

Message Six

**The Divine Trinity as Revealed in Numbers**

Scripture Reading: Num. 1:1; 6:13-16;  
7:1, 11-17; 9:15-18, 21; 20:6-8

- I. ***The Triune God* refers mainly to God Himself, the divine person; *the Divine Trinity* refers mainly to God's being triune, which is the primary attribute of the Godhead—Matt. 28:19; Rev. 1:4-5.**
- II. **As a whole, the Bible is constructed with the Divine Trinity—Gen. 1:26; Exo. 3:14-15; Num. 6:24-26; Isa. 6:8; Matt. 28:19; 2 Cor. 13:14; Eph. 3:14-17; Rev. 1:4-5.**
- III. **It is altogether worthwhile for us to spend our time and energy, with a spirit of prayer, to exercise our entire being to conduct a thorough and exhaustive study of the Divine Trinity as revealed in the holy Word—Matt. 28:19; Rev. 1:4-5.**
- IV. **Although the Bible contains many explicit teachings, the Scriptures do not contain any direct teaching or doctrine concerning the Divine Trinity:**
  - A. Instead, the Divine Trinity is only indicated throughout the Scriptures in many narrations of divine and spiritual facts—Eph. 3:14-17; 4:3-6.
  - B. The fact that the Bible contains no doctrines concerning the Divine Trinity indicates strongly that the Divine Trinity is for God to work Himself into us so that we may partake of, experience, and enjoy Him; this is fully proved by Matthew 28:19 and 2 Corinthians 13:14.
  - C. Every direct or indirect mention, indication, or implication of the Divine Trinity in the Bible is for our participation in the Triune God—John 14:19-20, 23; Eph. 4:3-6; Rev. 1:4-5.
  - D. Whenever we study a portion of the Word regarding the Divine Trinity, we should not be content to look for doctrinal teaching but should realize that this portion is for us to know how to participate in, enjoy, and experience the Triune God—Eph. 1:3-7, 13-14.
- V. **According to the entire revelation of the Bible, the Divine Trinity is for God's dispensing—2 Cor. 13:14:**
  - A. It is more accurate to refer to the dispensing of the Divine Trinity rather than to that of the Triune God.

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- B. God's desire with His strong intention is to dispense Himself into His chosen people as their life, their life supply, and their everything—Rom. 8:2, 10-11.
- C. Without the Divine Trinity God would have no way to carry out His divine dispensing—Eph. 3:14-17.
- D. The New Testament reveals that all three of the Divine Trinity are in us—Eph. 4:6; John 14:20, 23; Rom. 8:10-11; 2 Cor. 13:5; Col. 1:27; Phil. 2:13.

**VI. The Divine Trinity is the model of our Christian life—  
Matt. 28:19; 1 Thes. 5:23:**

- A. Because of the warfare within us, we need to learn to cooperate with the Divine Trinity—2 Cor. 13:14:
  - 1. Among the three of the Divine Trinity there is harmony.
  - 2. The Father is pleased to exalt the Son, the Son is willing to subject Himself to the Father, and the Spirit testifies concerning the Son—Matt. 3:17; 17:5; 12:28; Phil. 2:5-11; John 16:13-15.
- B. With our tripartite being we need to cooperate with the indwelling Divine Trinity—14:16-20, 23.
- C. Eventually, our entire being—spirit, soul, and body—will glorify the Divine Trinity; our cooperation with the indwelling Divine Trinity will result in His glorification, His expression, and His manifestation—1 Thes. 5:23; 2 Thes. 1:10, 12.
- D. The Christian life is a life of our being mingled with the Divine Trinity—2 Cor. 13:14; Eph. 3:14-17; 4:4-6:
  - 1. In our Christian life, God uses four instruments to mingle us with the Divine Trinity: the divine life (John 3:15), the cross (Col. 1:20), the Spirit (Rom. 8:11), and the Word (Jer. 15:16; John 6:63).
  - 2. We should always have fellowship with the Spirit in the divine life through the cross and through the Word—2 Cor. 13:14; Rom. 8:11; Col. 3:16.

