

The Truth

of the Mystery of the Transmission of the Divine Trinity in the Gospel of John

by *Witness Lee*

The Gospel of John can be divided into two main sections. The first main section, chapters 1 through 13, concerns “The eternal Word incarnated coming to bring God into man.” The second main section, chapters 14 through 21, concerns “Jesus crucified and Christ resurrected going to prepare the way to bring man into God, and as the Spirit coming to abide and live in the believers for the building of God’s habitation.” In brief, the first section of the Gospel of John speaks about bringing God into man, and the second section speaks about bringing man into God. God was brought into man through the eternal Word’s coming in His incarnation. Man was brought into God through Jesus Christ’s going in His death and resurrection. Therefore, His coming was accomplished in His incarnation, and His going was accomplished in His death and resurrection.

Moreover, after His resurrection He came to us again as the Spirit. He came the first time in His incarnation. Then He went in His death and resurrection, and following this He came again as the Spirit. He came in incarnation to bring God into man, and He went in death and resurrection to bring man into God. However, He was not able to accomplish His purpose just by His coming and His going. Thus, as the Spirit He came again to abide and live in the believers for the building of God’s habitation. God’s work is not done until His habitation is built up. Although God was brought into man, and man was brought into God, God still needs a habitation. In order to produce such a habitation, it is necessary that the Spirit come to abide and live in the believers.

The Mystery of the Divine Trinity in John 14

In John 14, 15, and 16 the most important portion is 14:7-20. In 14:7 the Lord told the disciples, “If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.” After hearing

this word, Philip said, “Lord, show us the Father and it is sufficient for us” (v. 8). Philip was somewhat puzzled by the Lord’s speaking. Although he probably thought it was quite meaningful when he first heard it, he did not understand its real meaning; so he responded wrongly, asking the Lord to show them the Father. What the Lord meant when He said this to the disciples was that the disciples had seen the Father since they had already seen the Son. Philip, however, felt that although they had been seeing the Lord for such a long time, they had not yet seen the Father. They heard the Lord telling them to see, but in fact, they did not see anything. Therefore, out of ignorance he said that if the Lord would show them the Father, they would be satisfied.

Philip is actually a picture of us, and each one of us is a Philip. Not only the brothers are Philips, but the sisters are also Philips. Whoever speaks nonsensical words, words without any revelation, is a Philip. Today nearly all of Christianity is a Philip: the Catholic Church is a Philip, and the Protestant churches are also Philips. The so-called fundamentalists are Philips, the Pentecostals are Philips, and, even more, the modernists are Philips (even evil Philips). Whoever preaches the word without knowing the mystery of the Divine Trinity is speaking nonsense and is therefore a Philip. Today nearly all the preaching by Christianity is totally off-track and is far away from the central subject—the Divine Trinity. Anyone who does not base his speaking upon the revelation of the Divine Trinity speaks nonsense and is a Philip. Even when we are preaching the truth concerning justification by faith or concerning redemption through the precious blood, we must not preach these truths apart from the mystery of the Divine Trinity.

With respect to the Lord’s relationship to us, the first aspect of the mystery in the Gospel of John is that the Lord Jesus is the Word. When the Lord came, He began

to have a relationship with us as the Word. John does not begin with, "In the beginning was God," but he begins with, "In the beginning was the Word." The fact that God is referred to as the Word indicates that He has a relationship with man. Suppose I came to you and just looked at you, and let you look at me. If we just look at one another without saying anything, nothing will happen. Once I open my mouth to speak, however, a relationship begins. When I speak, you respond. When I speak again, you respond again. With such speaking and responding, a relationship develops. Such a relationship is initiated and formed by words. Words are the medium by which two parties develop a relationship.

In order to have a relationship with man, the Triune God must be the Word. If He were not the Word, He would have no way to have a relationship with the created man. Therefore, throughout the whole Bible the Word is very crucial. Even when God created all things, He did it through His word, which is Himself. For example, I am speaking to you now, and the words that I speak are just myself. If I speak wrongly, not only will my words be con-

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demned, but I myself will be condemned. I am one with my words. The two—my words and I—are inseparable. John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." The Word is God Himself. In the beginning of the Gospel of John, John speaks about the Word. This proves that God wants to have a relationship with man. How can God have a relationship with man? The first step is that He was incarnated to bring God into man; the second step is that He lived a human life on earth for thirty-three and a half years; the third step is that through His death and resurrection He brought man into God; and the fourth step is that He became the Spirit to abide and live in those who have believed into Him.

