

Message Four

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

Hymns: 389, 535

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

- Matt. 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.
- Matt. 1:22 Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying,
- Matt. 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).
- Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.
- Matt. 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 Tim. 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.

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:

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.

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.

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.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

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:

Matt. 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).

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).

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!

Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

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.

Matt. 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.

Matt. 1:22 Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying,

Matt. 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).

C. The presence of Jesus is Emmanuel, God with us:

1. He is with us in our gatherings—18:20.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

2. He is with us all the days—28:20.

Matt. 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.

3. He is with us in our spirit—2 Tim. 4:22:

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

a. Today our spirit is the land of Immanuel—Isa. 8:7-8.

Isa. 8:7 Now therefore the Lord is bringing up upon them / The mighty and abundant waters of the Euphrates, / The king of Assyria and all his glory; / And it will overflow all its channels, / And go over all its banks.

Isa. 8:8 It will sweep through Judah; it will overflow and rise / Until it reaches the neck; / And the spreading out of its wings / Will fill the breadth of Your land, O Immanuel.

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.

Isa. 8:10 Take counsel, yet it will be frustrated; / Speak the word, yet it will not stand; / For God is with us.

1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world—our faith.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is 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:

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.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

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.

John 14:18 I will not leave you as orphans; I am coming to you.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

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

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.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

Matt. 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.

Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

2. We enjoy grace and peace through the Spirit as the presence of the Triune God—Gal. 6:18; Acts 9:31.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Acts 9:31 So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.

3. The Spirit's leading and witnessing are His presence—Rom. 8:14, 16.

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.
Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

4. We enjoy the dispensing of the Triune God through His presence as the Spirit—2 Cor. 13:14.

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.

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:

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

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.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

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

Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

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:

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

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.

Matt. 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).

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

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

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

Psa. 51:11 Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

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.

Matt. 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).

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

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.

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.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Ezek. 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

III. To live with the Divine Trinity is to have the resurrected Christ living in us—Gal. 2:20b; Phil. 1:19-21a:

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

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).

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;

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

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.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Exo. 30:22 Moreover Jehovah spoke to Moses, saying,

Exo. 30:23 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,

Exo. 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

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:

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 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.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;

- 2 Cor. 4:9 Persecuted but not abandoned; cast down but not destroyed;
- 2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
- 2 Cor. 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.
- 2 Cor. 4:12 So then death operates in us, but life in you.
- 2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
- 2 Cor. 4:14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make us stand before Him with you.
- 2 Cor. 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
- 2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- 2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,
- 2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

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.

- Eph. 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
- Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.
- 2 Cor. 1:8 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.
- 2 Cor. 1:9 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;
- 2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

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.

- Psa. 18 Title To the choir director. Of David, the servant of Jehovah, who spoke to Jehovah the words of this song on the day when Jehovah delivered him from the hand of all his enemies and from the hand of Saul, and he said:

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:

- 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.
- John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

John 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

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.

Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

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).

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.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 1:21 For to me, to live is Christ and to die is gain.

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.

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:

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

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).

Num. 16:1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben, took men

Num. 16:2 And rose up before Moses, with certain of the children of Israel, two hundred fifty leaders of the assembly, who were summoned to the meeting, well-known men.

