

WEEK 9 — OUTLINE

Christ's "Goings Forth" from the Days of Eternity

Scripture Reading: [Micah 5:2-5a](#); [John 1:1, 3, 14, 29, 32-42, 51](#)

DAY 1 >>

- I. "You, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity" ([Micah 5:2](#)):**
- A. This verse prophesies concerning the incarnation of Christ in Bethlehem ([Matt. 2:4-6](#); [Luke 2:4-7](#)).
 - B. Although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity; this refers to Christ's eternal origin and indicates that in eternity, before the creation of the earth, Christ was preparing to come forth.
 - C. Christ's appearing, His manifestation, began in eternity; from ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man.
 - D. His creating of all things was His preparation for Him to come out of eternity into time; this was the purpose of creation.
 - E. Then, while the "locusts" were operating to consume Israel ([Joel 1:4; 2:25](#)), Christ came forth.
 - F. Christ's going forth, His appearing, is a continuous matter:
 - 1. At the time of His incarnation He began to come forth.
 - 2. He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth; all these are great steps in Christ's going forth.
 - 3. Christ's going forth, His manifestation, will consummate when He comes back to defeat Antichrist and cast him into the lake of fire ([Rev. 19:19-20](#)), when Satan is cast into the abyss ([20:2-3](#)), and

when Christ sets up His throne to reign as King ([Matt. 25:31, 34, 40](#)); at that time His appearing will be complete.

- G. While Christ is on the way, He is taking care of the scattered Jews; on the one hand, Israel is under God's chastisement; on the other hand, Israel is also under God's shepherding care; this shepherding is God's preservation of Israel.
- H. In the restoration Christ will be the Ruler, the Shepherd, and the peace to His elect, Israel ([Micah 5:2-5a](#)); today, as our Ruler, Christ keeps us; as our Shepherd, He nourishes and cherishes us; and as our peace, He controls our environment so that we may enjoy Him.

« DAY 2 & DAY 3 »

II. Christ's goings forth from the days of eternity are also seen in the first chapter of the Gospel of John, which unveils Christ as the Word of God in the two sections of eternity with the bridge of time (cf. [Psa. 90:1](#)):

« DAY 4 »

- A. The Word of God in [John 1:1](#) refers to Christ, the only begotten Son of God ([v. 18](#)), in eternity past as the definition, explanation, and expression of God:
 - 1. He is the great "I Am," self-existing and ever-existing [Exo. 3:14-15; John 8:24, 28, 58](#)).
 - 2. He is eternal, without beginning or ending [Heb. 7:3](#)).
- B. [John 1](#) is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God; it refers to Christ and His goings forth from the days of eternity in the five greatest events in the history of the universe:
 - 1. [John 1](#) reveals Christ in the creation of all things in the beginning of time ([v. 3](#)).
 - 2. Christ is also seen in the incarnation of the invisible God to be a visible man ([v. 14](#)), partaking of man's flesh and blood ([Heb. 2:14](#)), for the redemption of the lost universe to bring in the New Testament age.
 - 3. Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament [John 1:29, 36](#)):
 - a. Christ was "delivered up by the determined counsel and

foreknowledge of God” [Acts 2:23a](#)).

- b. This counsel must have been determined in a council held by the Divine Trinity before the foundation of the world, indicating that the Lord’s crucifixion was not an accident in human history but a purposeful fulfillment of the divine counsel determined by the Triune God [1 Pet. 1:20](#); [Rev. 13:8](#)).
- c. The redeeming Christ was “foreknown before the foundation of the world” ([1 Pet. 1:20](#)).
- d. Christ was crucified on the cross for our judicial redemption according to God’s eternal purpose and plan; it did not happen accidentally.
- e. Hence, in the eternal view of God, from the foundation of the world, that is, from the fall of man as part of the world, Christ was slain ([Rev. 13:8](#)).

