

LIVING IN AND WITH THE DIVINE TRINITY , Week 6

Living with the Divine Trinity (3) Experiencing and Enjoying the Divine Trinity in Full

Scripture Reading: Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; 4:5; 5:6

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| Matthew 28:19 | Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, |
| 2 Corinthians 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. |
| Revelation 1:4 | John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, |
| Revelation 1:5 | And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood |
| Revelation 4:5 | And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; |
| Revelation 5:6 | And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. |

Day 1

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| Matthew 28:19 | Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. |
| Romans 6:3 | Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death? |
| 1 Corinthians 12:13 | For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, |

I. The clearest revelation of the Divine Trinity in the New Testament is in Matthew 28:19, which speaks of baptizing “into the name of the Father and of the Son and of the Holy Spirit”:

- A. Although God is **uniquely one**, there are three persons—the **Father**, the **Son**, and the **Spirit**—v. 19.
- B. On the one hand, Matthew 28:19 speaks of the Father, the Son, and the Holy Spirit; on the other hand, in this verse there is **only one name**—the name of the Father and of the Son and of the Holy Spirit:
 1. The name is the **sum total of the Divine Being**, equivalent to His person.
 2. The one name includes three—the Father, the Son, and the Holy Spirit—and **reveals that God is three-in-one**.
 3. To baptize believers into the name of the Triune God is to **immerse them into all that the Triune God is** and to bring them into the person of the Triune God so that they may have an **organic union with this divine person**—v. 19.
- C. To be **baptized** into the name of the Father and of the Son and of the Holy Spirit is a deep matter—1 Cor. 12:13; Gal. 3:27:
 1. In Matthew 28:19 **into** indicates **union**, as in Romans 6:3 and Galatians 3:27.
 2. To be baptized into the name of the Triune God **is to be put into a mystical union** with Him and to appropriate whatever God is into our being—Matt. 28:19.

Day 2

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| Matthew 28:19 | Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. |
| Ephesians 1:13 | In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, |
| 1 Corinthians 15:45 | So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit. |

- D. The charge given in Matthew 28:19 was given by the Lord Jesus after He had entered into **resurrection**, which was the **consummation of the process of the Triune God**:
1. The Triune God has passed through a process that began with **incarnation**, included **human living** and **crucifixion**, and consummated with **resurrection**—John 1:14; Rom. 6:4.
 2. In resurrection Christ, the embodiment of the Triune God, became the **life-giving Spirit**, the consummation of the Triune God, for the believers **to be baptized into the Divine Trinity**—1 Cor. 15:45; 2 Cor. 3:17.
 3. To be baptized into the person of the Trinity is **to be baptized in the all-inclusive, consummated Spirit** who is the ultimate consummation of the processed Triune God—Matt. 28:19:
 - a. This is to be **baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit**—Eph. 3:8.
 - b. As the baptized ones, we are now in an **organic union with the Triune God**; therefore, whatever the Father has, whatever the Son has, and whatever the Spirit receives become ours—1 Cor. 6:17; John 15:4-5, 7.

To enjoy the Divine Trinity in full is to **participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit**. Second Corinthians 13:14 says, “*The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.*” Again, this verse shows that the Divine Trinity is not for the doctrinal study of theology but for our **experience and enjoyment**. The love of God the Father is the source, and the grace of Christ, God the Son, is the course of the love of God. When **love** comes out, it becomes **grace**. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. **The Holy Spirit transmits the divine riches into our being, and this transmission is the fellowship**. Today we have the Divine Trinity operating in us in such a wonderful way. (*Living In and With the Divine Trinity, chapter 13*)

Day 3

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| 2 Corinthians 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 Corinthians 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. |

II. To experience and enjoy the Divine Trinity in full is to **participate in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit**—2 Cor. 13:14:

- A. Second Corinthians 13:14 shows us three persons in three aspects—**God the Father (love)**, the **Lord Jesus Christ**, the Son of God (**grace**), and the **Holy Spirit (fellowship)**.
- B. The love of God the Father 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 **impartment** of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit—v. 14; Matt. 28:19.
- C. The love, grace, and fellowship in 2 Corinthians 13:14 correspond to the Father, the Son, and the Holy Spirit in Matthew 28:19:

1. The **grace** of the Lord is the Lord Himself **as life to us for our enjoyment**— John 1:17; 1 Cor. 15:10.
2. The **love** of God is God Himself **as the source of the grace of the Lord**— 1 John 4:9.
3. 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.

