

# Outline of the Messages for the Thanksgiving Conference

November 24-27, 2022

## GENERAL SUBJECT: THE DIVINE DISPENSING OF THE DIVINE TRINITY FOR THE DIVINE ECONOMY

### Message One

#### The Eternal Blessing of the Triune God through the Divine Dispensing of the Divine Trinity into Us for the Accomplishing of His Divine Economy

EM Hymns: 602, 612

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

- Num 6:22 Then Jehovah spoke to Moses, saying,  
Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,  
Num 6:24 Jehovah bless you and keep you;  
Num 6:25 Jehovah make His face shine upon you and be gracious to you;  
Num 6:26 Jehovah lift up His countenance upon you and give you peace.  
Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.  
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.  
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.

#### **I. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the divine dispensing of the Divine Trinity into us for our enjoyment to accomplish His divine economy:**

- A. God's eternal economy is His household administration to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ; God's eternal economy is His eternal plan, and His divine dispensing is the means by which He accomplishes His plan—1 Tim. 1:3-4; 3:15; Rom. 12:5; Eph. 1:10; 3:8-9; 2:10.
- 1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things  
1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.  
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.  
Rom 12:5 So we who are many are one body in Christ, and individually members one of another.  
Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;  
Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel  
Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,  
Eph 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
- B. God's divine dispensing deifies the believers, making them God in life and nature but not in

the Godhead, for the building up of the church as the Body of Christ and for the preparation of the bride of Christ to usher in the kingdom of Christ; for this purpose God became a man to “man-ize” Himself; then He dispenses Himself as life into us to “God-ize” us.

- C. God’s intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God’s only goal in time is to dispense Himself into us day by day.

## **II. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:**

Num 6:22 Then Jehovah spoke to Moses, saying,  
Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,  
Num 6:24 Jehovah bless you and keep you;  
Num 6:25 Jehovah make His face shine upon you and be gracious to you;  
Num 6:26 Jehovah lift up His countenance upon you and give you peace.  
Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

- A. “Jehovah bless you and keep you” can be ascribed to the Father—v. 24:

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

2. The Lord prayed that the Father would keep us in His name (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!

- B. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—Num. 6:25:

1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the Son in the Divine Trinity; this implies God’s incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

Matt 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

2. The word *face* in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

- 2 Pet 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.
- 2 Pet 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.
- 2 Pet 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.
- Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.
- Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
3. Numbers 6:25 speaks not only of Jehovah making His face shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.
- Num 6:25 Jehovah make His face shine upon you and be gracious to you;
- 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 1:16 For of His fullness we have all received, and grace upon grace.
- John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
4. God's incarnation was the shining of His presence, and along with this shining, there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—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.
- C “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Spirit—Num. 6:26:
1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person.
  2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.
- Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

**III. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment—“the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all”:**

- 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.
- Num 6:22 Then Jehovah spoke to Moses, saying,
- Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
- Num 6:24 Jehovah bless you and keep you;
- Num 6:25 Jehovah make His face shine upon you and be gracious to you;
- Num 6:26 Jehovah lift up His countenance upon you and give you peace.
- Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.
- A. “Jehovah bless you and keep you” is the love of God the Father as the fountain of life and light—v. 24; Psa. 36:8-9.
- Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.

Psa 36:9 For with You is the fountain of life; / In Your light we see light.

- B. “Jehovah make His face shine upon you and be gracious to you” is the grace of Christ as the fatness of God’s house—Num. 6:25.
- C. “Jehovah lift up His countenance upon you and give you peace” is the fellowship of the Holy Spirit as the river of God’s pleasures—v. 26.

**IV. The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14:**

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 John 4:8 He who does not love has not known God, because God is love.

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.

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.

- A. The grace of the Lord is mentioned first in 2 Corinthians 13:14 because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.

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.

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 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 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;

2 Cor 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,

2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.

2 Cor 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;

2 Cor 9:14 While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.

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.

- B. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:

- 1. The entire church life depends upon 2 Corinthians 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.

- 2. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.

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.

- C. In the blessing of the apostle Paul in 2 Corinthians 13:14, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them:

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.

1. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit.
2. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.
3. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.
4. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle’s blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity; we must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God’s heart’s desire to have the testimony of Jesus, the corporate expression of Jesus—v. 14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

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.

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.

Gen 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.

Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

Rev 1:2 Who testified the word of God and the testimony of Jesus Christ, even all that he saw.

Rev 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Rev 1:10 I was in spirit on the Lord’s Day and heard behind me a loud voice like a trumpet,

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

**V. In the New Jerusalem there is “a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb...And on this side and on that side of the river was the tree of life”—22:1-2a:**

A. In eternity the very God who sits on the throne is the Lamb-God, our redeeming God, from whose throne proceeds the river of water of life along with the tree of life for our supply and satisfaction.

B. The Lamb as the lamp will shine with God as the light to illumine the city with the glory of God, the expression of the divine light—21:23; 22:5.

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

- C. The Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity.
- D. The street of the New Jerusalem is pure gold (21:21), and the river of water of life flows in the middle of its street (22:1); because gold symbolizes the divine nature of God, we can see that the divine life flows in the divine nature as the unique way for the daily life of God’s redeemed people.
- Rev 21:21    And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
- 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.
- E. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—united, mingled, and incorporated with His chosen, redeemed, regenerated, transformed, and glorified people as their eternal blessing; such a blessing is the ultimate fulfillment of God’s blessing to Israel in Numbers 6—cf. Rev. 21:3, 12, 14, 22; 22:1-2.
- Num 6         be omitted.
- 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 21:12     It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
- Rev 21:14     And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.
- Rev 21:22     And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- 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.

**VI. “Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all!”—*Life-study of Numbers*, p. 83.**