« DAY 5 »

4. Christ is revealed in His becoming the Spirit for the transformation of God’s redeemed people into stones [John 1:32-42](#)) for the building of God’s house (Bethel—[v. 51](#)) organically for the New Testament.
 5. Finally, Christ is referred to in His being the heavenly ladder to bring heaven to earth and join earth to heaven at Bethel, the house of God, from His coming back to eternity future [v. 51](#); [Gen. 28:11-22](#)).
 6. These five great historical events, which include Christ’s goings forth from the days of eternity, can be summed up in five words: *creation, incarnation, Lamb, Spirit, and ladder*.
- C. In all these five universal, historical events, Christ, the Word of God (as: 1. the Creator in creation; 2. the man in incarnation; 3. the Lamb in redemption; 4. the Spirit in transformation; and 5. the ladder in joining earth to heaven), defines, explains, and expresses the invisible God:
1. In His creation “the heavens are telling of the glory of God; / And their expanse [firmament] is declaring the work of His hands. / Day to day pours forth speech, / And night to night reveals knowledge. / There is no speech, nor are there words; / Their voice is not heard” ([Psa. 19:1-3](#), NASB), and the invisible things

of God, “both His eternal power and divine characteristics, have been clearly seen since the creation of the world” [Rom. 1:20](#)); what is referred to in [Acts 14:15-17](#) and [17:24-29](#) serves the same purpose of revealing Christ’s creation.

2. In His incarnation He unveils that the Creator has become one of His creatures ([Col. 1:15](#)), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues.

« DAY 6 »

3. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.
 4. In His becoming the Spirit for life-giving and transforming ([1 Cor. 15:45](#)), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart’s desire.
 5. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.
 6. In addition to all the above items, John, in his last writing, Revelation, tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God’s purpose ([19:13](#)).
- D. Christ’s goings forth from the days of eternity usher in God’s eternal building, the New Jerusalem, which will be the ultimate fulfillment of God’s eternal plan as the mutual abode of God and man ([21:3](#), [22](#); cf. [Psa. 90:1](#)):
1. By Christ’s goings forth from the days of eternity, Christ as the Word of God in eternity past becomes (united, mingled, and incorporated with His chosen ones) the New Jerusalem in eternity future.
 2. This eternal building, the New Jerusalem, will terminate the bridge of time and usher in the blessed eternity in the future (cf. [Eccl. 3:11](#)).
 3. We must be for that building, and we must be that building ([John 1:51](#); [Gen. 28:11-22](#); [1 Cor. 3:9](#), [12a](#), [16-17](#)).

<< WEEK 9 — DAY 1 >>

Morning Nourishment

Matt. ...[Herod] inquired of them where the Christ was to be born.
2:4-5 And they said to him, In Bethlehem of Judea, for so it is written through the prophet.

Micah (But you, O Bethlehem Ephrathah, so little to be among the
5:2 thousands of Judah, from you there will come forth to Me He who is to be Ruler in Israel; and His goings forth are from ancient times, from the days of eternity.)

His “goings forth” [in [Micah 5:2](#)] are His coming out. To the angels it is His going forth, but to us it is His coming out. “His goings forth are...from the days of eternity” means that in eternity, before the creation of the earth, Christ was preparing to come forth....From the ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity. His creation of all things was His preparation to come out of eternity into time. This was the purpose of creation....In eternity Christ was concealed in His divinity, but through incarnation He came forth with His divinity into humanity.
(*Life-study of Micah*, p. 9)

Today's Reading

Christ's going forth, His appearing, is a continuous matter. From the time of His incarnation, He began to come forth, and His coming forth is still taking place today. Christ's coming forth will be consummated when He throws Antichrist and the false prophet into the lake of fire ([Rev. 19:19-20](#)), when Satan is cast into the abyss ([Rev. 20:2-3](#)), and when Christ sets up His throne to reign as King ([Matt. 25:31](#), [34](#), [40](#)). At that time His appearing will be complete. But today He is still on the way.