Day 4

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

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

4. The love of God the Father is **expressed** in the grace of Christ the Son, and the grace of Christ the Son is in the **fellowship** of God the Spirit to be transmitted to the believers—John 3:16; 1:17, 16:
 - a. It is through the **fellowship of the Holy Spirit** that grace is able to reach us—2 Cor. 13:14.
 - b. The grace of Christ comes out of the love of God, and this grace is **transmitted to us and comes into us through the fellowship of the Holy Spirit**— v. 14.
 - c. In order to experience and enjoy the grace of the Lord, we need to be **in the fellowship of the Holy Spirit**, and as we are enjoying the grace of the Lord, we taste the love of God—John 1:14, 16; 1 John 4:9-10.
- D. With the Divine Trinity are the **source**, the **course**, and the **flow**—2 Cor. 13:14:
 1. The source, the fountain, is the **love of God**—John 3:16; 4:14.
 2. The course, the outflow, is the **grace expressed and conveyed to us by Christ**— 1 Cor. 16:23.
 3. The flow is the Holy Spirit as the **fellowship**, the **transmission**, the **circulation**, of the grace of Christ with the love of the Father—2 Cor. 13:14.

With the Divine Trinity are the source, the course, and the flow. The **source**, the **fountain**, of this circulation is the **love of the Father**. The **course**, the **outflow**, of this circulation is the very **grace expressed and conveyed to us by Christ**. The grace of Christ comes out of the source of the love of the Father. The **flow** is the **Holy Spirit as the fellowship**, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the **circulation of the Divine Trinity in our spirit**. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the **supply in our Christian life and church life**. This is similar to saying that the current of electricity is the supply of power to an entire city. All the big cities on the earth today depend upon electricity. A number of years ago the current of electricity to the city of New York was cut off for a period of time. When that happened, the entire life of the city stopped. This is a very good illustration. We must see that the entire church life depends upon 2 Corinthians 13:14. **It depends upon the love of the Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.** (*Living In and With the Divine Trinity, chapter 13*)

Day 5

Revelation 1:4-5 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

III. The experience and enjoyment of the Divine Trinity in full is consummated by the One **who is, who was, and who is coming, by the **seven Spirits**, and by **Jesus Christ**, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth—Rev. 1:4-5:**

- A. Revelation 1:4 speaks of God as the One **who is, who was, and who is coming**:
 1. This is the meaning of the name Jehovah:
 - a. In Hebrew Jehovah means “**I am who I am**”—Exo. 3:14, 6.
 - b. His being the I Am signifies that **He is the One who exists from eternity to eternity**.

2. God is the only One who is, the **only One who has the reality of being**.
3. Hebrews 11:6 says that “he who comes forward to God must believe that He is”:
 - a. According to Hebrews 11:6, **God is**, and **we must believe that He is**.
 - b. As the One who is, who was, and who is coming, God is the **self-existing One** and the **ever-existing One**, the **One whose being depends on nothing apart from Himself**, and the **One who exists eternally**, having neither beginning nor ending—Exo. 3:14.
 - c. To believe that God is, is to believe that **He is everything to us and that we are nothing**—John 8:58; Eccl. 1:2.
 - d. To believe that God is implies that we are not; He must be the **only One**, the **unique One**, in everything, and we must be nothing in everything—Heb. 11:5; Gen. 5:22-24.
- B. Revelation 1:4 speaks of “the **seven Spirits who are before His throne**”:
 1. In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the **sevenfold intensified Spirit**.
 2. The seven Spirits in Revelation 1:4 undoubtedly are the **one Spirit of God** (Eph. 4:4) because They are ranked among the Triune God.
 3. As seven is the number for completion in God’s operation, so the **seven Spirits must be for God’s move on the earth**—Rev. 4:5:
 - a. In essence and existence, **God’s Spirit is one**.
 - b. In the intensified function and work of God’s operation, **His Spirit is sevenfold**—1:4.
 4. The title the seven Spirits indicates that the Spirit has been intensified sevenfold; this Spirit intensifies all the elements of the Spirit: **divinity**, **incarnation**, **crucifixion**, **resurrection**, **reality**, and **grace**—3:1.

