WEEK 4 — OUTLINE

The Consummated Spirit

Scripture Reading: John 1:14, 29; 7:39; 20:22; 1 Cor. 15:45b; Gal. 3:14; Phil. 1:19

‹‹ DAY 1 ››

I. The term the consummated Spirit implies that the Spirit has been processed and thus has become the consummated Spirit (John 7:39; Gal. 3:14):

A. According to the revelation in the Bible, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit (Phil. 1:19).

B. Regarding the consummated Spirit, the negligence, ignorance, deficiency, misunderstanding, and misinterpretation on the part of Christian teachers has reached the climax; thus, there is the need for the truth concerning the consummated Spirit to be recovered.

II. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection (John 7:39):

A. The process through which the Triune God passed to become the Spirit is an economical, not essential, matter (1:14; Heb. 9:14; 1 Cor. 15:45b):

1. With God, change can never be essential; it can only be economical.
2. In His economy God has changed in the sense of being processed; although God has changed in His economy, He has not changed in His essence.

B. Processed refers to the steps through which the Triune God has passed in the divine economy; consummated indicates that the process has been completed; and the consummated Spirit implies that the Spirit of God has been processed and has become the consummated Spirit (John 7:39).

C. The consummated Spirit is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection (v. 39; Acts 16:7; Rom. 8:10-11; Phil. 1:19).

‹‹ DAY 2 ››

III. Concerning the consummated Spirit, there are three major and crucial points:

A. The Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25.

B. The Spirit was “not yet” before Jesus’ glorification in resurrection, as

revealed in John 7:39:

1. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was "not yet" at the time of John 7:39, because He was not yet glorified.
2. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ (Luke 24:26; Phil. 1:19).
3. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ (1 Cor. 15:45b; Acts 16:7; Rom. 8:9).

C. The Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as revealed in Revelation 1:4; 4:5; and 5:6.

‹‹ DAY 3 ››

IV. 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 Christ breathed Himself as the consummated Spirit into the disciples (1:29; 20:22):

1. The Holy Spirit in John 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. The Christ who breathed Himself into the disciples is the life-giving Spirit (1 Cor. 15:45b).
3. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.
4. The Holy Spirit in John 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.
5. The Lord is the Spirit who gives life, and this Spirit is our breath; 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 (2 Cor. 3:6, 17; John 1:29; 20:22).

‹‹ DAY 4 ››

B. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath, the Spirit, can be a Christian and can be an

overcomer (Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7).

‹‹ DAY 5 ››

V. The consummated Spirit is the divine and mystical realm into which we may enter and in which we may live (John 7:39):

A. The three of the Divine Trinity are self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm (Matt. 28:19; 2 Cor. 13:14).

B. The divine and mystical realm into which we may enter is not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit (Phil. 1:19).

C. With the Triune God Himself as a divine and mystical realm, there are no "complications," but in the divine and mystical realm of the consummated Spirit there are a number of "complications," all of which are blessings to us (Exo. 30:23-25):

1. In the divine and mystical realm of the consummated Spirit, we have not only divinity but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its power (Phil. 3:10).
2. In the wonderful realm of the consummated Spirit, the compound Spirit, we have whatever we need (Exo. 30:23-25).

‹‹ DAY 6 ››

D. As believers in Christ, we may live in and experience the consummated Spirit as the divine and mystical realm:

1. In the divine and mystical realm of the consummated Spirit, we receive the Spirit as the unique, all-inclusive blessing (Gal. 3:14).
2. In the divine and mystical realm of the consummated Spirit, we receive the transmission of the ascended Christ and the supply of His heavenly ministry (Eph. 1:22; Heb. 8:1-2).
3. In the divine and mystical realm of the consummated Spirit, we experience God's organic salvation and reign in life (Rom. 5:10, 17, 21).
4. In the divine and mystical realm of the consummated Spirit, we live in the kingdom of God as the realm of the divine species (John 3:3, 5).
5. In the divine and mystical realm of the consummated Spirit, we live in the fellowship of the divine life, which is the reality of living in the Body of Christ (1 John 1:3, 7; Acts 2:42; Rom. 12:5).
6. In the divine and mystical realm of the consummated Spirit, we are mingled with the Triune God for the keeping of the oneness (John 17:21, 23; Eph. 4:3):

a. The real oneness is in the Triune God (John 17:21, 23).

b. The genuine oneness is the mingling of the believers with the Triune God.