Concerning Christ as the Spirit

Concerning the fundamental truth of Christ being the Spirit, there are two crucial verses. The first verse is 1 Corinthians 15:45, which says, "The last Adam became a life-giving Spirit." Some people argue that the life-giving Spirit here is not the Holy Spirit but the Spirit of Christ

as a person. They say that just as we humans have a spirit, so Christ also has a spirit. They also say that when Jesus Christ died, He became life-giving Spirit; however, this verse does not say that the last Adam simply became "Spirit," without any modifier. Rather, it says that He became "a life-giving Spirit," with the modifier *life-giving*. This indicates that this Spirit can give life. May I ask, What kind of spirit can give life? Can the human spirit give life? If Jesus Christ had not become the Spirit, and if the Spirit in 1 Corinthians 15:45 refers only to the spirit He had as a man, can that human spirit give life? Since 1 Corinthians 15:45 says explicitly that He became a "life-giving" Spirit, then it simply means that He became a life-giving Spirit. That the last Adam became a life-giving Spirit is a crucial revelation, and we cannot delete the word *life-giving* as it pleases us. Moreover, 2 Corinthians 3:6 says, "The Spirit gives life." Only God can give life and enliven man. Besides God, no one in this universe can give life and enliven man. The second crucial verse concerning Christ being the Spirit is 2 Corinthians 3:17, which says, "The Lord is the Spirit." *The Lord* here, of course, is Jesus, and *the Spirit* is the Spirit who gives life, mentioned in verse 6, and who is the life-giving Spirit. Many Christian writers, including Henry Alford and Andrew Murray, all acknowledged this point. Praise the Lord, the Christ in whom we believe is the Spirit today. A great lack in Christian theology is that it does not say anything about Christ being the Spirit. Due to the fact that this truth is lacking, it is impossible to link all other truths together. Without this truth, the Father is the Father, the Son is the Son, the Spirit is the Spirit, and the three are totally separated. In other words, without Christ being the Spirit, the three of the Divine Trinity would be completely separated. From this standpoint, we must consider it our responsibility to explain and preach the divine truth concerning Christ being the Spirit according to the revelation of the Bible.

He Who Has Seen the Son Having Seen the Father

In John 14 Philip asked the Lord to show them the Father, and the Lord answered, "Have I been so long a time with you, and you have not known Me, Philip?" (v. 9). After hearing this, Philip was even more puzzled. Perhaps he thought, "Of course, I know You. How could I not know You? You grew up in Nazareth, and You were a carpenter before You came out to preach the word. Your mother is Mary, whose husband is Joseph. You also have a few siblings, all of whom I know." If this was Philip's thought concerning what it meant to know Jesus, then this shows that he did not know Jesus at all. So the Lord went on to say, "He who has seen Me has seen the Father; how is it that you say, Show us the Father?" (v. 9). Some Bible expositors think that this means that the Lord is the

Father's representative. They would liken this to the President of the United States sending a representative to the Philippines: when the people there contact this representative, it is equivalent to contacting the President of the United States. Actually, this verse does not mean that the Lord Jesus represents God or that the Son of God represents the heavenly Father. What it means is that the Lord Jesus, the Son, is the Father. He does not merely *represent*, but He *is*. When the Lord said, "How is it that you say, Show us the Father?" He meant that He is the Father; thus, when men see Him, they see the Father. The Lord had been with the disciples for three and a half years, and they had been seeing Him all that time, yet incredibly they still did not know that He was the Father and still asked Him to show them the Father.

The Son Being in the Father and the Father Being in the Son

In verse 10 the Lord continued, "Do you not believe that I am in the Father and the Father is in Me?" Over the past eighteen hundred years this truth has been gradually neglected. However, the theologians in the early centuries considered this matter to be quite important. They even coined the theological term *coinherence*, meaning that you are in me, and I am in you, and we are in one another mutually. In Christianity's theology today, many teach the doctrine of the Trinity, and some advocate the use of the term *coexistence*, but not many have the boldness to use the term *coinherence*. Nonetheless, in early Christian theology both *coexistence* and *coinherence* were used. This is a tremendously great matter: the Son is in the Father, the Father is in the Son, and the Son and the Father are one. This is why the Lord asked Philip how it could be that he had seen the Son yet had not seen the Father.

