Thanksgiving Conference
(November 2021)

General Subject:
Living in and with the Divine Trinity

Outline & Scriptures
Key Statements

① To live in the Divine Trinity is to abide in Him, to remain in Him, to dwell in Him as our home; to live with the Divine Trinity is for Him to abide in us so that we may have His presence, His person, with us for our enjoyment.

② To live with the Divine Trinity is to have the resurrected Christ living in us; resurrection means that everything is of God and not of us, that God alone is able and we are not able, and that everything is done by God, not by ourselves.

③ We can live with the Divine Trinity by the bountiful supply of the Spirit of Jesus Christ—the Spirit of the suffering Jesus and the resurrected Christ—which enables us to live Christ and magnify Christ in all circumstances.

④ The experience and enjoyment of the Divine Trinity in full—participating in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit—is consummated by the One who is, who was, and who is coming, by the seven Spirits, and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth.
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Message One

The Divine Economy with the Divine Dispensing of the Divine Trinity in the Divine Move and in Our Experience

Hymns: 609, 608


1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Matt. 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

I. We need to see that the central matter in the Bible is the divine economy with the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the
New Jerusalem as the eternal, corporate expression of the Triune God—1 Tim. 1:3-5; Eph. 3:14-21; 4:16; Rev. 21:2, 10-11:

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

Eph. 3:14 For this cause I bow my knees unto the Father,

Eph. 3:15 Of whom every family in the heavens and on earth is named,

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

A. The divine economy is God’s household administration to dispense Himself in His Divine Trinity into His chosen people so that they may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem—1 Tim. 1:3-4; John 1:14, 29; Acts 2:24; 1 Cor. 12:12-13; 15:45b; 1 Tim. 3:15; Rev. 5:10; 21:2.

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

B. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy; the accomplishment of the divine economy is by the divine dispensing of the Divine Trinity—Rom. 8:3, 11; Eph. 1:3-23; 2 Cor. 13:14; Eph. 3:14-21.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heav enlies in Christ,

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 1:12 That we would be to the praise of His glory who have first hoped in Christ,

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Eph. 1:15 Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints,

Eph. 1:16 Do not cease giving thanks for you, making mention of you in my prayers,

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Eph. 3:14 For this cause I bow my knees unto the Father,
Eph. 3:15 Of whom every family in the heavens and on earth is named,
Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

C. The entire Bible was written according to the controlling vision that the Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river—Psa. 36:8-9.

Psa. 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
Psa. 36:9 For with You is the fountain of life; / In Your light we see light.

D. The Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink of Him for Him to become our enjoyment; this is the divine dispensing of the Divine Trinity—John 1:14; 4:14; 7:37-39; 1 Cor. 12:13; 15:45b; 2 Cor. 13:14.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.
John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
E. When we drink of the living water, it becomes in us “a fountain of water springing up into eternal life” (John 4:14b); the Father as the origin is the fountain, the Son as the expression is the spring, and the Spirit as the transmission is the flow; the preposition into also means “to become,” and the totality of the eternal life is the New Jerusalem; thus, the flowing of the Divine Trinity within us and out from us issues in our becoming the New Jerusalem (7:37-39; Psa. 46:4; Rev. 22:1-2; 7:17; 21:6; 22:17).

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Psa. 46:4 There is a river whose streams gladden the city of God, / The holy place of the tabernacles of the Most High.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Rev. 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev. 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

II. Based upon the controlling vision of the divine economy with the divine dispensing of the Divine Trinity, we can see the Divine Trinity in the divine move and in our experience in the book of Matthew:

A. In Matthew 1 the Holy Spirit (vv. 18, 20), Christ (the Son—v. 18), and God (the Father—v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God:

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

1. Matthew 1:20 and 21 reveal the divine conception of the Holy Spirit and the birth of Jesus (the Son); then verse 23 tells us that this One was called by men Emmanuel, which means “God [God the Father] with us.”
Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

2. God the Father’s being with us was the issue of the divine conception of the Holy Spirit and the birth of Jesus, the Son—cf. Luke 1:35.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

B. In Matthew 3 the Son was standing in the water of baptism under the open heavens, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17:

Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

1. The Lord Jesus was born of the Spirit (Luke 1:35), having the Spirit of God within Him essentially for His birth; then, for His ministry, the Spirit of God descended upon Him economically to anoint Him as the new King and introduce Him to His people—Isa. 61:1; 42:1; Psa. 45:7.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Isa. 61:1 The Spirit of the Lord Jehovah is upon Me, / Because Jehovah has anointed Me / To bring good news to the afflicted; / He has sent Me to bind up the wounds of the brokenhearted, / To proclaim liberty to the captives, / And the opening of the eyes to those who are bound;

Isa. 42:1 Here is My Servant, whom I uphold, / My chosen One in whom My soul delights; / I have put My Spirit upon Him, / And He will bring forth justice to the nations.

Psa. 45:7 You have loved righteousness and hated wickedness; / Therefore God, Your God, has anointed You / With the oil of gladness above Your companions.

2. The Lord’s being baptized to fulfill God’s righteousness and to be put into death and resurrection brought Him three things: the open heavens, the descending Spirit of God, and the speaking of the Father; it is the same with us today for the accomplishing of God’s economy—Matt. 3:16-17.

Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

3. By the descending of the Spirit of God like a dove upon Him, the Lord Jesus ministered in gentleness and singleness, focusing solely on the will of God; the Spirit’s descending was the anointing of Christ, whereas the Father’s speaking was a testimony to Him as the
beloved Son.

C. In Matthew 6 the prayer that the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit (vv. 9-10), and also ends with the Triune God, but in the sequence of the Son, the Spirit, and the Father (v. 13); to pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens:

Matt. 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;
Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

1. In Matthew 6:9-10 the Lord teaches the believers to pray by expressing three petitions, which imply the Trinity of the Godhead: “Your name be sanctified” is related mainly to the Father; “Your kingdom come,” to the Son; and “Your will be done,” to the Spirit:

Matt. 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;
Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

a. For His name to be sanctified, we should express Him in our living with a daily life separated unto God and saturated with God—1 Pet. 1:15-17; 2 Pet. 1:4; cf. Isa. 11:2.

1 Pet. 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;
1 Pet. 1:16 Because it is written, "You shall be holy because I am holy."
1 Pet. 1:17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,
2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
Isa. 11:2 And the Spirit of Jehovah will rest upon Him, / The Spirit of wisdom and understanding, / The Spirit of counsel and might, / The Spirit of the knowledge and fear of Jehovah.

b. For God’s kingdom to come, we must live a life of righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

c. For the divine will to be done on earth is to bring the heavenly ruling, the kingdom of the heavens, to this earth—cf. Matt. 8:9a.

Matt. 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

d. This is being fulfilled in this age, and it will be ultimately fulfilled in the coming kingdom age, when the name of God will be excellent in all the earth (Psa. 8:1), the kingdom of the world will become the kingdom of Christ (Rev. 11:15), and the will of God will be accomplished.

Psa. 8:1 O Jehovah our Lord, / How excellent is Your name / In all the earth, / You who have set Your glory over the heavens!
Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

2. The Lord’s pattern of prayer concludes by saying, “For Yours is the kingdom and the power and the glory forever. Amen”—Matt. 6:13:

Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

a. The kingdom is of the Son and is the realm in which God exercises His power; the power is of the Spirit and carries out God’s intention so that the Father can express His glory.

b. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father, who is the beginning and the end, the Alpha and the Omega, that God the Father may be all in all—1 Cor. 15:28.

1 Cor. 15:28 And when all things have been subjected to Him, then the Son Himself also will be subjected to Him who has subjected all things to Him, that God may be all in all.

D. In Matthew 12 the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father—v. 28:

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

1. The way He cast out demons, by another One and for another One, showed that He did not act individualistically but with humility and selflessness.