‹‹ WEEK 4 — DAY 1 ››

Morning Nourishment

John 7:39 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.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

According to the revelation in the Old Testament and in the New Testament, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit....All the negligence, ignorance, misunderstanding, and misinterpretation concerning the Spirit [on the part of Christian teachers] have been corrected and the truth concerning the Spirit has been completed in the Lord's recovery. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 16-17)

Today's Reading

After nine months in the virgin Mary's womb, the child who was the mighty God (Isa. 9:6) was born and placed in a manger (Luke 2:12). Later, the magi honored and worshipped Him as the very God (Matt. 2:11). For thirty years He lived in a carpenter's house. He Himself worked as a carpenter and was called a carpenter (Mark 6:3). Eventually He was crucified, being on the cross for six hours. He was buried and went to Hades, even descending into the lower parts of the earth (Eph. 4:9). Then He entered into resurrection, and in resurrection He, the last Adam, became the life-giving Spirit. All this was a process. The Triune God was processed through incarnation, human living, crucifixion, and resurrection to become the life-giving Spirit as the ultimate consummation of the processed Triune God.

Essentially, our God cannot change. From eternity to eternity He remains the same in His essence. But in His economy the Triune God has changed in the sense of being processed. First, He who was merely God became a God-man. When He was merely God, He did not have humanity. But when He changed by becoming a God- man, humanity was added to His divinity. This does not mean, however, that God changed in His essence. On the contrary, He was changed only in His economy, in His dispensation.

Although God has changed in His economy, no longer will He change economically. Rather, He will remain the same. This is the reason Hebrews 13:8 says, "Jesus Christ is the same yesterday, and today, yes, even forever." Before "yesterday" Jesus Christ did change economically. He changed by becoming a man. He changed in resurrection by becoming the life-giving Spirit. But now, after His resurrection, Jesus Christ remains the same. In Hebrews 13:8, a verse written after Christ's incarnation and resurrection, the word "yesterday" counts from the day of His resurrection. Christ's "today" is today, and His "forever" includes the coming age and eternity. Therefore, it is a mistake to use this verse as the basis for claiming that the Triune God cannot change economically. First Christ became a man through incarnation, and then He became the life-giving Spirit through resurrection. Now that He is the life-giving Spirit He will remain forever the same. (The Conclusion of the New Testament, pp. 914-915)

The word consummation indicates that a work or a process has been completed, or finished. This may be illustrated by the cooking of food. Before the process of cooking begins, all the groceries are raw. After cooking for two hours, the groceries are consummated into a feast. Before His incarnation, God was "raw," having the divine nature but not the human nature. Through incarnation, human living, crucifixion, resurrection, and ascension, God was processed and consummated. Now, He is no longer the "raw" God; He is the consummated and completed Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension. All these are elements, or ingredients, in the processed and consummated Triune God. (The Triune God to Be Life to the Tripartite Man, p. 50)

Further Reading: The Triune God to Be Life to the Tripartite Man, chs. 5, 15

‹‹ WEEK 4 — DAY 2 ››

Morning Nourishment

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

Concerning the consummated Spirit, there are three major and crucial points. First, the Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25. Second, the Spirit was not yet before Jesus' glorification in resurrection, as strongly referred to in John 7:39. Third, the Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as particularly revealed in Revelation 1:4; 4:5; and 5:6. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 16)

Today's Reading

Exodus 30:23-25 reveals that the Spirit of God has been compounded with Christ's divinity (signified by the hin of oil), Christ's humanity (signified by the four kinds of spices), Christ's death with its effectiveness (signified by myrrh and cinnamon), Christ's resurrection with its power (signified by calamus and cassia), and the Divine Trinity (signified by the three units of five hundred shekels, with the middle unit being split into two halves of two hundred fifty shekels, specifying the quantities of the four kinds of spices). Thus, the Spirit of God has become the compound Spirit as an ointment of several elements, not only of oil.

