THE CRUCIAL POINTS OF THE MAJOR ITEMS OF THE LORD'S RECOVERY TODAY

(Thursday—Second Morning Session)

Message Two
The Triune God

MC *Hymns*: 12, 608

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; Eph. 4:6; Col. 1:27; John 14:20, 17

Matt 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 Cor 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.

Rev 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,

Rev 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

Eph 4:6 One God and Father of all, who is over all and through all and in all.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

John 14:17 Even 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.

I. We must be governed by the revelation that God is uniquely one—Psa. 86:10; Isa. 45:5; 1 Cor. 8:4.

Psa 86:10 For You are great, and You do wondrous deeds; / You alone are God.

Isa 45:5 I am Jehovah and there is no one else; / Besides Me there is no God; / I girded you, although you do not know Me;

1 Cor 8:4 Therefore concerning the eating of things sacrificed to idols, we know that an idol is nothing in the world and that there is no God but one.

II. The unique God is triune, three-one—the Father, the Son, and the Spirit—Matt. 28:19.

Matt 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,

III. *The Triune God* refers mainly to God Himself; *the Divine Trinity* refers mainly to God's being triune, which is the primary attribute of the Godhead—v. 19; 2 Cor. 13:14; Rev. 1:4-5.

Matt 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 Cor 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.

Rev 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,

Rev 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

IV. The three of the Divine Trinity are eternally coexistent:

A. The Father, the Son, and the Spirit are all God—1 Pet. 1:2; Eph. 1:17; Heb. 1:8; John 1:1; Rom. 9:5; Acts 5:3-4.

1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you

and peace be multiplied.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Rom 9:5 Whose are the fathers, and out of whom, as regards what is according to flesh, is the Christ, who is over all, God blessed forever. Amen.

Acts 5:3 But Peter said, Ananias, why has Satan filled your heart to deceive the Holy Spirit and to put aside for yourself some of the proceeds of the land?

Acts 5:4 While it remained, was it not your own? And when it was sold, was it not under your authority? Why is it that you have contrived this thing in your heart? You have not lied to men but to God.

B. The Father, the Son, and the Spirit are all eternal—Isa. 9:6; Heb. 1:12; 7:3; 9:14.

Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

Heb 1:12 And like a mantle You will roll them up; like a garment they will also be changed; but You are the same, and Your years will not fail."

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

C. The Father, the Son, and the Spirit coexist simultaneously from eternity to eternity—John 14:16-17; Eph. 3:14-17; 2 Cor. 13:14.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

John 14:17 Even 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.

Eph 3:14 For this cause I bow my knees unto the Father,

Eph 3:15 Of whom every family in the heavens and on earth is named,

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

2 Cor 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.

V. The three of the Divine Trinity are eternally coinherent:

A. The Father, the Son, and the Spirit mutually indwell one another—John 14:10-11, 26; 15:26.

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

John 14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

B. The Father, the Son, and the Spirit coexist in Their coinherence and are thus distinct but not separate—5:19, 43; 8:29; 16:32; Luke 1:35; Matt. 1:18, 20; Luke 4:1, 18a; Matt. 12:28:

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 5:43 I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.
John 16:32 Behold, an hour is coming, and has come, that you will be scattered each to his own place and will leave Me alone; yet I am not alone, because the Father is with Me.
Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.
Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
Luke 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, while being tempted for forty days by the devil.
Luke 4:18a "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; …
Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

1. Among the three of the Divine Trinity, there is distinction but no separation.
2. In their coexistence the three of the Godhead are distinct, but their coinherence makes them one; the Father, the Son, and the Spirit coexist in Their coinherence.

VI. *The essential Trinity* refers to the essence of the Triune God for His existence—28:19:

Matt 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. In His essence God is one, the one unique God—Isa. 45:18; 1 Cor. 8:6.
Isa 45:18 For thus says Jehovah, / Who created the heavens - / He is the God / Who formed the earth and made it; / He established it; / He did not create it waste, / But He formed it to be inhabited: / I am Jehovah and there is no one else;
1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

B. In the essential Trinity the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way with no succession.

C. The Father, the Son, and the Spirit are essentially one:
1. A Son is given to us, yet His name is called Eternal Father—Isa. 9:6.
Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.
2. The Son as the last Adam became the life-giving Spirit—1 Cor. 15:45.
1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
3. The Lord is the Spirit and the Lord Spirit—2 Cor. 3:17-18.
2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

VII. *The economical Trinity* refers to the plan of the Triune God for His move—Rev. 1:4-5:

Rev 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,
Rev 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

A. In the economical Trinity the Father, the Son, and the Spirit work in three successive steps, or stages, in the process of God's economy.

