

WEEK 24

The Processed Triune God, His Work, and the Result of His Work

Scripture Reading: Lev. 26:1-13; 1 John 5:20-21; Matt. 28:19; 1 Tim. 3:15-16;
Eph. 2:21-22

OUTLINE

<< DAY 1 >>

- I. **Leviticus 26:1 and 2 speak of not making idols, keeping Jehovah's Sabbaths, and reverencing His sanctuary; we need to understand the intrinsic significance of these three points—the processed Triune God, His work, and the result of His work.**
- II. **We should not have idols; this signifies that besides God we should have no other goals that we are seeking after, so that we may not lose the position to enjoy our divine inheritance (v. 1):**
 - A. *God Himself must be our unique goal; as God's children, we should not seek anything other than Him (Psa. 73:25-26).*
 - B. *Idols refers to the heretical substitutes for the true God (1 John 5:21):*
 1. An idol is anything that replaces the true God, the Triune God experienced by us as our life (v. 21).

2. As genuine children of the genuine God, we should be on the alert to guard ourselves from heretical substitutes and from all vain replacements for our genuine and real God, with whom we are organically one and who is eternal life to us (3:1; 5:11-13, 20-21).

C. The New Testament reveals that our God is the processed and consummated Triune God, the One who has passed through the processes of incarnation, human living, crucifixion, and resurrection (John 1:14; 6:57a; Heb. 9:14; Rom. 1:3-4):

1. Processed refers to the steps through which the Triune God has passed in the divine economy; consummated indicates that the process has been completed (John 1:14; 2:22; 7:39; Gal. 3:14).

« DAY 2 »

2. Although God is eternal and unchanging in His nature and substance, He has passed through a process in His economy (John 1:14; 1 Cor. 15:45b).

3. Before His incarnation God was unprocessed, having only the divine nature, but through incarnation, human living, crucifixion, and resurrection, the Triune God was processed and consummated to become the Spirit (John 7:39).

D. The Spirit is the consummation of the processed Triune God (Gal. 3:2, 5, 14; 5:5, 16, 18, 25; 6:8):

1. The processed and consummated Triune God is the Spirit (3:2, 5, 14):

a. We all need to receive a vision of the Spirit—the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection (John 7:39; Acts 16:7; Rom. 8:9-11; Phil. 1:19; Gal. 3:14).

b. The Spirit is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit as the ultimate consummation of the processed Triune God to be the eternal portion of His chosen, redeemed, regenerated, renewed, transformed, conformed, and glorified tripartite people as their life, life supply, and everything.

2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet” (John 7:39):
 - a. 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.
 - b. 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).

« DAY 3 »

- c. 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).
3. The term the consummated Spirit indicates that the Spirit has been processed and thus has become the consummated Spirit (John 7:39; Gal. 3:14):
 - a. The Spirit is the Triune God after He has passed through the processes of incarnation, human living, crucifixion, and resurrection (John 7:39).
 - b. Having passed through all the steps of the process, the Triune God is now the consummated Spirit as the blessing of God’s New Testament economy (Gen. 1:1-2; Gal. 3:14).
 - c. The consummated Spirit, the compound Spirit, is the divine and mystical realm into which the believers in Christ may enter today (John 14:20).

III. We should keep God’s Sabbaths; this signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work (Lev. 26:2a):

- A. *We need to learn to receive, regard, respect, and enjoy what God*

has done and not try to do something for ourselves (John 1:16; 20:22; 1 Cor. 3:21-23; 4:7):

1. We should deny our work but honor God's work and rest in Him (Matt. 11:28-29).
2. God wants us to stop our doing, be replaced by Christ, and keep away from the taste of anything other than Christ (Gal. 2:20; John 6:57; Isa. 55:1-2; 58:3).

« DAY 4 »

3. The way to enjoy the unsearchably rich Christ is to take Him as our real Sabbath rest, stopping ourselves with our living, doing, and activity, and receive Him as our life, person, and replacement; then we will experience Christ as the power of resurrection to be transformed and to soar in the heavens far above every earthly frustration (Matt. 11:28-30; Isa. 40:28-31).

