

## **EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (1)**

### **KEY STATEMENTS**

Christ came to minister as a  
Physician to heal, recover, enliven,  
and save us  
that we might be reconstituted to be His new and heavenly  
citizens, with whom He could establish His heavenly kingdom  
on this corrupted earth.

We need to know, experience, and testify  
that the kingdom of God is the power to subdue  
rebellion and is the transfiguration of the Lord Jesus.

Christ as the Word of God speaks for  
God through His becoming the ladder  
that brings heaven (God) to earth  
(man) and joins earth (man) to  
heaven (God) as one for God's  
building.

Even as the Divine Trinity is the  
framework of the entire New Testament,  
so the Divine Trinity is the structure of the book of  
Acts; chapter after chapter of Acts  
unveils the operation of the Divine Trinity  
for the carrying out of God's New Testament economy.

**HWMR: THE CHRISTIAN LIFE (Week 12)**

*Scripture Reading: Acts 1:3; 2:32-36; 8:12; 14:22; 16:6-7; 20:28; 28:23, 31*

**The Divine Trinity, the Spirit of Jesus, and the Kingdom of God**

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| Acts 1:3   | To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.   |
| Acts 2:32  | This Jesus God has raised up, of which we all are witnesses.  |
| Acts 2:33  | Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.  |
| Acts 2:34  | For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, Sit at My right hand   |
| Acts 2:35  | Until I set Your enemies as a footstool for Your feet.”   |
| Acts 2:36  | Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.  |
| Acts 8:12  | But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.  |
| Acts 8:14  | Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John,   |
| Acts 14:22 | Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.   |
| Acts 16:6  | And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.  |
| Acts 16:7  | And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.  |
| Acts 20:28 | Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.  |
| Acts 28:23 | And once they had appointed a day for him, many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening. |
| Acts 28:31 | Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.  |

**Day 1**

*Acts 2:32-33 - This Jesus God has raised up, of which we all are witnesses. Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.*

- I. Even as the **Divine Trinity** is the **framework** of the entire New Testament, so the Divine Trinity is the **structure** of the book of Acts; chapter after chapter of Acts unveils the **operation** of the Divine Trinity for the carrying out of God’s New Testament economy—e.g., 1:1-2, 4-5, 8, 11, 21; 2:4, 17-18, 21-24, 27, 31-33, 36, 38; 13:2, 4, 7, 9-10, 12, 16, 23, 30, 33-39, 49-50, 52; 28:15, 23, 25, 31:

- A. The Triune God—the Father, the Son, and the Spirit—was fully involved with the Son’s ascension and the pouring out of the Spirit—2:32-36:
1. The **Son ascended**, the **Father exalted** Him, and the **Spirit** was **poured out**— Luke 24:51; Phil. 2:9; Acts 1:9-11; 2:32-36.

2. The Father, the Son, and the Spirit were all wrapped up with the **out-pouring** of the Spirit as the consummation of the processed Triune God—v. 33; John 7:37-39; Phil. 1:19.

If we want to know what the Spirit is, we first have to distinguish the Spirit of God in the Old Testament from the Spirit in the New Testament. In the fifth chapter of his book *The Spirit of Christ*, Andrew Murray told us that in the whole **Old Testament there is not such a title as the Holy Spirit**. In the entire Old Testament you cannot find the title the Holy Spirit ascribed to the Spirit of God. The title the **Holy Spirit** was used **first** in connection with the preparation for the Lord's coming through **incarnation**. It was at that time that the holy Scripture used the term the Holy Spirit for the Spirit of God. Hence, this title the Holy Spirit is related to the fact that **God mingled Himself with man through incarnation**. Such a mingling **cannot be found** in the Old Testament. The Old Testament mentions a number of times that the Spirit of God, or the Spirit of Jehovah, came down upon the prophets or upon a certain person. Thus, in the Old Testament there was God, and there was the Spirit of God who came down upon people. At that time the **Spirit of God had merely the element of divinity**.

We know that God passed through a wonderful **process** in the **New Testament**. He became a man in **incarnation**, and His divinity was mingled with humanity. Then He passed through **human living, crucifixion, and resurrection**. In resurrection He was glorified and became the life-giving Spirit. This Spirit is all-inclusive. How many items are in this Spirit? The **Son** is in this Spirit, the **Father** is in this Spirit, and, of course, the **Spirit** is in this Spirit. The man whom Christ became through incarnation is in this Spirit. His human living, the effectiveness of His death, His resurrection, glorification, ascension, enthronement, kingdom, and authority are all included in this Spirit. Such a Spirit is the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ. In the **Old Testament**, the Spirit of God had **merely the element of divinity**. But **today all the elements of God**, man, human living, death, resurrection, glorification, ascension, enthronement, and the kingdom with the authority **are in the Spirit**. We have the bountiful supply of the Spirit of Jesus Christ.

