

Message Four

Christ as the Center of the Processed Triune God

Scripture Reading: Matt. 28:19; 1 Cor. 15:45; 2 Cor. 3:17; 13:14

I. The clearest revelation of the Divine Trinity is in 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”:

A. *Into the name* denotes the person:

1. To be baptized is to be baptized into the name, the person, of the Father, the Son, and the Holy Spirit, into the organic union with the processed Triune God.
2. The word *into* in 28:19 indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13.
3. To baptize people into the name of the Triune God is to baptize them into the spiritual and mystical union with Him.
4. In Matthew 28:19 there is one name for the Divine Trinity:
 - a. The name is the sum total of the Divine Being, equivalent to His person.
 - b. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is.

B. God is three-in-one—2 Cor. 13:14:

1. In Matthew 28:19 the Lord spoke of three persons—the Father, the Son, and the Holy Spirit.
2. When He spoke here of the name of the Father, the Son, and the Holy Spirit, *name* is singular in the original text.
3. This means that the Father, the Son, and the Spirit are three, yet the name is one.
4. One name for three persons is really mysterious and reveals that God is three-in-one.
5. This name includes the three—the Father, the Son, and the Holy Spirit.
6. Although God is uniquely one, yet there are three persons—the Father, the Son, and the Spirit.

II. As believers in Christ, we have been baptized into the processed Triune God:

- A. 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.
- B. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection.
- C. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit—1 Cor. 15:45; 2 Cor. 3:17.
- D. This Spirit is the consummation of the Triune God for the believers to be baptized into the Divine Trinity.
- E. To be baptized into the person of the Triune God is to be baptized into the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God:

1. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit.
 2. 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 has have become ours.
- F. 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.

III. Christ is the center of the processed Triune God—2 Cor. 13:14:

- A. *Processed* refers to the crucial steps through which the Triune God has passed:
 1. Before His incarnation God was unprocessed, having the divine nature but not the human nature, but through incarnation, human living, crucifixion, resurrection, and ascension, the Triune God was processed and consummated.
 2. In Revelation the Triune God is the processed and consummated Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension—1:4-5.
- B. The processed and consummated Triune God is the Spirit—22:17a; John 7:39:
 1. The Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God—Matt. 3:16; 10:20; Luke 1:35; 4:18; Rom. 8:9; Gal. 4:6.
 2. As the consummation of the processed and consummated Triune God, the Spirit is the blessing of God's New Testament economy—3:14.
- C. The Triune God in Revelation is the building and builded God—21:18-19a, 21:
 1. The Bible consummates in the New Jerusalem, which is the very God who was in the beginning—Gen. 1:1; Rev. 21:10:
 - a. The unique God is eventually enlarged and expanded into a city for His eternal expression.
 - b. In His economy God has become the New Jerusalem—v. 10.
 - c. In the New Jerusalem the Triune God is wrought into His chosen and redeemed people—vv. 18-19a, 21a.
 2. The God who has become the New Jerusalem is the building and builded God—2 Sam. 7:12, 14a; Matt. 16:18; Eph. 3:17:
 - a. The processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being—v. 17.
 - b. God is fulfilling His desire to build Himself in Christ into our being and to build us into His being; eventually, the outcome of this building will be the New Jerusalem—Rev. 21:2, 10.
- D. In the book of Revelation, we have the consummate revelation of the Divine Trinity for the divine dispensing—22:1-2; 7:17a; 21:6b; John 4:14b:
 1. The divine dispensing is God's imparting of Himself into His chosen and redeemed people as their life, life supply, and everything—2 Cor. 13:14.
 2. In the divine dispensing, the Father is the fountain, the Son is the spring, and the Spirit is the flow.