2. The Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father.

3. The Son did nothing by Himself or for Himself; here we can see His humility and selflessness; this also shows us the harmony, beauty, and excellency in the Divine Trinity.

4. The move of the Divine Trinity with the divine coordination in Matthew 12:28 is an excellent and beautiful example for us to follow; this is a good pattern that our Head has set up for our coordination as members of His Body:

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

a. Today in the church life, the Body of Christ has not been built up adequately because of the shortage of the proper coordination.

b. We may do something according to the will of God, but what we do should not be by ourselves but by some others; furthermore, what we do should not be for ourselves as the beneficiary but for the interest, the right, of God on this earth.

E. In Matthew 28, after Christ as the last Adam (1 Cor. 15:45b) had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the nations the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity—Matt. 28:19:

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
Matt. 28:19  Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1. Christ’s being the center of the processed Triune God is for the disciples to baptize people into the processed Triune God by baptizing them into Him—Acts 8:16; 19:5; Gal. 3:27; Rom. 6:3-4; 1 Cor. 12:13.

Acts 8:16  For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.
Acts 19:5  And when they heard this, they were baptized into the name of the Lord Jesus.
Gal. 3:27  For as many as were baptized into Christ have put on Christ.
Rom. 6:3  Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom. 6:4  We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
1 Cor. 12:13  For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

2. To baptize people into the name of the Triune God is to bring them into an organic, spiritual, and mystical union with Him.

3. The one name for the Divine Trinity is the sum total of the Divine Being, equivalent to His person; to baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

III. We need to pray that the Spirit of reality would guide us into all the reality of the divine economy with the divine dispensing of the Divine Trinity in the divine move and in our experience; we need to be those who live in and with the Divine Trinity, having Him as the very substance and element of our living—John 16:13; 15:4-5.

John 16:13  But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
John 15:4  Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
Message Two

Living in the Divine Trinity (1)

Abiding in Christ as the True Vine

Hymns: 1162, 1163

Scripture Reading: John 15:1, 4-5; 1 John 2:6, 20, 24, 27; 3:22-24

John 15:1 I am the true vine, and My Father is the husbandman.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.
1 John 2:20 And you have an anointing from the Holy One, and all of you know.
1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.
1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
1 John 3:22 And whatever we ask we receive from Him because we keep His commandments and do the things that are pleasing in His sight.
1 John 3:23 And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us.
1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

I. We need to see the practical experience of living in and with the Divine Trinity—John 14:20, 26; 15:26; 2 Cor. 13:14; Eph. 2:18; 3:16-17:

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
John 14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.
John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Eph. 2:18 For through Him we both have access in one Spirit unto the Father.
Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

A. The Gospel of John is a book on living in and with the Divine Trinity—15:1, 4-5.

John 15:1 I am the true vine, and My Father is the husbandman.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

B. The truth concerning living in and with the Divine Trinity is greatly expounded in the Epistles, especially in those written by Paul.

C. In the Epistles we can see all the practicalities and details of living in and with the Divine Trinity.

D. We need to be brought into the experiences of living in the Divine Trinity and with the Divine Trinity.

II. The Lord Jesus told us in John 15 that He is the vine and that we are the branches of the vine—v. 5:

John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

A. As the branches of the vine, we should abide in Him; then He will abide in us—vv. 4-5.

John 15:4  Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

B. To abide in Christ is to live in Christ, and to live in Christ is to live in the Divine Trinity—Matt. 28:19; 1 Cor. 1:30.

Matt. 28:19  Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1 Cor. 1:30  But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

C. To have Christ abide in us is to have the Triune God living in us; this is to live with the Divine Trinity—John 15:4-5; Rom. 8:11; 2 Cor. 13:14.

John 15:4  Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Rom. 8:11  And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

D. When we abide in Him, we live in Him, and when we have Him abide in us, we live with Him—John 15:4-5, 7.

John 15:4  Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

John 15:7  If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

III. We live in the Divine Trinity by abiding in Christ as the true vine—vv. 1, 5:

John 15:1  I am the true vine, and My Father is the husbandman.

John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
A. The true vine with its branches—Christ the Son with the believers in the Son—is the organism of the Triune God in the divine economy to grow with His riches and express His life—1 Tim. 1:4; Eph. 3:9; John 15:1, 5:

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.
John 15:1 I am the true vine, and My Father is the husbandman.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1. The function of the true vine as a sign of the Son is for the Triune God to have an organism in the Son for His multiplication, spreading, and glorification in His divine life—vv. 8, 16.

John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

2. The Father as the husbandman is the source and the founder; God the Son is the center, the embodiment, and the manifestation; God the Spirit is the reality and realization; and the branches are the Body, the corporate expression—vv. 1, 4-5, 26:

John 15:1 I am the true vine, and My Father is the husbandman.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

a. All that the Father is and has is embodied in Christ the Son and then realized in the Spirit as the reality—16:13-15.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

b. All that the Spirit has is wrought into us, the branches, to be expressed and testified through us; in this way the processed Triune God is expressed, manifested, and glorified in the church—Eph. 3:16-21.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph. 3:21  To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

B. As branches of the vine, we need to abide in the vine—John 15:4-5:

John 15:4  Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1. When we believed in the Lord Jesus, He branched into us, and we became branches in Him—3:15.

John 3:15  That everyone who believes into Him may have eternal life.

2. To be in the Lord is a matter of union; to abide in the Lord is a matter of fellowship—1 Cor. 1:9, 30.

1 Cor. 1:9  God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 Cor. 1:30  But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

3. Our abiding in Christ as the vine depends on seeing a clear vision that we are branches in the vine; once we see that we are branches in the vine, we need to maintain the fellowship between us and the Lord—John 15:2.

John 15:2  Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

4. The Christian life is a life of abiding in the Lord—1 John 2:24, 27-28; 4:13:

1 John 2:24  As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

1 John 2:27  And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1 John 2:28  And now, little children, abide in Him, so that if He is manifested, we may have boldness and not be put to shame from Him at His coming.

1 John 4:13  In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

a. To abide in the Lord is to be one spirit with Him—1 Cor. 6:17.

1 Cor. 6:17  But he who is joined to the Lord is one spirit.

b. Our abiding in Christ is the condition of His abiding in us—John 15:4a, 5a.

John 15:4  Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

C. We need to abide in the Lord, in the Son, in the Father, and in God—1 John 2:6, 24; 3:22-24:

1 John 2:6  He who says he abides in Him ought himself also to walk even as He walked.

1 John 2:24  As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.
1 John 3:22 And whatever we ask we receive from Him because we keep His commandments and do the things that are pleasing in His sight.

1 John 3:23 And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us.

1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

1. To abide in Christ is to abide in the Lord—2:6:

1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.

a. The Lord is the One who possesses all things, rules over all things, and exercises His sovereignty over all things and all people—Rev. 1:5.

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

b. We are living in the One who is the Lord of the universe—Eph. 1:20-23.

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

2. To abide in the Son concerns the sonship of Christ—Matt. 3:17; 17:5:

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Matt. 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

a. The Son is the One who possesses the Father’s life with the Father’s nature to express the Father—John 5:26.

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

b. When we are abiding in the Son, we enjoy our Father’s life and nature and the right to express Him and enjoy all His possessions—Eph. 1:14.

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

3. We are also abiding in the Father, who takes care of us in every way and in everything—1 John 2:24:

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

a. When we abide in the Son, we abide in the Father because the Son and the Father are one—vv. 23-24.

1 John 2:23 Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.
b. When we are living in the Triune God, we are living as sons—Heb. 2:10.

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

4. We need to be those who are abiding in God—1 John 3:24:

1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

a. To abide in God is to have the faith in the Son of God and to have the love of God to love all the brothers—v. 23.

1 John 3:23 And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us.

b. We abide in God by the Spirit of God; the link between us and God, the Father, the Son, the Lord, and Christ is the Spirit—vv. 22-24.