B. We need to know what the Triune God has done for us and highly regard the work of the Father, the Son, and the Spirit (Matt. 28:19; 2 Cor. 13:14):

1. The work of the Father includes:
 - a. Choosing the believers before the foundation of the world (Eph. 1:4).
 - b. Predestinating the believers unto sonship (v. 5).
 - c. Sending His Son in the likeness of the flesh of sin (Rom. 8:3).
 - d. Coming in the Son and working within the Son (John 5:17, 24, 30).
 - e. Passing through death in the Son (Heb. 9:12; Acts 20:28; 1 John 1:7).
 - f. Raising up Christ from the dead (Acts 2:24).
 - g. Seating Christ in the heavenlies, subjecting all things under His feet, and giving Him to be Head over all things to the church (Eph. 1:20-23).
 - h. Calling, forgiving, justifying, reconciling, receiving, regenerating, washing, sanctifying, and glorifying the believers (Rom. 8:30, 33; 5:10; 14:3; 1 Thes. 2:12;

5:23; Heb. 8:12; 1 Pet. 1:3; 1 John 1:9).

- i. Sending forth the Spirit of His Son into the believers' hearts (Gal. 4:6).
- j. Causing all things to work together for good to those who love God and who are called according to His purpose (Rom. 8:28).
- k. Crushing Satan under the believers' feet (16:20).
- l. Bringing many believers into glory (Heb. 2:10).
2. The work of Christ includes:
 - a. Bringing God into man and making God one with man (John 1:1, 14).
 - b. Serving people (Matt. 20:28).
 - c. Sowing the seed of the kingdom (13:19, 24, 37).
 - d. Undoing the works of the devil (1 John 3:8).
 - e. As the Lamb of God, taking away the sin of the world (John 1:29).
 - f. Destroying the devil, who has the might of death (Heb. 2:14).
 - g. Rebuilding God's temple, making it a corporate one (John 2:19-22).
 - h. Becoming the life-giving Spirit (1 Cor. 15:45b).
 - i. As the Lord, exercising His sovereignty over all for the accomplishment of the divine economy (Acts 2:36).
 - j. Building the church (Matt. 16:18).
 - k. As our High Priest according to the order of Melchizedek, interceding for us (Heb. 5:10; 7:24-26).
 - l. As the Ruler of the kings of the earth, ruling the whole world that the gospel may spread and the church may be produced (Rev. 1:5).

<< DAY 5 >>

3. The work of the Spirit includes:

- a. Convicting the world (John 16:8-11).
- b. Regenerating the believers (3:5-6).
- c. Supplying the believers with His bountiful supply (Phil. 1:19).
- d. Sanctifying the believers (2 Thes. 2:13).
- e. Transforming the believers (2 Cor. 3:18).
- f. Guiding the believers into all the reality (John 16:13).
- g. Pouring out God's love in the believers' hearts (Rom. 5:5).
- h. Anointing the believers (2 Cor. 1:21; 1 John 2:20, 27).
- i. Being the oneness of the Body of Christ (Eph. 4:3-4).
- j. Speaking to the churches (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

IV. We need to reverence God's sanctuary; this signifies that we should regard with reverence all that God is and has accomplished in Christ as God's dwelling, embodiment, and expression and in the church as the enlargement of Christ for God's dwelling and eternal manifestation (Lev. 26:2b; John 1:14; 14:2-3; Col. 2:9; 1 Cor. 12:12; Eph. 2:21-22; 1 Tim. 3:15-16):

- A. *First, we have the processed Triune God and His work for our rest, and then, as the result of His work, we have the church as the expression and the enlargement of Christ (Lev. 26:1-2).*
- B. *"Let them make a sanctuary for Me that I may dwell in their midst" (Exo. 25:8):*
 1. The book of Exodus reveals that the goal of God's salvation is the building of God's dwelling place on earth (vv. 8-9; 29:45-46; 40:1-2, 34-38).
 2. The sanctuary in Leviticus 26:2 implies God's dwelling, embodiment, and

expression in Christ and God's dwelling and eternal manifestation in the church (Eph. 2:21-22; Rev. 21:10).

C. The church is God's house, the dwelling place of God (1 Tim. 3:15; Heb. 3:6; 1 Pet. 4:17):

1. As the house of God, the church is the dwelling place of God—the place where God can have His rest and put His trust (Eph. 2:21-22).

<< DAY 6 >>

2. The church of God is the house of the living God (1 Tim. 3:15):

- a. The house of God is the household of God (Eph. 2:19):

- (1) The dwelling place (the house) and the family (the household) are one entity—a group of called, regenerated ones indwelt by God Himself (1 Pet. 1:3; 2:5; 1 Cor. 3:16).

- (2) Just as Christ is not separate from the members of His Body but dwells in them, the Father is not a separate member of His household but is in all the children (Rom. 8:10; 12:4-5; 2 Cor. 6:16).