In the restoration Christ will be the Ruler, Shepherd, and peace to His elect,

Israel ([Micah 5:2-5a](#)). Today, in His goings forth, He is our Ruler, Shepherd, and peace. As our Ruler, He keeps us; as our Shepherd, He nourishes and cherishes us; and as our peace, He controls our environment so that we may enjoy Him.

Micah's prophecy concerning the goings forth of the all-inclusive Christ is a great matter. In this prophecy Christ is all-inclusive because He will be the Ruler, the Shepherd, and the peace of Israel, and He will also bring forth the seven shepherds and the eight princes ([5:2-5](#)).

Christ came forth from Bethlehem, a small town called "David's city" ([Luke 2:4](#)). However, His goings forth were not from time but from eternity. In eternity past He selected us and predestinated us ([Eph. 1:4-5](#)). When He was doing these things, He considered how He would come. If He had only selected and predestinated us without preparing to come out of eternity, He could do nothing with us. Whatever He will do and can do for us depends on His coming forth. He came in incarnation, and He went on through human living, death, resurrection, ascension, and the outpouring of the consummated Spirit, who is the reality of Christ Himself. All these are great steps in Christ's going forth. His going forth has not stopped but is continuing today. *Life-study of Micah*, pp. 9, 16)

At the time of His incarnation [Christ] began to come forth. After His incarnation, He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth. All these are great steps in Christ's going forth. His going forth has not ceased but is continuing today. Christ's going forth, His manifestation, will consummate when He comes back with the overcomers as the mighty ones ([Joel 3:11](#)) to defeat Antichrist and cast him into the lake of fire ([Rev. 19:19-20](#)), when Satan is cast into the abyss ([Rev. 20:2-3](#)), and when Christ sets up His throne to reign as King ([Matt. 25:31, 34, 40](#)).

While Christ is on the way, He is taking care of the scattered Jews. On the one hand, Israel is under God's chastisement; on the other hand, Israel is also under God's shepherding care. This shepherding is God's preservation of Israel. ([Micah 5:2](#), footnote 1)

Further Reading: Life-study of Micah, msgs. 2-3

<< WEEK 9 — DAY 2 >>

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

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

John 1 reveals the two sections of eternity. *John 1:1* refers to eternity in the past, for “the beginning” denotes eternity in the past. *Verse 51* refers to eternity in the future, for when the Lord told Nathanael that he would see the heaven opened and the angels of God ascending and descending on the Son of Man, He was not speaking about the present, but about eternity in the future. If we put together these two sections of eternity, we have the whole of eternity. (*Life-study of John*, p. 55)

Today's Reading

In eternity past, Christ, as the Word, was with God and was God. In eternity past He was only God and only had divinity. Since the Word had not yet been incarnated, He was not a man and had no humanity.

In eternity future, Christ will not only be God, but also man. He will not only be the Son of God, but also the Son of Man. Since the Word has been incarnated in the flesh (*John 1:14*), He is also a man, the Son of Man with humanity forever. After the incarnation, He is still God, but God and man. He is still the Son of God, but the Son of God and the Son of Man. In addition to being the Son of God, for eternity in the future He will be the Son of Man. In eternity past He was God, solely and merely divine, having no humanity. However, in eternity future He will be God and man, the Son of God and the Son of Man, both divine and human, having divinity as well as humanity. He will have two natures, two essences, and two substances—divinity and

humanity.

God has no intention of dwelling in Himself. Divinity cannot be God's dwelling. God's intention in His economy is to dwell in humanity. God's intention is to defeat His enemy, Satan, by man and to make humanity His dwelling place. Thus, both for the defeat of Satan and for the dwelling place of God, there is the need of humanity. If the Lord Jesus were only the Son of God, He would only be qualified to impart life into man. He would have no substance by which to defeat the enemy or to become the dwelling place of God. Praise the Lord that He is the Son of God for us to have life, and He is the Son of Man for God to have a dwelling place.