**VII. Apparently, the book of Numbers is a record of the numbering of God's people and their journey in the wilderness; actually, such a record is structured with the Divine Trinity—Num. 1:1; 6:13-16; 7:1, 11-17; 9:15-18, 21; 20:6-8:**

## CRYSTALLIZATION-STUDY OUTLINES

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- A. Without the Divine Trinity, the record in Numbers would be empty; the intrinsic reality of the record in Numbers is the Divine Trinity.
- B. In chapter 1 of Numbers we see the incarnation of the Triune God:
  - 1. In order to see the incarnation of the Triune God in Numbers 1, we need to consider the matter of the tabernacle with the Ark:
    - a. Within the tabernacle was the Ark, and within the Ark was the law, which was called “the Testimony”—17:4, 10.
    - b. The law is a testimony of God because it testifies, shows us, God.
    - c. Although God is actually the center, we do not have God merely in Himself but God in an Ark made of acacia wood overlaid with gold; the Ark, being one entity of two elements, wood and gold, typifies Christ in His humanity with His divinity.
  - 2. In the picture of the tabernacle with the Ark, we see the Triune God incarnated to be a man living among men.
  - 3. The number of the boards in the tabernacle—forty-eight—is significant:
    - a. Forty-eight is composed of six multiplied by eight, which signifies man (six) in resurrection (eight).
    - b. Forty-eight is also composed of twelve multiplied by four, which signifies the Triune God (contained in the number twelve, composed of three multiplied by four) in His creature (four).
    - c. In this picture we see the Triune God, we see man, and we see the Triune God dwelling among men.
  - 4. From this picture of the tabernacle with the Ark, we see that God is no longer only in the heavens; He is also on earth, in a man who is His embodiment—Jesus Christ—Col. 2:9.
  - 5. The Triune God incarnated to be embodied as a man has been expanded, increased, and enlarged; in His expansion and enlargement, Christ became the tabernacle, God’s dwelling place—John 1:1, 14:

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- a. When God was in Christ only, no one could enter into Him; without Christ's expansion no one could enter into God.
  - b. Now, in His expansion into a tabernacle, Christ is not only God's dwelling place but also the place where we can enter into God.
  - c. Today we can enter into God, taking Christ as our life that He may be the meaning of our life—11:25; 14:6; 1 John 5:11-12.
  - d. As He is our life (Col. 3:4) to be the meaning of our life, He is our testimony; we live Him, express Him, and show Him in every aspect, and spontaneously He becomes our center.
6. Christ, the embodiment of the Triune God, has been enlarged into a habitation in which God dwells and into which we enter—John 1:14.
7. God has a dwelling place, and we have a place where we can enter into God, meet with God, and be mingled with God—14:20; 15:4-5; 1 Cor. 6:17.
- C. The Divine Trinity is revealed in the separation of the Nazarite—Num. 6:13-16:
1. The fact that the Divine Trinity was involved with the separation of the Nazarite is indicated by the offerings—the burnt offering, the sin offering, the peace offering, and the meal offering—vv. 11-12, 14-17.
  2. The Nazarite was brought to the entrance of the Tent of Meeting—v. 13:
    - a. The Tent of Meeting refers to Christ as the dwelling place of God and the meeting place of His people.
    - b. As the Tent of Meeting, Christ is the ground and the sphere for our enjoyment of the Divine Trinity.
  3. The divine title *Jehovah* denotes God's relationship with man, and it denotes the Trinity—Exo. 3:14.
  4. The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type.
- D. The Divine Trinity is revealed in the function of the tabernacle and the offerings—Num. 7:1, 11-17:

CRYSTALLIZATION-STUDY OUTLINES

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1. The beginning of the function of the tabernacle and the altar involved the Divine Trinity.
  2. The function of the tabernacle and the offerings began in Numbers 7 with the offerings for the dedication of the altar.
  3. This dedication was for the tabernacle with all its furnishings and the altar with all its utensils to be put into function through the dispensing of the Divine Trinity (v. 1) so that God's redeemed people could enjoy the riches of the Divine Trinity.
- E. The Divine Trinity is revealed in the cloud and the fire covering the tabernacle—9:15-18, 21:
1. The cloud and the fire covering the tabernacle indicates that the Divine Trinity is for God's people to stay or to journey so that they may enjoy the riches of the Divine Trinity all the time and all the way.
  2. When they remained and when they journeyed, God's presence was with them as the Divine Trinity.
- F. The Divine Trinity is revealed in the smitten rock—20:6-8:
1. The rock typifies the crucified Christ following God's people (1 Cor. 10:4), and the water typifies the Spirit of life (John 7:38-39; Rev. 22:1-2).
  2. The smitten rock in Numbers 20 shows that the Divine Trinity follows God's people on their journey to quench their thirst so that they may enjoy the riches of the divine life—1 John 5:11-12.