself to us.
 4. The giving of God’s only begotten Son to the world dispensed the divine life to men; God gave His Son to us not only that we may be saved through the Son but, even more, that He could dispense Himself into us; the giving of the Son of God to us is a matter of the divine dispensing.
- C. In John 4 Christ gives the water that becomes a fountain that springs up into eternal life—v. 14:
1. This verse reveals the flowing God in His three stages: the Father as the fountain, the Son as the spring, and the Spirit as the flowing river; moreover, They all take the New Jerusalem as Their eternal goal.
 2. *Eternal life* here refers to the totality of the divine life; the divine life has only one totality in the whole universe—the New Jerusalem.
 3. The Greek preposition translated as “into” is rich in meaning; here it speaks of the destination; the eternal life is the destination of the flowing Triune God; the New Jerusalem is the totality of the divine, eternal life; thus, *into eternal life* means into the New Jerusalem.
 4. The flowing Triune God is the key to John’s Gospel and Revelation.
- D. In John 15 Christ as the vine is the organism of the Triune God—15:1, 5, 26:
1. The revelation of God in chapter 15 is meaningful, profound, and all-inclusive; all that God the Father is and has is centralized and embodied in God the Son, and all of this is realized in God the Spirit—vv. 1, 26.
 2. Now all of this has been wrought into us and will be expressed and testified through us; God the Father is the source and founder, God the Son is the center and manifestation, God the Spirit is the reality and realization, and the branches are the Body, the corporate expression—v. 5.
 3. When we abide in the vine, the processed and consummated Triune God dispenses Himself into us, and we express His glory by bearing much fruit—v. 8.
 4. The issue is a divine and human constitution of the processed and consummated Triune God with His regenerated, transformed, conformed, and

glorified elect as an organism of the processed and consummated Triune God—14:7-20.

- E. In John 20 Christ in resurrection breathed into the disciples the Holy Spirit—v. 22:
1. In His resurrection Christ became the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17.
 2. The Spirit as the pneumatic Christ is the processed and consummated Triune God.
 3. To believe in the Son is to receive the Son (John 1:12); we receive the Son because through His death and resurrection the Son has become the Spirit—1 Cor. 15:45b.
 4. The receiving of the Son in John 1:12 and the receiving of the Spirit in 20:22 are not two receivings; to receive the Son is to receive the Spirit, because the Son today is the Spirit—2 Cor. 3:17.
 5. When we receive the Son, we also receive the Father—1 John 2:23; John 10:30; 14:11.
 6. Christ as the Word at the beginning of the Gospel of John has become the Spirit, the processed and consummated Triune God, at the end for the purpose of dispensing Himself into the believers for His expression and glorification—1:1, 4; 20:22.