The Son Speaking While the Father Was Working

Furthermore, the Lord said, "The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works" (v. 10). This simply means that the Son speaks while the Father works. The Son speaks, which is to express something outwardly. However, the Son does not speak according to Himself, but the Father who abides in the Son does His works. This indicates that the Son speaks outwardly while the Father works inwardly. The One who is outside speaks, while the One who is inside works. Therefore, are they two persons? We can say that they are two yet one, one yet two. Moreover, there is not one who speaks without and another who works within. The One who works within is in the One who speaks without; that is, the Father is in the Son. At the same time, the One who speaks without is in the One who works within; that is, the Son is in the Father. Hence, the two are actually one. Their coinherence is an unfathomable mystery.

The Father and the Son Coinhering for the Divine Dispensing

Ultimately, we all have to admit that we really do not know all that we think we know. However, there is truly such a fact that the Son is in the Father, the Father is in the Son, and the two are one. This is clearly shown in the Bible. Though they are one, there is still the aspect of their being two; furthermore, though there is the aspect of their being two, they are one. This is the mystery of the Divine Trinity.

The reason for the coinhering of the Father and the Son is for the divine dispensing. If God were not triune—if the Son did not speak outwardly while the Father worked inwardly—there would be no possibility for God to dispense Himself into us. Moreover, God's dispensing is altogether a story of the "Word." For example, my speaking to you is a kind of dispensing. I am full of knowledge within; what should I do if I want to infuse you with all my knowledge? If I went and found a doctor, he would have no way to inject my knowledge into you. The most simple and effective way is for me to speak to you directly. The more I speak, the more I transmit all the knowledge within me into you. Hence, speaking is a dispensing.

Those Who Believe into the Son Doing Greater Works—Dispensing Christ through Speaking

In John 14:11-12 the Lord says, "Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves. Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father." From the context of these verses, doing greater works does not refer to doing greater miracles but to speaking, because previously the Lord said that the Son is speaking while the Father who abides in the Son is working. Similarly, our doing "greater works" refers to our speaking through which the Lord who abides in us does His work. Whenever we speak for the Lord, the Lord works in us. From both the book of Acts and church history we see that after the Lord's departure the apostles, such as Peter and Paul, did greater things than what the Lord did in the three and a half years when He was on the earth. On the day of Pentecost, Peter, who before this time spoke nonsensically, stood up and spoke a long message, and three thousand people were saved. What does it mean to be saved? It means to be infused and filled up with the word. Peter's message caused three thousand people to be infused. This is what the Lord meant when He said, "Greater than these he shall do."

After reading John 14 some may ask, "The Lord said clearly that we shall do greater works than He did. However, He raised people from the dead, but we cannot raise even a dead dog. He healed the sick and cast out demons many,

many times, but we cannot do such things even once. What is the matter?" In order to understand the real significance of the Bible, we cannot interpret things out of context; we have to read everything in its context. According to the context of John 14:11-12, *greater* does not refer to greater signs or wonders but to the speaking which is for dispensing. While you are serving as a mouthpiece to release the Lord's speaking, He is in you doing His work. This is transmission, dispensing. The Gospel of John shows us the Word from its outset: "In the beginning was the Word, and the Word was with God." After becoming flesh the Word began to speak, and today He continues speaking. While He speaks, the Father is being dispensed. Today in our work for the Lord, we also dispense Him through our speaking. This is the divine dispensing of the Divine Trinity as revealed in the Gospel of John.

The Coinherence of the Father, the Son, and the Spirit in John 14

On the surface John 14:16-20, 23, and 26 seem to be easy to understand, but actually these verses contain a crucial

did He mean by "coming"? Was He referring to His second coming? If this was the case, then He would be leaving them as orphans. But then how could He say that He would not leave them as orphans and that He was coming to them? What does "coming" refer to?

In the beginning of chapter 14 the Lord Jesus told the disciples, "I go to prepare a place for you" (v. 2). This going refers to the Lord's going through death. This is why the disciples were sorrowful when they heard this. Due to their sorrow, the Lord spoke a word to comfort them. In verse 18 the Lord seemed to be saying, "Do not be sorrowful, because soon after I go, I will come back. If I went and did not come back, I would be leaving you as orphans. However, I will not leave you as orphans; I am coming to you." Many teachers in Christianity think that *coming* in verse 18 refers to the second coming of the Lord. This would mean that the Lord Jesus has in fact left those who believed into Him as orphans because He still has not come back for nearly two thousand years. This understanding does not match what the Lord meant in these verses.

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truth. These few verses give us a clear revelation concerning the three of the Divine Trinity—the Father, the Son, and the Spirit, showing that the three coinhere and are inseparable.