Day 6

Revelation 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Colossians 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

5. According to Revelation 5:6, the seven Spirits of God are the **seven eyes of the Lamb**:
 - a. Christ as the redeeming Lamb on the throne has seven observing and searching eyes for **executing God’s judgment upon the universe to fulfill God’s eternal purpose**, which will consummate in the building up of the New Jerusalem—4:5; 21:2, 9-10.
 - b. The seven Spirits as the seven eyes of the Lamb are also for **transfusing**.
 - c. When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will **transfuse Christ’s element and Christ Himself into us for our transformation**—5:6.
- C. Revelation 1:5 speaks of “**Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth**”:
 1. As the **living and faithful Witness of God**, Christ is the **One who testifies God** not only by His word and deeds but also by what He is; His being is the testimony of God—v. 5a.
 2. Christ’s being the **Firstborn of the dead** refers to His **resurrection**; He is the **living One**—the One who became dead and now is living forever and ever, having the keys of death and of Hades—vv. 5b, 18.
 3. In His **ascension** the Lord Jesus is the **Ruler of the kings of the earth**—v. 5c:
 - a. Having passed through incarnation, human living, crucifixion, resurrection, and ascension, **He has been enthroned above all kings**—5:6.
 - b. The Lord Jesus, the enthroned One, is ruling over the earth, the entire world, as the **Ruler of the kings of the earth**—1:5c.

Our enjoyment of the Divine Trinity in full is consummated with grace and peace by the Father, **who is, who was, and who is coming**; by the **seven Spirits**; and by **Jesus Christ**, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. **Grace is the Triune God as our enjoyment, and peace is the issue, the result, of our enjoyment of grace.** The more we enjoy the Triune God as our grace, the more we have peace within. In Revelation 1 the Father is referred to as the One who is, who was, and who is coming. As God the eternal Father, He was in the past, He is in the present, and He is coming in the future. This shows that even the Father Himself is triune. He is triune as the One who is, who was, and who is coming. The seven Spirits are the sevenfold intensified Spirit. The one Spirit has been intensified sevenfold. The sevenfold Spirit may be likened to a seven-way lamp. Such a seven-way lamp gives us the strongest light, the intensification of light. **The Spirit today is intensified sevenfold because of the dark age.**

We may not be able to understand the Divine Trinity, **but we can enjoy Him.** Every day we eat and enjoy food that we do not know how to define. We do not understand the food, but we can enjoy the food. I do not know what is in an orange, but I can enjoy the orange by eating it. We may not understand what is in a glass of orange juice, but we can enjoy it as our refreshment. A person may take many vitamins without being clear what the vitamins do and what they are for. However, because he takes these vitamins into him, he receives the benefit of each vitamin. This is why I say that we need to learn to **enjoy the Father, enjoy the Son, and enjoy the Spirit.** When we **pray, call** on the name of the Lord, and get into the **Word**, we enjoy the Triune God as our divine vitamins. The Father may be likened to vitamin A, the Son to vitamin B, and the Spirit to vitamin C. We may not understand what these “vitamins” do for us, but we must learn to enjoy them. We may not fully understand the Triune God, **but we must learn to enjoy Him, to receive the full benefit of all His riches.** Matthew 28:19, 2 Corinthians 13:14, Jude 20-21, and Revelation 1:4-5 reveal to us the enjoyment of the Triune God. We need to be those who enjoy the Divine Trinity in full. (*Living In and With the Divine Trinity, chapter 13*)