

KEY STATEMENTS FOR THE 2022 THANKSGIVING CONFERENCE

In the entire universe the unique and eternal blessing is the Triune God dispensing Himself in His Divine Trinity into us by our enjoyment of the indwelling and automatic law of the Spirit of life for the building up of the Body of Christ with the goal of making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem.

We all can experience the divine dispensing of the Divine Trinity by breathing the Spirit, the holy breath, drinking the same spiritual drink, Christ as the all-inclusive life-giving Spirit, and eating Christ as the bread of God—the true bread, the heavenly bread, the bread of life, and the living bread—and become constituted with Him so that we can express Him and represent Him.

As believers in Christ, we simply need to love the Lord and keep ourselves open to Him, giving Him every opportunity to do everything He wants to do, and we need to be satisfied with a life of ordinary days in the regular and normal experiences in the divine dispensing of the Divine Trinity according to the miraculous normality of the divine economy.

According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people; God is triune so that He can dispense Himself into us, work Himself into us, for us to enjoy so that we can be built up to be the Body of Christ and prepared to be the bride of Christ for His second coming when the kingdom of the world becomes the kingdom of our Lord and of His Christ for Him to reign forever and ever.

**Outline of the Messages
for the Thanksgiving Conference
November 24-27, 2022**

**GENERAL SUBJECT:
THE DIVINE DISPENSING OF THE DIVINE TRINITY
FOR THE DIVINE ECONOMY**

Message One

**The Eternal Blessing of the Triune God
through the Divine Dispensing of the Divine Trinity
into Us for the Accomplishing of His Divine Economy**

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

I. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the divine dispensing of the Divine Trinity into us for our enjoyment to accomplish His divine economy:

- A. God's eternal economy is His household administration to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ; God's eternal economy is His eternal plan, and His divine dispensing is the means by which He accomplishes His plan—1 Tim. 1:3-4; 3:15; Rom. 12:5; Eph. 1:10; 3:8-9; 2:10.
- B. God's divine dispensing deifies the believers, making them God in life and nature but not in the Godhead, for the building up of the church as the Body of Christ and for the preparation of the bride of Christ to usher in the kingdom of Christ; for this purpose God became a man to "man-ize" Himself; then He dispenses Himself as life into us to "God-ize" us.
- C. God's intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God's only goal in time is to dispense Himself into us day by day.

II. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

- A. "Jehovah bless you and keep you" can be ascribed to the Father—v. 24:
 - 1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).
 - 2. The Lord prayed that the Father would keep us in His name (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).
 - 3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!
- B. "Jehovah make His face shine upon you and be gracious to you" can be ascribed to the Son—Num. 6:25:
 - 1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, "The rising sun will visit us from on high"; the rising sun is the Son in the Divine Trinity; this implies God's incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

2. The word *face* in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.
 3. Numbers 6:25 speaks not only of Jehovah making His face shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.
 4. God's incarnation was the shining of His presence, and along with this shining, there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.
- C. "Jehovah lift up His countenance upon you and give you peace" can be ascribed to the Spirit—Num. 6:26:
1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person.
 2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

III. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment—"the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all":

- A. "Jehovah bless you and keep you" is the love of God the Father as the fountain of life and light—v. 24; Psa. 36:8-9.
- B. "Jehovah make His face shine upon you and be gracious to you" is the grace of Christ as the fatness of God's house—Num. 6:25.
- C. "Jehovah lift up His countenance upon you and give you peace" is the fellowship of the Holy Spirit as the river of God's pleasures—v. 26.

IV. The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and 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:

- A. The grace of the Lord is mentioned first in 2 Corinthians 13:14 because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.
- B. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:
 1. The entire church life depends upon 2 Corinthians 13:14.
 2. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.
- C. In the blessing of the apostle Paul in 2 Corinthians 13:14, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them:
 1. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit.
 2. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.