1 John 3:22 And whatever we ask we receive from Him because we keep His commandments and do the things that are pleasing in His sight.

1 John 3:23 And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us.

1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

D. We abide in the Triune God by the teaching of the anointing—2:27:

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1. The anointing is the moving and the working of the indwelling compound Spirit, the all-inclusive life-giving Spirit—v. 20; 1 Cor. 15:45; 2 Cor. 3:6.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord’s blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.
1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

3. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing—2 Cor. 1:21-22.

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
2 Cor. 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.

4. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.

Psa. 133 A Song of Ascents. Of David
Psa. 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!
Psa. 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
Psa. 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
1 Cor. 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

5. The teaching of the anointing of the Spirit is an inner sense of life—Acts 16:6-7; 2 Cor. 2:13.

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.
2 Cor. 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

6. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit’s anointing and enjoy the fellowship of the Body—Eph. 4:3-6, 15-16.

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
Eph. 4:5 One Lord, one faith, one baptism;
Eph. 4:6 One God and Father of all, who is over all and through all and in all.
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Message Three
Living in the Divine Trinity (2)
Living in the Divine Trinity
by Enjoying Christ as Our Life Supply,
by Living Christ for His Magnification, and
by the Grace of the Lord Jesus Christ in Our Spirit

Scripture Reading: John 20:22; 6:57, 63; Isa. 12:3-6;
Phil. 1:19-21a; Gal. 6:17-18; Rev. 22:21

I. We live in the Divine Trinity by enjoying Christ as our life supply:

A. The Lord breathed Himself as the Holy Spirit (the Holy Breath) into His disciples on the day of His resurrection (John 20:22); now we can continually receive the pneumatic Christ as the breath of God so that He can become rich to us by our calling upon His name (Lam. 3:55-56; Gen. 4:26; Rom. 10:12-13; Hymns, #254); we can also inhale the Scripture, the word of God, as the breathing out of God (2 Tim. 3:16); because His spoken words are the embodiment of the Spirit of life, when we receive His words by exercising our spirit, we get the Spirit, who is life (John 6:57, 63).
Thanksgiving Conference (November 2021) - Outline & Scriptures

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Lam. 3:55 I called upon Your name, O Jehovah, / From the lowest pit.
Lam. 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.
Gen. 4:26 And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah.
Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
Rom. 10:13 For "whoever calls upon the name of the Lord shall be saved."

Hymns, #254 O Lord of life, breathe on us now
(1) O Lord of life, breathe on us now. And move within us while we pray:
The spring of our new life art Thou, The very light of our new day.
(2) O strangely art Thou with us, Lord, Neither in height nor depth to seek;
In nearness shall Thy voice be heard: Spirit to spirit Thou dost speak.
(3) Thou art our Advocate on high: He is our Advocate within;
O plead the truth, and make reply To every argument of sin.
(4) But ah, this faithless heart of mine! The way I know, I know my guide;
Forgive me, O my Friend divine, That I so often turn aside.
(5) Be with me when no other friend The myst’ry of my heart can share:
And be Thou known, when fears transcend. By Thy best name of Comforter.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

B. God’s intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment, with the goal of producing the church as God’s increase, God’s enlargement, to be God’s fullness for His expression—Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9:

Jer. 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.
Lam. 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
Lam. 3:23 They are new every morning; / Great is Your faithfulness.
Lam. 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.
1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—12:13; Rev. 22:17; John 4:14b.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

2. We can joyously draw water from the springs of salvation by speaking and singing to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord to exalt the Lord and to rejoice in the Lord in a continuing way—Psa. 46:4; Isa. 12:3-6.
Psa. 46:4 There is a river whose streams gladden the city of God, / The holy place of the tabernacles of the Most High.

Isa. 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,

Isa. 12:4 And you will say in that day, / Give thanks to Jehovah; call upon His name! / Make His deeds known among the peoples; / Remind them that His name is exalted.

Isa. 12:5 Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!

Isa. 12:6 Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.

3. We can enjoy the Lord as our spiritual drink by practicing to speak with Him constantly; then spontaneously, we will live Christ—Num. 20:8; Phil. 4:6-7, 12.

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

C. We can eat Christ as our spiritual food in order to live because of Him (John 6:57); to eat Christ is to eat His words by exercising our spirit to both pray-read and muse upon His words so that His words become the gladness and joy of our heart (Jer. 15:16; Psa. 119:15-16; Josh. 1:8-9); to live not only by but also “because of” Christ means that the energizing element of Christ becomes the supplying factor for us to live Christ.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

Psa. 119:15 I will muse upon Your precepts / And regard Your ways.

Psa. 119:16 I will take delight in Your statutes; / I will not forget Your word.

Josh. 1:8 This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.

Josh. 1:9 Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

II. We live in the Divine Trinity by living Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a:

Phil. 1:19 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,

Phil. 1:20 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.

Phil. 1:21 For to me, to live is Christ and to die is gain.

A. The believers live Christ by the bountiful supply of the Spirit of Jesus Christ; the Spirit of
Jesus Christ is the Christ who is the life-dispensing Spirit—v. 19; 1 Cor. 15:45b; 2 Cor. 3:6:

Phil. 1:19  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,

1 Cor. 15:45  So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

2 Cor. 3:6  Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1. This bountiful supply includes divinity, humanity, crucifixion, resurrection, ascension, the divine attributes, and the human virtues.

2. Everything we do and all our living should come about by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19.

Phil. 1:19  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,

3. Under the divine dispensing of the Divine Trinity, we will spontaneously receive the supply of Christ within and will live a life that expresses Christ—vv. 20-21a.

Phil. 1:20  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.

Phil. 1:21  For to me, to live is Christ and to die is gain.

B. All of Paul’s life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for expressing Christ, even for magnifying Christ—v. 20; 3:3-10; 2 Cor. 4:5.

Phil. 1:20  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.

Phil. 3:3  For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Phil. 3:4  Though I myself have something to be confident of in the flesh as well. If any other man thinks that he has confidence in the flesh, I more:

Phil. 3:5  Circumcised the eighth day; of the race of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee;

Phil. 3:6  As to zeal, persecuting the church; as to the righteousness which is in the law, become blameless.

Phil. 3:7  But what things were gains to me, these I have counted as loss on account of Christ.

Phil. 3:8  But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:9  And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil. 3:10  To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

2 Cor. 4:5  For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.

C. In the apostle’s suffering in his body, Christ was magnified; that is, He was shown or declared to be great (without limitation), exalted, and extolled—Phil. 1:20:
Phil. 1:20  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.

1. The apostle’s sufferings afforded him opportunity to express Christ in His unlimited greatness—Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.

Acts 9:16  For I will show him how many things he must suffer on behalf of My name.
2 Cor. 6:4  But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,
2 Cor. 11:23  Ministers of Christ are they? I speak as being beside myself, I more so! In labors more abundantly, in imprisonments more abundantly, in stripes excessively, in deaths often.
Col. 1:24  I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

2. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment—Phil. 1:18; 4:23.

Phil. 1:18  What then? Only that in every way, whether in pretense or in truthfulness, Christ is announced; and in this I rejoice; yes, and I will rejoice;
Phil. 4:23  The grace of the Lord Jesus Christ be with your spirit.

3. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors; regardless of the circumstances, Paul was full of joy and rejoicing in the Lord—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.

Phil. 1:4  Always in my every petition on behalf of you all, making my petition with joy,
Phil. 1:18  What then? Only that in every way, whether in pretense or in truthfulness, Christ is announced; and in this I rejoice; yes, and I will rejoice;
Phil. 1:25  And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
Phil. 2:2  Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
Phil. 2:17  But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
Phil. 2:18  And in like manner you also rejoice, and you rejoice together with me.
Phil. 2:28  I have sent him therefore the more eagerly, so that when you see him again, you may rejoice and I may be less sorrowful.
Phil. 2:29  Receive him therefore in the Lord with all joy, and hold such in honor,
Phil. 3:1  Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.
Phil. 4:1  So then, my brothers, beloved and longed for, my joy and crown, in the same way stand firm in the Lord, beloved.
Phil. 4:4  Rejoice in the Lord always; again I will say, rejoice.