It was in His resurrection that Christ as the last Adam in the flesh became the life-giving Spirit through the process of His crucifixion and resurrection. Later, this life-giving Spirit is called the Spirit of Jesus (Acts 16:7); the Spirit of Christ, the pneumatic Christ (Rom. 8:9); the Spirit of Jesus Christ (Phil. 1:19); and the Spirit of life (Rom. 8:2). In Revelation 1:4; 4:5; 5:6 the Spirit of God eventually became the seven Spirits, that is, the sevenfold intensified Spirit, to deal with the degradation of the church in its dark age. After being compounded, transfigured, and intensified, the Spirit of God became "the Spirit" as the processed and consummated Spirit of God and even as the consummation of the processed and consummated Triune God (Rev. 22:17a).

We all need to pay our utmost attention to pick up this point, for the consummated Spirit is one of the crucial points of the major items in the Lord's recovery....The consummated Spirit, the Spirit of God, the Holy Spirit, compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power, to be the life-giving and indwelling Spirit is the reality, the realization, of the incarnated, crucified, and resurrected Christ and the ultimate consummation of the processed and consummated Triune God. All the above points that the Lord has shown us in the last few decades are great and crucial items in the Lord's recovery today. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 17-18)

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word [in John 7:37-39], the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected (John 20:22). (John 7:39, footnote 1)

In resurrection, the Lord became the life-giving Spirit (1 Cor. 15:45). The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection. Since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ. (Life-study of John, pp. 219-220)

Further Reading: The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 16-18; Life-study of John, msgs. 18, 46

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

[Hebrews 10:29] tells us that the Spirit is the Spirit of grace....The Spirit of grace simply means that the Triune God in the Son as the Spirit becomes our enjoyment. The Spirit is the reaching of the Triune God to us. The Son could not get into us until He became the Spirit. He was among the disciples, but He needed to go through death and resurrection to become the life-giving Spirit (John 14:16-20; 1 Cor. 15:45). Then He was able to breathe Himself as the Holy Breath into the disciples for their enjoyment (John 20:22). (God's New Testament Economy, p. 187)

Today's Reading

[The Spirit in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49. (See footnote 1 on John 14:17.) In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). [In John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. Thus, all that He had spoken in John 14—16 could be fulfilled.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17).

The Lord was the Word, and the Word is the eternal God (1:1). For the accomplishing of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Hence, originally He was the eternal Word; then, through His incarnation He became flesh to accomplish God's redemption, and through His death and resurrection He became the Spirit to be everything and do everything for the completion of God's building. (John 20:22, footnote 1)

The Spirit was breathed into the believers by the Son in resurrection. "He breathed into them and said to them, Receive the Holy Spirit" (John 20:22). The Holy Spirit here is actually the resurrected Christ Himself because this Spirit is His breath. The Holy Spirit is thus the breath of the Son. The Greek word for Spirit in this verse is pneuma, a word that is used for breath, spirit, and wind. Therefore, this verse can be interpreted, "Receive the holy breath." On the day of His resurrection, the Lord Jesus breathed Himself into His disciples as the holy breath. The essential, infilling Spirit is our breath for our breathing. (The Spirit, p. 70)

Further Reading: A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia, ch. 2; The Spirit, ch. 2

‹‹ WEEK 4 — DAY 4 ››

Morning Nourishment

2 Cor. 3:6 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.

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

One day Christ, who is the very God, was incarnated, born of a virgin. After living on earth for thirty-three and a half years, He was crucified on the cross to redeem us by taking away our sins. On the cross, the Lord Jesus also destroyed His enemy, the devil. Then He was buried in the tomb and went into Hades. After touring the region of death, He came forth in resurrection. According to Acts 2:24, Hades exercised its power to hold Him, but to no avail. As the very resurrection life, He could not be held by death. When He entered into resurrection, His physical body was transformed into a glorious spiritual body. It is a fact that Christ in resurrection still has a body. Nevertheless, the Bible also reveals that in resurrection He became the life-giving Spirit: "The last Adam became a life-giving Spirit" (1 Cor. 15:45). This Spirit is now our breath. (Life-study of Philippians, p. 300)

