

LIVING IN AND WITH THE DIVINE TRINITY, Week 4

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

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

Matthew 1:21	And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
Matthew 1:22	Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying,
Matthew 1:23	“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).
Matthew 18:20	For where there are two or three gathered into My name, there am I in their midst.
Matthew 28:20	Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.
2 Timothy 4:22	The Lord be with your spirit. Grace be with you.
John 14:17	Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

Day 1

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.
1 John 4:13	In this we know that we abide in Him and He in us, that He has given to us of His Spirit.
Matthew 1:23	“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

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.

Day 2

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

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

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

Day 3

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

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

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

- 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.

When we experience Jesus, He is Emmanuel, God with us. We have heard that Jesus is our comfort, our rest, our peace, and our life. Jesus is so much to us. If we would experience Him, we would immediately say, “This is God! This is not God far away from me, or God in the heavens, but God with me.” Whenever we experience Jesus in a certain way, we realize that Jesus is God with us. Jesus is our salvation. After we experience this salvation, we say, “This is God with us to be our salvation.” Jesus is our patience. But when we experience Him as our patience, we say, “This patience is God with me.” Jesus is the way and the truth, but when we experience Him as the way and the truth we say, “This way and this truth are just God with me.” Hallelujah, Jesus is God with us! In our experience, He is Emmanuel.

Whenever we are gathered together into the name of Jesus, He is with us. Once again, this is Emmanuel, God with us. The presence of Jesus in our meetings is actually God with us.

Jesus is with us all the days, even until the completion of the age. “All the days” includes today. Do not forget about today. Many Christians think that Jesus is present all the days, except today. But Jesus is with us now, today!

Jesus is not only among us; He is in our spirit. Second Timothy 4:22 says, “The Lord be with your spirit.” This Jesus who is with our spirit is Emmanuel, God with us.

We can never separate the Spirit from the presence of Jesus. The Spirit is simply the reality of Jesus’ presence. This presence is Emmanuel, God with us.

When we call on the name of Jesus, we receive the Spirit, who is the Person, the reality, and the realization of Jesus. First Corinthians 12:3 says, “No one can say, Lord Jesus, except in the Holy Spirit.” Whenever we say “Lord Jesus,” we are in the Spirit and we receive the Spirit. We have all been under the influence of tradition, thinking that we must fast and pray before we can receive the Spirit. However, it is simple to receive the Spirit—just call on the name of Jesus.

According to Isaiah 8:7-8, the enemy may try to take over the land of Emmanuel. Do not think this word is only for the children of Israel. Today our spirit is the land of Emmanuel. Thus, we ourselves are the land of Emmanuel. The enemy, Satan, with all his army will do everything he can to take over this land of Emmanuel, that is, to take over our spirit and our being.

Isaiah 8:10 tells us that because God is with us, the enemy can never take over the land of Emmanuel. Although Satan has tried his best to take you over, you are still here. Perhaps during the past week Satan tried twenty-one times to take you over, but he failed every time. You are still here because of Emmanuel, because of God with us. This Emmanuel is Jesus. Today we may enjoy Jesus and experience Him in such a real way as our Emmanuel. (*Life-Study of Matthew, chapter 6*)

Day 4

John 11:25	Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
Romans 8:13	For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
2 Corinthians 4:11	For we who are alive are always being delivered unto death for Jesus’ sake that the life of Jesus also may be manifested in our mortal flesh.

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.

Day 5

John 5:19

Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

Philippians 3:10

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

- 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 [discipled through Christ's human living](#) on the earth as the model of a God-man—[living God by denying Himself in humanity](#) (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).
 3. We all need to be discipled by the Lord to be divine and mystical persons; we should cherish people by the divine and mystical life in resurrection; in [resurrection means that there is nothing natural in our care for people](#).

Day 6

2 Corinthians 1:8-9

For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

Matthew 19:26

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

- 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.

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**. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that **authority to serve God lies in resurrection**, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. **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. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is. No one should be mistaken to think that he can do anything by himself. If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection. He may know the doctrine of resurrection, the reason for resurrection, or the result of resurrection, but he does not know resurrection. **All those who know resurrection have given up hope in themselves**; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection. (*Authority and Submission, chapter 15*)