"Another Comforter"

In verse 16 the Lord said, "He will give you another Comforter." Since there would be another Comforter, this means that the Lord Himself, who was with the disciples at that time, was the first Comforter. Are there then two Comforters? Verse 17 says that the other Comforter is "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." *Him* in this verse refers to "another Comforter." The Lord who spoke this word was the first Comforter, and the One who would abide with the disciples and be in them was referred to as *Him*—another Comforter. Verse 18 then says, "I will not leave you as orphans; I am coming to you." Here I would ask, When the Lord said that He was coming to His disciples, what

The World Beholding Him No Longer, but Those Who Believe into Him Beholding Him

In verse 19 the Lord explained, saying, "Yet a little while and the world beholds Me no longer." *A little while* indicates that the Lord's coming mentioned in verse 18 could not be two thousand years later and therefore does not refer to His second coming. *The world beholds Me no longer* implies that He would become invisible, that He would be transfigured. When He was on earth, He was visible to people; regardless of whether they believed in Him or not, whether they approved of Him or opposed Him, all could behold Him. Yet in a little while He would be transfigured and would become invisible to the world. However, verse 19 says, "But you behold Me; because I live, you also shall live." This is wonderful. Why is it that the world could behold Him no longer, but those who believe into Him could behold Him? It is because He lives, and therefore all those who believe into Him also will live.

The phrase *because I live, you also shall live* means that the Lord lives with us and we with Him. We can see from the New Testament revelation that *I live* refers to the Lord's living in us, and *you also shall live* refers to our living in the Lord. This matches what Paul said: "It is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). Today Christ is living in us, and we are living in Him. The world beholds Him no longer, but we behold Him, because He lives with us; not only so, He lives in us, and we live in Him. Although people cannot see Him without, we can see Him within.

His Coming in Resurrection

John 14:19 implies that the Lord's coming would be in resurrection. If He did not come in resurrection, how could He live in us? Moreover, the Lord's going was His going through death. Since He was going and would die, how could He still live? This proves that verse 19 implies resurrection. It is true that He went and died, but He was resurrected and could therefore come and live. For that reason, we know that *coming* refers to His coming in resurrection.

According to this, "a little while" was actually less than three days. After He spoke this word, He was betrayed, arrested, and judged. On the same day He was crucified, and six hours later He expired. That was almost the end of the day, so it is also counted as one day. He stayed in the tomb for a little over twenty-four hours and was resurrected early in the morning of the third day. So if we add the few hours before and after, He went away for probably only a little over thirty hours. Then in the evening of the day of resurrection He came back. This may be likened to a mother who is about to leave home; in order to make her children feel at peace, she tells them that she will not leave them as orphans but will be gone only for a little while and will come back right away. In the same way, the Lord came back after being gone for only "a little while," for only around thirty hours.

According to the calendar of the Jews, a day began at six o'clock in the evening and lasted until six o'clock in the evening of the next day. The Lord spoke the words in John 14 through 16 to His disciples during the evening of the Feast of Passover. Afterward, deep in the night He went to the Garden of Gethsemane. There He was betrayed, arrested, and brought to be judged by the high priest through the night. After being judged, He was sent to Pilate; at that time it was already early morning (18:28). When Pilate heard that the Lord Jesus was a Galilean and was under Herod's jurisdiction, he sent Him to Herod, who was in Jerusalem at that time. However, because the Lord would not answer anything under Herod's questioning, He was sent back to Pilate (Luke 23:6-12). Pilate questioned the Lord Jesus; then he sent Him to be crucified starting at nine o'clock in the morning (Mark 15:25). The Lord suffered on the cross for six hours and expired at three o'clock in the afternoon. When evening fell, Joseph, who was from Arimathea, came to bury Him. It was then nightfall, and this was the first day.

The second day was the Sabbath (Luke 23:56), and the Lord rested. He stayed in the tomb for not more than two nights. On the third day, that is, in the early morning of the Lord's Day when it was still dark, He had already resurrected (John 20:1). Therefore, "three days" is the Jewish way of counting. The precise way is to say that the

Lord's going was from the last three hours of the first day, the day of preparation for the Passover (Matt. 26:19; John 19:14), plus the second day, the Sabbath. Then on the third day, the Lord's Day, when it was still dark, He was resurrected, and in the same evening He came. Thus, from His going to His coming, the time was very short. This is why He said that in a little while the world would behold Him no longer. The priests, the scribes, and the Pharisees would not behold Him, but the disciples would behold Him. This is because through His death and resurrection He became the life-giving Spirit, and as such He breathed Himself into the disciples (20:22).

