

Our Unchanging, Processed God

The Word of God, the Holy Bible, is written with inspired and infallible words which wonderfully speak of what has been written in order to emphasize the intentions of the Writer and often to confound the understanding of many, because His written words unveil that there is a twofoldness to every divine truth, which comes out of the nature of the Divine Trinity Himself. Every truth revealed in the Bible has two sides, especially those related to the Triune God and His purpose.

In a sustained and consistent manner, the Bible reveals that God is immutable in His essence and that God has been processed in His economy. As the processed God, the Triune God has passed through crucial and interdependent steps in the divine economy in order to dispense Himself into His chosen and redeemed people. God's process in His economy does not compromise His essential immutability, and God's immutability in His essence does not preclude His process in His economy. Our eternal, immutable, unchanging, unalterable God has, in Christ the Son, passed through a process involving incarnation, human living, crucifixion, resurrection, and ascension. God's process ultimately is related to becoming flesh through incarnation and becoming the life-giving Spirit through resurrection. The processed God is clearly revealed in the Gospel of John generally, and in chapter 1 specifically. He is also revealed in the first Epistle of Paul to the Corinthians generally, and in chapter 15 specifically.

The Gospel of John, which is a wondrous revelation of the processed God, speaks of this process in the context of Christ being the Word, the flesh, and the breath. This process involves the incarnation, human living, death, and resurrection of Christ. The Word became flesh and tabernacled among us. In His incarnation Christ brought the infinite God into the finite man. In His human living the God-man Jesus denied Himself and His natural, human life and lived by the Father and for the Father. In His death the Lord Jesus died as the Lamb of God to satisfy the demands of God's righteousness, holiness, and glory, taking away the sin of the world. He died as a serpent in form to condemn sin in the flesh and to destroy the devil, and as a grain of wheat, He died to release the divine life within Him in order to dispense it into us. As a further step in His process, the Lord Jesus passed through resurrection for His multiplication, glorification,

and transfiguration. Resurrection denotes not only a future event but also a person and a process. When Jesus was glorified in resurrection, a change took place economically, not essentially, in the Spirit of God. The Spirit of God, who is the eternal Spirit, became the life-giving Spirit, the Spirit of the glorified Jesus. The Gospel of John presents a marvelous picture of the processed God, our God who is the Word becoming flesh and the flesh becoming a life-giving breath.

The Gospel of John is also the autobiography and history of the "journeying" Triune God, and the destination of the journeying Triune God is the human spirit of His chosen and redeemed people. The word *journeying* describes the Triune God in His economical move and work to accomplish His eternal plan. The first chapter of the Gospel of John portrays the Triune God as the Word in eternity past moving across the bridge of time into eternity future to accomplish the desire of His heart. The moving, journeying Triune God is the processed Triune God, the God who passed through a marvelous process to impart Himself as life into His chosen people.

This process can be summed up in three words: the *Word*, the *flesh*, and the *breath*. The Word is God, the flesh is man, and the breath is the Spirit. The Word became flesh, and the flesh became the breath to be breathed into man to make him a regenerated man of God with the breath of God. The Word became flesh, and the last Adam became a life-giving Spirit. These two great "becomings" were the major processes of the journeying Triune God in His move in man to accomplish His plan. The Word, who was God, journeyed out of eternity past into time and with His divinity into humanity. He had nothing to do with the flesh in eternity past, but He *became* flesh. The infinite God became a finite man, and this wonderful God-man passed through human living and crucifixion to enter into resurrection. In resurrection this God-man, who was the last Adam, became a life-giving Spirit. The Gospel of John records that in resurrection the Lord came as the Spirit to be breathed into His believers. The Word, who became flesh, resurrected to become the life-giving Breath to impart Himself as the divine life into man, thus fulfilling His commission that His chosen ones would not only possess Him as their life but also be filled and overflowing with Him as life in abundance.