3. The love of God 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 for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.
4. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity; we must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God's heart's desire to have the testimony of Jesus, the corporate expression of Jesus—v. 14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

V. In the New Jerusalem there is “a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb...And on this side and on that side of the river was the tree of life”—22:1-2a:

- A. In eternity the very God who sits on the throne is the Lamb-God, our redeeming God, from whose throne proceeds the river of water of life along with the tree of life for our supply and satisfaction.
- B. The Lamb as the lamp will shine with God as the light to illumine the city with the glory of God, the expression of the divine light—21:23; 22:5.
- C. The Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity.
- D. The street of the New Jerusalem is pure gold (21:21), and the river of water of life flows in the middle of its street (22:1); because gold symbolizes the divine nature of God, we can see that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people.
- E. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—united, mingled, and incorporated with His chosen, redeemed, regenerated, transformed, and glorified people as their eternal blessing; such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6—cf. Rev. 21:3, 12, 14, 22; 22:1-2.

VI. “Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all!”—*Life-study of Numbers*, p. 83.

Message Two

**Experiencing the Divine Dispensing of the Divine Trinity
by Living in the Divine Romance**

Scripture Reading: Eph. 3:14-19; S. S. 1:2-3; 3:6; 4:7, 15; 6:4; 8:6-7; Rev. 19:7; 21:2

I. The Bible is a romance, in the most pure and the most holy sense, of a universal couple—God in Christ as the Bridegroom and God’s redeemed people as the bride—John 3:29; Matt. 25:6; Rev. 19:7; 21:2; 22:17:

- A. Throughout the centuries, God has had a romance with man; He created man with the purpose of having a counterpart—v. 17.
- B. God is a lover, and He created man in the image of Himself as a lover; this means that He created man so that man would love Him—Mark 12:30; Eph. 3:14-19.
- C. The entire Bible is a divine romance, and Song of Songs is an abridged form of this romance—1:2-3; 8:14:
 - 1. The Bible is a romantic book, and our relationship with the Lord should become more and more romantic—S. S. 4:7.
 - 2. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians—1:2-3.
 - 3. As a whole, the Bible is a word of the divine courtship; in the Bible we see that God is seeking our love—2 Cor. 11:2.
- D. If we would keep God’s courting word, we need a responsive, affectionate love for Him; this kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love—1:2-4; 2 Cor. 5:14-15; John 14:21, 23:
 - 1. The subject of Song of Songs is the history of love in an excellent marriage, revealing the progressive experience of an individual believer’s loving fellowship with Christ—1:2.
 - 2. Song of Songs is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride—2:4; 6:3; 7:11-12; 8:5-6, 14.

II. In Song of Songs we see the relationship between the experience of the divine dispensing and living in the divine romance:

- A. If we really love the Lord, we will surely have the growth and transformation in life—2 Cor. 5:14-15; 3:18.
- B. Because the seeking one in Song of Songs loves her beloved so much, she experiences the divine dispensing, and there is a continual change in her growth in life—1:2-3, 4b, 9, 12, 15; 2:2, 14; 3:6-7; 4:7, 12-15; 6:4, 10, 13a.
- C. Whatever one loves, his whole heart, even his whole being, is set on and occupied and possessed by—1 Tim. 6:10-11; 2 Tim. 3:2-4; 4:8, 10a; Titus 1:8:
 - 1. “To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life” (footnote 3 on 1 Cor. 2:9).

2. To love the Lord Jesus is to appreciate Him, to direct our being toward Him, to open to Him, to enjoy Him, to give Him the first place, to be one with Him, to live Him, and to become Him—Matt. 26:6-13; 2 Cor. 3:16; Mark 12:30; Col. 1:18; 1 Cor. 6:17; Phil. 1:20-21; *Hymns*, #477, stanza 2.