"In That Day"

On the evening of the day of resurrection, the Lord Jesus came to His disciples and breathed into them the promised Spirit, His very reality. In John 14:20 the Lord said, "In that day you will know that I am in My Father, and you in Me, and I in you." *In that day* refers to the day of the Lord's resurrection, and *know* means "apprehend, experience, and appreciate." When the Lord was speaking to the disciples, they did not know that they would be in Him because He had not yet dispensed Himself into them. At that time, the Lord could at most let them know that He was in the Father and the Father was in Him. However, "in that day," that is, about thirty hours later, in the day of the Lord's resurrection, the disciples knew that the Lord was not only in the Father but also in them, because the Lord breathed Himself into them. As a result, they were also in Him. "In that day" all these things were accomplished facts, and they knew, that is, they apprehended, experienced, and appreciated, that the Lord was in the Father, they were in the Lord, and the Lord was in them.

The Son and the Spirit Being One

At the end of John 14:17 the Lord said that the Spirit of reality would come to abide with the disciples and be in the disciples. Then in verse 20 He said that the disciples would be in Him and He in them. After saying in verse 17 that the Spirit of reality would be in the disciples, the Lord went on to say in verse 20 that He would be in the disciples. Does *the Spirit of reality* in verse 17 and *I* in verse 20 refer to two? Is it possible that two are living in us? We can all testify in our experience that there is only one who lives in us. If so, then which One is living in us?

The more we speak about whether it is the Father, the Son, or the Spirit who lives in us, the more puzzled we are according to our limited human mentality. We can only say that we know that these verses tell us about the Father, the Son, and the Spirit, but what we know, we still do not know. Yet if we say that we do not know, it seems also that we do know. It is really hard to say how

many persons are the Father, the Son, and the Spirit. If we say they are three, it is hard to explain these few verses. If we say they are not three, it is equally hard to understand. Because the mystery concerning the Divine Trinity is so difficult to understand, the theological way of explaining this is to say that the unique God who is the Father, the Son, and the Spirit is the Triune God. He is three yet one; He is Triune.

The Father and the Son Being One

In John 14:23 the Lord said, "If anyone loves Me, he will keep My word, and My Father will love him." Why did the Lord not say that if anyone would love Him, He would love that one, but instead He said that if anyone would love Him, His Father would love that one? Why is it that when someone loves the Son, the Father is involved? What kind of a love relationship is this? Moreover, the Lord continued in verse 23: "We will come to him and make an abode with him." Here *We* appears, indicating that the Father and the Son are together. What does this mean? This means that the Son—who is loved—is in the Father,

"The Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things." This verse tells us that the Father sends the Spirit in the Son's name; thus, the Spirit is also in the Son's name. Furthermore, when the Spirit comes, He comes with the Father (cf. 15:26). In other words, the Spirit comes with the One who sends Him. The One who sends the Spirit is the Father, and the Father is in the Son. Hence, when the Spirit, who is sent, comes with the Father, the Father, being in the Son, comes with the Son. As a result, when the Spirit comes, He comes with the Father and the Son. All three—the Father, the Son, and the Spirit—come.

In order to help us understand this verse, we need to read 14:26 and 15:26 again. In 15:26 the Lord said, "When the Comforter comes, whom I will send to you from the Father, the Spirit of reality." John 14:26 clearly says that the Father will send the Spirit, yet 15:26 says that the Son will send the Comforter from the Father. This means that both the Son and the Father are the Senders, and the sent One is the Spirit, who is from the Father. Here the word *from* has the sense of "from with" in Greek. The Spirit of reality, who is sent by the Son from the Father, comes not only from the Father but also with the Father. The Father is the source. When this Spirit comes from the source, He does not leave the source but comes with the source. This Spirit, sent by the Son and coming with the Father, testifies concerning the Son. Therefore, His testimony concerning the Son is a matter of the Triune God. Thus, when the Spirit comes, He comes with the Father and also with the Son; therefore, the One who comes is the Triune God.

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and the Father is also in the Son. Hence, if the Lord had said, "If anyone loves Me, I will love Him," He would not have revealed the fact that the Son and the Father are one. Therefore, the Lord said, "If anyone loves Me,...My Father will love him." This proves that when you love the Son, you love the Father also, because the Father is in the Son. At the same time, because the Son is in the Father, the result is that the Father as well as the Son respond to your love by loving you. When the Father loves you, it is the Son loving you in the Father and the Father loving you in the Son. Therefore, you cannot love the Son without involving the Father; when you love the Son, the Father appears. The Father responds by loving you, and when the Father loves you, the Son is brought with Him. Hence, the Lord said "We," indicating that both the Father and the Son come. They come to make an abode with you.