- b. The house of God is organic in the divine life, organic in the divine nature, and organic in the Triune God; because the church is organic, the church grows (Eph. 2:21).

- c. In speaking of the church as the house of God, Paul refers to God as the living God (1 Tim. 3:15):

- (1) The living God, who lives in the church, must be subjective to the church and not merely objective (1 Cor. 3:16).

- (2) Because God is living, the church as the house of God is also living in Him, by Him, and with Him; a living God and a living church live, move, and work together.

3. The church as the house of God—the Father's house—is the enlarged, universal, divine-human incorporation as the issue of Christ's being glorified by the

Father with the divine glory (John 12:23; 13:31-32; 14:2).

4. First Timothy 3:15-16 indicates that the church as the house of God is the manifestation of God in the flesh:
 - a. These verses imply not only that Christ as the Head is the manifestation of God in the flesh but also that the church as the Body is the manifestation of God in the flesh.
 - b. God is manifested in the church, the Body of Christ, and the house of the living God, as His enlarged, corporate expression in the flesh.

V. Seeing the vision of the processed Triune God with His work and the result of His work will constitute us into obedient ones who will receive God's blessing (Lev. 26:3-13).

« WEEK 24 — DAY 1 »

Morning Nourishment

Lev. 26:1-2 You shall not make for yourselves idols, nor shall you raise up for yourselves a graven image or a pillar, nor shall you place a stone figure in your land to bow down to it; for I am Jehovah your God. You shall keep My Sabbaths and reverence My sanctuary; I am Jehovah.

In Leviticus 26:1-20 we are given a basis for our obedience, and this basis includes three matters. First, we should not have idols (v. 1). This signifies that besides God we should have no other goals that we are seeking after, so that we may not lose the position to enjoy our divine possession. Second, we should keep God's Sabbaths (v. 2a). This signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work. Third, we need to reverence God's sanctuary (v. 2b). This signifies that we should regard with reverence all that God is and has accomplished in Christ as God's dwelling, embodiment, and expression (John 1:14; Col. 2:9), and in the church as the enlargement of Christ for God's dwelling and eternal manifestation (Eph. 2:22; Rev. 21:10). We need not only to understand these points in letter but also to see their intrinsic significance. (Life-study of Leviticus, p. 535)

Today's Reading

We are in the jubilee. But if we seek something other than God, we may lose the enjoyment of the jubilee. Whatever we seek as a goal other than God is an idol....We should have one goal, a unique goal—God as our one aim. (Life-study of Leviticus, p. 528)

In 1 John 5:2 1 John goes on to conclude, "Little children, guard yourselves from idols." The word guard means to garrison ourselves against attacks from without, like the assaults of the heresies. Idols refers to the heretical substitutes, brought in by the Gnostics and Cerinthians, for the true God, as revealed in this Epistle and in John's Gospel and referred to in the preceding verse. Idols here also

refer to anything that replaces the real God. We as genuine children of the genuine God should be on the alert to guard ourselves from these heretical substitutes and all vain replacements of our genuine and real God, with whom we are organically one and who is eternal life to us. This is the aged apostle's word of warning to all his little children as a conclusion of his Epistle. (Life-study of 1 John, p. 356)

According to the New Testament revelation, the Spirit has passed through a number of stages. Of course, He was the Spirit of God, the Spirit of Jehovah, and the Spirit of holiness throughout the Old Testament. Throughout these four thousand years of human history, the Spirit of God never changed. But to say that God the Spirit has never changed is a big mistake. This is because after four thousand years of human history the Triune God Himself entered into a period of time in which He passed through many processes. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," p. 153)

The Triune God took several crucial steps in being processed to be the life-giving Spirit.

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 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. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 266-267)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," ch. 5; Life-study of Job, msg. 12

« WEEK 24 — DAY 2 »

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

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.

Some find fault with the word processed and argue that it is impossible for God to be processed because He is eternal and unchanging. Although God is eternal and unchanging, He has nevertheless passed through a process. Was not incarnation a process? From eternity past until the incarnation of Christ, God did not have a body of flesh. But when He was born in a manger, He was the mighty God incarnated as a baby. According to Isaiah 9:6, the child born to us is called the mighty God....This child, God incarnate, lived in a carpenter's home for years. Imagine that the Creator of the universe lived in the home of a carpenter in Nazareth! Was that not a process? Likewise, were not the crucifixion and resurrection a process? God certainly was processed through Christ's incarnation, human living, crucifixion, and resurrection. (Life-study of Galatians, pp. 290-291)

Today's Reading

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word [in John 7:37-38], 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). The Spirit is now the "another Comforter," the Spirit of reality promised by Christ before His death (14:16-17). When the Spirit was the Spirit of God, He had only the divine element.