The move of the processed God is centered on man. Whereas the Old Testament reveals God's indirect move *with* man, the New Testament reveals God's direct move *in* man. God's move with man in the Old Testament was a typological preparation for His ultimate move in man in the reality of the New Testament. God's move in man is to deify man, making man the same as He is in life, nature, and appearance but not in the Godhead for the glory of God, the expression of God. John 1 shows in a crystallized way the eternal Word in His creating work and in His journeying across the bridge of time to become flesh for accomplishing His judicial redemption, to become the life-giving, transforming Spirit for carrying out His organic salvation and, ultimately, to become fully united, mingled, and incorporated with His regenerated, transformed, and glorified bride to be the New Jerusalem, the ultimate Bethel, the mutual abode of God and man.

The ultimate conclusion and goal of the journeying Triune God is to have Bethel, the house of God. The ladder in Jacob's dream is the concluding sign in John 1. Jacob dreamed of God's goal, and the Lord Jesus affirmed this goal by pointing to the house of God as the final destination of His journey. The church, as the house of the living God today, will consummate in the New Jerusalem as the eternal tabernacle and temple of God. In Jacob's dream and experience, the ladder represents Christ as the Son of Man, the stone signifies transformed man, the oil signifies the anointing and uniting Spirit, and the pillar signifies the overcoming church as the pillar and base of the truth, which is Bethel, the church as the house of the living God.

Our experience of being transformed for the building of the house of God is fully realized in our spirit. Christ dwells in our spirit, making our spirit the house of God and the gate of heaven. When we contact God in our spirit and serve God in our spirit, we enter into our spirit as the gate of heaven to contact and be infused with the God of heaven so that He can become the God of both heaven and earth. By our doing everything in our spirit in fellowship with and through Christ as the heavenly ladder, God's will is done on earth as it is in heaven. Whenever we turn to our spirit, we experience Christ as the ladder bringing God into us and us into God for the building of God into man and man into God, which will consummate the process of our journeying Triune God, who is unchanging in His being but processed for our becoming one with Him in life and nature, but not in the Godhead, for His eternal expression.

The processed Christ is also the focus of 1 Corinthians generally and chapter 15 specifically. Throughout his ministry, Paul presented the processed Christ, who passed through death and resurrection in order to impart His divine life into the believers so that they can participate in an economy that is unto the fullness of the times to head

up all things in Him. Throughout 1 Corinthians, Paul alludes to the divine life, embodied within the crucified and resurrected Christ, as the corrective to all of the problems of the Corinthians. Throughout chapter 15, Paul summarizes the content of his ministry as the gospel by speaking of the operation of the resurrection life which enables us to reign with Christ in this age for the final defeat of sin and death in the ages to come. And in 1 Corinthians 15:45, Paul crystallizes the gospel to its intrinsic essence, rooting it in the Scriptures, interpreting the reality of the processed Christ with spiritual words, and speaking of it in words not taught by human wisdom when he declares, "The last Adam became a life-giving Spirit."

The gospel that Paul announced is not an apologetic of dead letters; it is a stewardship, containing and conveying the living and operative power of the divine life with its intrinsic ability to consummate the full salvation of the Triune God, which can deliver us from the vestiges of sin, sins, the flesh, and death. The first part of Paul's crystallized gospel concerns Christ, who has been processed through death as the last Adam. The second part of the gospel concerns Christ, who has been processed through resurrection to become the life-giving Spirit. Verse 45 reveals that the person who became the life-giving Spirit is organically identified with the last Adam. Without the last Adam becoming the life-giving Spirit, the resurrection life that is needed to initiate, sustain, and impel the divine economy forward could not be applied to us, and indeed we would be of all men most miserable. A meaningful Christian life is one that is lived under the divine administration through the dispensing of the divine life by the life-giving Spirit in our mingled spirit. Without the dispensing of the divine life, our believing and our labor are in vain.

The things which God has prepared for us, the matters of which He wrote, and the points that He emphasized in His own words in John, and in the words imparted by the Spirit of God to Paul are nothing less than Himself. His desire is to be expressed through redeemed and glorified humanity, humanity that was chosen in eternity past but which became fallen in time, and therefore in need of being processed to live and walk in the light of an unchanging God who dwells in unapproachable light. To process and give us the righteous justification that we need in order to be joined as one spirit with Him, He Himself went through a process of incarnation, human living, and death as the last Adam, and through the process of resurrection to become the life-giving Spirit. This is the heart, goal, and victory of our unchanging, processed God.

by the Editors