The Father Sending the Spirit in the Name of the Son, and the Spirit Coming with the Father and the Son

In John 14:26, a verse which is even harder to understand than the previous verses we have covered, the Lord said,

God is triune—the Father, the Son, and the Spirit—so that He can enter into us as the Spirit. If God were one and did not have the aspect of being three—the Father, the Son, and the Spirit—He would have no way to reach us and dispense Himself into us. The story of the Trinity, God being triune, is altogether for God to enter into us, His chosen people. Many Christians have not seen the truth of the Divine Trinity in the Bible. God does not have to be triune to be worshipped by us. He is triune so that He may work Himself into us. Christ possesses both the divine element and the human element. He went through a process not only with the divine and human elements, but He also had many other elements added to Him. Christ has the element of God, the element of man, the element of incarnation, the element of human living, the element of death, and the element of resurrection. Moreover, in His ascension He has obtained the element of ascension. After His ascension He has obtained glory. In His ascension and glorification He has obtained the crown, the throne, and the kingship. All these elements have been added to the all-inclusive Christ of God. Hence, Christ is not merely the Triune God but the processed Triune God.

Today, the One in whom we believe is such a One. He is not merely the Savior who gives us eternal life and the hope of eternal life, but He is also the processed Triune God. Jesus, in whom we believe, is such a One! He is too mysterious, too wonderful, too rich, and too all-inclusive!

Christ Becoming One with Us by Becoming the Spirit

The Bible teaches us that when the Lord Jesus died, we died in Him; when He was buried, we were buried in Him; when He was resurrected, we were resurrected in Him; and when He ascended, we ascended in Him. These four great things—co-death, co-burial, co-resurrection, and co-ascension—are truly marvelous. But how do these four things become our reality? The only way is for this One—with whom we died and were buried, resurrected, and ascended—to become the Spirit to enter into us, so that He and we, we and He, are united and joined together. Previously, His death, burial, resurrection, and ascension were merely His own and had nothing to do with us. However, since He became the Spirit, once he enters into us, all that He passed through becomes ours, we become Him in life and in nature (but not in the Godhead).

This is not just to be united but to become one. We are not just united with Christ; we are one with Christ. This is the oneness we have with Christ. Before He became the Spirit, He was He, and we were we, but after He entered into us as the Spirit, He and we have become one. Since He and we are one, His death is our death, His burial is our burial, His resurrection is our resurrection, and His ascension is our ascension. We truly died with Him, were buried with Him, were resurrected with Him, and were ascended with Him. On the day we believed in the Lord Jesus, at the very moment we called on Him, this pneumatic Christ entered into us, and He and we, we and He, became one. As a result, we died with Him, were buried with Him, were resurrected with Him, and were ascended with Him. As the God in eternity, He passed through incarnation, human living, death, and resurrection. Moreover, He ascended, was enthroned, and obtained glory, kingship, and the kingdom. We are one with such a One. The One whom we have received, whom we have gained, and with whom we have become one is the processed Triune God.

The Processed Triune God Becoming One with Us

We cannot overlook John 14:16-20, 23, 26, and 15:26. These eight verses speak of the Triune God who passed through all the processes and enters into us to be one with us. These verses are the basis of the divine revelation that He becomes us and we become Him in His life and in His nature, but not in His Godhead. This revelation includes God's economy, God's dispensing, God's union with us,

and God's corporate expression. Today if people ask who you are, you should say, "I am so much, I am so great, I am so mysterious and extensive; I do not know how much I am. I am part of the expression of the processed Triune God." Even the word *expression* cannot fully describe who we are; in fact, we are becoming the very One who is true in life and in nature, but not in the Godhead.

The Mystery of the Transmission of the Divine Trinity in John 16

John 16:12-15 says, "I have yet many things to say to you, but you cannot bear them now. 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. He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you." These four short verses reveal a very mysterious matter—the mystery of the Divine Trinity.

The emphasis of traditional Christianity in expounding these few verses is that the Holy Spirit comes to teach us the truth. Because many of the teachings that Jesus gave His disciples when He was on earth were too profound for them to understand, they had to wait for the Holy Spirit to come and teach them. Most Christian teachers say that in verse 12 *many things* refers to many doctrines, *cannot bear them* means that they could not receive or understand the doctrines, and that because of this the Lord would not teach them anything else. In traditional Christianity, *the Spirit of reality* in verse 13 is rendered as *the Spirit of truth*, and most people interpret *truth* to mean doctrine instead of reality. This is the understanding of these few verses in traditional Christianity.