B. The Father planned, the Son accomplished, and the Spirit applies what the Son accomplished according to the Father's plan—Eph. 1:4-5, 7, 13.

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph 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,

C. The Father, the Son, and the Spirit are economically three, yet They are still one in harmony in the economical Trinity—John 10:30; 17:21, 23; Matt. 3:16-17; Eph. 1:4, 6-7, 13.

John 10:30 I and the Father are one.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

Matt 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph 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,

D. While the divine economy is being carried out by the economical Trinity, the eternal coexistence and coinherence of the three in the Godhead remain intact and are not jeopardized.

VIII. All three of the Divine Trinity dwell in us, the believers in Christ:

A. The Father is in us (4:6), the Son is in us (John 14:20; Col. 1:27; 2 Cor. 13:5), and the Spirit is in us (John 14:17).

Eph 4:6 One God and Father of all, who is over all and through all and in all.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

2 Cor 13:5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?

John 14:17 Even 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.

B. Although the Father, the Son, and the Spirit are all in us, in our experience we sense that there is just One in us; this One who dwells in us is the Triune God.

IX. According to the divine revelation in the Bible, the Divine Trinity is for God's dispensing, that is, for the distribution of the Triune God into His chosen people—2 Cor. 13:14:

2 Cor 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.

A. The accomplishment of the divine economy is by the dispensing of the Divine Trinity—Eph. 1:3-23; 3:14-21:

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;
Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
Eph 1:8 Which He caused to abound to us in all wisdom and prudence,
Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
Eph 1:12 That we would be to the praise of His glory who have first hoped in Christ,
Eph 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,
Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
Eph 1:15 Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints,
Eph 1:16 Do not cease giving thanks for you, making mention of you in my prayers,
Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
Eph 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
Eph 3:14 For this cause I bow my knees unto the Father,
Eph 3:15 Of whom every family in the heavens and on earth is named,
Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

1. The divine economy is God's plan and arrangement out of His desire and purpose—1:5, 9-11.

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

2. The divine dispensing is God's dispensing and distributing according to this plan and arrangement—3:14-17a.

Eph 3:14 For this cause I bow my knees unto the Father,
Eph 3:15 Of whom every family in the heavens and on earth is named,
Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph 3:17a That Christ may make His home in your hearts through faith, …

3. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy—Rom. 8:3, 11.

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

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.

C. In the divine dispensing of the Divine Trinity, the Father is the fountain, the Son is the spring, and the Spirit is the flow:

1. A fountain is the origin, the source, of the stream or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow.

2. The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow, the reaching, the application, of the Triune God for the distribution of Himself into His chosen people—Jer. 2:13; John 4:14; 7:37-39; Rev. 22:1:

Jer 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

a. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water gushing up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life.

Jer 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

b. The Father is the fountain, the source, and the Son is the spring as the course to express the source; this course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God.

D. Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the dispensing, the distributing, of the Triune God into His chosen people.

2 Cor 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.

X. We know the Triune God by experiencing and enjoying Him—1 John 1:5; 2:27; 4:16; 5:11-12:

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

A. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment—Eph. 2:18:

Eph 2:18 For through Him we both have access in one Spirit unto the Father.

1. Positionally, we were reconciled to God; experientially, we have access unto the Father.
2. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons.

B. The Triune God is not merely the object of our faith; He is dwelling in us as our life and life supply for our experience and enjoyment—1 John 4:13-15.

1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

1 John 4:14 And we have beheld and testify that the Father has sent the Son as the Savior of the world.

1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

C. We need to know the Triune God experientially through the inner enjoyment of the subjective God—2:27; 4:4.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1 John 4:4 You are of God, little children; and you have overcome them because greater is He who is in you than he who is in the world.

