

## LIVING IN AND WITH THE DIVINE TRINITY, Week 2

**Living in the Divine Trinity (1)**  
**Abiding in Christ as the True Vine**

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

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

**Day 1**

- John 15:4-5** Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 15:7** If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- John 14:20** In that day you will know that I am in My Father, and you in Me, and I in you.

**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.

## Day 2 &amp; Day 3

<b>John 15:1</b>	I am the true vine, and My Father is the husbandman.
<b>John 15:8</b>	In this is My Father glorified, that you bear much fruit and so you will become My disciples.
<b>John 15:26</b>	But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.
<b>John 3:15</b>	That everyone who believes into Him may have eternal life.
<b>1 Corinthians 1:30</b>	But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

**Christ**, the infinite God, is the **vine**, and **we** are His **branches**. We are actually branches of the infinite God, organically one with Him. This means that we have been organically joined to the Triune God. Now we are part of God, even as the members of our bodies are parts of us. If we are in the light, we shall see that we are members of Christ, that we are part of Him.

We have become branches of the vine, members of the Christ of God, by the branching out of the vine, for the branches are the **spreading of the vine**. By our **natural life** we are not branches of the vine. On the contrary, by our fallen nature we are branches of Adam and even branches of the Devil. Just as a branch is the branching out of a tree, so when we were born we were just the branching out of Adam. As branches of Adam, we were also branches of Satan. The wonderful thing is that when we believed in the Lord Jesus, He branched out into us. This branching out has made us branches of this wonderful Christ. Therefore, **Christ's branching out has made us branches of Christ as the vine**. Now as branches we are filled with Christ as life, for to be a branch in the vine means that Christ has become our life.

As believers, we are branches of the vine and are good for nothing except to **express the vine**. All that the vine is and has is expressed through the branches. Individually, the branches are the regenerated ones. Corporately, they are the church, the Body of Christ. The branches, the believers in the Son, are for the expression of the Son with the Father through fruit bearing. (*The Conclusion of the New Testament, chapter 109*)

### 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.

## Day 4

<b>1 John 4:13</b>	In this we know that we abide in Him and He in us, that He has given to us of His Spirit.
<b>1 John 2:6</b>	He who says he abides in Him ought himself also to walk even as He walked.

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.

### Day 5

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| <b>1 John 2:24</b> | As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father. |
| <b>1 John 3:24</b> | And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.   |

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.

### Day 6

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

- 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.

The Triune God was incarnated, passed through human living, died on the cross to accomplish redemption, and entered into resurrection to become the life-giving Spirit. Today [He enters into us to abide in our spirit with all that He has, all that He has gone through, all that He has accomplished, and all that He is](#). We must remember that He abides in us and that He very much desires that we abide in Him. Therefore, every day from morning to evening, in big things or in small things, in our home or outside our home, and in all our living and actions [we must abide in Him](#). When we want to speak to others, unless we have the assurance that we are abiding in Him, we should not speak. We speak only when we have the assurance that we are abiding in Him. We speak from within Him, not outside of Him. Before we argue with others, we must examine to see if we are abiding in the Lord. We must first abide in the Lord and then argue. The Lord is already abiding in us; so before we do anything, we must first abide in the Lord. We act after we are abiding securely. It is easy to speak about abiding in the Lord, but it is not easy to live this out. Therefore, we must learn to practice abiding in the Lord in our daily life.

In summary, first, you must know that today your Savior is this Spirit [abiding in you](#). Second, before you do anything in your daily living and walk, you [must abide in Him](#). The Lord said that He will abide in the one who abides in Him. If you abide in Him, you will enjoy His salvation and all His riches. (*A Living of Mutual Abiding with the Lord in Spirit, chapter 3*)