

DAILY READING

WEEK 4 THE TRIUNE GOD'S REVELATION AND HIS ECONOMY

WEEK 4 — DAY 5

Scripture Reading

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.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

John 10:25, 30 Jesus answered them... I and the Father are one.

From the Father

God the Father is the universal source of all things. He is invisible and unapproachable. How can God the Father, who dwells in unapproachable light (1 Tim. 6:16), be within us? How can we see the invisible Father? If God is only a Father, He would be inaccessible and could not be dispensed into man. But through the divine arrangement of His economy, He put Himself into His Son, the second person of the Trinity, in order to make Himself available to man. All the fullness of the Father dwells in the Son (Col. 1:19; 2:9) and is expressed through the Son (John 1:18). The Father, as the inexhaustible source of everything, is embodied in the Son. The incomprehensible God is now expressed in Christ, the Word of God (v. 1); the invisible God is revealed in Christ, the image of God (Col. 1:15). So, the Son and the Father are one (John 10:30), and the Son is even called the Father (Isa. 9:6).

Formerly, it was impossible for man to contact the Father. He was exclusively God, and His nature was exclusively divine. There was nothing in the Father to bridge the gap between God and man. But now He has not only embodied Himself within the Son; He has also become incarnate in human nature. The Father was pleased to combine His own divinity with humanity in the Son. Through the incarnation of the Son, the unapproachable Father is now approachable to man. By this, man can see the Father, touch the Father, and fellowship with the Father through the Son.

We can demonstrate this relationship by dipping a white handkerchief into blue dye. The Father's divinity could originally be likened to the white handkerchief. This handkerchief, dipped into blue dye, represents the Father in the Son becoming incarnate in humanity. The white article has now become blue. Just as blue was added to the handkerchief, so the human nature was added to the divine nature, and the once-separated natures have become one. The first stage of God dispensing Himself into man, therefore, is through the embodiment and incarnation of Himself in the Son as a man—thus, reproducing Himself in man.

In the Son

The second step of bringing God into man is through the second person of the Trinity, the Son of God. In order to understand the second stage of the economy of God, we need to know

what Christ is. What are the elements that make up Christ? What are the ingredients combined together that constitute Christ?

There are seven basic elements that make up this wonderful person, six of which were added through His history. First, Christ is the divine embodiment of God. This first element in Christ is God's divine essence and nature.

The second element, His incarnation, is the mingling of His divine nature with the human nature. Through His incarnation He brought God into man and mingled the divine essence of God with humanity. In Christ there is not only God but also man.

The third element which was added to His divine and human natures was His human living. This glorious God-man lived on earth for thirty-three and a half years and experienced all the common and ordinary things that make up the daily human life. The Gospel of John, which emphasizes that He is the Son of God, also tells us that He was tired, hungry, thirsty, and that He wept. His human sufferings were also part of His daily life, which included many earthly troubles, problems, trials, and persecutions.

His experience of death is the fourth element. He went down into death. But He not only stepped into death; He passed through death. This produced a very effective death. The death of Adam is terrible and chaotic, but the death of Christ is wonderful and effective. The death of Adam enslaved us to death, whereas the death of Christ released us from death. Although the fall of Adam brought many evil elements into us, the effective death of Christ is the killing power within us to slay all the elements of Adam's nature.

Therefore, in Christ there is the divine nature, the human nature, the daily human life with its sufferings, and also the effectiveness of His death. But there are three additional elements in Christ. The fifth element is His resurrection. After His resurrection Christ did not put off His manhood to become solely God again. Christ is still a man. And as man, He has the additional element of resurrection life mingled with His humanity.

The sixth element in Christ is His ascension. By His ascension to the heavens He transcended over all enemies, principalities, powers, dominions, and authorities. All are under His feet. Mingled with Him, therefore, is the transcendent power of His ascension.

Finally, the seventh element in Christ is His enthronement. Christ, the man with the divine nature, is enthroned in the third heaven as the exalted Head of the whole universe. He is in the heavenlies as the Lord of lords and the King of kings.—*The Economy of God*, ch. 1.