
Church in Campbell Weekly News

November 17, 2024 Issue 24-45

The Church Becoming the Embodiment of the Triune God

We have emphasized the fact that in 1:1 Paul says that the church is in God the Father and the Lord Jesus Christ. We have considered what it means for the church to be in God the Father and also the significance of the church being in the Lord Jesus Christ. However, although we have emphasized the Father, the Lord, and Jesus, we have not explained fully what it means for the church to be in Christ.

When the name Jesus is used in the New Testament, it primarily refers to the Lord in His experiences on earth from His incarnation to His resurrection. Jesus is the name of the Lord with respect to His humanity. Hence, this name denotes His life experiences and the things He passed through before His resurrection. Christ is a divine title that mainly denotes the Lord's experience, position, life, and actions after His resurrection. This title refers to what the Lord is after His resurrection.

The life of the Lord Jesus Christ may be divided into two sections: the section before His resurrection, and the section after His resurrection. Resurrection, therefore, is a dividing line, a boundary line, of the Lord's life and experience.

The four Gospels may be regarded as biographies of the Lord Jesus. These biographies tell His life story between His incarnation and resurrection. This period of time is, for the most part, represented by the name Jesus. If we speak of Jesus according to the biblical use of this name, we mainly refer to His experience between incarnation and resurrection. After resurrection the life of the Lord Jesus is altogether in another sphere.

According to the New Testament, the title Lord applies to the entire life and ministry of Jesus Christ. This means that the title Lord is an all-inclusive title. But the name Jesus refers to the Lord in His humanity and to His human life prior to resurrection. Christ, as we have seen, refers to the resurrected Christ in ascension.

Christ on the throne and in us

The Christ in whom many of today's Christians believe is a Christ far away in the third heaven. But our Christ is not only the resurrected and ascended Christ in heaven; He is also the One who has descended and entered into our spirit. Hallelujah, Christ is now in our spirit!

In John 14 the Lord Jesus spoke to His disciples regarding His going and His coming. In John 14:1 He said, "Let not your heart be troubled; believe in God, believe also in Me." In the next verse the Lord spoke about the many abodes in the Father's house and about going to prepare a place for them. In verse 3 He said, "And if I go and prepare a place for you, I am coming again and will receive you to Myself, that where I am you also may be." Here the Lord Jesus

seemed to be saying, "Do not be troubled by the fact that I am going. Apparently I am leaving you. But actually My going is for My coming. After I go, I shall come back again." The Lord Jesus was not saying that He was going to heaven. Rather, He was going to the cross and then to the tomb and to Hades. Then in resurrection He would come back to the disciples.

The Lord's coming in John 14 refers to His coming in another form. The Lord first came in the form of the flesh. When He spoke to the disciples in John 14, He was still in that form. But in this chapter He seems to be saying, "I am now in the flesh. But I am going to the cross, where I shall be slain. Afterward, I shall be buried in a tomb. Then I shall rise up from among the dead and come again in another form. When I am in that form, I shall come back to you." And the Lord did come back in this form on the day of His resurrection.

According to verse 21, the Lord said to them, "Peace be to you; as the Father has sent Me, I also send you." Then, as we see in verse 22, the Lord breathed into the disciples the holy pneuma, the Holy Spirit: "And when He had said this, He breathed into them and said to them, Receive the Holy Spirit." The Lord Jesus in His resurrection is now the pneuma, the Spirit. He appeared to the disciples in the form of pneuma, and He told them to receive the holy pneuma, the holy breath. In the Greek language the word pneuma means both Spirit and breath. Hallelujah, Christ in resurrection is the breath, the pneuma, the Spirit! After the disciples received Him as the holy pneuma, He began to live in them.

Where is Christ today? The answer is that Christ is on the throne in heaven and also living in us. Oh, we should be able to declare with a strong release of the spirit that Christ is in us. Our Christ today is the One who lives in us! In a very real sense, our Christ is different from the Christ in whom many Christians believe, for they have a Christ merely in heaven, but we have both the Christ in heaven and the Christ who dwells in our spirit.

Termination and resurrection

In the foregoing message we pointed out that to be in Christ is to be in His death, the death which terminates all negative things: sin, the world, the old creation, the old man, the flesh, the self, and Satan. When the Lord Jesus was crucified, He terminated all these negative things. This all-inclusive termination brings in resurrection. In the Bible there is a strong principle that death ushers us into resurrection. If there is no death, there can be no resurrection.

In resurrection Jesus is the Christ. Hallelujah, His crucifixion is still effective! Praise Him that He has been resurrected and that in resurrection He has become the Christ. Now as believers we are in Christ; we have entered into an organic union with Him.

The anointed one and the anointing one

The word Christ is an anglicized form of the Greek word *christos*. This Greek word is an equivalent to the Hebrew word for Messiah,

meaning the anointed One. For the Lord Jesus to be the Messiah, the Christ, the anointed One, means that God's Spirit was poured upon Him. Today our Christ is not only the anointed One, but is also the anointing One. He Himself has become the life-giving Spirit. In resurrection Christ is both the anointed One and, as the anointing Spirit, the anointing One.

