

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2014**

**GENERAL SUBJECT:
THE ECONOMY AND DISPENSING OF GOD**

Message Twelve

**Experiencing the Divine Dispensing
by Breathing the Consummated Spirit as the Holy Breath
to Dwell in the Father's House as a Divine and Human Incorporation**

Scripture Reading: John 7:39; 20:22; 14:2-3, 20, 23

- I. We need to see a vision of the consummated Spirit as the consummation of the processed and consummated Triune God—John 7:39; Gal. 3:14:**
- A. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:
 - 1. The process through which the Triune God passed to become “the Spirit” is an economical, not an essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b.
 - 2. *Processed* refers to the steps through which the Triune God has passed in the divine economy; *consummated* indicates that the process has been completed; and *the consummated Spirit* implies that the Spirit of God has been processed and consummated to become the Spirit—John 7:39.
 - 3. The consummated Spirit is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—v. 39; Acts 16:7; Rom. 8:10-11; Phil. 1:19.
 - B. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—John 7:39:
 - 1. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9) and “the Spirit of Jesus Christ” (Phil. 1:19) was “not yet” at the time of John 7:39, because He was not yet glorified.
 - 2. 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.
 - 3. 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 the divine element and the human element, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.
- II. The consummated Spirit was breathed as the Holy Breath into the disciples by the Son in resurrection—John 20:22:**
- A. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:

1. The Holy Spirit in 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13; this indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.
 2. It is as the Spirit that He was breathed into His disciples, that He can live in the disciples and they can live by Him and with Him, and that He can abide in them and they can abide in Him—20:22; 14:19-20; 15:4-5.
 3. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.
 4. The Holy Spirit in 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.
- B. The Lord is the Spirit who gives life, and this Spirit is our breath—2 Cor. 3:6, 17; John 20:22:
1. The Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—1:29; 20:22.
 2. Now we have Christ as the Word, the Lamb, the tree, and the breath: the Word is for expression, the Lamb is for redemption, the tree is for the impartation of life, and the breath is for our living—1:1, 29; 10:10b; 14:19; 15:1.
- C. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath, the Spirit, can be a Christian, and only the breath, the Spirit, can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

III. The Father's house for His rest and satisfaction is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect—John 14:2-3, 20, 23:

- A. "My Father's house" in John 14:2 is the Body of Christ, the church as the house of God for His manifestation—Eph. 1:22-23; 1 Tim. 3:15; Eph. 2:21-22.
- B. In the Father's house are many abodes; these are the many members of the Body of Christ, which is God's temple—John 14:2; Rom. 12:5; 1 Cor. 3:16-17.
- C. *I go to prepare a place for you* means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for us to enter into God—John 14:2-3, 6.
- D. We need to see the intrinsic significance of dwelling in the Father's house—vv. 2-3, 23:
 1. To dwell in the Father's house is to live in the Triune God as life—1:4.
 2. To dwell in the Father's house is to live in the light—8:12.
 3. To dwell in the Father's house is to live in resurrection—11:25.
 4. To dwell in the Father's house is to live in reality—1:14, 16-17; 14:6; 16:13.
 5. To dwell in the Father's house is to live in the divine glory—17:22-23.
 6. To dwell in the Father's house is to live a life of shepherding—21:15-17.
 7. To dwell in the Father's house is to live in the divine love—14:23.
 8. To dwell in the Father's house is to live in and for God's building—v. 23.
 9. To dwell in the Father's house is to live in the divine and mystical realm of the consummated Spirit for the keeping of oneness—7:39; 14:20; 17:11, 23.