After He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. (John 7:39, footnote 1)

The Spirit is the consummation of the Triune God (Matt. 28:19). Eventually, God is called the Spirit, and the transformed tripartite man is the bride (Rev. 22:17a)...Consummation means completion. Our God has been completed because He has been processed and compounded. (CWWL, 1990, vol. 1, "The Spirit," p. 590)

I hope that we all would receive a vision of the Spirit—He is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection. All the positive things in the universe are compounded in this one Spirit, which is the Spirit. (CWWL, 1984, vol. 3, "The Divine Economy," p. 65)

We may give a full definition of the Spirit. The Spirit is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit as the ultimate consummation of the processed Triune God to be the eternal portion of His chosen, redeemed, regenerated, sanctified, transformed, and glorified tripartite people as their life, life supply, and everything.

John 7:39 speaks of the Spirit, telling us that before the Lord Jesus was crucified and resurrected the Spirit was not yet....After His resurrection, that is, after He had been glorified, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ. Even though, before Christ's death and resurrection, the Spirit of God was the Spirit of Jehovah and the Holy Spirit, the Spirit was not yet. This term—the Spirit—is often used by Paul in his Epistles and by John in the book of Revelation. In speaking of the Spirit, John and Paul are referring to the all-inclusive life-giving Spirit of the Triune God. Therefore, eventually and ultimately the Spirit of God is the Spirit. (The Conclusion of the New Testament, pp. 870, 869)

Further Reading: Life-study of Galatians, msgs. 32-33, 38; CWWL, 1984, vol. 3, "The Divine Economy," chs. 9-10

<< WEEK 24 — DAY 3 >>

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.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection [1 Cor. 15:45]. 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)

The Spirit is the consummation of the Triune God. However, this is not the Triune God apart from the process through which He has passed. The Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, resurrection, and ascension. Having passed through this process, the Triune God is now this consummate Spirit as the blessing of the New Testament. Thus, the Spirit is the blessing of God's New Testament economy. (The Conclusion of the New Testament, pp. 869-870)

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 terms consummated Spirit and pneumatic Christ are very particular. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 110)

Today's Reading

Leviticus 26:2a says, "You shall keep My Sabbaths." Keeping God's Sabbath signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work.

We need to learn to enjoy what God has achieved. This, however, is a hard

lesson, for we have been taught to work and to do many things. This item teaches us not to work but to respect, enter into, and enjoy what God has done for us. Although Christ has accomplished everything for us, we may not be in the enjoyment of this achievement. Instead of enjoying what Christ has done, we may keep on laboring, setting Christ's achievement aside. This is offensive to the Lord. Therefore, we need to learn to receive, regard, respect, and enjoy what God has done and not try to do something for ourselves.

We should take God's work and rest because of it. However, most people neglect God's work and, instead, try to do something for themselves and by themselves. This is the situation among believers as well as unbelievers. Many believers ignore what God's work has accomplished for them and work by themselves to accomplish something for themselves. But it is an insult to God to ignore what He has done for us that we may rest in Him and in His work. To rest in God and in His work is to keep His Sabbath.

We may ignore God's work and seek to do something for ourselves and by ourselves under the cloak of doing something for God. Such a thing may have a good appearance, but it is actually an insult to God, for it ignores what He has done for us that we may rest in Him and enjoy what He has done for us. Instead of ignoring what God has done, we should deny what we can do or want to do. We need to deny our work but honor God's work and rest in Him. (Life-study of Leviticus, pp. 528-529, 536)

God has an economy. In His economy God makes Christ the centrality and universality. God wants us to learn one lesson—to stop our doing and to keep away from the taste of anything other than Christ. We should be replaced by Christ and enjoy God continually. This is the purpose for which Christ died for us and was resurrected for us. He is our Sabbath and our food. Now we can rest in Him, feed on Him, and have Him as our replacement in every way and in everything. (Life-study of Isaiah, p. 204)

Further Reading: The Conclusion of the New Testament, msgs. 80-81

« WEEK 24 — DAY 4 »

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

According to Isaiah 40:29-31, those who have received the word and have been regenerated are now waiting for Jehovah. For us to wait on God means that we “fire” ourselves, that is, that we stop ourselves with our living, doing, and activity and receive Christ as our replacement. Verse 31 says that such a waiting one will mount up with wings like eagles, signifying the resurrection power of Christ. He will not only walk and run—he will also soar in the heavens, far above every earthly frustration. This is a transformed person. (Life-study of Isaiah, p. 138)

Today's Reading

We shall begin to consider God's work as revealed in the New Testament. Our God is a working God. The Lord's word in John 5:17 indicates this: “My Father is working until now.” In the New Testament we see God's work in eternity past, in His old dispensation, in His new dispensation, and in eternity future, with many aspects.

