

HWMR: THE DIVINE DISPENSING OF THE DIVINE TRINITY FOR THE DIVINE ECONOMY, (Week 4)

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

**EXPERIENCING THE DIVINE DISPENSING OF THE DIVINE TRINITY BY
BREATHING THE SPIRIT, DRINKING THE WATER OF LIFE,
AND EATING THE BREAD OF GOD**

John 20:22	And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
John 6:33	For the bread of God is He who comes down out of heaven and gives life to the world.
John 6:57	As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
1 Corinthians 10:3	And all ate the same spiritual food,
1 Corinthians 10:4	And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
Revelation 2:7	He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
Revelation 2:17	He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.
Revelation 3:20	Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Day 1

<i>John 7:39</i>	<i>- But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.</i>
<i>John 20:22</i>	<i>- And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.</i>

Day 2

<i>John 1:29</i>	<i>- The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!</i>
<i>2 Corinthians 3:6</i>	<i>- Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.</i>
<i>2 Corinthians 3:17</i>	<i>- And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.</i>
<i>Galatians 3:2</i>	<i>- This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?</i>

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.

In the New Testament, the Gospel of John tells us that the Lord Jesus came back on the evening of His resurrection to the disciples. He breathed into them and told them to receive the holy pneuma. Again, the word pneuma may be translated into "Spirit" or "breath." The Lord breathed into the disciples and told them to receive the holy breath. Today the Lord in His resurrection is the breath of life, the Spirit of life. In John 3 the Lord Jesus told Nicodemus that the Spirit is like the wind, which blows where it wills and cannot be seen but can be realized by its sound. On the day of Pentecost, "there was a sound out of heaven, as of a rushing violent wind" (Acts 2:2). This rushing violent wind was the blowing of the Spirit, the blowing of the heavenly ruach or pneuma.

Second Timothy 3:16 tells us that all Scripture is God-breathed. This indicates that the Scripture, the Word of God, is the breath of God. God's speaking is God's breathing. God is breath to us. In this breath is the water, and in this water is the food. If we are going to enjoy God as food, we have to drink Him as the water. To drink Him as the water, we have to breathe Him as our breath. By breathing in the Lord, we drink Him and we eat Him. We can drink Him anywhere and eat Him anywhere because we can breathe Him in anywhere. Our spiritual food and drink are available to us at any time and in any place. Physically speaking, we can breathe everywhere, but we cannot drink and eat everywhere. But spiritually speaking, we can eat and drink everywhere because our spiritual eating is in our drinking, and the drinking is in the breathing. When we receive the Lord as the divine air, we enjoy Him as the living water and the heavenly food. (*The Crucial Revelation of Life in the Scriptures, chapter 9*)

Day 3

Exodus 17:6 - Wretched man that I am! Who will deliver me from the body of this death? Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

2 Corinthians 1:9 - For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Day 4

1 Corinthians 10:3-4 - And all ate the same spiritual food, And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

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.

The more Christ enters into us, the more we remember Him. The best way to remember the Lord Jesus is not to worship and adore Him as the One who is high above in the third heaven. If we remember the Lord in that way, He may say to us, "Foolish ones, I am not only there in the heavens. I am here in your spirit. Simply enjoy Me. The more you eat and drink Me, the happier I am. I do not want to be above you; I want to be constituted into you. I do not want to be separate from you; I want to be one with you." **The more we eat, the more the food is constituted into us.** After every Lord's table we can tell the universe, including Satan, "Praise the Lord! We love Jesus, and now we have more of Him in us."

