

Nuggets and Gems from the Bible

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IN RESURRECTION

AS A
NEWBORN CHILD

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In this booklet we want to see Christ as the newborn child in [chapter 16](#) of John's Gospel. If we are clear about [John 14](#) and [15](#), it will be easy to understand [John 16](#). Basically, nothing is new in this chapter. In the previous two chapters, the Lord has already covered the main principles. By reading and comparing these three chapters, it seems as if the Lord is repeating Himself. Although the utterances are changed, the basic principles are still the same. Thus, as we come to [chapter sixteen](#), we must remember the main principles that the Lord dealt with in the previous chapters.

The first main principle is that the Lord had to go, meaning that He had to die and be resurrected. His going did not mean that He was leaving the disciples. His going was His coming. He was coming in another step. By going to die and to be resurrected, He was taking another step in His coming. The first step of the Lord's coming

was by incarnation that He might be able to be with us and among us. But at that time He was still unable to come into us. His first step of incarnation was the means by which the eternal God became a man in order to contact us. But a second step was necessary before He was able to come into us and be mingled with us. That step was His death and resurrection. It was by His death and resurrection that He was transfigured from the flesh into the Spirit. His flesh was the form by which He came to be with and among us, but the Spirit is His other form by which He comes into us and is mingled with us. This is the first main point that the Lord dealt with in [chapters fourteen and fifteen](#).

The second main principle is that the Lord went through death that He might return in resurrection as the Spirit of reality. All the Lord is can be realized by the Spirit. If we only have the teachings, doctrines, and letters about the Lord without the Spirit, we do not have the reality. Doctrinal teaching about the Lord is not reality. The reality of the Lord is the Holy Spirit, and the Holy Spirit is the reality of the Lord. For example, we know that the Lord is life. But if we do not have the Holy Spirit, we can never have life. Since the Holy Spirit is the reality of Christ, we

can have the reality of Christ by having the Holy Spirit. Then we have life. Furthermore, we know that the Lord is light. To have the Holy Spirit is to have light. If we do not have the Holy Spirit, we do not have light. The Lord is also the way. If we have the Holy Spirit, we have the way and we know how to do everything. However, if we do not have the Holy Spirit but only have doctrinal teachings, we do not have the real way. The reality of Christ is the Holy Spirit, and the Holy Spirit is the Spirit of reality. The coming of the Spirit of reality means the coming of the reality of Christ.

The third basic principle in [John 14 and 15](#) is the mutual abode. By the coming of Christ as the Spirit of reality, He will abide in us and we shall abide in Him. He and we, we and He, will thus become a mutual abode. We shall be the abode to the Father in the Son as the Spirit, and the Triune God will be the abode to us. We can abide in the Triune God, and the Triune God can abide in us. In this way the Triune Godmingles Himself with us. Humanity and divinity, divinity and humanity, are mingled together as one. This is the central thought of these two chapters. In fact, this is the main thought, the basic principle, of the divine intention. It is the mystery of the whole universe.

It is difficult for many brothers and sisters to see this matter of the mingling of divinity with humanity. Time after time, I have prayed and looked to the Lord that He would reveal this to the saints. The concept of the mingling of God with man is contrary to the human concept. Some revelation and heavenly vision are needed before the eyes of our spirit, heart, and mind can be opened to see this mystery. This mystery of God's mingling Himself with humanity is more real than you are. It is the central and basic thought of John 14 through 16. In these three chapters the Lord mainly deals with this one matter: that the Father in the Son as the Spirit has come into us to mingle Himself with us and to make us an abode to Him and Him an abode to us.

When the Lord first showed this to me, I was very excited, because I realized that I had received the Triune God and that He was mingled with me. This is God's economy. It is not a religion nor a doctrinal teaching; it is the Triune God mingled with humanity. These three chapters of the Gospel of John simply reveal what God's economy really is to us: it is the Father in the Son as the Spirit coming into us and mingling Himself with us. This basic principle needs to be repeated again and again until we are deeply impressed.

THE SON'S GOING FOR THE SPIRIT'S COMING

In John 16:7 the Lord said, “I tell you the truth, it is expedient for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you.” The Son’s going was for the Spirit’s coming. He said that if He did not go, the Spirit would not come. The Lord’s going mentioned in this verse was ultimately fulfilled with the ascension in 20:17.