After God made His eternal plan, He chose the believers [Eph. 1:4]....God's choosing is His selection. From among numberless people He selected us, and this He did in Christ before the foundation of the world.

God's work in eternity past also included His predestinating—marking out—the believers before the foundation of the world [v. 5].

God sent His Son in the likeness of the flesh of sin that He might redeem those under law so that we might receive the sonship [Rom. 8:3].

When God the Father sent the Son, He came with Him and worked within Him....The Father, who is the source and the Initiator, sent the Son (John 5:24, 30, 36-38; 13:20; 14:24).

God's work in the new dispensation includes His passing through death in the Son. The phrase "the blood of Jesus His Son" in 1 John 1:7 indicates this. The blood shed on the cross for our redemption was not only the blood of Jesus, but also the blood of the Son of God. This implies that while Jesus was dying on the cross, God went through death in Him.

In His work God also raised up Christ from the dead. Acts 2:24 says, "Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it." Here and in verse 32 Peter says that God raised up the Lord Jesus.

We shall go on to consider Christ's work....Through His work in incarnation Christ did something marvelous—He brought God into man (John 1:1, 14). If we study the Gospel of Luke thoroughly and deeply, we shall see that the incarnation of Christ was not only for the producing of the Savior. Actually, the incarnation of Christ brought divinity into humanity.

Through Christ's work in His incarnation not only was God brought into man, but God was also made one with man. Christ has accomplished the great work of making God one with man, of making the two—God and man—one person with two natures, divinity and humanity.

Matthew 13 reveals that in His ministry Christ sowed the seed of the kingdom.

In Revelation, Christ, as the Lord in the heavens, is revealed as the Administrator in the divine government in the universe, carrying out God's governmental activities over all things on this earth, with the view that all the situations on the earth may serve the purpose for the fulfilling of God's plan and His promises that the divine economy might be accomplished. (The Conclusion of the New Testament, pp. 141-142, 167, 170, 175, 184, 675, 677, 679, 707, 815)

Further Reading: The Conclusion of the New Testament, msgs. 14-20, 63-78

<< WEEK 24 — DAY 5 >>

Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The Spirit always convicts the world concerning the three matters of sin, righteousness, and judgment. Sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (1 Cor. 1:30), and judgment is for Satan, who is the author and source of sin (John 8:44). We were born of sin in Adam.

The Spirit works in the believers by regenerating them (John 3:5-6). Regeneration is God's dispensing of Himself in His life and nature into our being. Therefore, regeneration is the reality of the divine dispensing.

The Spirit also works in the believers to supply them with His bountiful supply. In Philippians 1:19 Paul says, "I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ." (The Conclusion of the New Testament, pp. 931, 933, 942)

Today's Reading

Second Corinthians 3:18 says, "We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit." As we behold and reflect the glory of the Lord, He infuses us with the elements of what He is and what He has done. He dispenses these elements into us. The result is that we are being transformed metabolically to have His life shape by His life power with His life essence.

The New Testament reveals that the Spirit anoints the believers....The Spirit

moves in us, anointing God Himself into us that the element of God may become our constituent and that we may know God and desire His will in everything.

In the book of Revelation we see that the Spirit speaks to the churches (2:7, 11, 17, 29; 3:6, 13, 22; 14:13). (The Conclusion of the New Testament, pp. 953-954, 1005, 1059)

[In Leviticus 26] the people were also warned to reverence God's sanctuary (v. 2b). The Sabbath stands for a lot, and the sanctuary stands for even more. Reverencing God's sanctuary signifies that we should regard with reverence all that God is and has accomplished in Christ as His dwelling, embodiment, and expression (John 1:14; Col. 2:9) and in the church as the enlargement of Christ for God's dwelling and eternal manifestation (Eph. 2:22; Rev. 21:10).