III. Tirzah and Jerusalem signify God's sanctuary, God's dwelling place, with God's holy city surrounding it to be its safeguard—S. S. 6:4a:

- A. When the lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem.
- B. Through her living in Christ's ascension in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes the building of God, the sanctuary of God and its safeguard—cf. Gen. 2:8-12, 18-24; 1 Cor. 3:9-12.
- C. The lover of Christ lives in the Holy of Holies, the inner chamber of the heavenly sanctuary, within the veil, experiencing the ascension of Christ through the cross after her experience of His resurrection—S. S. 4:8.
- D. By loving the Lord with the best love, we are incorporated into the Triune God to become His dwelling place—Rev. 2:4; John 14:20-21, 23; Eph. 3:17:
 1. It is the love in God that gives Him the yearning to unite, mingle, and incorporate with us, and it is the same love in us that gives us the yearning to unite, mingle, and incorporate with Him—1 John 4:19, 8, 16.
 2. By loving the Lord with the best love and by participating in every aspect of the divine romance, we become the New Jerusalem, which is the enlarged Holy of Holies—S. S. 1:2-3; 2:14; 4:8; 6:4; Rev. 21:9-10.
- E. To become the sanctuary of God is to be built up (related to the building up of the Body of Christ) in the growth in the life of Christ with its unsearchable riches unto maturity—Eph. 4:12-16:
 1. In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament it is the organic Body of Christ—Eph. 4:16.
 2. The building up of the Body is organic and depends on our growth and maturity in life—v. 15.
 3. Ultimately, this building up of the organic Body of Christ, which is also Christ's wife (5:25-32), will consummate the New Jerusalem, the holy city as the consummation of the Holy of Holies, the mutual dwelling of God and His redeemed in eternity—Rev. 21:2-3, 16, 22.

IV. In the maturity of Christ's life, the lover of Christ becomes the Shulammitte, signifying that she has become the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13:

- A. The Bible tells us repeatedly that God's intention is to make Himself one with us and to make us one with Him—the same in life and nature but not in the God-head—Rev. 21:2; 22:17.
- B. When we consider how to arrive at the high peak of the divine revelation—God becoming man to make man God in life and nature—we should not trust in ourselves but depend on the Lord as love, power, and mercy to make us vessels of mercy, honor, and glory—S. S. 8:5-6.

Message Three

**Living in the Divine Dispensing of the Divine Trinity
by the Law of the Spirit of Life in Romans 8**

Scripture Reading: Rom. 8:2, 10, 6, 11, 28-29; 12:1-2

I. The key to being an overcomer is the law of the Spirit of life in Romans 8, a chapter for desperate seekers—7:24—8:2, 28-29; Psa. 105:4:

- A. Romans 7 is the experience of being “in the flesh”; Romans 8 is the experience of being “in the spirit” (the divine Spirit dwelling in our human spirit and these two mingled together to be one spirit)—vv. 4, 9-10, 16; 1 Cor. 6:17; 2 Tim. 4:22.
- B. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

II. Romans 8 is the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:

- A. In eternity past God purposed to enter into His redeemed people so that He could be their life and so that they could be His corporate expression; this is the focus of God’s economy—Eph. 1:3-5.
- B. Man is the center of God’s creation because God’s intention is to be expressed through man; man can become God’s expression only by God entering into man to be man’s life and content and to make man one with Him so that man may live by Him and even live Him out; in this way God is expressed from within man.
- C. Zechariah 12:1 says, “Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him”:
 - 1. The spirit of man is ranked with the heavens and the earth because our spirit is the location where God desires to dwell—Eph. 2:22; cf. 2 Tim. 4:22.
 - 2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may contact God, receive God, worship God, live God, fulfill God’s purpose for God, and be one with God.
- D. The central focus in the universe is that the processed Triune God has come into us and now dwells in us; this is the greatest miracle; nothing else in the universe could be more important than this—Isa. 66:1-2; John 14:23; 15:4.
- E. We should all be full of joy since the Triune God is indwelling us and is one with us; He is our life and our person, and He is making us His home—Eph. 3:14-17.
- F. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a “scientific” law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God’s economy—Rom. 8:2-3, 10-11, 34, 16.
- G. The Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the compound Spirit who gives life—cf. Exo. 30:22-25; Phil. 1:19; 1 Cor. 15:45b:
 - 1. In the expression *the Spirit of God*, *the Spirit* and *God* are in apposition, indicating that the Spirit and God are one—Rom. 8:9.
 - 2. Similarly, *the Spirit of Christ*, *the Spirit of the One who raised Jesus from the dead*, and *the Spirit of life* in Romans 8 indicate that the Spirit is Christ, the resurrecting One, and life; therefore, since the Spirit indwells us, all three of the Triune God are in us as life—vv. 9, 11, 2.