4. Paul’s shining forth and expressing Christ in his joy were a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible—Eph. 3:8, 18; cf. Isa. 9:6.

Eph. 3:8  To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
Eph. 3:18  May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Isa. 9:6  For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

D. To live Christ for His magnification is to participate in Christ’s salvation in life, in which we
are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

E. As the believers’ pattern, Paul lived a life in Christ’s ascendancy, a life that was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before—1 Tim. 1:16; Acts 27:21-26; 28:3-6, 8-10.

1 Tim. 1:16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

Acts 27:21 And when they had been a long time without food, Paul then stood in their midst and said, O men, you should have listened to me and not set sail from Crete and gained this damage and loss.

Acts 27:22 And now I advise you to cheer up, for there will be no loss of life among you, but only of the ship.

Acts 27:23 For this very night an angel of the God whose I am and whom I serve stood by me,

Acts 27:24 Saying, Do not fear, Paul; you must stand before Caesar. And behold, God has granted you all those who are sailing with you.

Acts 27:25 Therefore, cheer up, men, for I believe God that it shall be so, even in the way in which it has been spoken to me.

Acts 27:26 But we must run aground on a certain island.

Acts 28:3 But when Paul had collected a bundle of sticks and put them on the fire, a viper came out because of the heat and fastened onto his hand.

Acts 28:4 And when the natives saw the snake hanging from his hand, they said to one another, Undoubtedly this man is a murderer, whom, though he has been brought safely out of the sea, Justice has not allowed to live.

Acts 28:5 However he shook off the snake into the fire and suffered no harm;

Acts 28:6 And they expected that he would swell up or suddenly fall down dead. But when they had waited for a long time and beheld nothing unusual happening to him, they changed their minds and said that he was a god.

Acts 28:8 And the father of Publius was lying down sick with fever and dysentery. Paul went in to him, and having prayed and laid his hands on him, healed him.

Acts 28:9 And when this happened, the rest also in the island who had sicknesses came to him and were healed.

Acts 28:10 They also honored us with many honors; and as we put out to sea, they put on board the things for our needs.

III. We live in the Divine Trinity by the grace of the Lord Jesus Christ in our spirit—Gal. 6:18:

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

A. Day by day a marvelous divine transmission should be taking place: God is supplying the Spirit of grace bountifully, and we should be receiving the Spirit of grace continually so that He can become our constituent, and we can become His expression—Heb. 10:29b; John 1:16; Gal. 3:2-5; 2 Cor. 1:12; 12:9:

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

John 1:16 For of His fullness we have all received, and grace upon grace.
Gal. 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal. 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Gal. 3:4 Have you suffered so many things in vain, if indeed it was in vain?

Gal. 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

1. The way to receive and enjoy grace is to turn to our spirit, exercise our spirit, and enthrone the Lord:

   a. Whenever we come to the throne of grace by turning to our spirit, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us—Heb. 4:16; Rom. 5:17, 21; Col. 1:18b; Rev. 2:4.

     Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

     Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

     Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

     Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

     Rev. 2:4 But I have one thing against you, that you have left your first love.

   b. God’s throne is the source of the flowing grace; whenever we fail to enthrone the Lord, dethroning Him, the flow of grace stops—22:1.

     Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

   c. If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow out from the throne of grace to supply us; in this way we will receive grace—v. 1; Hymns, #770.

     Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

     Hymns, #770 In the holiest place

     (1) In the holiest place, touch the throne of grace, Grace as a river shall flow;
     (Chorus) Hallelujah! Hallelujah! Grace as a river shall flow;
     In the holiest place, touch the throne of grace, Grace as a river shall flow.

     (2) In the holiest place, live before His face, Light of glory thru me will shine;
     In the holiest place, live before His face, Light of glory thru me will shine.
     (Chorus) Hallelujah! Hallelujah! Light of glory thru me will shine;
     Hallelujah! Hallelujah! Light of glory thru me will shine.

     (3) To the spirit turn, and the incense burn, Touch the living fountain of life;
     To the spirit turn, and the incense burn, Touch the living fountain of life.
(Chorus) Hallelujah! Hallelujah! Touch the living fountain of life; Hallelujah! Hallelujah! Touch the living fountain of life.

2. As we bear the brands of Jesus, we enjoy the grace of Christ—Gal. 6:17-18:

Gal. 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.
Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

a. Spiritually, the brands of Jesus signify the characteristics of the life that Paul lived, a life like the one the Lord Jesus lived on this earth; such a life is continually crucified (John 12:24), does the will of God (6:38), does not seek its own glory but the glory of God (7:18), and is submissive and obedient to God, even unto the death of the cross (Phil. 2:8).

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.
John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.
Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

b. If we bear the brands of Jesus and live a crucified life, we will enjoy the grace of Christ as the supply of the life-giving Spirit in our spirit for us to minister Christ as God’s grace to God’s household—3:10; 2 Cor. 4:10-11; Eph. 3:2.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus’ sake that the life of Jesus also may be manifested in our mortal flesh.
Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

B. The grace of the Lord Jesus dispensed into His believers throughout the New Testament age consummates in the New Jerusalem as the consummation of God’s good pleasure in uniting, mingling, and incorporating Himself with man for His glorious enlargement and expression—Rev. 22:21; Eph. 2:10.

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.
Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
Message Four

Living with the Divine Trinity (1)
Living with Christ as Emmanuel and Having the Resurrected Christ Living in Us

Hymns: 389, 535

Scripture Reading: Matt. 1:21-23; 18:20; 28:20; 2 Tim. 4:22; John 14:17

Matt. 1:21  And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Matt. 1:22  Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying,

Matt. 1:23  "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Matt. 18:20  For where there are two or three gathered into My name, there am I in their midst.

Matt. 28:20  Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

2 Tim. 4:22  The Lord be with your spirit. Grace be with you.

John 14:17  Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

I. To live in the Divine Trinity is to abide in Him, to remain in Him, to dwell in Him as our home; to live with the Divine Trinity is for Him to abide in us so that we may have His presence, His person, with us for our enjoyment—John 15:4:

John 15:4  Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

A. The abiding Spirit, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and the Triune God—1 John 4:13, 16b.

1 John 4:13  In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

1 John 4:16  And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

B. We need to have a bird’s-eye view of the entire revelation of the New Testament—one-fourth of the New Testament is concerning our living in the Triune God, whereas three-fourths of the New Testament is concerning our living with the Triune God.

II. To live with the Divine Trinity is to live with Christ as Emmanuel—"‘Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel’ (which is translated, God with us)”—Matt. 1:23:

Matt. 1:23  "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

A. God’s intention is to dispense Himself as life (Rom. 8:2, 6, 10-11) into us, the tripartite
men—into our spirit, soul, and body—to make us His sons (vv. 14-15, 19, 23, 29, 17) for the constituting of the Body of Christ (12:4-5) so that we may become the New Jerusalem as the city of life (Rev. 22:1-2).

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.
Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

B. In order for us to experience the dispensing of the Triune God as life into our being, we need to be those who are living with Christ as Emmanuel; Matthew is a book on Emmanuel—God incarnated to be with us—1:21-23.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
Matt. 1:22 Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying,
Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

C. The presence of Jesus is Emmanuel, God with us:

1. He is with us in our gatherings—18:20.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

2. He is with us all the days—28:20.

Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

3. He is with us in our spirit—2 Tim. 4:22:
2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

a. Today our spirit is the land of Immanuel—Isa. 8:7-8.

