

I We can experience, enjoy, and express Christ as the resurrection: A

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

1 Christ in His humanity was begotten by God in His resurrection to be the firstborn Son of God. 2 All the believers of Christ were regenerated by God the Father through the resurrection of Christ for the producing of the church as His Body. His reproduction. 3 Christ as the last Adam became a life-giving Spirit. 4 Without these major items of the Lord's resurrection (the firstborn Son as the Head of the Body, the many sons as the members of the Body, and the Spirit as the essence and reality of the Body), there would be no church, no Body of Christ, and no economy of God. B

The Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ:

1 The reality of the processed Triune God is the consummated Spirit of reality. 2 The reality of resurrection is Christ as the life-giving Spirit. 3 The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ. [John 16:13](#) But when He, the Spirit of reality, comes, He will guide you into all the reality... 14 He will glorify Me, for He will receive of Mine and will declare it to you. 15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you. 4 Without the Spirit, there is no Body of Christ, no church. C

In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ: 1 The church is absolutely of the element of Christ, absolutely in resurrection, and absolutely in the heavenlies. 2 The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light.

D The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity: [Num. 17:8](#) And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi; it had budded; it even put forth buds and produced blossoms and bore ripe almonds. 1 After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, "The rod of the man whom I choose shall bud" (Num.

17:5) 2 All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry. 3 The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God. 4 The budding of the rod is a humbling experience; a rod signifies human position, whereas budding signifies the resurrection life; thus, only a foolish person would be proud and say that he is better than others. 5 Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; all of those who know resurrection have given up hope in themselves; they know that they cannot make it. 6 As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come. 7 What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; resurrection speaks of the things that are beyond us, which we cannot do in ourselves. [Matt. 19:26](#) And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible. 8 A man must come to the end of himself before he will be convinced of his utter uselessness; if a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who does everything in us, through us, and for us. 9 To be a Christian is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian; only the Spirit can be a Christian, and only the Spirit can be an overcomer. E When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ: 1 We all need to be discipled by the Lord to be divine and mystical persons, living the divine life by denying our natural life. 2 Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ. F In order to live in resurrection, we must know, experience, and gain the God of resurrection: 1 God is working through the cross to

terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection.

2 Although the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man: **a** God is not working to make His might known in external acts but is working to impart and work Himself into man. **b** God uses the environment in order to work His life and nature into us. **c** In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through "all things". **d** The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent. **e** As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire to make us the New Jerusalem. **2 Cor. 4:16** *Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.* **3** In order to live in resurrection, we must be renewed day by day by being nourished with the fresh supply of the resurrection life. **4** The real Christian life is to have the God of resurrection added into us morning and evening and day by day. **Col. 2:19** *And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.* **5** In order to receive the renewing capacity of the divine life in resurrection, we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition in us day by day. **I** We can experience, enjoy, and express Christ as the grain of wheat: **A** A glory of Christ's divinity with His divine life was concealed in Him as in a grain of wheat. **B** While the glory of His divinity was concealed by the shell of His humanity, He was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with the fire of His divine life. **C** The release of the glory of Christ's divinity was through the breaking of the shell of His humanity by His death: **1** He was the unique grain that contained His divine life with His divine glory. **2** When the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released. **3** In this sense, His death is considered a life-releasing death with His

glory released simultaneously. **D** The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death. **John 12:23** *And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. 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.* **E** Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer. **F** Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection. **G** Through His life-releasing death and life-dispensing resurrection as the grain of wheat, Christ brought all His believers into an incorporation with the processed Triune God: **1** God in His Divine Trinity is an incorporation. **2** The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ. **H** In the resurrection of Christ, the enlarged, divine-human, universal incorporation of the processed Triune God with the regenerated believers came forth from Christ as the transfigured grain of wheat in three aspects: **1** The first aspect is the Father's house for His rest, satisfaction, and manifestation: **a** All the believers in Christ are the abodes in the Father's house. **b** The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit. **2** The second aspect is the true vine for God's enlargement, spreading, and glorification: **a** The true vine, as a sign of the all-inclusive Christ, is the organism of the processed and consummated Triune God. **b** Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God. **3** The third aspect is the child of the Spirit, the new man, to carry out God's eternal economy: **a** A new child, a new man, was born by the consummated Spirit. **b** Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, which will consummate the New Jerusalem.

CP1 We know, experience, gain the God of resurrection in afflictions. When the God of resurrection works, His life and nature are wrought into man

I We can experience, enjoy, and express Christ as the resurrection—**F** In order to live in resurrection, we must know, experience, and gain the God of resurrection: **2Co 1:8** *For we do not want you to be*

ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living. **9** Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead; **2** Although the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man: **a** God is not working to make His might known in external acts but is working to impart and work Himself into man **b** God uses the environment in order to work His life and nature into us **c** In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through "all things" **d** The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent. **e** As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire to make us the New Jerusalem.

The significance of suffering...is this, that the devastation it brings to the old creation provides an opportunity for the God of resurrection to impart Himself into His creatures so that they emerge from the death process with a divine element in their constitution.

... The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man. ...You must give your consent to God when He seeks to lead you through devastating processes. And you need have no fear, for God knows how to apportion suffering...He invariably chooses the lot of each one with this goal in view—an increase of the divine content in our life. If He chastises us, it is always "what is profitable that we might partake of His holiness".