Three matters—God, God's work, and the result of God's work—are covered fully in the sixty-six books of the Bible. In the Old Testament we see the types, and in the New Testament we see the fulfillment. The entire Bible is thus an unveiling of these three things. First we have the processed Triune God and His work for our rest, and then, as the result of His work, we have the church as the expression and the enlargement of the consummated Christ. We need to see this. Seeing these three things will give us a strong basis for obeying, going along with, God. (Life-study of Leviticus, pp. 529, 537)

Many Christians have read through the book of Exodus without being deeply impressed with the fact that the goal of God's salvation is to bring His redeemed people into His dwelling place on earth. God's aim in His salvation is to make us His dwelling place. (Life-study of Exodus, p. 935)

The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart. (The Conclusion of the New Testament, p. 2229)

Further Reading: The Conclusion of the New Testament, msgs. 87-98; Life-study of Leviticus, msg. 59

<< WEEK 24 — DAY 6 >>

Morning Nourishment

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

The church is also the house of God (1 Pet. 2:5). By this we do not mean merely that the church is the dwelling of God. This Greek word *oikos* means not only the house, the dwelling, but also the household.

We as the church are God's house, God's dwelling place. At the same time, we are God's family. Both the house of God and the family of God are one entity, that is, a group of regenerated, called ones, indwelt by God Himself. These called ones, who have been regenerated by God with His life and who are being indwelt by this living God with all that He is, are both God's dwelling place and His family. This is more than an assembly. This is different from a group or organization of people. This is something organic—organic in the divine life, organic in the divine nature, and organic in the Triune God.

Paul says that the church is the house of the living God (1 Tim. 3:15) and that this house grows (Eph. 2:21). (CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," p. 426)

Today's Reading

The church has a twofold function. To Christ, the church is the Body; to God, the church is the house. Christ is the Head, and the church is the Body of the Head. This is one function of the church. God is the Father, and the church is His house. This is another function of the church. Just as Christ is the Head and the church is His Body, so God is the Father and the church is His house. The church as the Body of Christ is an organism. In like manner, the church as the house of God is a living

entity, a living house.

In speaking of the church as the house of God, Paul specifically refers to God as the living God. The living God who lives in the church must be subjective to the church and not merely objective. The God who not only lives but also acts, moves, and works in His house, the church, is living. Because God is living, the church is also living in Him, by Him, and with Him. A living God and a living church live, move, and work together...Therefore, in our meetings, service, and ministry we should give people the impression that the living God is living, moving, speaking, and acting among us. (The Conclusion of the New Testament, pp. 2227-2228)

It was not until recently that I saw so clearly that the goal of God's economy is the enlarged, universal, divine-human incorporation of the consummated God with the regenerated believers. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 351)

First Timothy 3:15 and 16 indicate that the church as the house of God is also the manifestation of God in the flesh—the mystery of godliness. God is manifested in the church, the Body of Christ and the house of the living God, as the enlarged, corporate expression in the flesh.

In Greek, the antecedent of "who" [in verse 16] is omitted but easily recognized. The antecedent is Christ, who was God manifested in the flesh as the mystery of godliness. The transition from "the mystery..." to "who" implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). This mystery of godliness is the living of a proper church. Such a living is also the manifestation of God in the flesh. (The Conclusion of the New Testament, p. 2233)

Seeing the vision of the processed Triune God with His work and the result of His work will constitute us into obedient ones. (Life-study of Leviticus, p. 539)

Further Reading: Life-study of Leviticus, msg. 60; The Conclusion of the New Testament, msg. 208; CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," ch. 3; CWWL, 1964, vol. 3, "The Economy of God," ch. 23

<< WEEK 24 — HYMN

Hymns, #30

1

What love Thou hast bestowed on us,
We thank Thee from our heart;
Our Father, we would worship Thee
And praise for all Thou art.

2

Thy heart Thou hast revealed to us,
Made known th' eternal will;
Within the Son Thou hast come forth,
Thy purpose to fulfill.

3

Thou gavest Thy beloved Son
In love to come and die,
That we may be Thy many sons,
As heirs with Him, made nigh.

4

Through Him we have Thy very life
And Thou our Father art;
Thy very nature, all Thyself,
Thou dost to us impart.

5

Thy Spirit into ours has come
That we may “Abba” cry;
Of Spirit born, with Spirit sealed,
To be transformed thereby.

6

The many sons to glory brought
Is Thine eternal goal,
And to Thy Son’s own image wrought,
Thou wilt conform the whole.

7

Throughout Thy transformation work
Thou dost direct each one,
From glory unto glory bring
Until the work is done.

8

What love Thou, Father, hast bestowed;
We’ll ever grateful be;
We’ll worship Thee forevermore
And praise unceasingly.