Isa. 8:7 Now therefore the Lord is bringing up upon them / The mighty and abundant waters of the Euphrates, / The king of Assyria and all his glory; / And it will overflow all its channels, / And go over all its banks.

Isa. 8:8 It will sweep through Judah; it will overflow and rise / Until it reaches the neck; / And the spreading out of its wings / Will fill the breadth of Your land, O Immanuel.

b. Because God is with us, the enemy can never take over the land of Immanuel—v. 10; cf. 1 John 5:4; John 3:6.

Isa. 8:10 Take counsel, yet it will be frustrated; / Speak the word, yet it will not stand; / For God is with us.

1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world-our faith.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

D. The practical Emmanuel is the Spirit of reality as the presence of the consummated Triune God in our spirit; His presence is always with us in our spirit, not only day by day but also moment by moment—1:14; 14:16-20; 1 Cor. 15:45b; 2 Tim. 4:22:

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

John 14:18 I will not leave you as orphans; I am coming to you.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

1. We can enjoy the presence of the Triune God in gathering together for the teaching of His holy Word—Matt. 18:20; 28:20; Psa. 119:130; Acts 6:4.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

2. We enjoy grace and peace through the Spirit as the presence of the Triune God—Gal. 6:18; Acts 9:31.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Acts 9:31 So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.

3. The Spirit’s leading and witnessing are His presence—Rom. 8:14, 16.
Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.
Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

4. We enjoy the dispensing of the Triune God through His presence as the Spirit—2 Cor. 13:14.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

E. To live with Christ as Emmanuel, we need to be in His divine presence, which is the life-giving Spirit as the consummation of the Triune God—Gal. 5:25:

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

1. To live with Christ, we still live, yet not by ourselves alone but by Christ living in us and with us as Emmanuel; the Triune God cannot complete His intention to dispense Himself into our being outside of us; therefore, His being with us must be inward—2:20.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

2. Emmanuel is our life and person, and we are His organ, living together with Him as one person; our victory depends upon Emmanuel, the presence of Jesus.

3. If we have the Lord’s presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord’s presence is everything to us—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

F. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); God’s presence is His way, the “map” that shows us, His people, the way we should take:

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

1. In order for us to fully gain and possess Christ as the all-inclusive land for God’s building, we must hold on to the principle that God’s presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God’s presence; if we have God’s presence, we have everything, but if we lose God’s presence,
we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11; 2 Cor. 2:10.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Psa. 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.

Psa. 51:11 Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided not by His secondhand presence but by the direct, firsthand presence of the Lord.

3. “In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord’s presence. His being with us is everything”—Life-study of Joshua, p. 48.

G. The entire New Testament is an Emmanuel, and we are now a part of this great Emmanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity; the New Testament begins with a God-man, who is “God with us,” and ends with a great God-man, the New Jerusalem, which is “Jehovah Is There”—Matt. 1:23; 1 Cor. 6:17; Acts 9:4; 1 Tim. 3:15-16; Rev. 21:3, 22; Ezek. 48:35.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Ezek. 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

III. To live with the Divine Trinity is to have the resurrected Christ living in us—
Gal. 2:20b; Phil. 1:19-21a:

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
Phil. 1:19 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,

Phil. 1:20 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.

Phil. 1:21 For to me, to live is Christ and to die is gain.

A. Resurrection is a person because Christ said that He is the resurrection (John 11:25); the life-giving Spirit as the Spirit of reality is the reality of the resurrected Christ and of the power of Christ’s resurrection (1 Cor. 15:45b; John 14:17; 16:13; 1 John 5:6; Phil. 3:10; Exo. 30:22-25).

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Exo. 30:22 Moreover Jehovah spoke to Moses, saying,

Exo. 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

Exo. 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

B. In our Christian life we are under the killing of Christ’s death by the indwelling Spirit and through our outward environment; the outward environment cooperates with the inward Spirit to kill our natural man for the manifestation of the resurrected Christ within us—Rom. 8:9-10, 13b, 28-29; 2 Cor. 4:7-18:

Rom. 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.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;
2 Cor. 4:9 Persecuted but not abandoned; cast down but not destroyed;
2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
2 Cor. 4:12 So then death operates in us, but life in you.
2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
2 Cor. 4:14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make us stand before Him with you.
2 Cor. 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,
2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

1. If we try to escape from the environment that God has arranged for us, we will not have joy and peace; when we stay in this limited environment, we can experience resurrection—Eph. 4:1; 6:20; 2 Cor. 1:8-9, 12.

Eph. 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.
2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2. To experience the Spirit as the reality of the resurrected Christ, we need to turn to our spirit to pray, praise, sing, or talk to God; the title of Psalm 18 indicates that this was David’s human talk with the divine God, implying David’s intimacy with God; after ten minutes of talking to God and consulting with Him, we will be on fire and be full of the Spirit as the reality of resurrection.

Psa. 18 Title To the choir director. Of David, the servant of Jehovah, who spoke to Jehovah the words of this song on the day when Jehovah delivered him from the hand of all his enemies and from the hand of Saul, and he said:

C. The humanity of Jesus is His human life in resurrection; the Lord’s charming and cherishing are not natural but are by His resurrection life in humanity; He lived a human life in resurrection, not by Himself but by another source, that is, His Father—John 5:19, 30; 14:24:

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
John 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.

1. Because Jesus lived the divine life in His human life, His human life became mystical, a mystery; as the Lord’s disciples, we need to live the divine life in our human life to magnify Christ—Rom. 13:14; Gal. 2:20; Phil. 1:19-21.

Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
Phil. 1:19 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,
Phil. 1:20 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.
Phil. 1:21 For to me, to live is Christ and to die is gain.

2. The followers of Christ were discipled through Christ’s human living on the earth as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil. 1:21 For to me, to live is Christ and to die is gain.

3. We all need to be discipled by the Lord to be divine and mystical persons; we should cherish people by the divine and mystical life in resurrection; in resurrection means that there is nothing natural in our care for people.

D. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Testimony (17:4); then He said, “The rod of the man whom I choose shall bud” (v. 5).

Num. 16:1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben, took men
Num. 16:2 And rose up before Moses, with certain of the children of Israel, two hundred fifty leaders of the assembly, who were summoned to the meeting, well-known men.
Num. 16:3 And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy,
every one of them, and Jehovah is among them. Why then do you exalt yourselves above the congregation of Jehovah?