First Corinthians 10:21 refers to the Lord's table. The Lord's table is not a desk with a Bible for us to study. Rather, it is a table with two "main courses," the **bread for eating and the cup for drinking**. At the Lord's table we feast on the Lord, on His body and on His blood. This feasting issues in our being constituted to be one Body. Verse 17 says, "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread." **The enjoyment of Christ brings forth the proper church life.** If we come together only to exercise our mind, we will eventually stir up disputations in the mind. This will bring in resentment and fighting among us, and we will lose the oneness. Mere doctrinal teachings stir up differing opinions. Even a husband and wife may not be able to agree on certain teachings. It is impossible for us to be one merely by studying the Bible. Instead, the **more we eat and drink of Jesus, the more we are one**. The enjoyment of Jesus **preserves** us in oneness. (*The Enjoyment of Christ for the Body in First Corinthians, chapter 2*)

Day 5

- John 6:35* - Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- John 6:51* - I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
- John 6:57* - As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

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.

The Lord promised to **dine with the one who opens to Him**. The door is the door of the church, but the door is opened by **individual believers**. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a **personal** matter. When you open the door, Jesus will come to dine with you. To dine is to eat not merely one kind of food but the riches of a feast. Thus, we can see that the three significant promises at the beginning of the book of Revelation are regarding the eating of the tree of life, the hidden manna, and the feast. These promises at the beginning of this book are related to eating.

In Revelation 2 and 3 there are seven epistles directly from the Lord Jesus to the churches. At the end of each epistle there is a promise. When we were young, we always considered that these promises were for the future. We thought that to eat the tree of life and of the hidden manna and to feast with the Lord Jesus were in the future. At that time we had been influenced by Christianity not to see anything related to eating Jesus. One day the Lord showed me that these promises are not only for the future but also for today. It is ridiculous to think that we need to eat only in the future and not today. Surely we will eat the tree of life in the future, because Revelation 22 tells us so, but **we can also enjoy the tree of life today**. The Bible has a principle that whatever will be there as the full taste, we have today as the foretaste. **We can eat of the tree of life, the hidden manna, and the feast today.** (*Life-Study of John, chapter 16*)

Day 6

Revelation 2:7 - He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Revelation 2:17 - He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Revelation 3:20 - Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

- 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.

The way to be transformed is to **take the tree of life into us, that is, to eat Christ**. According to our experience, when we take Jesus into us as the tree of life, something within us starts to grow. When we take Jesus into us, we have a **flow within**. Now the tree of life is within us, and there is something flowing. We may have the intention to go somewhere, but something may flow within us, telling us, “Do not go. Rather, rise, pray, and get prepared for the meeting tonight.” We have such a flow within us. **The more it flows, the more life we have**, and the “muddy” things within are transformed into something golden. If we are still “muddy,” we need more flowing. When we call, “O Lord Jesus,” there is a flow within us.

We receive the flowing not by teaching but by **eating Jesus**. When we eat Jesus, we have the river of life within. In John 6:57 Jesus said, “He who eats Me, he also shall live because of Me,” and in 7:38 He said, “He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” In John 6 there is the **eating**, and in chapter 7 there is the **flowing**. When the tree of life gets into us, it becomes the river. This river flows within us, and this flow transforms us into gold, pearls, and precious stones. We all have to say, “Hallelujah for the transformation! We are not only regenerated, but we are also being transformed.”

We are not fully transformed yet. A brother may like to play basketball, but by transformation by the flowing of the life of Christ, his playing of basketball will cease. In Los Angeles in the past few years a number of hippies came to our meeting. Night after night one such person would come with long hair, a beard, and bare feet to sit on the front row. Another came wearing a dirty blanket-like garment. A dear saint warned me at that time that the church was in danger of becoming a “hippy church.” I told this one simply to wait; the Lord would work everything out. Still, after several days and weeks I did expect to see that the brother would put away that blanket. This was a real test to me. Hallelujah, after a few months he did put away his blanket. Moreover, the brother with the long hair was cleanly shaven. When he walked into the meeting like this, everyone shouted for joy. However, his feet were still bare. For several more weeks I was still under the test. I was tempted to give a message on dressing properly, but the Lord said within me, “Do not do it. Do not trust in teaching. Trust in Me. Trust in the flowing, the watering life, the transforming life.” After not too long, this brother put on a pair of good shoes. This was transformation. Praise the Lord, **we do have a transforming life**. (*Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ, chapter 6*)