Heaven is considered as God's habitation [Deut. 26:15](#); [1 Kings 8:49](#); [Psa. 33:13-14](#); [Isa. 63:15](#)); yet [in [Isaiah 66:1](#)] God says, "Where is the place of My rest?" God's resting place is man gained by Him [Isa. 57:15](#); [66:2](#)). Today God dwells in the heavens, but the heavens will not be His habitation for eternity....In the new heaven and the new earth, God's habitation for eternity will be the New Jerusalem, which is composed of all His redeemed saints and which will come down from heaven [Rev. 21:1-3](#)).

How can God, who had no humanity in eternity past, have humanity in eternity future as His dwelling place? This will not happen overnight. Between these two sections of eternity is the bridge of time. In eternity past God planned and purposed, but He did not do anything. In eternity future God will not do anything, because, at that time, everything will have been accomplished. In eternity future He will simply enjoy His finished work. In eternity past He planned, and in eternity future He will enjoy. Everything that God needs to accomplish He accomplishes on the bridge of time. God is driving the car of His economy from the first section of eternity, through the bridge of time, into the last section of eternity. By driving His car across the bridge of time, all the necessary work is completed. Once God has traveled from eternity past, through the bridge of time, and into eternity future, He will declare, "Finished!" In eternity future God will enjoy His finished work.

How long is this bridge of time? It may be more or less than six thousand years long. On this bridge of time God accomplishes five things, and we need to consider each of them in turn. We begin with creation. *Life-study of John*, pp. 55-59)

Further Reading: Life-study of John, msg. 5

<< WEEK 9 — DAY 3 >>

Morning Nourishment

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

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.

The meaning of creation is to call things not being as being [Rom. 4:17](#)). The purpose of creation is to produce a receptacle to receive God as life. Consider the items in creation: the heavens, the earth, the billions of physical things, and man. What is the most important item in creation? Nothing is more important than man. Man is a V.I.P., a very important person. According to the Bible, the heavens are for the earth, and the earth is for man ([Zech. 12:1](#))...The minerals, the vegetable life, and the animal life are all for man. The air, sunshine, and rain supply the vegetable life; the vegetable life is for the animal life, and both the vegetable life and the animal life are for man. All the living things on the earth are for man. Man, for whom all these things are, is for God, receiving God and fulfilling His purpose. There is a spirit within man which is the very receiver of God. By His creation, God produced the heavens for the earth, the earth for man, and man with a spirit as a receiver to receive God as his life. (*Life-study of John*, p. 59)

Today's Reading

The second item [God accomplished on the bridge of time] was incarnation. Without creation there would have been no way for God to be incarnated....Creation brought things into being, and incarnation brought God into His creation. God waited approximately four thousand years after the creation of Adam before becoming incarnated. One day, He was incarnated, and

there was on earth the little man Jesus with God in Him. God was wrought into that man. That was the greatest miracle of all. By incarnation, God was brought into mankind and became one with man. Divinity and humanity became one unit.

The third item on the bridge of time is redemption. After living on the earth for thirty-three and a half years, the Lord went to the cross as the Lamb of God. The Lamb of God is for redemption. Through redemption, the Lord recovered fallen man and separated him from sin. By means of redemption, God not only removed sin, but also terminated the entire old creation. The very Jesus who was crucified on the cross took the old creation with Him into the tomb. When He was raised from the dead, He left the old creation in the tomb and came out in resurrection as the head of the new creation.

Anointing follows redemption. The anointing comes by way of the dove, the Spirit, which is the continuation of the Lamb. The Lamb has removed sin and terminated the old creation, and the dove, the Spirit, has come to regenerate, impart life, transform, unite, and build. The dove, the Spirit, regenerates the created man, transforms the natural man, and unites the transformed man... We may be a created man who needs to be regenerated. We may be a regenerated man who is still quite natural and who needs to be transformed. We may be a transformed man who is still separate and individualistic and who needs to be united with others. If we are properly transformed, we would be willing to be united with others. So, firstly, we need to be regenerated; secondly, we need to be transformed; and thirdly, we need to be united for the building. The dove, the Spirit, regenerates, transforms, and unites. We are all under the anointing of the dove, the Spirit. Although we may not realize it...the Lord is working to transform us.