*(The Life and Way for the Practice of the Church Life, Chapter 6)*

## Day 2

- Acts 20:28** - Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.
- 1 Peter 1:18-19** - Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

- B. In **Acts 16:6-7** the **Holy Spirit** and the **Spirit of Jesus** are used interchangeably, revealing that the **Spirit of Jesus is the Holy Spirit**:
1. *The Holy Spirit* is a general title of the Spirit of God in the New Testament—Acts 9:17, 31.
  2. As a **vessel** containing the Triune God, Paul was **fully constituted** of the Holy Spirit and of the Spirit of Jesus—Eph. 3:14-17; Luke 1:35; Acts 2:32-36; Phil. 1:19.
  3. The kind of work that we do for the Lord **depends** on the kind of Spirit by whom we are guided, directed, instructed, and constituted; when the all-inclusive Spirit becomes our **constitution**, our work will be the **expression** of this Spirit—Acts 16:6-7; Rom. 8:9; Phil. 1:19.
- C. God **obtained** the church “**through His own blood**”—Acts 20:28:
1. God **purchased** the church by paying the price of “**His own blood**.”
  2. Through **incarnation** our God, the Creator, the eternal One, became mingled with man—John 1:1, 14:
    - a. As a result, He was no longer only God—He became a **God-man**, who had blood and was able to die for us—1 John 1:7.
    - b. When the Lord Jesus, the God-man, died on the cross, He died not only as **man** but also as **God**.

3. The blood that He shed was not only the blood of the man Jesus but also the **blood of the God-man**.
4. Therefore, His blood, through which God obtained the church, is “**His own blood**”—Acts 20:28.

**II. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—16:7:**

- A. In the **Spirit of Jesus** there is not only the **divine element** of God but also the **human element** of Jesus and the elements of His human living and His suffering of death as well—1:3.

**Day 3**

*Acts 16:6-7 - And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.*

- B. The **Spirit of Jesus** is not only the Spirit of God with **divinity** in Him so that we may live the divine life but also the Spirit of the man Jesus with **humanity** in Him so that we may live a **proper human life** and **endure its sufferings**—Rom. 8:18; 2 Cor. 1:5:
  1. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus there is the **suffering element** and the **suffering strength** to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.
  2. In our preaching of the gospel today, we also need the Spirit of Jesus to **face the opposition and persecution**.
- C. The Spirit of Jesus involves **more than** the Holy Spirit—vv. 6-7:
  1. The **Holy Spirit** involves only the **incarnation** and **birth** of the Lord Jesus— Luke 1:35; Matt. 1:18, 20.
  2. The **Spirit of Jesus** involves His **humanity**, **human living**, all-inclusive **death**, life-imparting **resurrection**, and **ascension**—Acts 1:1-3, 8; 2:23, 32, 36.

**Day 4**

*Romans 8:9 - But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.*

*Philippians 1:19-20 - For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.*

- D. Just as the Spirit of Christ is the reality of Christ, so the **Spirit of Jesus** is the **reality of Jesus**—Rom. 8:9; Acts 16:7:
  1. If we **do not** have the Spirit of Jesus, Jesus **will not** be **real** to us.
  2. Jesus is real to us because **we have the Spirit of Jesus** as the reality, the realization, of Jesus—v. 7.

Many Christians talk about the Holy Spirit or the Spirit of God. But have they ever heard of the **Spirit of Jesus**? In the whole Bible, only one verse uses this phrase, and the King James Version does not have it. The proper translation of **Acts 16:6-7** is this: “Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit of Jesus suffered them not.” Many Christians have never heard that the Spirit of God today is also the Spirit of a man. This is because the Spirit today is not only the Spirit of God, but also the Spirit of Jesus. The name **Jesus** is not a divine title, but the **name of a man**. Today the Spirit is not only the Spirit of God, but also the Spirit of Jesus. The **Spirit of God has only one element, the divinity of the divine nature**. But the **Spirit of Jesus has another element, the humanity of Jesus**. In this Spirit there is divinity as well as humanity. He is the Spirit of God for He has divinity in Him, and He is also the Spirit of Jesus because humanity is also within Him.