In experience we can know that Christ today is the anointing One. Suppose someone is suffering and is deeply sorrowful and depressed. According to his feeling, life is not worth living. Then he hears the gospel and learns of God's love for him. He hears how the Lord Jesus died for him, has been resurrected, and is waiting for him to receive Him by calling, "O Lord Jesus." Then he says, "Lord Jesus, I thank You." He finds that his sorrow has gone away. Within he has the sense of being watered. This watering is the Lord's anointing that results in peace, in rest, and in the sense of being loved by the Lord and being cared for by Him. This is the experience of Christ as the anointing One.

Our concept may be that the Lord is only in the third heaven. Therefore, when we call on Him, we may be surprised that He comes so quickly. Actually, as the Spirit He is already within us. Our intention may be to say, "Lord Jesus Christ, You are in heaven." But before we have finished saying the Lord's name, He has already responded. The Lord can respond so quickly to our calling on Him because in resurrection He is now the life-giving Spirit.

The riches of resurrection

The church is in God the Father and the Lord Jesus Christ. The title Christ in 1 Thessalonians 1:1 denotes all the riches of resurrection. If the Lord were only Jesus and not Christ, we could not be in Him. But because He is the Lord Jesus Christ, we can be in Him and we are in Him right now. Where are we? We are in the Lord Jesus Christ. The name Jesus implies that everything we are in the old creation and in the fall has been terminated, and the title Christ implies that we are no longer in ourselves, in the old creation, in sin and death, in the world, and in Satan. Instead, we are in resurrection, in the Spirit, and in righteousness, holiness, power, strength, and might. Because we are in Christ, we are even on the throne with Him. Oh, how marvelous it is to be in Christ.

To be in the Lord Jesus Christ means on the one hand that we are terminated and are no longer in the old creation. On the other hand, it means that by being in Christ we are in resurrection. To be in Christ is to be in resurrection, in the Spirit, in power, in strength, and in authority. However, because of the influence of traditional Christianity, we may not realize the significance of being in Christ. As a result, there may be a shortage of the experience of resurrection, strength, and authority.

Do you realize that because you are in Christ you are on the throne? Not only are you in power, might, strength, and authority, but you are also on the throne. After His resurrection Christ went to the heavens to be enthroned, and in Him we also are on the throne. Sometimes we need to say to Satan, "Satan, don't you see where I am? I am in Christ on the throne!"

Religion has deprived us, even robbed us, of the enjoyment of what we have in Christ. It has caused us in experience to be poor, pitiful. Therefore, we need to be impressed with the fact that to be in Christ

is to be in resurrection, in the Spirit, in power, and on the throne. The church in Christ is the church in resurrection, in authority, and on the throne.

Growing in resurrection life

Before we go on to see that to be in Christ is also to be in the kingdom and glory, we need to emphasize the crucial matter of life. To be in Christ is to be in life, even in resurrection life. If we neglect life, we shall miss everything. Apart from life, there is no way to enter into the kingdom or the glory. The church today is in resurrection life, and this resurrection life is accomplishing many things for us.

It is indeed a tragedy that, under the influence of religion, so many Christians have been distracted from growing in resurrection life. Instead of paying attention to life and the growth of life, they pursue knowledge and try to improve themselves. There is no need for us to endeavor to improve ourselves, for we are in resurrection life. This resurrection life is the resurrected Christ, and this Christ in resurrection is the life-giving Spirit. The church today is in Christ, the One who in His resurrection has become the all-inclusive life-giving Spirit.

(Excerpts from Life study of 1Thessalonians Message 9)

Burdens for Church Prayer

- Upcoming Thanksgiving Gospel meeting.
- Raising more shepherds for shepherding the new ones.
- Establish a prayer life individually and corporately to seek God's desire for all men to be saved and to come to the full knowledge of the truth.
- Building up a healthy life practices and opening our homes to raise up our next generation.
- Pray for the campus work and the remaining fruit at WV College.
- Pray for our reaching out to Campbell community.
- Pray for the financial needs of FSCC.

Announcements

- Life-study of 1 Thessalonians MSG 9 & 10
- HWMR: Experiencing, Enjoying, and Expressing Christ, Week 6
- 11/19 (Tue.) 7:45pm Prayer meeting, Campbell meeting hall.
- 11/27 (Wed.) 6:00pm Thanksgiving Love Feast, Campbell meeting hall.
- 11/28-12/1 International Thanksgiving Conference, Atlanta, GA
- 12/7 10am Fellowship on Shepherding, Br. Minoru Chen, Meeting ID: 893 2677 4993; Passcode: 794410
- 12/23-28 Winter Training in Anaheim. \$200 +\$5/outline
- 12/24-1/2 NorCal Winter Semiannual video training: \$125+\$5/outline.
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- Financial Giving:
PayPal/Zelle: churchincampbell@gmail.com
Venmo @Churchin-Campbell
- Church in Campbell bookroom account (PayPal/Zelle):
churchincampbellbooks@gmail.com