After creation, incarnation, redemption, and anointing, we have building. This building is for the house of God. God is building a dwelling place for Himself, and He is using transformed people as the stones [John 1:42](#)). Praise the Lord that we are not only undergoing the work of transformation, but are also in the process of building. What God needs is not a great number of stones, but a house. For eternity God needs a builded house, a Bethel, as His habitation. (*Life-study of John*, pp. 60-64)

Further Reading: Life-study of John, msg. 5

<< WEEK 9 — DAY 4 >>

Morning Nourishment

John ...Behold, the Lamb of God, who takes away the sin of the
1:29 world!

Acts This man, delivered up by the determined counsel and
2:23 foreknowledge of God, you, through the hand of lawless men,
nailed to a cross and killed.

The Word of God, the first crystal in the Gospel of John, refers to Christ, the only begotten Son of God [John 1:1, 18], as the definition, explanation, and expression of God....John unveils Christ as the great “I Am,” self-existing and ever-existing [Exo. 3:14-15; John 8:24, 28, 58]. Everything other than Christ is vanity of vanities. Only He is the reality, the I Am, the One who is....Christ is the One who is eternal, without beginning or ending [Heb. 7:3]. (*Crystallization-study of the Gospel of John*, pp. 11-12)

Today's Reading

The main stress of [John 1] is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God. It refers to Christ in the five greatest events in the history of the universe..John 1 reveals Christ in the creation of all things in the beginning of time v. 3)...Christ is also seen in the incarnation of the invisible God to be a visible man 1:14), partaking of man's flesh and blood (Heb. 2:14), for the redemption of the lost universe to bring in the New Testament age. The incarnated God has blood.Acts 20:28 says that God purchased the church with His own blood. God partook of man's flesh and blood for the redemption of the lost universe. The entire universe, including the heavens, was contaminated by Satan, an archangel created by God, in his rebellion against God. This first rebel caused the entire universe to become lost, so all things on earth and in the heavens needed to be redeemed by

God (Col. 1:20)...Christ redeemed the universe by becoming a man. The New Testament age began at the incarnation of Christ. It is significant that the entire world today uses one calendar, which counts the years from Christ's incarnation. Creation brought in a universe, but this universe became lost. Then God came to be a man by the name of Jesus with a human nature to redeem the lost universe back to a new age, the New Testament age, starting from the day Christ was born....Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament (John 1:29, 36). This is the third great event in the history of the universe. When He was put to death on the cross, God considered Him the Lamb of God, who takes away the sin of the world. He became a man for the purpose of redeeming the lost universe, yet He still needed to take a further step to go to the cross to die, bearing the sins of mankind on the cross as the Lamb. *Crystallization-study of the Gospel of John*, pp. 12-13)

[The] counsel [spoken of in Acts 2:23] must have been determined in a council held by the Divine Trinity before the foundation of the world (1 Pet. 1:20; Rev. 13:8), indicating that the Lord's crucifixion was not an accident in human history but a purposeful fulfillment of the divine counsel determined by the Triune God. (Acts 2:23, footnote 1)

Christ was foreordained, prepared, by God to be the redeeming Lamb (John 1:29) for His elect according to His foreknowledge before the foundation of the world. This was done according to God's eternal purpose and plan; it did not happen accidentally. Hence, in the eternal view of God, from the foundation of the world, that is, from the fall of man as part of the world, Christ was slain (Rev. 13:8). (1 Pet. 1:20, footnote 1)