Today the **Spirit of Jesus** is not only the **Spirit of divinity**, but also the **Spirit of humanity**. When we were first saved, we only experienced Him as the divine Spirit with His divinity. But as we grow, we begin to experience Him not only as the Spirit of divinity, but also as the Spirit of humanity. It is in the Spirit of humanity that there is the uniting bar. As the Spirit of divinity, He is the ring that seals us, but as the Spirit of humanity, He is the bar that unites us in the ring. (*Christ as the Reality, Chapter 10*)

### Day 5

- Acts 1:3** - To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.
- Luke 17:20-21** - And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation; Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

### III. The **kingdom of God** is the main subject of the apostles’ preaching in Acts—1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31:

- A. The fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them “the things concerning the **kingdom of God**” indicates that the kingdom would be the main subject of the apostles’ preaching in their coming commission after Pentecost—1:3.
- B. According to the New Testament, the kingdom of God is not a visible, material realm; actually, the **kingdom of God** is a **person**, the **Lord Jesus Christ Himself**—Luke 17:20-21.
- C. The **churches** and the **kingdom of God go together**; the churches produced by the propagation of the resurrected Christ are the kingdom of God on earth today—Acts 14:22; 20:25:
  1. The **resurrected Christ**, who is **propagating** Himself in His ascension, by the Spirit, and through the disciples, is the **reality** of the kingdom of God; the kingdom of God is His expansion—1:8; 8:12:
    - a. The **churches** are the **expansion of Christ**, who came to sow Himself as the seed of the kingdom of God; this is revealed in the Gospels—Mark 4:3, 26.
    - b. In the Gospels **Christ** was the **seed of the kingdom**; in the book of Acts we have the **propagation** of this seed to produce the churches as the kingdom of God—8:1, 12; 13:1-4.
  2. **We** in the churches are the **propagation** of Christ and the **expansion** of Christ, and we are **enlarging** the kingdom of God—Rev. 1:9, 11.

## Day 6

*Acts 28:30-31* - And he remained two whole years in his own rented dwelling and welcomed all those who came to him,

*Acts 14:22* - Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

- D. The **kingdom of God** is the **spreading** of Christ as **life** into His believers to form a realm in which God rules in His life—2 Pet. 1:3-11:
1. To enter into this kingdom, people need to **repent** of their sins and **believe** in the gospel so that their sins may be forgiven and so that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.
  2. All the believers in Christ can **share the kingdom** in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.
  3. The kingdom of God will become the **kingdom of Christ and of God** for the **overcoming believers** to inherit and enjoy in the coming kingdom age so that they may reign with Christ for a thousand years—1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:5; Rev. 20:4, 6.
  4. As the eternal kingdom, the kingdom of God will be an **eternal blessing** of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14, 17.
- E. In *Acts 14:22* Paul entreated the believers who were **continuing in the faith** to realize that through many tribulations **we must enter into the kingdom of God**, because the whole world opposes our entering in; to enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom.
- F. In *Acts 19* we see that Satan is fighting against God's spreading of His kingdom on earth; the prevailing ministry for the propagation of Christ is a **fighting**, a battle, for God's kingdom—vv. 23-41.
- G. Paul's **proclaiming** the kingdom of God in *Acts 28:31* was the propagation of the resurrected Christ:
1. This is proved by the words *teaching the things concerning the Lord Jesus Christ*, which things go together with the kingdom of God—v. 23.
  2. To **teach** concerning Christ is to **spread** the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.

The Lord came to the earth to establish God's kingdom. There are two sides to the gospel. On the one hand, there is the individual aspect. On the other hand, there is the corporate aspect. **Individually**, the gospel gives **eternal life to those who believe**. **Corporately**, the gospel **calls people to repentance unto the kingdom of God**. God's eyes are upon the kingdom. In the Lord's prayer in *Matthew 6:9-13*, the kingdom is spoken of at the beginning and the end. Verse 10 says, "*Your kingdom come; Your will be done, as in heaven, so also on earth.*" The kingdom of God is the **sphere** where His will is accomplished in an unhindered way. Verse 13 says, "*For Yours is the kingdom and the power and the glory forever. Amen.*" The kingdom, the power, and glory are related. *Revelation 12:10* says, "*Now has come the salvation and the power and the kingdom of our God and the authority of His Christ.*" The kingdom is the sphere of authority. In *Luke 17:21* the Lord said, "*For behold, the kingdom of God is in the midst of you.*" (He did not say that it is in you.) This word indicates that the **Lord Jesus is the kingdom of God**. For the Lord Jesus to be in the midst of you is for the kingdom of God to be in the midst of you, because the authority of God is fully executed in Him. The kingdom of God is upon the Lord. It is also upon the church. Because the Lord's life has been released to the church, His kingdom must also be propagated and established through the church. From the time of Noah, God established a kingdom. But that was just a kingdom of man; it was not the kingdom of God. The kingdom of God began with the Lord Jesus, but how small was its sphere! Today the one grain of wheat has produced many grains. Today the **sphere of the kingdom of God** is **not limited** to the Lord alone. It is also in the **many believers**. (*Authority and Submission, Chapter 6*)