Num. 16:4 And when Moses heard this, he fell on his face.
Num. 16:5 And he spoke to Korah and to all his company, saying, In the morning Jehovah will make known who is His and who is holy, and will bring him near to Himself; even the one whom He will choose He will bring near to Himself.
Num. 16:6 Do this: Take censers for yourselves, Korah and all your company,
Num. 16:7 And put fire in them, and put incense on them before Jehovah tomorrow; and the man whom Jehovah chooses, he shall be holy. It is you who take too much upon yourselves, O sons of Levi!
Num. 16:8 And Moses said to Korah, Hear now, O sons of Levi:
Num. 16:9 Is it a small thing for you that the God of Israel has separated you from the assembly of Israel to bring you near to Himself to do the service of the tabernacle of Jehovah and to stand before the assembly to minister to them?
Num. 16:10 Or that He has brought you near, and all your brothers the sons of Levi with you? And do you seek the priesthood also?
Num. 16:11 Therefore you and all your company are gathered together against Jehovah; but Aaron, what is he that you murmur against him?
Num. 16:12 Then Moses sent word to call Dathan and Abiram the sons of Eliab; but they said, We will not come up!
Num. 16:13 Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but must you also lord it over us?
Num. 16:14 Indeed, you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!
Num. 16:15 Then Moses became very angry and said to Jehovah, Do not regard their offering. I have not taken a single donkey from them, nor have I done harm to any of them.
Num. 16:16 And Moses said to Korah, You and all your company be present before Jehovah, both you and they along with Aaron, tomorrow.
Num. 16:17 And let each of you take his censer and put incense on them, and each of you present his censer before Jehovah, two hundred fifty censers; you also and Aaron shall each present his censer.
Num. 16:18 So each took his censer and put fire in them and laid incense on them, and they stood at the entrance of the Tent of Meeting with Moses and Aaron.
Num. 16:19 Thus Korah gathered the whole assembly against them at the entrance of the Tent of Meeting, and the glory of Jehovah appeared to the whole assembly.
Num. 16:20 Then Jehovah spoke to Moses and to Aaron, saying,
Num. 16:21 Separate yourselves from among this assembly, so that I may consume them in a moment.
Num. 16:22 But they fell on their faces and said, O God, the God of the spirits of all flesh, will one man sin and You be angry with the whole assembly?
Num. 16:23 Then Jehovah spoke to Moses, saying,
Num. 16:24 Speak to the assembly, saying, Get away from around the dwellings of Korah, Dathan, and Abiram.
Num. 16:25 Then Moses rose up and went to Dathan and Abiram, and the elders of Israel followed him.
Num. 16:26 And he spoke to the assembly, saying, Depart now from the tents of these wicked men, and touch nothing which belongs to them, or you will be swept away with all their sins.
Num. 16:27 So they got away from around the dwellings of Korah, Dathan, and Abiram, and Dathan and Abiram came out, and stood at the entrance of their tents, with their wives and their children and their little ones.
Num. 16:28 And Moses said, By this you shall know that Jehovah has sent me to do all these works, for it is not of myself.

Num. 16:29 If these people die as all human beings die, or if what befalls all human beings befalls them, then Jehovah has not sent me.

Num. 16:30 But if Jehovah brings about a new thing, and the ground opens its mouth and swallows them up with all that belongs to them, and they descend alive into Sheol, then you will understand that these men have despised Jehovah.

Num. 16:31 And as soon as he finished speaking all these words, the ground that was under them was split open.

Num. 16:32 So the earth opened its mouth and swallowed them up, along with their households and everyone who belonged to Korah and all their possessions.

Num. 16:33 So they and all that belonged to them descended alive into Sheol; and the earth closed over them, and they perished from the midst of the congregation.

Num. 16:34 And all Israel who were around them fled at their outcry, for they said, The earth may swallow us up too!

Num. 16:35 And fire came forth from Jehovah and consumed the two hundred fifty men who presented the incense.

Num. 16:36 Then Jehovah spoke to Moses, saying,

Num. 16:37 Tell Eleazar the son of Aaron the priest to take the censers up out of the burning and scatter the fire about; for they are holy.

Num. 16:38 The censers of those who have sinned against their own lives, let them be made into beaten plates for a covering of the altar, for they presented them before Jehovah and they became holy. So they shall be a sign to the children of Israel.

Num. 16:39 And Eleazar the priest took the bronze censers which those who were burned had offered; and they beat them out as a covering of the altar,

Num. 16:40 As a reminder to the children of Israel that no stranger who is not of the seed of Aaron may come near to burn incense before Jehovah, so that he does not become like Korah and his company, just as Jehovah had spoken to him through Moses.

Num. 16:41 But on the next day the whole assembly of the children of Israel murmured against Moses and against Aaron, saying, You have caused the people of Jehovah to die.

Num. 16:42 But when the assembly gathered against Moses and against Aaron, they looked toward the Tent of Meeting, and there the cloud was, covering it; and the glory of Jehovah appeared.

Num. 16:43 And Moses and Aaron came to the front of the Tent of Meeting.

Num. 16:44 Then Jehovah spoke to Moses, saying,

Num. 16:45 Get away from the midst of this assembly that I might consume them in a moment. And they fell upon their faces.

Num. 16:46 And Moses said to Aaron, Take the censer and put fire in it from the altar, and lay incense on it, and carry it quickly to the assembly, and make expiation for them. For wrath has gone forth from Jehovah; the plague has begun.

Num. 16:47 And Aaron took it as Moses had said and ran into the midst of the assembly. And indeed the plague had begun among the people. So he put on the incense and made expiation for the people.

Num. 16:48 And he stood between the dead and the living, and the plague was stopped.

Num. 16:49 Now those who died by the plague were fourteen thousand seven hundred, besides those who died on account of Korah.

Num. 16:50 So Aaron returned to Moses at the entrance of the Tent of Meeting when the plague had been stopped.

Num. 17:4 And you shall place them in the Tent of Meeting before the Testimony, where I meet with you.

Num. 17:5 And the rod of the man whom I choose shall bud, and I will put a stop to the murmurings of the children of Israel against Me, which they murmur against you.
2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God’s selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.

3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10.

4. After Aaron’s rod budded, there was no ground whatsoever for him to be proud; his experience shows that everything depends upon God’s grace and mercy, and we can do nothing in ourselves—2 Cor. 12:7-9; Rom. 9:15-16, 21, 23; Luke 1:78-79.

5. Because our sufficiency is from God, there is no ground whatsoever for us to be proud; only a foolish person would say that he is better than others (2 Cor. 3:5; Matt. 26:33; John 21:15; cf. Mark 11:9); humility saves us from all kinds of destruction and invites God’s grace (2 Cor. 12:7-9; James 4:6; cf. Rom. 12:3; Gal. 5:26; Matt. 18:3-4; 20:20-28; 2 Cor. 4:5).
2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

James 4:6 But He gives greater grace; therefore it says, "God resists the proud but gives grace to the humble."

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Gal. 5:26 Let us not become vainglorious, provoking one another, envying one another.

Matt. 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.

Matt. 18:4 He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens.

Matt. 20:20 Then the mother of the sons of Zebedee came to Him with her sons, worshipping and asking something of Him.

Matt. 20:21 And He said to her, What do you want? She said to Him, Say that these two sons of mine will sit, one on Your right and one on Your left, in Your kingdom.

Matt. 20:22 But Jesus answered and said to them, You do not know what you are asking. Are you able to drink the cup which I am about to drink? They said to Him, We are able.

Matt. 20:23 He said to them, My cup you shall indeed drink, but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.

Matt. 20:24 And when the ten heard this, they were indignant concerning the two brothers.

Matt. 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.

Matt. 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

Matt. 20:27 And whoever wants to be first among you shall be your slave;

Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.

6. Resurrection is everything that is not out of our natural life, not out of ourselves, and not based on our ability; resurrection speaks of the things that are beyond us, which we cannot do in ourselves—1:8-9; 4:7.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

7. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; resurrection means that everything is done by God, not by ourselves—1:12; Phil. 3:10-11.
2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

8. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.

Matt. 19:26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

Mark 10:27 Looking upon them, Jesus said, With men it is impossible, but not with God, for all things are possible with God.

Luke 18:27 But He said, The things that are impossible with men are possible with God.

9. We need to see that to be a Christian and an overcomer is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian and an overcomer; when we have a need, a disability, or when we are facing a difficult situation, we can talk to Him about it; then He, the One who lives in us, will come in to face the situation and to do whatever is needed, and we will spontaneously live Christ—Phil. 4:5-7, 12; 1:21a.

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil. 1:21 For to me, to live is Christ and to die is gain.
Message Five
Living with the Divine Trinity (2)
God Operating in Us

Hymns: 242, 539

Scripture Reading: Phil. 2:13; 1:19-21a; Acts 16:7; Rom. 8:9

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
Phil. 1:19 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,
Phil. 1:20 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.
Phil. 1:21 For to me, to live is Christ and to die is gain.
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.
Rom. 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.

I. “It is God who operates in you”—Phil. 2:13a:

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

A. God has a move on earth, and He moves by His operating—1 Cor. 12:6, 11; 2 Cor. 1:6; 4:12; Eph. 1:19; 3:7, 20; 4:16; Phil. 3:21; Col. 1:29; 2:12; 1 Thes. 2:13.