In actuality, what the Lord said in John 16:12-15 is not a matter of understanding doctrines but a matter of entering into reality. He was not concerned about the disciples' being able to understand doctrines or truths, but about their being guided *into all the reality*. Traditional Bible expositors think that this passage is talking about doctrines; actually, this kind of understanding is wrong and misses the mark. For this reason, they cannot enter into the mystery revealed in this passage.

The mystery of this portion is in verse 15: "All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you." The Lord did not say, "All that the Father knows has been made known to Me," because it is not a matter of doctrines; instead, He said, "All that the Father has is Mine," indicating that it is a matter of possessions and riches. As the Heir, He has inherited all that the Father has; all that the Father possesses has become His. In other words, all that the

Father has is now His. Hence, this is not a matter of doctrine but a matter of “all that the Father has.”

The second half of verse 15 says, “For this reason I have said that He receives of Mine.” He is the Spirit of reality in verse 13. The phrase *for this reason* is an explanation, indicating that the Spirit of reality would not receive doctrines from the Lord, but rather, all the riches of the Father. *Declare it to you* does not only mean that the Spirit would let the disciples know and understand all that the Father has, but also that the Spirit would transfer, transmit, even transfuse into them all that the Father has. All that the Father possesses has been given to the Son and inherited by the Son. Moreover, now the Spirit of reality receives all these riches from the Son and then transfers, transmits, and even transfuses them into the disciples.

John 16:15 is very mysterious. In this verse we have the Father—“Mine,” the Son—“I,” and the Spirit—“He.” Like Matthew 28:19, this verse speaks of the mystery of the Father, the Son, and the Spirit. However, while Matthew 28:19 is an obvious verse concerning the Father,

All that the Father has is given to and received by the Son; all that the Son has received and all that He has is in the Spirit; the Spirit makes the Son real to us by entering into us; and as a result, this reality may become our experience.

the Son, and the Spirit, John 16:15 is a relatively hidden verse and is therefore seldom discussed by expositors. What is the mystery in John 16:15? In brief, it is the mystery of transmission. We can use electricity as an illustration to explain this mystery. We all know that electricity has the capability of being transmitted. The prefix *trans* means “over,” “across,” or “through.” When electricity is sent, we call that the transmission of electricity. Where is the electricity transmitted from? It is transmitted from the power plant. How is it transmitted? It is transmitted by means of electric wires. Similarly, to be filled with the Spirit is to have the Spirit transmitted into us. When we are filled with the Spirit, what actually happens is that we have the Spirit conducted and transmitted into our spirit. This mystery of the transmission of the Spirit is covered in John 16:15.

It is not easy to explain the mystery of transmission. We have pointed out that among the three of the Trinity—the Father, the Son, and the Spirit—the Father as the source has all the riches. “All that the Father has” includes His riches, His possessions, and His wealth, including love,

light, holiness, righteousness, kindness, mercy, power, authority, wisdom, and all other positive things, which are beyond the utterance of our limited language.

In 16:15 the Son said, “All that the Father has is Mine.” He said this word based on 3:35 and 13:3, which say that the Father has given all to Him. The word *given* in 3:35 and 13:3 actually means “transmitted,” indicating that the Father’s riches have all been transmitted to the Son. All the riches of the Father have been given, transmitted, by the Father to the Son. Moreover, we must see that when the Father transmits all to the Son, the Father also comes with what He transmits. The Father is always in the transmission. This is the first step of the transmission.

The full expression of all the riches of the Godhead dwells in Christ bodily. Before His incarnation Christ as the Word of God did not have a physical body. In His incarnation He became a man with a human body. As a man Christ’s physical body is His very person, and in Him all the fullness of the Godhead is hidden. This is because the Godhead includes the Father, and since the Father has given all to the Son, the Son is the treasury of all the riches of the Father. Moreover, now that the Son has become flesh, all the riches of the Father spontaneously dwell in the Son bodily. This “dwelling” is the second step of the transmission.

The third step is that all that the Son has and all that He has obtained have all been transmitted to the Spirit. John 16:15 says, “He receives of Mine.” The Spirit has received everything from the Son; all that the Father has was transmitted to the Son, and now all that the Son has, has been transmitted to and received by the Spirit. This is the third step of the transmission.

