

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2018**

**GENERAL SUBJECT:
THE CENTRAL VISION**

Message Seven

**The Mystery of God—the All-inclusive Christ,
Who Is the Shoot of Jehovah and the Fruit of the Earth**

Scripture Reading: Col. 2:2-3, 9; 1:15-16, 18; 4:3; Isa. 4:2

I. The all-inclusive Christ is the mystery of God—Col. 2:2:

- A. As the mystery of God, the all-inclusive Christ is the history of God; the whole “story” of God is in Christ and is Christ—John 1:14; 1 Cor. 15:45b; Rev. 4:5.
- B. As the mystery of God, the all-inclusive Christ is the definition, explanation, and expression of God—the Word of God—John 1:1; Rev. 19:13; Col. 2:2-3.
- C. As the mystery of God, the all-inclusive Christ is the Firstborn of all creation—1:15; John 1:14; Isa. 9:6:
 - 1. Christ as God is the Creator (Heb. 1:10); however, as man, sharing the created blood and flesh (2:14a), He is part of the creation.
 - 2. Before the foundation of the world, even before anything was created, God had foreordained that Christ would become a created man in order to accomplish His purpose; hence, in God’s plan and in His eternal view, Christ is the first one created—He is the Firstborn of all creation, the Head of all the created ones—Col. 1:15; Micah 5:2; 1 Pet. 1:20; Rev. 13:8.
 - 3. The creation was created in Christ, through Christ, and unto Christ—Col. 1:16.
- D. As the mystery of God, the all-inclusive Christ is the Firstborn from the dead—v. 18.
- E. As the mystery of God, the all-inclusive Christ is the embodiment of God; from the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way; and in His glorified body now and forever it dwells—2:9; Phil. 3:21; John 20:27-29.
- F. As the mystery of God, the all-inclusive Christ is the life-giving Spirit dwelling in our spirit to be one spirit with us; as the life-giving Spirit mingled with our spirit, He is our life and our person—1 Cor. 15:45b; 2 Tim. 4:22; 1 Cor. 6:17; Col. 3:4; Eph. 3:16-17.
- G. As the mystery of God, the all-inclusive Christ is the constituent of His Body, the church, which is the mystery of Christ; the manifestation of God in the flesh, the great mystery of godliness, is not only Christ Himself as the Head but also the church as the Body—Col. 4:3; Eph. 3:3-4; 5:32; 1 Tim. 3:15-16a; 4:7b.
- H. As the mystery of God, the all-inclusive Christ has the first place in all things—in the old creation and the new creation (Col. 1:18b), in the Christian life and experience (Rev. 2:4; 2 Cor. 5:14-15; Gal. 2:20), and in the Christian work and messages (Eph. 2:10; 1 Cor. 2:2; 2 Cor. 4:5).

II. Isaiah 4:2 reveals two aspects of Christ—the Shoot of Jehovah and the fruit of the earth:

- A. God is eternal, and man came from the earth; *the fruit of the earth* refers to a man made from dust—Gen. 2:7.
- B. Christ as God came from eternity, but as man, He came from the earth, so He is the Shoot of Jehovah and also the fruit of the earth:
 - 1. *The Shoot of Jehovah* refers to Christ's deity, showing His divine nature—Isa. 4:2a; John 1:1; 20:28; Rom. 9:5.
 - 2. The Shoot of Jehovah typifies not only Christ's divinity but also the sprouting and development of Christ's divinity through the incarnation of God—John 1:1, 14; Heb. 1:1-3; 2:14.
- C. The Shoot of Jehovah is a new development of Jehovah God for the Triune God to branch Himself out for His increase and spreading through His incarnation—Isa. 7:14; Matt. 1:22-23:
 - 1. In His incarnation Christ as the Shoot of Jehovah branched Himself out in His divinity from the territory of divinity into the territory of humanity—John 1:1, 14.
 - 2. In His incarnation Christ came from eternity into time; from ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity—Micah 5:2.
 - 3. The sprouting and development of God in Christ as the Shoot of Jehovah are for the expression of all the riches of divinity in Christ's humanity, that is, for the rich attributes of divinity to be developed into the virtues of Christ, the God-man, in His humanity—Eph. 3:8:
 - a. Our God with His divine nature is our beauty and our glory—Isa. 60:1, 9, 13.
 - b. Because Christ lives in us, we are partakers of the divine nature; in this sense, we are not only human but also divine, and the divine nature is our beauty and our glory—Gal. 2:20; 2 Pet. 1:4.
- D. *The fruit of the earth* refers to Christ's humanity with His human nature—Isa. 4:2b; Luke 1:42:
 - 1. As the fruit of the earth, Christ was born a man of human blood and flesh from the earth; the earth was the source of Christ's humanity, just as eternity was the source of His divinity—Heb. 2:14.
 - 2. Christ as the fruit of the earth is for the multiplication and reproduction of the divine life in humanity—John 12:24:
 - a. God in Himself, in His divinity, has no way to be multiplied.
 - b. For His multiplication and reproduction, He needs humanity; humanity is the soil, the earth, for the Triune God to be multiplied and reproduced—20:17; Rom. 8:29; Heb. 2:10-11.
 - 3. As children of God, we should live a life that expresses Christ's beauty and glory in a divine way and that expresses Christ's excellence and splendor in a human way—1 Cor. 10:31; Phil. 1:11, 20.
 - 4. A proper Christian is both divine and human, having the divine beauty and glory of Jesus and the human excellence and splendor of Jesus—vv. 8-9; 1 Pet. 2:12.