1 Cor. 12:6 And there are distinctions of operations, but the same God, who operates all things in all.
1 Cor. 12:11 But the one and the same Spirit operates all these things, distributing to each one respectively even as He purposes.
2 Cor. 1:6 But whether we are afflicted, it is for your comforting and salvation; or whether we are comforted, it is for your comforting, which operates in the endurance of the same sufferings which we also suffer.
2 Cor. 4:12 So then death operates in us, but life in you.
Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
Eph. 3:7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.
Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

Thanksgiving Conference (November 2021) - Outline & Scriptures 40
1 Thes. 2:13 And because of this we also thank God unceasingly that when you received the word of God, which you heard from us, you accepted it not as the word of men but even as it truly is, the word of God, which also operates in you who believe.

B. Philippians 2:12-13 reveals that the overall, all-embracing, inclusive thought of the book of Philippians is that God is operating in us:

Phil. 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

1. Whatever Christ is to us is for the operating of God—vv. 5-11; 3:8-10.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,
Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

2. Our God is living, moving, and operating in us continuously, and we should care for God’s operating in us—2:13.

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

3. If we have the spiritual discernment, the spiritual realizing power, we can see that all the things in the book of Philippians are related to God’s operating in us—1:19; 2:5-11; 3:10, 12, 21; 4:5-7, 19, 23.

Phil. 1:19 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,
Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,
Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
Let your forbearance be known to all men. The Lord is near.
In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
And my God will fill your every need according to His riches, in glory, in Christ Jesus.
The grace of the Lord Jesus Christ be with your spirit.

C. Everything that is covered in the book of Philippians is under God’s operating move:
  1. Chapter 1 shows us that we need to live and magnify Christ for Him to be our living and expression—vv. 20-21.
   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.
   For to me, to live is Christ and to die is gain.
  2. Chapter 2 shows that we need to take Christ as our pattern and hold Him forth—vv. 5-11, 16.
   Let this mind be in you, which was also in Christ Jesus,
   Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
   But emptied Himself, taking the form of a slave, becoming in the likeness of men;
   And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
   Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
   That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
   And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
   Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.
  3. Chapter 3 shows that we need to pursue and gain Christ as our goal—v. 14.
   I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
  4. Chapter 4 shows that Christ is our secret—vv. 12-13.
Phil. 4:12  I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil. 4:13  I am able to do all things in Him who empowers me.

D.  God is operating in us “both the willing and the working for His good pleasure”—2:13b:

Phil. 2:13  For it is God who operates in you both the willing and the working for His good pleasure.

1. The God who operates in us is the Triune God—the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.

Matt. 28:19  Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2. The willing is within; the working is without—Phil. 2:13:

Phil. 2:13  For it is God who operates in you both the willing and the working for His good pleasure.

a. The willing takes place in our will, indicating that God’s operation begins from our spirit and spreads into our mind, emotion, and will—Rom. 8:4, 6.

Rom. 8:4  That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom. 8:6  For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

b. The Greek word for working, or acting, in Philippians 2:13 is the same word for operates in this verse.

Phil. 2:13  For it is God who operates in you both the willing and the working for His good pleasure.

3. In verse 13 “His good pleasure”—the good pleasure of His will—is that we may reach the climax of His supreme salvation—Eph. 1:5; Phil. 1:19; 2:12.

Phil. 2:13  For it is God who operates in you both the willing and the working for His good pleasure.

Eph. 1:5  Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Phil. 1:19  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,

Phil. 2:12  So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

E.  We need to see that God’s operating in us is a miraculous normality; it is altogether normal yet altogether miraculous—v. 13; 4:6-7:

Phil. 2:13  For it is God who operates in you both the willing and the working for His good pleasure.

Phil. 4:6  In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7  And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

1. God is operating within us miraculously yet normally and quietly—v. 7.
Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

II. God’s operating in us is with “the bountiful supply of the Spirit of Jesus Christ”—Phil. 1:19:

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

A. 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—Acts 16:7; Luke 1:31, 35; Matt. 1:21:

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.
Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.
Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

1. 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—Phil. 2:5-8.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,
Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

2. The Spirit of Jesus is not only the Spirit of God with divinity 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—v. 15.

Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

3. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;
Acts 9:15  But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
Acts 9:16  For I will show him how many things he must suffer on behalf of My name.
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.

B. The Spirit of Christ refers to the Spirit of Christ in resurrection—Rom. 8:9:
Rom. 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.

1. Through the process of incarnation, crucifixion, and resurrection, the Spirit of God has become the Spirit of Christ—v. 9.
Rom. 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.

2. The Spirit of Christ is actually Christ Himself dwelling in our spirit to impart Himself, the embodiment of the processed Triune God, into us as resurrection life and power to deal with death in our nature—vv. 2, 9.
Rom. 8:2  For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom. 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.

3. By the Spirit of Christ we can partake of the power of His resurrection life, identified with Him in the transcendency of His ascension and in the authority of His enthronement—Phil. 3:10; Eph. 1:20-21; 2:6; John 11:25; Acts 2:22-24, 31-36.
Phil. 3:10  To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Eph. 1:20  Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
Eph. 1:21  Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
Eph. 2:6  And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
John 11:25  Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
Acts 2:22  Men of Israel, hear these words: Jesus the Nazarene, a man shown by God to you to be approved by works of power and wonders and signs, which God did through Him in your midst, even as you yourselves know-
Acts 2:23  This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;
Acts 2:24  Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
Acts 2:31  He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.
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.

C. The Spirit of Jesus Christ refers to the Spirit of the suffering Jesus and the resurrected Christ—Phil. 1:19:

Phil. 1:19 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,

1. Because the Spirit of Jesus has particular reference to the Lord’s suffering, and the Spirit of Christ to His resurrection, the Spirit of Jesus Christ is related to both His suffering and His resurrection; the Spirit of Jesus Christ is the Spirit of the Jesus who lived a life of suffering on earth and of the Christ who is now in resurrection—Acts 16:7; Rom. 8:9; Phil. 1:19.

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.

Rom. 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.

Phil. 1:19 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,

2. The Spirit of Jesus Christ is the Spirit of God becoming “the Spirit” mentioned in John 7:39—the Spirit of Jesus Christ through Christ’s incarnation, crucifixion, and resurrection, that Spirit with both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

D. Bountiful supply is a specific and rich word used by the apostle to indicate the bountiful, rich supply of the Spirit of Jesus Christ—Phil. 1:19:

Phil. 1:19 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,

1. We need to see that the bountiful supply of the Spirit of Jesus Christ includes divinity, the divine person with the divine life and nature; an uplifted humanity, a humanity with a proper life, living, nature, and person; the Lord’s wonderful, all-inclusive death on the cross; and Christ’s resurrection and ascension—John 1:1, 14, 29; Gal. 2:20; Luke 24:5-6, 50-51.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Luke 24:5 And they became frightened and bowed their faces to the ground, and the men said to them, Why are you seeking the living One among the dead?

Luke 24:6 He is not here but has been raised. Remember how He spoke to you while He was still in Galilee,

Luke 24:50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

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Luke 24:51  And while He blessed them, He parted from them and was carried up into heaven.

2. By the bountiful supply of the Spirit of Jesus Christ, we, like Paul, can live Christ and magnify Him—Phil. 1:19-21a:

**Phil. 1:19**  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,

**Phil. 1:20**  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.

**Phil. 1:21**  For to me, to live is Christ and to die is gain.

a. This bountiful supply of the all-inclusive Spirit of Jesus Christ is for us to magnify Jesus Christ by living Him; we live Him so that He may be magnified in any circumstances—vv. 20-21; 4:11-13.

