

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2019**

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Message Two

**The Contents of the Christian Life—
the Processed and Consummated Triune God**

Scripture Reading: John 14:6-20; 2 Cor. 13:14; 3:17; Eph. 3:14-17a; 2:18

I. The genuine Christian life is a life filled with the processed and consummated Triune God—Eph. 3:14-17a:

- A. The Triune God, processed and consummated in the divine economy, is the contents of the Christian life—2 Cor. 13:14; Eph. 3:14-17a.
- B. The processed and consummated Triune God is revealed in John 14:6-20; based on these verses, we say that Christ is the center of the Divine Trinity, expressing the Father and being realized as the Spirit:
 - 1. Before the process God was only God, not man; but after the process He became both God and man, for the element of humanity was added to Him—1:14; Rom. 1:3-4:
 - a. In His resurrection Christ brought this humanity with Him, and He uplifted this humanity to make this humanity a divine humanity—8:29; Acts 16:7.
 - b. In His ascension the Lord Jesus is both divine and human, having both divinity and humanity—1:11; 7:56.
 - c. These are the basic elements of His person, and these basic personal elements are the basic contents of the Christian life—Col. 1:27; 3:4.
 - d. Christ is now an all-inclusive person as the processed and consummated Triune God—John 14:6-20; Phil. 1:19.
 - 2. The all-inclusive Spirit with Christ's all-inclusive death and resurrection has become the contents of the Christian life, the elements of the life by which we, the believers, live the Christian life for the church life—Acts 16:7; Rom. 8:9-10, 4; Phil. 1:19.
- C. The meaning of the Christian life is that the believers in Christ have the processed and consummated Triune God as the substance of their spiritual being for their daily living—Gal. 5:16, 25; Rom. 8:4b:
 - 1. The processed and consummated Triune God as the consummated Spirit is our spiritual being—John 7:37-39; 20:22; 2 Cor. 3:17.
 - 2. We live by the Triune God, walk by the Triune God, and do everything according to the Triune God—Eph. 3:14-17a.
 - 3. The Christian life is the living of the processed and consummated Triune God as the consummated Spirit in us—1 Cor. 15:45b; 6:17; 2 Tim. 4:22.

II. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the unique source—Eph. 2:18:

- A. Positionally, we were reconciled to God; experientially, we have access unto the Father—vv. 16, 18:
1. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God.
 2. To have access unto the Father is to contact God for our enjoyment; having been reconciled to God once for all, we now have access unto the Father for continual enjoyment—John 14:6.
 3. When we contact God, we come to Him through Christ in the Spirit unto the Father; this is the Triune God in our experience and enjoyment—Eph. 2:18.
- B. The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son; through this wonderful two-way traffic, we enjoy the dispensing of the Triune God—2 Cor. 13:14; Eph. 3:16-17a.
- C. When we call on the Lord, passing through the Son, we are in the Spirit, because the Son and the Spirit are one and because the Spirit is the reality of the Son's name; when we are in the Spirit, we have access unto the Father, because the Father and the Son are one—1 Cor. 12:3; John 10:30.
- D. According to the truth, there are three steps—access through the Son, in the Spirit, and unto the Father; in our practical experience, however, these are three aspects of one experience:
1. When we believe in the Lord, we are in the Spirit and we have access unto the Father—Eph. 2:18.
 2. Once we call on the Lord's name, we immediately have access in the Spirit unto the Father, because the Father, the Son, and the Spirit are one.
- E. Through the Son is through the Triune God, in the Spirit is in the Triune God, and unto the Father is unto the Triune God; this is how we experience the Triune God—v. 18.
- F. The sequence of the Divine Trinity in Luke 15 is the same as that in Ephesians 2:18:
1. In the entire New Testament, Luke 15 is the chapter that most clearly reveals the mystery of the Divine Trinity, with a particular emphasis on the love of the Triune God toward sinners.
 2. The Lord Jesus spoke three parables depicting how the Divine Trinity works to bring sinners back through the Son by the Spirit unto the Father.
 3. In Luke 15 the sequence begins with the Son, goes to the Spirit, and leads to the Father; this wonderful sequence is according to the steps of God's salvation, which is based on Christ's redemption.
 4. The Son comes as the Shepherd to seek after the lost sheep (vv. 3-7), the Spirit as the woman enlightens the house and eventually finds the lost coin (vv. 8-10), and the Father receives the returned son (vv. 11-32); this shows the divine economy of the Divine Trinity with the redeeming Son, the sanctifying Spirit, and the receiving Father—Rom. 3:24; Eph. 1:7; 2 Thes. 2:13.