3. The Spirit in Romans 8 is the all-inclusive Spirit as the ultimate consummation and the reaching, the application, of the Triune God to us.
 4. The Triune God as the all-inclusive Spirit is within us for us to experience and enjoy by taking Him as our life and our person; we are the container of the Triune God—2 Cor. 4:7.
- H. When we received the Lord by believing into Him, He functioned as the law of the Spirit of life to dispense Himself as the divine, uncreated life of God (Gk. *zoe*) into our spirit; we all need to see the great revelation that at least one part of our being, our spirit, is *zoe*; when we set our mind on the spirit, our mind, which represents our soul, becomes *zoe*; also, *zoe* can be imparted through the operation of the law of the Spirit of life into our mortal bodies; in this way we become men of *zoe* in our entire tripartite being for us to become the city of *zoe*, the New Jerusalem—Rev. 21:6; 22:1-2, 14.
- I. Ultimately, this life will prepare us to be the bride of Christ, which will cause the Lord to come back and usher us into the next age; for this reason the crucial focus of the Bible and the universe is in Romans 8.

III. Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living; this is the experience of the divine dispensing of the Divine Trinity—vv. 2, 10, 6, 11, 28-29:

- A. The processed Triune God as the life-giving Spirit installed into our spirit may be likened to electricity; God's operation as the law of the divine "electricity" within us requires our cooperation to "switch on" this law by prayer—Col. 4:2; Eph. 6:17-18; 1 Thes. 5:17; cf. Matt. 24:27 (see the last two sentences of footnote 1).
- B. While we remain in the touch with the Lord through prayer, staying in contact with Him in our spirit, the law of the Spirit of life works automatically, spontaneously, and effortlessly within us—Heb. 11:1, 5-6; 2 Cor. 4:13; Matt. 8:3, 15; 9:20-21, 29; 14:36; 17:7; 20:34; John 4:23-24; Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18.
- C. The meaning of prayer is for us to absorb God; the more we contact God, the more we will absorb Him; and the more we absorb Him, the more we will enjoy Him as our light and our salvation—2 Kings 19:30; Isa. 37:31; Matt. 6:6; Psa. 119:15:
1. In Psalm 27:1 David says, "Jehovah is my light and my salvation"; he contacted and absorbed God by beholding Him as beauty (v. 4); thus, he was enlightened and received salvation within.
 2. There is a hymn that says, "Just as I am" (*Hymns*, #1048); this means that we should come to God just as we are without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way—Col. 2:6-7a.
 3. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in every matter; even if we are weak, confused, sad, and speechless, we can still come to God; no matter what our inner condition is, we should bring it to God.
 4. Instead of caring about our condition, we need to enter into God's presence to contact Him by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.
- D. The meaning of prayer is also for us to express God; in Psalm 27:4 David says that he desired not only to behold the beauty of Jehovah but also to "inquire in His temple"; to

inquire is to let God speak within us so that the words spoken to Him in prayer are actually God's speaking within us, God's expressions:

1. Real prayer is our coming to God, letting God speak within us, and expressing to God what He has spoken back to Him: "When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek" (v. 8).
 2. When we really touch, contact, and absorb God, He will speak within us; then we will pray according to His inner speaking; to pray is to go to God, meet Him, draw near to Him, commune with Him, and absorb Him so that He can speak to us inwardly; when we pray to Him with His words to us, our prayer expresses God—John 15:7.
 3. During the first aspect of our prayer, we enter into fellowship with God, who then anoints us with His burden for the work and reveals His intention to us; the second aspect of our prayer is to then inquire of the Lord by petitioning Him concerning His will and His burden for the work; then we carry out the purpose of prayer by coordinating with God to be God's co-worker—Isa. 62:6-7; 45:11; Ezek. 22:30; Dan. 9:2-4; 1 Sam. 12:23; 1 Cor. 3:9; 2 Cor. 6:1a.
 4. Inquiring prayers honor God; David knew how to pray because he often inquired of Jehovah (1 Sam. 22:10; 23:2, 4; 30:8; 2 Sam. 2:1; 5:19, 23); after God spoke to David through Nathan the prophet, David "sat before Jehovah" (7:18) and told the Lord, "Do as You have spoken" (v. 25b); he then told the Lord that, because of His speaking, "Your servant has found it in his heart to pray this prayer to You" (v. 27).
- E. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by conversing with Him in order to maintain our fellowship with Him—Rom. 10:12-13; Gen. 13:18; 1 Thes. 5:17; Eph. 6:17-18; Phil. 4:5-7, 12-13; Psa. 62:7-8.