The fourth great event in the history of the universe...is [Christ's] becoming the Spirit. John 1:32 says, "And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him." This is the Spirit descending as a dove upon the Lamb. Christ was the Lamb. Then He became the dove, the Spirit. Christ is revealed in John 1 in His becoming the Spirit for the transformation of God's redeemed people into stones (vv. 32-42) for the building of God's house (Bethel—v. 51) organically. (*Crystallization-study of the Gospel of John*, p. 13)

Further Reading: Crystallization-study of the Gospel of John, msg. 1

<< WEEK 9 — DAY 5 >>

Morning Nourishment

John 1:42 ...Jesus said, You are Simon, the son of John; you shall be called Cephias (which is interpreted, Peter).

51 ...You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

We need to be not only redeemed but also transformed. If we were merely redeemed, we would still remain men. In order to become like God, we need transformation. The first step of transformation is to regenerate, to remake, us. Even though we were made in the image of God and after the likeness of God, we still do not have anything real of God in us until we are regenerated. We need to be regenerated to begin our transformation into stones for God's spiritual building, His house. The house of God, Bethel, first is the church, then the Body of Christ, and consummately the New Jerusalem. (*Crystallization-study of the Gospel of John*, pp. 13-14)

In [Matthew 16:18](#) the Lord mentioned this word *Peter*, meaning “a stone,]” when He spoke...about the building of the church. It must have been from this that Peter obtained the concept of living stones for the building of a spiritual house ([1 Pet. 2:5](#)), which is the church. The stone here denotes a work of transformation that brings forth material for God's building ([1 Cor. 3:12](#)). ([John 1:42](#), footnote 1)

Today's Reading

[John 1:51](#) is the fulfillment of Jacob's dream ([Gen. 28:11-22](#)). Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel. Jacob poured oil (a symbol of the Holy Spirit, the ultimate expression of the Triune God reaching man) upon the stone (a symbol of the transformed man) that it might be the house of God. Here in [John 1](#) are the

Spirit (v. 32) and the stone (v. 42) for the house of God with Christ in His humanity. Where this is, there is an open heaven. [John 1:51](#), footnote 2)

[In [John 1:51](#)] Christ is referred to in His being the heavenly ladder to bring heaven to earth and join earth to heaven at Bethel, the house of God, from His coming back to eternity [John 1:51](#); [Gen. 28:11-22](#)). We can remember these five great historical events with five words: *creation, incarnation, Lamb, Spirit, and ladder*. [John 1](#) begins with Christ as the Word and ends with Him as the ladder....In order to have a ladder, there is the need of a base, and the base for Christ to be the heavenly ladder is the house of God, Bethel. The reality of Bethel is the church and then the Body of Christ and the New Jerusalem....In all these five universal, historical events, Christ, the Word of God (as: 1. the Creator in creation; 2. the man in incarnation; 3. the Lamb in redemption; 4. the Spirit in transformation; 5. the ladder in joining earth to heaven), defines, explains, and expresses the invisible God.

In His creation “the heavens are telling of the glory of God; and their expanse [firmament] is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge. There is no speech, nor are there words; their voice is not heard” ([Psa. 19:1-3](#), NASB), and the invisible things of God, “both His eternal power and divine characteristics, have been clearly seen since the creation of the world” ([Rom. 1:20](#)). What is referred to in [Acts 14:15-17](#) and [17:24-29](#) serves the same purpose of revealing Christ’s creation speaking for God.

In His incarnation Christ unveils that the Creator has become one of His creatures ([Col. 1:15](#)), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues. This is the new language of the new culture in the Lord’s recovery.

When Jesus was born, God was brought into man and mingled Himself with man. About two thousand years ago, there was a man who was the mingling of divinity and humanity. To be a Christian means to be a man of Christ. Christ is the mingling of divinity with humanity, and we, the men of Christ, are the same. We are also the mingling of divinity with humanity. *Crystallization-study of the Gospel of John*, pp. 14-15)

Further Reading: Crystallization-study of the Gospel of John, msg. 1

<< WEEK 9 — DAY 6 >>

Morning Nourishment

John And John testified, saying, I beheld the Spirit descending as a **1:32** dove out of heaven, and He abode upon Him.