[Application to young people, students, new ones](#)

Testimony 1 I lost my mother to cancer in December 2011. I was an only child in a single-mother household, so I was completely alone after my mother passed

away. For almost two years or less, until September 2013, when I was baptized, I was in mental shock and living like a dead person. Looking back on that time, it was a really difficult period. But thanks be to the Lord. I can testify that the Lord has prepared the way for me to accept God because I was completely disappointed through this environment, I have also experienced many things in the last 11 years since becoming a Christian, including tenure, marriage, serving in the church, and purchasing the Ojikoen Student Gospel Center. Each time, the Lord led me step by step and bring the life and nature of God inside me. And He let me learn to know, experience and enjoy the resurrected Christ.

Testimony 2 I decided to change jobs after a business management problem at my former company, resulted in delayed payroll and expense reimbursement. There were millions of yen in unpaid salaries, expenses, and severance packages, but there was nothing we could do about it because the employer had no money. I was complaining to the Lord as to why He was giving me such hardship. Then the Lord gave me [Romans 8:28](#), "And we know that all things work together for good to those who love God, to those who are called according to His purpose."

From within me, there was a voice that said, "Yes, the Lord gives me affliction so that my self may be destroyed and God Himself may dispense into me. Let me not complain to the Lord, but just love Him and praise Him." I did follow His voice. After that, the Lord blessed me in the various ways. Praise the Lord. **Prayer** Oh Lord Jesus, I encounter many sufferings in my life, but God has assigned me the sufferings I need. As a child of God, the purpose of suffering for me is to bring God's nature into my nature through suffering and to gain Him. As I pass through the tribulations, may my mind be continually renewed within me day by day, and may God Himself be wrought into me.

CP2 Knowing that the church is **1** the Father's house, **2** the true vine, **3** the child of the Spirit, the new man, and treasure and put the church life first

II We can experience, enjoy, and express Christ as the grain of wheat: **G** Through His life-releasing death and life-dispensing resurrection as the grain of wheat, Christ brought all His believers into an incorporation with the processed Triune God. **H** In the resurrection of Christ, the enlarged, divine-human, universal incorporation of the processed Triune God with the regenerated believers came forth from Christ as the

transfigured grain of wheat in three aspects: **1** The first aspect is the Father's house for His rest, satisfaction, and manifestation: **a** All the believers in Christ are the abodes in the Father's house. **b** The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit. [John 14:23](#) Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him. We may be at home, at school, or at work, but wherever we may be, the Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God. **2** The second aspect is the true vine for God's enlargement, spreading, and glorification: [15:5](#) I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing. **a** The true vine, as a sign of the all-inclusive Christ, is the organism of the processed and consummated Triune God. **b** Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God. **3** The third aspect is the child of the Spirit, the new man, to carry out God's eternal economy: **a** A new child, a new man, was born by the consummated Spirit. **b** Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, which will consummate the New Jerusalem.

Application to businesspersons

Testimony I testify that my church life has been uplifted and blessed by recognizing that the church is **1** the Father's house, **2** the true vine, **3** the child of the Spirit, the new man. As I read the book of Ephesians, John 14-16, and sang Hymn 852, and other hymns, the Triune God visited me and renewed my vision about the church.

1. Thy dwelling place, O Lord, I love;
It is Thy Church so blessed,
It is Thy joy and heart's delight
And where Thy heart finds rest.

To say that the church is the Father's house means that it is a place for His rest, satisfaction, and manifestation. This means that if I live a normal church life, God will be at rest, satisfied, and expressed

among us. This made me feel sweet inside because it would mean that God, who loved me with an everlasting love, could offer me rest and satisfaction. And I began to have a feeling that my church life is glorious. At the same time, a feeling of awe emerged that I should not treat church life in a sloppy way. By faith, I experienced the cross and lowered the priority of my own rest and sought God's rest first. For example, no matter how busy I was at work, I limited overtime for the sake of the Gospel and shepherding, and I used 100% of my weekends for the Lord. However, it did not get me fired or damage my position in the company. Instead, by making Christ and church priority No.1, my position in the company has been blessed and my income has been blessed. [Matt.6:33](#) But seek first His kingdom and His righteousness, and all these things will be added to you. And when the Father rested, I could have true rest. I enjoyed conversation with the Lord when He visited me and dispensed Himself into me. Lord Jesus, You visit me and draw me with Your love. I love You, not by my natural love, but by Your eternal love, and I love Your abode, the church!

And since the church is the true vine, it should be able to preach the gospel, bear fruit, and manifest God's enlargement, spreading, and glorification. I have been watching carefully to see if there has been an increase in this aspect every year since the church in Kobe began meeting with 3 members in April 1992. When there was no increase, I came before the Lord, was enlightened, confessed my sins, and renewed my consecration. When I fellowshiped with the Lord in this way, I was empowered and strengthened in shepherding by receiving the Lord's dispensing. As a branch, I could abide in the Lord and bear a little fruit each year. Lord Jesus, bless the preaching of the Gospel of the church! Let us surely bear new fruit!

Third, the church is the child of the Spirit, the new man, who carries out the eternal economy of God. [Rom.12:2](#) And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect. Lord Jesus, I open my mind to You. Please enter, saturate and renew my mind day by day! Do not let my mind remain in nature, in the old. May I understand and carry out Your will with renewed mind!