IV. When we take heed to the inner sense of the spirit, the law of the Spirit of life is activated within us; the secret of our Christian life that we all must learn is found in Romans 8:6, which is the most important verse in the Bible related to our spiritual experience of Christ as the law of the Spirit of life—"the mind set on the flesh is death, but the mind set on the spirit is life and peace":

- A. To set the mind on the flesh means to take sides with the flesh, to cooperate with the flesh, and to stand with the flesh; to set the mind on the spirit is to take heed to the spirit, to take sides with the spirit, to cooperate with the spirit, and to stand with the spirit, that is, to pay attention to our spirit—Mal. 2:15-16.
 - B. When we take heed to the inner sense of the spirit, following the inner sense of life and peace, we are honoring the Lord as the Head of the Body for His unique move; in his gospel service the apostle Paul was a captive of Christ, who was not governed by his outward environment but by whether or not he had the "rest in my spirit" (2 Cor. 2:13); his spirit was the most preeminent part of his being, and he was dominated, governed, directed, moved, and led by his mingled spirit (1 Cor. 2:15; Rom. 8:16; 1 Cor. 6:17; 2 Cor. 2:12-14; 7:5-6).
- V. Ultimately, our living in the divine dispensing of the Divine Trinity by the enjoyment of the indwelling and automatic law of the Spirit of life is in the Body of Christ and for the Body of Christ with the goal of making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem—Rom. 8:2, 28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 1:15-16; 2:20; 4:19, 26-28, 31.**

Message Four

Experiencing the Divine Dispensing of the Divine Trinity by Breathing the Spirit, Drinking the Water of Life, and Eating the Bread of God

Scripture Reading: John 20:22; 6:33, 57; 1 Cor. 10:3-4; Rev. 2:7, 17; 3:20

I. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

- A. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:
 - 1. The Holy Spirit in 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13; this indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.
 - 2. It is as the Spirit that He was breathed into His disciples, that He can live in the disciples and they can live by Him and with Him, and that He can abide in them and they can abide in Him—20:22; 14:19-20; 15:4-5.
 - 3. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.
 - 4. The Holy Spirit in 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.
- B. The Lord is the Spirit who gives life, and this Spirit is our breath—2 Cor. 3:6, 17; John 20:22:
 - 1. The Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—1:29; 20:22.
 - 2. Now we have Christ as the Word, the Lamb, the tree, and the breath: the Word is for expression, the Lamb is for redemption, the tree is for the impartation of life, and the breath is for our living—1:1, 29; 10:10b; 14:19; 15:1.
- C. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath can be a Christian, and only the breath, the Spirit, can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

II. If we would experience the divine dispensing of the Divine Trinity, we all need to drink the same spiritual drink, Christ as the all-inclusive life-giving Spirit—1 Cor. 10:3-4:

- A. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock; this rock typifies the crucified and resurrected Christ, and this water typifies the Spirit as our all-inclusive drink—Exo. 17:6; John 7:37-39; 1 Cor. 12:13.

- B. The spiritual drink, the living water, is the water of life in resurrection; when we drink the water of life in resurrection, we become persons in resurrection and of resurrection—10:4; John 14:20; 2 Cor. 1:9.
- C. By our drinking of Christ as the life-giving Spirit, God works Himself into us, for by drinking we take the Lord in, and He becomes one with us organically to be our life and constituent—1 Cor. 10:4; Col. 3:4, 10-11.