Num. 16:3 And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy,

- every one of them, and Jehovah is among them. Why then do you exalt yourselves above the congregation of Jehovah?
- Num. 16:4 And when Moses heard this, he fell on his face.
- Num. 16:5 And he spoke to Korah and to all his company, saying, In the morning Jehovah will make known who is His and who is holy, and will bring him near to Himself; even the one whom He will choose He will bring near to Himself.
- Num. 16:6 Do this: Take censers for yourselves, Korah and all your company,
- Num. 16:7 And put fire in them, and put incense on them before Jehovah tomorrow; and the man whom Jehovah chooses, he shall be holy. It is you who take too much upon yourselves, O sons of Levi!
- Num. 16:8 And Moses said to Korah, Hear now, O sons of Levi:
- Num. 16:9 Is it a small thing for you that the God of Israel has separated you from the assembly of Israel to bring you near to Himself to do the service of the tabernacle of Jehovah and to stand before the assembly to minister to them?
- Num. 16:10 Or that He has brought you near, and all your brothers the sons of Levi with you? And do you seek the priesthood also?
- Num. 16:11 Therefore you and all your company are gathered together against Jehovah; but Aaron, what is he that you murmur against him?
- Num. 16:12 Then Moses sent word to call Dathan and Abiram the sons of Eliab; but they said, We will not come up!
- Num. 16:13 Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but must you also lord it over us?
- Num. 16:14 Indeed, you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!
- Num. 16:15 Then Moses became very angry and said to Jehovah, Do not regard their offering. I have not taken a single donkey from them, nor have I done harm to any of them.
- Num. 16:16 And Moses said to Korah, You and all your company be present before Jehovah, both you and they along with Aaron, tomorrow.
- Num. 16:17 And let each of you take his censer and put incense on them, and each of you present his censer before Jehovah, two hundred fifty censers; you also and Aaron shall each present his censer.
- Num. 16:18 So each took his censer and put fire in them and laid incense on them, and they stood at the entrance of the Tent of Meeting with Moses and Aaron.
- Num. 16:19 Thus Korah gathered the whole assembly against them at the entrance of the Tent of Meeting, and the glory of Jehovah appeared to the whole assembly.
- Num. 16:20 Then Jehovah spoke to Moses and to Aaron, saying,
- Num. 16:21 Separate yourselves from among this assembly, so that I may consume them in a moment.
- Num. 16:22 But they fell on their faces and said, O God, the God of the spirits of all flesh, will one man sin and You be angry with the whole assembly?
- Num. 16:23 Then Jehovah spoke to Moses, saying,
- Num. 16:24 Speak to the assembly, saying, Get away from around the dwellings of Korah, Dathan, and Abiram.
- Num. 16:25 Then Moses rose up and went to Dathan and Abiram, and the elders of Israel followed him.
- Num. 16:26 And he spoke to the assembly, saying, Depart now from the tents of these wicked men, and touch nothing which belongs to them, or you will be swept away with all their sins.
- Num. 16:27 So they got away from around the dwellings of Korah, Dathan, and Abiram, and Dathan and Abiram came out, and stood at the entrance of their tents, with their wives and their children and their little ones.