All That the Father, the Son, and the Spirit Have Being Transmitted to Us by the Spirit

After receiving all that the Son has, the Spirit comes to “declare” it to us. This means that He comes to transmit it to us. What does the Spirit do when He comes? He transmits to us all that He has received from the Son. This means that all that the Father, the Son, and the Spirit have are all conveyed and transmitted into us by the Spirit.

Our Christian living is often like a car that does not start. This is because we have not received enough transmission of the Spirit. Our “battery” is frequently in a low condition, so our engine does not start. Often when we want to pray, we lack the energy because we do not have the Spirit as the motivating power in us. At such a time we need the transmission of the Spirit; we need the Spirit to be transmitted into our spirit and to fill us.

In John 16:15 we have “Father,” “I,” “He,” and “you.” “Father” is the Father, “I” refers to the Son, “He” refers to the Spirit, and “you” refers to us. Therefore, in this verse four persons are mentioned: the Father, the Son, the Spirit, and us. The riches in the Father are transmitted into the Son; then all that is in the Son is transmitted into the Spirit of reality; finally when the Spirit of reality comes, He transmits into us all that He has obtained and all that He possesses.

The Father, the Son, and the Spirit are mysterious yet very simple. In contrast, human beings are very complicated. Do not think that we are simple. In fact, it seems that the more spiritual we are, the more complicated we become. If you love the world and commit sin, this is very simple, because there is nothing but darkness in you, and you are totally in darkness and are earthly. But once you believe in the Lord Jesus, it seems you become quite “unclear.” You do not know whether you are in heaven, on the earth, or in the air. Even you yourself cannot clearly describe your situation. Sometimes you feel that you are full of the Holy Spirit and full of life, and other times you feel that you are heavenly and uplifted. Most of the time, however, you feel that you are so muddled and entirely earthly. The reason we are so complicated is that we are earthly people by nature, but we also have the Spirit within us. Once the Spirit comes into us, He brings the heavens to us; the Spirit and the heavens are very close. However, if there is not enough transmission of the Spirit within us, then we are far away from the heavens and close to the earth.

There is a wonderful transmitting, a wonderful conveying,

in this universe. You may say that it is “the transmitting of the Spirit,” “the transmitting of the Lord,” “the transmitting of God,” or “the transmitting of the heavens.” In short, it is simply the transmitting of the Triune God into us. Consequently, we become people who are of the Spirit, who are of the Lord, who are of God, and who are of the heavens. This is the spiritual significance of the “transmission.”

The Divine Dispensing of the Divine Trinity

In order to receive the divine transmission, every morning we must spend time to contact the Lord. As a result, we will have the motivating power for the whole day. For example, if you want to take a trip by car, especially a long trip, the safest thing to do is to go to the gas station first to have the car filled up with gasoline and to make sure your battery is fully charged with electricity. In like manner, every day we need to be “filled up with gas” and “charged with electricity.” What is the “gas” with which we are filled? And what is the “electricity” with which we are charged? John 16:15 shows us that we need to have the Triune God added to us and transmitted into us. This transmission is the divine dispensing of the Divine Trinity.

All that the Father has is given to and received by the Son; all that the Son has received and all that He has is in the Spirit; the Spirit makes the Son real to us by entering into us; and as a result, this reality may become our experience. When the Spirit comes into our spirit, this is the coming of the reality of the Son, and the result is that this reality becomes our experience. **AC**

Footnote from the Recovery Version of the Bible

“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 1:14).

flesh: Romans 8:3 indicates that although this flesh was the flesh of sin, it had only the likeness of the flesh of sin and did not have the sin of the flesh. It is the Word who became such flesh, and this Word was God, the complete Triune God (v. 1). That the Word became flesh means that the Triune God became a man of flesh in the likeness of a sinful man. By so doing God entered into sinful man and became one with sinful man. However, He had only the likeness of a sinful man and not the sin of a sinful man. Hence, He was a sinless God-man, the complete God and the perfect man, having two natures, the divine nature and the human nature. Although His two natures were mingled to produce a God-man, the individual characteristics of the two natures remained distinct; the two natures did not intermix to form a third nature. Rather, the divine nature existed in the human nature and was expressed through the human nature, full of grace, which is God enjoyed by man, and reality, which is God obtained by man. In this way the invisible God was expressed so that men can obtain and enjoy Him as their life for the fulfillment of His New Testament economy.

God’s becoming flesh was contrary to the teaching of the Gnostics of that time. The Gnostics maintained that since the flesh is an evil substance, God, who is pure, could never be united with the evil flesh. Using the teaching of the Gnostics as a basis, the Docetists denied that Christ had come in the flesh (1 John 4:2).

(continued on p. 63)