III. God's economy is that we eat Christ as the bread of God and become constituted with Him in order to express Him and represent Him—1 Tim. 1:4; John 6:35, 41, 57; Gen. 1:26:

- A. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead; we become God in life and nature by eating Christ as the bread of God—John 6:33.
- B. God's intention in His economy is to work Himself into us and to change our constitution by changing our diet and feeding us with Christ as the heavenly food—Exo. 16:14-15; John 6:27, 32, 35.
- C. John 6 unveils Christ as our bread—the heavenly bread, the bread of life, the living bread, the true bread, and the bread of God—vv. 32-33, 35, 41, 48, 50-51.
- D. The Lord Jesus wants us to eat, digest, and assimilate Him as the bread of God, the bread of life, and the living bread—vv. 33, 35, 51:
 - 1. The bread of life is the life supply in the form of food—v. 35.
 - 2. *The bread of life* refers to the nature of the bread, which is life; *the living bread* refers to the condition of the bread, which is living—vv. 35, 51.
- E. God's economy is a matter of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57:
 - 1. The record regarding spiritual eating in the Bible reveals that God intends to dispense Himself into us by the way of eating—v. 57; 1 Cor. 10:3; Rev. 2:7; 22:14.
 - 2. To eat is to contact things outside of us and to receive them into us, with the result that they become our constitution—Gen. 2:16-17.
 - 3. To eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life—John 6:56-57.
 - 4. Eating is the way to experience God's dispensing for His expression and representation—Gen. 1:26; 2:9; John 6:51a, 53-57.
 - 5. The food eaten, digested, and assimilated by us actually becomes us; this is a matter of mingling—1 Cor. 10:17.
 - 6. The oneness that God desires with man is illustrated by what takes place when we eat, digest, and assimilate food—John 6:57.
 - 7. We are what we eat; therefore, if we eat Christ as the bread of God, we will become God in life and in nature but not in the Godhead.
- F. According to the Lord's word in Revelation 2 and 3, the overcomers have been recovered to the proper eating of the Lord as their food supply; they eat Him not only as the tree of life and the hidden manna but also as a feast full of His riches—2:7, 17; 3:20.

Message Five

**The Divine Dispensing of the Divine Trinity
Revealed in the Book of Ephesians**

Scripture Reading: Eph. 1:3-14; 2:18; 3:16-19; 4:4-6; 5:19-20; 6:10-11, 17

- I. The revelation concerning the Triune God in the holy Word is not for doctrinal understanding but for the dispensing of God in His Divine Trinity into His chosen and redeemed people for their experience and enjoyment—2 Cor. 13:14:**
- A. The Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us and dispensing Himself into us to be our life and life supply—Rom. 8:2, 6, 10-11.
 - B. The Bible was written according to the governing principle of the Triune God working Himself into His chosen and redeemed people as their life and life supply—Psa. 36:8-9.
- II. The Divine Trinity is the framework of the entire Bible; the whole Bible, especially the book of Ephesians, is constructed with the Divine Trinity:**
- A. Ephesians is the only book in the Bible in which every chapter is structured with the Divine Trinity as its basic element.
 - B. If we do not know the Triune God, we cannot comprehend the profoundness of Ephesians, because every chapter of this book has the Divine Trinity as its framework—1:3-14; 2:18; 3:16-17a; 4:4-6; 5:19-20; 6:10-11, 17.
- III. The entire revelation in Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy and the divine dispensing of the Divine Trinity into the members of the Body of Christ; thus, the crucial focus of Ephesians is the divine dispensing of the Divine Trinity into the believers:**
- A. Chapter 1 unveils how God the Father chose and predestinated the members in eternity, God the Son redeemed them, and God the Spirit sealed them as a pledge, thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all—vv. 3-14, 18-23:
 - 1. Chapter 1 of Ephesians reveals the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ.
 - 2. The issue of God the Father's dispensing speaks forth God's eternal purpose (vv. 3-6), the issue of God the Son's dispensing speaks forth the accomplishment of God's eternal purpose (vv. 7-12), and the issue of God the Spirit's dispensing speaks forth the application of God's accomplished purpose (vv. 13-14).
 - 3. Since the transcending Christ is the embodiment of the Triune God, His transcending transmission includes all the rich dispensing of the Triune God; the Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed and consummated in the all-inclusive transmission of the transcending Christ—vv. 15-23.
 - B. Chapter 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father through God the Son, in God the Spirit—v. 18:
 - 1. This indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection.
 - 2. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment.