- Num. 16:28 And Moses said, By this you shall know that Jehovah has sent me to do all these works, for it is not of myself.
- Num. 16:29 If these people die as all human beings die, or if what befalls all human beings befalls them, then Jehovah has not sent me.
- Num. 16:30 But if Jehovah brings about a new thing, and the ground opens its mouth and swallows them up with all that belongs to them, and they descend alive into Sheol, then you will understand that these men have despised Jehovah.
- Num. 16:31 And as soon as he finished speaking all these words, the ground that was under them was split open.
- Num. 16:32 So the earth opened its mouth and swallowed them up, along with their households and everyone who belonged to Korah and all their possessions.
- Num. 16:33 So they and all that belonged to them descended alive into Sheol; and the earth closed over them, and they perished from the midst of the congregation.
- Num. 16:34 And all Israel who were around them fled at their outcry, for they said, The earth may swallow us up too!
- Num. 16:35 And fire came forth from Jehovah and consumed the two hundred fifty men who presented the incense.
- Num. 16:36 Then Jehovah spoke to Moses, saying,
- Num. 16:37 Tell Eleazar the son of Aaron the priest to take the censers up out of the burning and scatter the fire about; for they are holy.
- Num. 16:38 The censers of those who have sinned against their own lives, let them be made into beaten plates for a covering of the altar, for they presented them before Jehovah and they became holy. So they shall be a sign to the children of Israel.
- Num. 16:39 And Eleazar the priest took the bronze censers which those who were burned had offered; and they beat them out as a covering of the altar,
- Num. 16:40 As a reminder to the children of Israel that no stranger who is not of the seed of Aaron may come near to burn incense before Jehovah, so that he does not become like Korah and his company, just as Jehovah had spoken to him through Moses.
- Num. 16:41 But on the next day the whole assembly of the children of Israel murmured against Moses and against Aaron, saying, You have caused the people of Jehovah to die.
- Num. 16:42 But when the assembly gathered against Moses and against Aaron, they looked toward the Tent of Meeting, and there the cloud was, covering it; and the glory of Jehovah appeared.
- Num. 16:43 And Moses and Aaron came to the front of the Tent of Meeting.
- Num. 16:44 Then Jehovah spoke to Moses, saying,
- Num. 16:45 Get away from the midst of this assembly that I might consume them in a moment. And they fell upon their faces.
- Num. 16:46 And Moses said to Aaron, Take the censer and put fire in it from the altar, and lay incense on it, and carry it quickly to the assembly, and make expiation for them. For wrath has gone forth from Jehovah; the plague has begun.
- Num. 16:47 And Aaron took it as Moses had said and ran into the midst of the assembly. And indeed the plague had begun among the people. So he put on the incense and made expiation for the people.
- Num. 16:48 And he stood between the dead and the living, and the plague was stopped.
- Num. 16:49 Now those who died by the plague were fourteen thousand seven hundred, besides those who died on account of Korah.
- Num. 16:50 So Aaron returned to Moses at the entrance of the Tent of Meeting when the plague had been stopped.
- Num. 17:4 And you shall place them in the Tent of Meeting before the Testimony, where I meet with you.
- Num. 17:5 And the rod of the man whom I choose shall bud, and I will put a stop to the murmurings of the children of Israel against Me, which they murmur against you.

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.

Num. 17:9 And Moses brought out all the rods from before Jehovah to all the children of Israel, and they looked; and each one took his rod.

Num. 17:10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.

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.

2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

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).

2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,

Matt. 26:33 Then Peter answered and said to Him, If all will be stumbled because of You, I will never be stumbled.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

Mark 11:9 And those who went before and those who followed cried out, Hosanna! Blessed is He who comes in the name of the Lord!

- 2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.
- 2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.
- 2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- James 4:6 But He gives greater grace; therefore it says, "God resists the proud but gives grace to the humble."
- Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.
- Gal. 5:26 Let us not become vainglorious, provoking one another, envying one another.
- Matt. 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.
- Matt. 18:4 He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens.
- Matt. 20:20 Then the mother of the sons of Zebedee came to Him with her sons, worshipping and asking something of Him.
- Matt. 20:21 And He said to her, What do you want? She said to Him, Say that these two sons of mine will sit, one on Your right and one on Your left, in Your kingdom.
- Matt. 20:22 But Jesus answered and said to them, You do not know what you are asking. Are you able to drink the cup which I am about to drink? They said to Him, We are able.
- Matt. 20:23 He said to them, My cup you shall indeed drink, but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.
- Matt. 20:24 And when the ten heard this, they were indignant concerning the two brothers.
- Matt. 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.
- Matt. 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,
- Matt. 20:27 And whoever wants to be first among you shall be your slave;
- Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.
- 2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

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.

- 2 Cor. 1:8 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.
- 2 Cor. 1:9 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;
- 2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

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.

- 2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.
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.
- Matt. 19:26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.
- Mark 10:27 Looking upon them, Jesus said, With men it is impossible, but not with God, for all things are possible with God.
- Luke 18:27 But He said, The things that are impossible with men are possible with God.
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.
- Phil. 4:5 Let your forbearance be known to all men. The Lord is near.
- Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
- Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
- Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.
- Phil. 1:21 For to me, to live is Christ and to die is gain.