**Phil. 1:20**  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.

**Phil. 1:21**  For to me, to live is Christ and to die is gain.

**Phil. 4:11**  Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

**Phil. 4:12**  I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

**Phil. 4:13**  I am able to do all things in Him who empowers me.

b. In the Spirit of Jesus Christ there is the all-inclusive bountiful supply that enables us to meet any kind of environment and thus experience Christ, enjoy Christ, live Christ, and magnify Christ—1:19-21a; 4:11.

**Phil. 1:19**  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,

**Phil. 1:20**  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.

**Phil. 1:21**  For to me, to live is Christ and to die is gain.

**Phil. 4:11**  Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.
Message Six
Living with the Divine Trinity (3)
Experiencing and Enjoying the Divine Trinity in Full

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; 4:5; 5:6

I. The clearest revelation of the Divine Trinity in the New Testament is in Matthew 28:19, which speaks of baptizing “into the name of the Father and of the Son and of the Holy Spirit”:

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

A. Although God is uniquely one, there are three persons—the Father, the Son, and the Spirit—v. 19.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

B. On the one hand, Matthew 28:19 speaks of the Father, the Son, and the Holy Spirit; on the other hand, in this verse there is only one name—the name of the Father and of the Son and of the Holy Spirit:

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1. The name is the sum total of the Divine Being, equivalent to His person.

2. The one name includes three—the Father, the Son, and the Holy Spirit—and reveals that God is three-in-one.

3. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is and to bring them into the person of the Triune God so that they may have an organic union with this divine person—v. 19.
Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

C. To be baptized into the name of the Father and of the Son and of the Holy Spirit is a deep matter—1 Cor. 12:13; Gal. 3:27:

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
Gal. 3:27 For as many as were baptized into Christ have put on Christ.

1. In Matthew 28:19 into indicates union, as in Romans 6:3 and Galatians 3:27.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Gal. 3:27 For as many as were baptized into Christ have put on Christ.

2. To be baptized into the name of the Triune God is to be put into a mystical union with Him and to appropriate whatever God is into our being—Matt. 28:19.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

D. The charge given in Matthew 28:19 was given by the Lord Jesus after He had entered into resurrection, which was the consummation of the process of the Triune God:

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection—John 1:14; Rom. 6:4.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

2. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit, the consummation of the Triune God, for the believers to be baptized into the Divine Trinity—1 Cor. 15:45; 2 Cor. 3:17.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

3. To be baptized into the person of the Trinity is to be baptized in the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God—Matt. 28:19:

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

a. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit—Eph. 3:8.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

b. As the baptized ones, we are now in an organic union with the Triune God; therefore,
whatever the Father has, whatever the Son has, and whatever the Spirit receives become ours—1 Cor. 6:17; John 15:4-5, 7.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

II. To experience and enjoy the Divine Trinity in full is to participate in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit—2 Cor. 13:14:

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

A. Second Corinthians 13:14 shows us three persons in three aspects—God the Father (love), the Lord Jesus Christ, the Son of God (grace), and the Holy Spirit (fellowship).

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

B. The love of God the Father is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit—v. 14; Matt. 28:19.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

C. The love, grace, and fellowship in 2 Corinthians 13:14 correspond to the Father, the Son, and the Holy Spirit in Matthew 28:19:

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1. The grace of the Lord is the Lord Himself as life to us for our enjoyment—John 1:17; 1 Cor. 15:10.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2. The love of God is God Himself as the source of the grace of the Lord—1 John 4:9.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

3. The fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14.
2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

4. The love of God the Father is expressed in the grace of Christ the Son, and the grace of Christ the Son is in the fellowship of God the Spirit to be transmitted to the believers—John 3:16; 1:17, 16:

John 3:16  For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

John 1:17  For the law was given through Moses; grace and reality came through Jesus Christ.

John 1:16  For of His fullness we have all received, and grace upon grace.

a. It is through the fellowship of the Holy Spirit that grace is able to reach us—2 Cor. 13:14.

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

b. The grace of Christ comes out of the love of God, and this grace is transmitted to us and comes into us through the fellowship of the Holy Spirit—v. 14.

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

c. In order to experience and enjoy the grace of the Lord, we need to be in the fellowship of the Holy Spirit, and as we are enjoying the grace of the Lord, we taste the love of God—John 1:14, 16; 1 John 4:9-10.

John 1:14  And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:16  For of His fullness we have all received, and grace upon grace.

1 John 4:9  In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

1 John 4:10  Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

D. With the Divine Trinity are the source, the course, and the flow—2 Cor. 13:14:

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1. The source, the fountain, is the love of God—John 3:16; 4:14.

John 3:16  For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

John 4:14  But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

2. The course, the outflow, is the grace expressed and conveyed to us by Christ—1 Cor. 16:23.

1 Cor. 16:23  The grace of the Lord Jesus be with you.

3. The flow is the Holy Spirit as the fellowship, the transmission, the circulation, of the grace of Christ with the love of the Father—2 Cor. 13:14.

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
III. The experience and enjoyment of the Divine Trinity in full is consummated by the One who is, who was, and who is coming, by the seven Spirits, and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth—Rev. 1:4-5:

Rev. 1:4   John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev. 1:5   And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

A. Revelation 1:4 speaks of God as the One who is, who was, and who is coming:

Rev. 1:4   John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

1. This is the meaning of the name Jehovah:


   Exo. 3:14   And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

   Exo. 3:6   And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

b. His being the I Am signifies that He is the One who exists from eternity to eternity.

2. God is the only One who is, the only One who has the reality of being.

3. Hebrews 11:6 says that “he who comes forward to God must believe that He is”:

Heb. 11:6   But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

   a. According to Hebrews 11:6, God is, and we must believe that He is.

   Heb. 11:6   But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

b. As the One who is, who was, and who is coming, God is the self-existing One and the ever-existing One, the One whose being depends on nothing apart from Himself, and the One who exists eternally, having neither beginning nor ending—Exo. 3:14.

   Exo. 3:14   And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

c. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.

   John 8:58   Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

   Eccl. 1:2   Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.

d. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Heb. 11:5; Gen. 5:22-24.
Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

B. Revelation 1:4 speaks of “the seven Spirits who are before His throne”:

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

1. In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit.

2. The seven Spirits in Revelation 1:4 undoubtedly are the one Spirit of God (Eph. 4:4) because They are ranked among the Triune God.

3. As seven is the number for completion in God’s operation, so the seven Spirits must be for God’s move on the earth—Rev. 4:5:

a. In essence and existence, God’s Spirit is one.

b. In the intensified function and work of God’s operation, His Spirit is sevenfold—1:4.

4. The title the seven Spirits indicates that the Spirit has been intensified sevenfold; this Spirit intensifies all the elements of the Spirit: divinity, incarnation, crucifixion, resurrection, reality, and grace—3:1.

5. According to Revelation 5:6, the seven Spirits of God are the seven eyes of the Lamb:
Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

a. Christ as the redeeming Lamb on the throne has seven observing and searching eyes for executing God’s judgment upon the universe to fulfill God’s eternal purpose, which will consummate in the building up of the New Jerusalem—4:5; 21:2, 9-10.

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

b. The seven Spirits as the seven eyes of the Lamb are also for transfusing.

c. When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ’s element and Christ Himself into us for our transformation—5:6.

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth: To Him who loves us and has released us from our sins by His blood

1. As the living and faithful Witness of God, Christ is the One who testifies God not only by His word and deeds but also by what He is; His being is the testimony of God—v. 5a.

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

2. Christ’s being the Firstborn of the dead refers to His resurrection; He is the living One—the One who became dead and now is living forever and ever, having the keys of death and of Hades—vv. 5b, 18.

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

3. In His ascension the Lord Jesus is the Ruler of the kings of the earth—v. 5c:

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

a. Having passed through incarnation, human living, crucifixion, resurrection, and
ascension, He has been enthroned above all kings—5:6.

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

b. The Lord Jesus, the enthroned One, is ruling over the earth, the entire world, as the Ruler of the kings of the earth—1:5c.

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.