3. We are a poem written by the dispensing of the Father as the source, the Son as the course, and the Spirit as the flow—v. 10.
 4. The Father's dispensing to produce the masterpiece, the Son's dispensing to produce the new man, and the Spirit's bringing us to the Father in one Body result in the building up of the church and the fulfillment of God's eternal economy—vv. 10, 15-16, 21-22.
- C. In chapter 3 the apostle prays that God the Father will grant the believers to be strengthened with power through God the Spirit into their inner man so that Christ, God the Son, may make His home in their hearts, that is, occupy their entire being, that they might be filled unto all the fullness of the Triune God; this is the climax of the believers' experience and participation in God in His Divine Trinity—vv. 16-19:
1. The Father is the source, the Spirit is the means, the Son is the object, and the fullness of the Triune God is the issue.
 2. Each of the three does not act for Himself but for the fullness of the Triune God; this is a beautiful picture of the Divine Trinity—cf. Matt. 12:28.
- D. Ephesians 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ so that all the members of the Body may experience the Divine Trinity—vv. 4-6:
1. The Body of Christ is the sphere for the development of the Triune God.
 2. The divine dispensing of God the Father in His being over all, of the Son in His being through all, and of the Spirit in His being in all enables all the members of the Body of Christ to experience and enjoy the Triune God.
 3. These verses reveal four persons—the one Body, one Spirit, one Lord, and one God the Father—mingled together as one entity to be the organic Body of Christ; thus, the Triune God and the Body are four-in-one.
- E. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father—vv. 19-20:
1. This is to praise and thank the processed God in His Divine Trinity for our enjoyment of Him as the Triune God.
 2. Through the divine dispensing of the Divine Trinity, we are constituted as children of God, walking in God as love and light—vv. 2, 8.
- F. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of the Spirit—vv. 10-11, 17:
1. God the Son is the power within us, God the Father realized in the Son is the armor upon us, and God the Spirit is the sword, who is the word of God.
 2. This is the believers' experience and enjoyment of the Triune God even in the spiritual warfare.
- IV. According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people; God is triune so that He can dispense Himself into us, work Himself into us, for us to enjoy so that we can be built up to be the Body of Christ and prepared to be the bride of Christ for His second coming when the kingdom of the world becomes the kingdom of our Lord and of His Christ for Him to reign forever and ever—Rev. 11:15.**

Message Six

Being a Vessel Open to the Lord and Living Ordinary Days in the Divine Dispensing of the Divine Trinity

Scripture Reading: Gen. 2:7; Rom. 9:21-23; 2 Cor. 4:7; 2 Tim. 2:20-21

I. The first step of God's procedure in fulfilling His purpose was to create man as a vessel to contain Himself as life—Gen. 2:7:

- A. God chose us so that we may be vessels of honor filled with the Triune God—Rom. 9:21-23; 2 Cor. 13:14:
 - 1. God created man as a vessel to contain Him, and out of the many vessels, He chose us to contain Him, the God of honor, that we might be vessels of honor—4:7.
 - 2. Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver)—2 Tim. 2:20-21.
 - 3. God makes known His glory upon us, the vessels, that we may become vessels of glory—Rom. 9:23; 2 Cor. 3:18; 4:6-7:
 - a. All of this is out of His mercy and according to His mercy; it cannot be obtained by our efforts.
 - b. For this reason we must worship Him and thank Him for His mercy—Rom. 9:15-16, 18.
- B. The summary of Paul's fourteen Epistles can be expressed in two words: *open vessel*:
 - 1. The New Testament shows us that God wants believers as vessels loving Him and keeping themselves open to Him—2 Cor. 3:16:
 - a. If in the depths of our being we are not open to the Lord, He cannot dispense Himself into us and make His home in our heart—Eph. 3:17.
 - b. An open vessel is doing nothing but keeping itself open to be filled by the divine dispensing of the Divine Trinity—2 Cor. 13:14.
 - 2. A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing—Mark 12:30; 1 John 4:16-21:
 - a. Then the Lord comes in and does everything; the vessel simply contains the Lord and enjoys the Lord's filling and doing.
 - b. We simply need to love the Lord and keep ourselves open to Him, giving Him every opportunity to do everything He wants to do—Eph. 3:17.
 - c. This is the proper and genuine Christian life—Gal. 2:20.
 - 3. We should pray, "Lord, by Your grace I would not have any part of my being closed to You; I choose to keep myself entirely and thoroughly open to You":
 - a. This proper prayer, deeper prayer, genuine prayer, is to love the Lord and be open to Him—Eph. 3:17-19.
 - b. If we have this kind of prayer, we will be living, open vessels, and the Lord will have the way to fill us with Himself—vv. 14-18.
 - c. When the Lord fills us, He does everything for us—v. 19.

II. As believers in Christ, we need to learn to be satisfied with a life of ordinary days in the regular and normal experiences in the divine dispensing of the Divine Trinity—Rom. 8:2, 6, 10-11; Eph. 3:16-17a:

- A. We need to receive the divine dispensing little by little, day by day, receiving this dispensing again and again in a slow, steady way—2 Cor. 13:14; Matt. 6:11; Psa. 68:19:
 - 1. Very few spiritual things are accomplished in us once for all; rather, as with our physical life, most spiritual things must be repeated again and again—John 6:57b; 4:14; 1 Cor. 10:3-4.
 - 2. Whatever God gives to us is not given all at once so that it becomes unbearable; instead, the divine supply is given bit by bit.
- B. The processed and consummated Triune God is within us not in a spectacular way but in an ordinary way; for this reason we need to live a steady and normal Christian life; the less special and the more normal we are, the better—Col. 1:27; 3:4; Eph. 3:16-17a.
- C. All the things of life that the Triune God gives to us through the divine dispensing are quiet and calm, and our life as believers should also be quiet and calm; day by day we need to live in this way, simply living an ordinary life of receiving the divine dispensing—Rom. 8:6; 1 Thes. 5:23; 2 Thes. 3:16.
- D. Our destiny is to live an ordinary life in the divine dispensing of the Divine Trinity, for our Father has destined that we live in an ordinary way under His continual dispensing—Matt. 6:11, 32-34; 24:40-41.
- E. As believers, we experience the divine dispensing of the Divine Trinity by faith; God wants us to do everything by depending on Him, by taking Him as life, and by allowing Him to dispense Himself into us—Eph. 3:17a; Heb. 11:1.
- F. In this way we will become normal spiritually, and our spirituality will be regular and normal without anything spectacular—Rom. 8:4, 6; Gal. 5:22-23.

III. A life of ordinary days in the divine dispensing is according to the miraculous normality of the divine economy—1 Tim. 1:4; Eph. 3:9:

- A. The experiences of Christ, of the Spirit, of the Triune God, and of the divine life with the divine nature are altogether normal—vv. 16-17a.
- B. All the spiritual and divine things provided by God for our experience and enjoyment are normal; nevertheless, these normal things are miraculous, and for this reason we may speak of the miraculous normality of the divine economy—1 Tim. 1:4; Eph. 3:9.
- C. Regeneration is the greatest miracle, yet it takes place in a normal way; thus, regeneration is a normality that is miraculous, a miraculous normality in our Christian life—John 3:3, 5-6, 8; 1 Pet. 1:23.
- D. Calling on the name of the Lord is a normality, yet it is miraculous that when we call, we receive the totality of the processed and consummated Triune God—Rom. 10:12; Jer. 33:3.