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

Based on the Scriptures, the religious people were looking for a great leader ([John 1:19-25](#)) such as Messiah, Elijah, or the Prophet ([Dan. 9:26](#); [Mal. 4:5](#); [Deut. 18:15](#), 18). But Jesus was introduced to them as a little lamb with a little dove ([John 1:29-33](#)). The Lamb takes sin away from man, and the dove brings God as life to man. The Lamb is for redemption, to redeem fallen man back to God, and the dove is for life-giving, for anointing, to anoint man with what God is, to bring God into man and man into God, and for uniting the believers in God. Both the Lamb and the dove are needed for man to participate in God. ([John 1:29](#), footnote 1)

In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness....In His becoming the Spirit for life-giving and transforming ([1 Cor. 15:45](#)), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

(*Crystallization-study of the Gospel of John*, p. 15)

Today's Reading

Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity....The Word of God is Christ in His creation, in His incarnation, in His becoming the Lamb, in His becoming the

life-giving Spirit, and in His being the ladder. In these five greatest historical events, Christ speaks for God. In this sense, we may say that the creation is the Word, the incarnation is the Word, the Lamb is the Word, the Spirit is the Word, and the ladder is the Word....In addition to all the above items, John, in his last writing, Revelation, tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose [Rev. 19:13](#)). When He comes to fight God's enemies for the kingdom, His name is called the Word of God. In His fighting He is God's speaking. Christ is the Word of God speaking for God's purpose. (*Crystallization-study of the Gospel of John*, pp. 15-16)

The Lord's coming back needs a solid building of His seekers. This building will be a stepping stone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever. Christ once was only divine. In order for Him to be the Son of Man, He must have the human life and the human nature. We are human, but we can be born of God to become the children of God ([John 1:12-13](#)). In order for us to be the children of God, we must have the divine life and the divine nature. Eventually, He, the divine One, will have the human life and the human nature, and we, the human ones, will have the divine life and the divine nature. Thus, He and we, we and He, will be exactly the same. This is the mingling of divinity with humanity, and this is the mutual abode of God's building. This building will be the ultimate fulfillment not only of Jacob's dream, but of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building and we must be that building!

After all of these five items have transpired, we shall enter into eternity future with the Lord. At that time, He will be both the Son of God and the Son of Man. As the Son of God, He will be life to us, and as the Son of Man, He will be the dwelling place for God. We shall be joined to and even mingled with Him, and we shall enjoy eternity with Him forever. Nathanael, and all of us with him, will see heaven opened and the angels of God ascending and descending on the Son of Man. This is the revelation found in [John chapter one](#). (*Life-study of John*, p. 65)

Further Reading: Crystallization-study of the Gospel of John, msg. 1

<< **WEEK 9 — HYMN**

Hymns, #187

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| 1 O Lord, how rich Thou art to us,
Thy love reveals the measure!
The boundless riches of Thyself,
In spirit here we treasure. | 25 Thou art the ladder Jacob saw,
By Thee the heav'n is open;
In Thee we are the house of God,
And earth is joined to heaven. |
| 2 Thou art the Word, e'en God Himself,
With God in the beginning;
Incarnate in the flesh with us,
And God to us defining. | 26 O Lord, Thou art the great "I AM,"
Who all our need doth furnish;
Enjoying Thee as all in all,
God's purpose we accomplish. |
| 3 Thou art the tabernacle true,
In Thee we see God's glory;
For God Thou art the temple too,
In Thee is God's full story. | |
| 6 Thou art the Christ, the Lord of all,
By God Thou art anointed;
The One who is the All in all,
For God and us appointed. | |
| 14 Thou art the spotless Lamb of God,
Who died for our redemption;
Thou art the Spirit-giver too,
For our regeneration. | |