Today's Reading

Second Corinthians 3:6 says, "The letter kills, but the Spirit gives life." According to Darby's New Translation, verses 7 through 16 are in parentheses. This indicates that Darby regards verse 17 as the direct continuation of verse 6. Verse 17 declares, "And the Lord is the Spirit." The Lord is the Spirit who gives life, and this Spirit is our breath.

After the Lord Jesus entered into resurrection, He came to His disciples. According to John 20:22, "He breathed into them and said to them, Receive the Holy Spirit." The Greek word for "Spirit," pneuma, also means "breath." This indicates that the Lord Jesus was telling the disciples to receive the holy breath. The Gospel of John begins with the Word and goes on to speak of the Lamb and the vine. Finally, in John 20:22 we see that the very One who is the Word, God, the Lamb, and the vine is also the breath for us to receive. On the one hand, He breathed out; on the other hand, the disciples breathed in.

We should not analyze the breath, but receive it by breathing it into us. Unfortunately, many of today's Christians know only to reason and consider; they do not have any experience of breathing the holy breath. A. B. Simpson was one who knew the experience of breathing in of Christ. The opening lines of one of his hymns read: "O Lord, breathe Thy Spirit on me, / Teach me how to breathe Thee in" (Hymns, #255).

In the Gospel of John we have a record of the divine process. The Word, who was God, became flesh. Eventually, having passed through crucifixion and resurrection, He became the holy breath for us to breathe in. (Life-study of Philippians, pp. 300, 296-297)

To be a Christian 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. What the New Testament requires of us is too high. The kind of holiness required, for example, is something that we cannot produce. We praise the Lord that it is not we who need to fulfill the New Testament requirements but the Spirit in us who fulfills them. Instead of doing things in ourselves, we should simply enjoy His living and His working. Only the Spirit can be a Christian, and only the Spirit can be an overcomer. Remember, the Spirit is our God, our Father, our Lord, our Redeemer, our Savior, our Shepherd, and our life and life supply.

The Spirit is everything to us to live the Christian life. The Christian life is altogether the processed and consummated Triune God as the all-inclusive Spirit. In this Spirit we have the Father, the Son, and the Spirit. In this Spirit we are in the Father, the Son, and the Spirit (Matt. 28:19). What kind of God do we have today? Our God is the processed and consummated Triune God, who is the consummated, all-inclusive Spirit as everything for our Christian life. (Life-study of Job, pp. 109-110)

Further Reading: Life-study of Philippians, msg. 34; The Christian Life, ch. 17

‹‹ WEEK 4 — DAY 5 ››

Morning Nourishment

Exo. 30:23-25 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder…

The Triune God, the Father, the Son, and the Spirit, is self-existing, ever-existing, and coinhering, with the three of the Divine Trinity dwelling in one another....[John 14:10-11] indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God. Therefore, the Triune God Himself is a divine and mystical realm.

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ. (The Divine and Mystical Realm, p. 36)

Today's Reading

Who is the consummated Spirit? The consummated Spirit is the compound Spirit typified by the anointing ointment—a compound of one hin of olive oil with four kinds of spices and their effectiveness (Exo. 30:23-25). Before the Spirit was consummated, He was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit. He participated in God's creation only as the Spirit of God (Gen. 1:2).

Although the Spirit already was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit, the Spirit that gives life was "not yet" in John 7 because the Lord Jesus had not yet passed through death for man's sin and had not yet entered into resurrection. On the contrary, at the time of John 7 He was still in the flesh and could not enter into people to be their life. But in resurrection Christ became the life-giving Spirit, and now He can come into the believers to impart life to them.

In resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power. The issue of this mingling is the compound, consummated Spirit.

The Spirit has been consummated and...Christ has become the life-giving Spirit, the pneumatic Christ. Thus, we may now speak of the divine and mystical realm of this consummated Spirit and of this pneumatic Christ. What a marvelous realm this is!

We have pointed out that the three of the Divine Trinity are self-existing, ever-existing, and coinhering, and as such the Father, the Son, and the Spirit are a divine and mystical realm. With the Triune God Himself as a mystical realm there are no "complications," but in the divine and mystical realm of the consummated Spirit and the pneumatic Christ there are a number of "complications," all of which are blessings to us.

God wanted us to be in Him. If He were merely the Triune God without Christ's humanity, death, and resurrection, and we could enter into Him, we would find the Father, the Son, and the Spirit but nothing of humanity, death, and resurrection. However, when we enter into the divine and mystical realm of the consummated Spirit and the pneumatic Christ, we have not only divinity but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its repelling power. Everything is here in this wonderful realm.

My realm is the complicated and complicating Triune God. I am here with the Father, with the Son, who was crucified and resurrected, and with the consummated Spirit. Since I am in such a Triune God, I have whatever I need. If I need crucifixion, I find that in this realm I have been crucified already. If I need resurrection, in this realm I have been resurrected already. Praise the Lord for such a divine and mystical realm! (The Divine and Mystical Realm, pp. 36, 38, 40)

Further Reading: The Divine and Mystical Realm, chs. 1, 3

‹‹ WEEK 4 — DAY 6 ››

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (Gal. 3:14, footnote 2)

Today's Reading

This is the heavenly ministry of the resurrected and transcending Christ. In His transcending He is ministering the entire sanctification of the Spirit to us. On the one hand, it is the Spirit who performs the sanctification in us. On the other hand, it is Christ who ministers the sanctification to us.

We do have an unlimited, heavenly Christ ministering to us in the heavens and in our spirit. Through the rich supply of His heavenly ministry, our work becomes our rest and our enjoyment. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 45-46)

We reign in life in the spiritual, practical, and experiential union....The Spirit of God today, the all-inclusive Spirit of the Triune God, dwells in our regenerated human spirit and works in our spirit. These two spirits are one; they live together, work together, and exist together as one mingled spirit. (Crystallization-study of the Complete Salvation of God in Romans, p. 29)

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things.

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In John 3 the kingdom of God refers more to the species of God than to the reign of God. (Crystallization-study of the Gospel of John, p. 123)

The divine fellowship is the reality of living in the Body of Christ....In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive....The believers seem to be like horses without bridles. Today nothing seems to control them. Actually, the divine fellowship should control the believers.

The one thing that should rule us is the divine fellowship....By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing that makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to Be Life to the Tripartite Man, pp. 145-146)

The Son is in the believers and the Father is in the Son, that the believers may be perfected into one (John 17:21, 23). Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers' oneness is the oneness of the Triune God. It is in the Triune God that we can be perfected to be one. The real oneness, therefore, is in the Triune God.

This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit. (The Divine and Mystical Realm, p. 47)

Further Reading: Crystallization-study of the Gospel of John, msgs. 4, 8; The Divine Economy, ch. 9

‹‹ WEEK 4 — HYMN

Hymns, #1114

1

The Spirit today is the air that we breathe;
Our spirits rejoice in this living inflow.
For just as our body the breath does receive,
So also in spirit to live it is so.

2

The Spirit today is the air that we breathe;
What thing more important than breathing to do?
For breathing each moment, new life we receive,
And God's living freshness is constant and new.

3

For God has been processed, as air now, He's free;
This life-giving pneuma is all that we need.
He's rich and abundant, so plentiful, He,
In spirit to walk is to breathe Him indeed.

4

O, say, aren't you glad that the Spirit's outpoured
And God, fully processed, is flowing in us?
So freely we're breathing this life-giving Lord,
And breathing, receiving His life, glorious!