When the Son spoke these words, He was still in the flesh. Then He went into death in the flesh that He might be transfigured into the Spirit in resurrection. The Son went into death in the flesh, but He came back in resurrection as the Spirit (1 Cor. 15:45). He came as the Spirit to be another Comforter. He went through death as the Redeemer to accomplish redemption for us, but He came in resurrection as the Spirit to impart Himself as life to us.

The Son’s sending of the Comforter was His coming as the Comforter. His sending was His coming. In other words, He sent Himself in another form to come as the other Comforter. This is excellent, marvelous, and yet mysterious. Some dear Christian friends are against this, asking

how I could say that the Lord sent Himself. As my answer, I would ask you to read [Zechariah 2:8-11](#). If you read this portion of the Word, trying your best to understand who is the Sender and who is the Sent One, you will eventually bow down and say, “Lord, You are both. You are the Sender as well as the Sent One.” Altogether it is just one Lord of hosts. The one Lord of hosts is both the Sender and the Sent One.

THE SON TO BE BORN IN RESURRECTION AS A NEWBORN CHILD

In [verses 16 through 24](#) of [John 16](#) we see another point which is rather difficult to understand: the Son was to be born in resurrection as a newborn child. The Lord had told His disciples that He would be killed and that this would make the world happy but the disciples sorrowful ([v. 20](#)). Then the Lord told them that a woman who is about to bring forth a child has sorrow at the time of birth, but when she brings forth the child, she no longer remembers the affliction because of the joy that a man has been born into the world ([v. 21](#)). After the child has been delivered, the woman will be happy because a man is born. Who is this woman? The woman

is the whole group of disciples. Who is the child, the son? The child is Christ. What is the birth? It is resurrection.

At the time the Lord spoke this to the disciples, He was one with them, like a child conceived within its mother, waiting to be delivered in birth that He might be a newborn child. In this sense, His disciples were the delivering woman in travail. In those three days, the disciples did suffer the travail of the birth of Christ in resurrection to be born as the Son of God. After the Lord's resurrection, this "woman" had a newborn child and she rejoiced ([20:20](#)).

The man born into the world is the Son ([John 16:21](#)). The Son was to be born in resurrection ([Acts 13:33](#)) as the Son of God ([Heb. 1:5](#); [Rom. 1:4](#)). It was by resurrection that the Lord was born as the Son of God. The Lord was born as the Son of Man in the manger, but He was born as the Son of God in resurrection. [Acts 13:33](#) proves this: "God...hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." On what day was Christ begotten as the Son of God? On the day of resurrection. His resurrection was a birth.

But was not the Lord the Son of God before His resurrection? Yes. Why then did He have to

be born as the Son of God in resurrection? What does [Romans 1:4](#) mean when it says that He “was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead”? [Psalm 2:7](#), which is quoted both in [Acts 13:33](#) and [Hebrews 1:5](#), prophesied that Christ would be begotten as the Son of God in resurrection. How can we explain this? Christ was the Son of God incarnated to be a man. Strictly speaking, His human part was not the Son of God, but within His humanity there was the Son of God. Before His death and resurrection, He was the Son of God in humanity, but His human part was not the Son of God. Therefore, He had to pass through death and resurrection in order to bring His human part into sonship. His divine part, which was the Son of God, did not need to be born as the Son of God, but His human part needed to be born and designated as the Son of God. Before the Lord’s death and resurrection, He was the Son of God; yet whenever people saw Him they could still ask, “Who is this man? Is he the Son of God?” Since He was the Son of God, why did people still have questions about Him? Because of His human part. His humanity did not appear to be the Son of God. But through His death and resurrection,

His human part was processed into sonship. Now, after His resurrection, no one would have any questions about His being the Son of God. Everyone would say, “This is the Son of God!” This is the reason He needed to be born in His resurrection and designated as the Son of God. In this sense, He was a child born in resurrection. Before the resurrection of the Lord, the whole universe had never seen such a person. But after His resurrection, He was the wonderful child with the divine life and the human nature, with both divinity glorified and humanity “sonized.” The mother must have been very happy at the birth of such a wonderful child.

