

Message Six

Living with the Divine Trinity

(3)

Experiencing and Enjoying the Divine Trinity in Full

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

- 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.
 - 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.
- 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 impartation 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.
 - 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.

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.
 - 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.