

KEY STATEMENTS FOR THE 2021 THANKSGIVING DAY CONFERENCE

**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.**

**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.**

**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.**

**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.**

**Outline of the Messages
for the Thanksgiving Day Conference
November 25-28, 2021**

GENERAL SUBJECT: LIVING IN AND WITH THE DIVINE TRINITY

Message One

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

Scripture Reading: 1 Tim. 1:3-5; John 4:14b;
Matt. 1:18, 20-21, 23; 3:16-17; 6:9-10, 13; 12:28; 28:19

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

- 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.
- 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:
- 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:
 - 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. 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.
 - 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.**

Message Two

Living in the Divine Trinity

(1)

Abiding in Christ as the True Vine

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

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:

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

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

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

- 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. 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.
 - 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:
 - 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.
 - 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.
- B. As branches of the vine, we need to abide in the vine—John 15:4-5:
 - 1. When we believed in the Lord Jesus, He branched into us, and we became branches in Him—3:15.
 - 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.

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.
4. The Christian life is a life of abiding in the Lord—1 John 2:24, 27-28; 4:13:
 - a. To abide in the Lord is to be one spirit with Him—1 Cor. 6:17.
 - b. Our abiding in Christ is the condition of His abiding in us—John 15:4a, 5a.
- 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. To abide in Christ is to abide in the Lord—2:6:
 - 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.
 - b. We are living in the One who is the Lord of the universe—Eph. 1:20-23.
 2. To abide in the Son concerns the sonship of Christ—Matt. 3:17; 17:5:
 - a. The Son is the One who possesses the Father's life with the Father's nature to express the Father—John 5:26.
 - 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.
 3. We are also abiding in the Father, who takes care of us in every way and in everything—1 John 2:24:
 - a. When we abide in the Son, we abide in the Father because the Son and the Father are one—vv. 23-24.
 - b. When we are living in the Triune God, we are living as sons—Heb. 2:10.
 4. We need to be those who are abiding in God—1 John 3:24:
 - 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.
 - 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.
- D. We abide in the Triune God by the teaching of the anointing—2:27:
 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.
 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.
 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.
 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.
 5. The teaching of the anointing of the Spirit is an inner sense of life—Acts 16:6-7; 2 Cor. 2:13.
 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.

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*, #255); 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).
- 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:
 - 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.
 - 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.
 - 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.
- 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.

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:

- 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:
 - 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.
 - 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.
- 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.

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

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

- 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:
 - 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.
 - 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.
 - 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 and enjoy grace—v. 1; *Hymns*, #770.
 - 2. As we bear the brands of Jesus, we enjoy the grace of Christ—Gal. 6:17-18:
 - 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).
 - 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.
- 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.

Message Four

Living with the Divine Trinity

(1)

Living with Christ as Emmanuel and Having the Resurrected Christ Living in Us

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

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:

- 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.
- 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:

- 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).
- 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.
- C. The presence of Jesus is Emmanuel, God with us:
 - 1. He is with us in our gatherings—18:20.
 - 2. He is with us all the days—28:20.
 - 3. He is with us in our spirit—2 Tim. 4:22:
 - a. Today our spirit is the land of Immanuel—Isa. 8:7-8.
 - 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.
- 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:
 - 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.
 - 2. We enjoy grace and peace through the Spirit as the presence of the Triune God—Gal. 6:18; Acts 9:31.
 - 3. The Spirit's leading and witnessing are His presence—Rom. 8:14, 16.
 - 4. We enjoy the dispensing of the Triune God through His presence as the Spirit—2 Cor. 13:14.
- 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:
 - 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.
 - 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.
- 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:
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.
 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.

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

- 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).
- 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:
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.
 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.
- 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:

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.
 2. The followers of Christ were disciplined 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).
 3. We all need to be disciplined 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:
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).
 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).
 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.
 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.
 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.
 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.

Message Five

Living with the Divine Trinity

(2)

God Operating in Us

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

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

- 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.
- 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:
 - 1. Whatever Christ is to us is for the operating of God—vv. 5-11; 3:8-10.
 - 2. Our God is living, moving, and operating in us continuously, and we should care for God’s operating in us—2:13.
 - 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.
- 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.
 - 2. Chapter 2 shows that we need to take Christ as our pattern and hold Him forth—vv. 5-11, 16.
 - 3. Chapter 3 shows that we need to pursue and gain Christ as our goal—v. 14.
 - 4. Chapter 4 shows that Christ is our secret—vv. 12-13.
- D. God is operating in us “both the willing and the working for His good pleasure”—2:13b:
 - 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.
 - 2. The willing is within; the working is without—Phil. 2:13:
 - 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.
 - b. The Greek word for *working*, or *acting*, in Philippians 2:13 is the same word for *operates* in this verse.
 - 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.
- 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:
 - 1. God is operating within us miraculously yet normally and quietly—v. 7.
 - 2. God’s operating in us is not outwardly spectacular, but in a spiritual sense it is a great matter—Eph. 1:19; 3:17.

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

- 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:

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.
 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.
 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.
- B. *The Spirit of Christ* refers to the Spirit of Christ in resurrection—Rom. 8:9:
1. Through the process of incarnation, crucifixion, and resurrection, the Spirit of God has become the Spirit of Christ—v. 9.
 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.
 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.
- C. *The Spirit of Jesus Christ* refers to the Spirit of the suffering Jesus and the resurrected Christ—Phil. 1:19:
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.
 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.
- 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:
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.
 2. By the bountiful supply of the Spirit of Jesus Christ, we, like Paul, can live Christ and magnify Him—Phil. 1:19-21a:
 - 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.
 - 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.

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”:

- A. Although God is uniquely one, there are three persons—the Father, the Son, and the Spirit—v. 19.
- 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:
 - 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.
- 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. In Matthew 28:19 *into* indicates union, as in Romans 6:3 and Galatians 3:27.
 - 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.
- 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:
 - 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.
 - 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.
 - 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:
 - 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.
 - 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.

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:

- 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).
- 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.
- 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:
 - 1. The grace of the Lord is the Lord Himself as life to us for our enjoyment—John 1:17; 1 Cor. 15:10.
 - 2. The love of God is God Himself as the source of the grace of the Lord—1 John 4:9.
 - 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.
 - 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:
 - a. It is through the fellowship of the Holy Spirit that grace is able to reach us—2 Cor. 13:14.
 - 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.
 - 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.
- D. With the Divine Trinity are the source, the course, and the flow—2 Cor. 13:14:
 - 1. The source, the fountain, is the love of God—John 3:16; 4:14.
 - 2. The course, the outflow, is the grace expressed and conveyed to us by Christ—1 Cor. 16:23.
 - 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.

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:

- A. Revelation 1:4 speaks of God as the One who is, who was, and who is coming:
 - 1. This is the meaning of the name Jehovah:
 - a. In Hebrew Jehovah means “I am who I am”—Exo. 3:14, 6.
 - 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”:
 - a. According to Hebrews 11:6, God is, and we must believe that He is.

- 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.
 - 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.
 - 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.
- B. Revelation 1:4 speaks of “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:
 - 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.
 - 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.
- C. Revelation 1:5 speaks of “Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth”:
- 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.
 - 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.
 - 3. In His ascension the Lord Jesus is the Ruler of the kings of the earth—v. 5c:
 - a. Having passed through incarnation, human living, crucifixion, resurrection, and ascension, He has been enthroned above all kings—5:6.
 - 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.