

Message Five  
**Living with the Divine Trinity**  
(2)  
**God Operating in Us**

Scripture Reading: Phil. 2:13; 1:19-21a; Acts 16:7; Rom. 8:9

**I. “It is God who operates in you”—Phil. 2:13a:**

- A. God has a move on earth, and He moves by His operating—1 Cor. 12:6, 11; 2 Cor. 1:6; 4:12; Eph. 1:19; 3:7, 20; 4:16; Phil. 3:21; Col. 1:29; 2:12; 1 Thes. 2:13.
- B. Philippians 2:12-13 reveals that the overall, all-embracing, inclusive thought of the book of Philippians is that God is operating in us:
  - 1. Whatever Christ is to us is for the operating of God—vv. 5-11; 3:8-10.
  - 2. Our God is living, moving, and operating in us continuously, and we should care for God’s operating in us—2:13.
  - 3. If we have the spiritual discernment, the spiritual realizing power, we can see that all the things in the book of Philippians are related to God’s operating in us—1:19; 2:5-11; 3:10, 12, 21; 4:5-7, 19, 23.
- C. Everything that is covered in the book of Philippians is under God’s operating move:
  - 1. Chapter 1 shows us that we need to live and magnify Christ for Him to be our living and expression—vv. 20-21.
  - 2. Chapter 2 shows that we need to take Christ as our pattern and hold Him forth—vv. 5-11, 16.
  - 3. Chapter 3 shows that we need to pursue and gain Christ as our goal—v. 14.
  - 4. Chapter 4 shows that Christ is our secret—vv. 12-13.
- D. God is operating in us “both the willing and the working for His good pleasure”—2:13b:
  - 1. The God who operates in us is the Triune God—the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.
  - 2. The willing is within; the working is without—Phil. 2:13:
    - a. The willing takes place in our will, indicating that God’s operation begins from our spirit and spreads into our mind, emotion, and will—Rom. 8:4, 6.
    - b. The Greek word for *working*, or *acting*, in Philippians 2:13 is the same word for *operates* in this verse.
  - 3. In verse 13 “His good pleasure”—the good pleasure of His will—is that we may reach the climax of His supreme salvation—Eph. 1:5; Phil. 1:19; 2:12.
- E. We need to see that God’s operating in us is a miraculous normality; it is altogether normal yet altogether miraculous—v. 13; 4:6-7:
  - 1. God is operating within us miraculously yet normally and quietly—v. 7.
  - 2. God’s operating in us is not outwardly spectacular, but in a spiritual sense it is a great matter—Eph. 1:19; 3:17.

**II. God’s operating in us is with “the bountiful supply of the Spirit of Jesus Christ”—Phil. 1:19:**

- A. *The Spirit of Jesus* is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity,

passed through human living and death on the cross—Acts 16:7; Luke 1:31, 35; Matt. 1:21:

1. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—Phil. 2:5-8.
  2. The Spirit of Jesus is not only the Spirit of God with divinity so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings—v. 15.
  3. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.
- B. *The Spirit of Christ* refers to the Spirit of Christ in resurrection—Rom. 8:9:
1. Through the process of incarnation, crucifixion, and resurrection, the Spirit of God has become the Spirit of Christ—v. 9.
  2. The Spirit of Christ is actually Christ Himself dwelling in our spirit to impart Himself, the embodiment of the processed Triune God, into us as resurrection life and power to deal with death in our nature—vv. 2, 9.
  3. By the Spirit of Christ we can partake of the power of His resurrection life, identified with Him in the transcendency of His ascension and in the authority of His enthronement—Phil. 3:10; Eph. 1:20-21; 2:6; John 11:25; Acts 2:22-24, 31-36.
- C. *The Spirit of Jesus Christ* refers to the Spirit of the suffering Jesus and the resurrected Christ—Phil. 1:19:
1. Because the Spirit of Jesus has particular reference to the Lord's suffering, and the Spirit of Christ to His resurrection, the Spirit of Jesus Christ is related to both His suffering and His resurrection; the Spirit of Jesus Christ is the Spirit of the Jesus who lived a life of suffering on earth and of the Christ who is now in resurrection—Acts 16:7; Rom. 8:9; Phil. 1:19.
  2. The Spirit of Jesus Christ is the Spirit of God becoming "the Spirit" mentioned in John 7:39—the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, that Spirit with both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.
- D. *Bountiful supply* is a specific and rich word used by the apostle to indicate the bountiful, rich supply of the Spirit of Jesus Christ—Phil. 1:19:
1. We need to see that the bountiful supply of the Spirit of Jesus Christ includes divinity, the divine person with the divine life and nature; an uplifted humanity, a humanity with a proper life, living, nature, and person; the Lord's wonderful, all-inclusive death on the cross; and Christ's resurrection and ascension—John 1:1, 14, 29; Gal. 2:20; Luke 24:5-6, 50-51.
  2. By the bountiful supply of the Spirit of Jesus Christ, we, like Paul, can live Christ and magnify Him—Phil. 1:19-21a:
    - a. This bountiful supply of the all-inclusive Spirit of Jesus Christ is for us to magnify Jesus Christ by living Him; we live Him so that He may be magnified in any circumstances—vv. 20-21; 4:11-13.
    - b. In the Spirit of Jesus Christ there is the all-inclusive bountiful supply that enables us to meet any kind of environment and thus experience Christ, enjoy Christ, live Christ, and magnify Christ—1:19-21a; 4:11.