As we have seen, the mother, the woman, in [verse 2 of John 16](#) refers to the disciples. After being born as a child in resurrection, Christ came to His believers in the evening of the day of His resurrection, and the disciples rejoiced at His presence ([John 20:20](#)). As a mother is happy when she sees her newborn child, so the disciples were glad when they saw the Lord on the day of resurrection. In [John 16:16](#) the Lord had said to them, “A little while and you shall behold Me no longer, and again a little while and you shall see Me.” The Lord would die and be buried, and the disciples would not see Him for “a little

while.” But after “a little while” longer they would see Him because He would be resurrected. The world cannot see the Lord, because the world cannot see the resurrected Lord. Only the disciples can see the resurrected Lord, the wonderful One. John 20:20 is the fulfillment of the Lord’s prediction in John 16:22. The Lord predicted that the disciples would be happy and joyful, and John 20:20 shows that the disciples indeed were glad when they saw Him on the day of resurrection.

In verses 23 and 24 of John 16 the Lord said, “And in that day you shall ask Me nothing. Truly, truly, I say to you, if you shall ask anything of the Father, He will give it to you in My name. Until now you have asked nothing in My name; ask, and you shall receive, that your joy may be made full.” Here we see the believers being one with the Son and praying in His name. Through resurrection, He was born as the Son of God and became the life-giving Spirit (1 Cor. 15:45). Now we, the believers, in the spirit, by the spirit, and with the spirit, can be one with Him. To pray “in My name” simply means to pray “in Me.” To be in His name means to be one with Him. When we are one with the Lord, we do not pray by ourselves but by the Lord. The prayer that we utter

in oneness with the Lord will certainly be answered. When we pray, He also prays in our praying. However, if I am not one with you, yet I do things in your name, that is not right. But if I am truly one with you, I can do and claim things in your name. Likewise, the believers can do and claim things in the name of the Son because they are one with Him.

This is confirmed by [John 20:22-23](#). “And when He had said this, He breathed into them and said to them, Receive the Holy Spirit. Whosoever sins you forgive, their sins have been forgiven them; and whosoever sins you retain, they have been retained.” This means that since we have received the Holy Spirit and are one with the Lord and the Lord is one with us, whosoever sins we release, the Lord will also release, and whosoever sins we retain, the Lord will also retain. What we loose shall be loosed by the Lord, and what we bind shall be bound by the Lord, because in the Spirit we are one with Him. But be sure that when you say “I bind,” you are in the Spirit, for if you are not in the Spirit it will not work. We must be in the Spirit before we can be one with the Lord. Then what we bind, the Lord will bind; what we loose, the Lord will loose; and what we ask, the Father will give us in the Lord’s name.

PEACE IN THE SON IN SPITE OF PERSECUTIONS

At that time, the Lord made clear to the disciples that He had come out from God the Father, and they believed it ([John 16:27, 28, 30](#)). God the Father was His source, and He came out from that source into the world to declare and reveal God to man so that man might know the Father and get into that source.

After He finished His commission on earth, the Lord went back through death and resurrection to the Father, the source from which He came, that He might prepare the way and the standing for man to be brought into the Father ([John 16:28](#)).

At that time, the Lord also promised to declare the Father to His disciples ([John 16:25](#)). This was fulfilled by His coming back to His disciples after His resurrection, at which time He declared the Father's name to His brothers ([Heb. 2:12](#)), making them know the Father's life and nature. In resurrection as the Firstborn Son of God, the Lord makes us, the many sons of God, His brothers, know the Father in the way of life, in the way of partaking of His divine nature ([2 Pet. 1:3-4](#)).

In John 16:33 the Lord then told His disciples, “These things I have spoken to you that in Me you may have peace. In the world you have affliction, but be of good courage, I have overcome the world.” Although the Lord died and has been resurrected, we remain in the world where there is no peace. In this world we shall only have trouble. But the Lord Himself will be our peace, and we can have peace in Him. No matter how much this world troubles and persecutes us, the Lord has overcome the world. We do not need to worry, nor fear the world. Let the world persecute and trouble us. The Lord is our peace. He has overcome the world.

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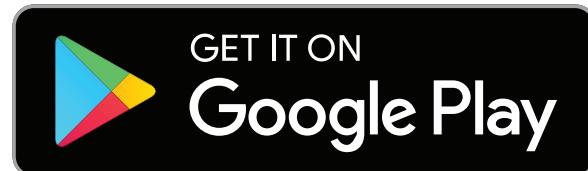
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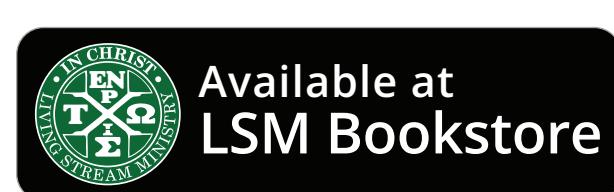
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