D. The experience and enjoyment of the Triune God have a focal point: God becoming man, the God-man, and this God-man accomplishing redemption and in resurrection becoming the life-giving Spirit—vv. 9-10, 13-14; 1 Cor. 15:45b.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

1 John 4:14 And we have beheld and testify that the Father has sent the Son as the Savior of the world.

1 Cor 15:45b … the last Adam became a life-giving Spirit.

E. The anointing is the moving of the Triune God experienced and enjoyed by us; the teaching of the anointing is actually the Triune God teaching us concerning Himself—1 John 2:20, 27.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

F. If we would know the Triune God, we must be in the line of life and in the process of the growth in life; the more we grow in life, the more we will be concerned with the Divine Trinity—vv. 13-18.

1 John 2:13 I write to you, fathers, because you know Him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, young children, because you know the Father.

1 John 2:14 I have written to you, fathers, because you know Him who is from the beginning. I have written to you, young men, because you are strong and the word of God abides in you and you have overcome the evil one.

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;

1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.

1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.

1 John 2:18 Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.

Excerpts from the Ministry:

THE TRIUNE GOD

The Divine Trinity—the Father, the Son, and the Spirit— in the Distribution of God into His Chosen People

According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing He needs to be triune.

The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow. The Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. A fountain is the origin, the source, of a stream or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people.

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." Here three things are mentioned: grace, love, and fellowship. This sets forth the reason why God is triune; it is thus that He can dispense Himself into us, work Himself into us for us to enjoy, and be our all. The love of God, that is, the love of the Father, is

the source. The grace of Christ, that is, the grace of the Son, is the flowing out of the love of the Father. And the fellowship of the Holy Spirit is the flowing into us of the grace of the Son with the love of the Father for us to enjoy. This is for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit. The love of the Father, the grace of the Son, and the fellowship of the Holy Spirit are not three different things but three stages of one thing for us to possess and enjoy. Likewise, the Father, the Son, and the Spirit are not three separate Gods but three stages of one God for us to possess and enjoy. Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the dispensing, the distributing, of God Himself into His chosen people.

The Eternal Coexistence of the Divine Trinity

We must be clear that the Father, the Son, and the Spirit coexist simultaneously from eternity to eternity. Undoubtedly, the Father is God (1 Pet. 1:2; Eph. 1:17), the Son is God (Heb. 1:8; John 1:1; Rom. 9:5), and the Spirit is God (Acts 5:3-4). They are not three Gods, but one. The Scriptures tell us clearly and definitely that God is only one (1 Cor. 8:4; Isa. 45:5; Psa. 86:10), yet He is also three—the Father, the Son, and the Spirit. He is the Triune God.

The Father is eternal (Isa. 9:6), the Son is eternal (Heb. 1:12; 7:3), the Spirit is eternal (Heb. 9:14), and They coexist simultaneously. John 14:16-17 says, "And I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality." In these two verses the Son says that He will pray to the Father that the Father may send the Spirit. Hence, the Father, the Son, and the Spirit exist together at the same time. In Ephesians 3:14-17 Paul prays that the Father would grant us to be strengthened with power through His Spirit into our inner man, that Christ may make His home in our hearts. In this passage we have the Father, the Spirit, and Christ the Son, showing again that all three exist together at the same time. We have already mentioned 2 Corinthians 13:14, which speaks of the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit, showing the coexistence of the three of the Divine Trinity.

The Eternal Coinherence of the Divine Trinity

The relationship among the Father, the Son, and the Spirit is not only that They simultaneously coexist but also that They mutually indwell one another. The Father exists in the Son and the Spirit; the Son exists in the Father and the Spirit; and the Spirit exists in the Father and the Son. This mutual indwelling among the three of the Godhead is called *coinherence.* In John 14:10-11 the Lord Jesus said, "Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves." Here we have not only the coexistence of the Father and the Son but also Their coinherence. The three of the Godhead—the Father, the Son, and the Spirit—are both coexistent and coinherent.

The Essential Trinity

The essential Trinity refers to the essence of the Triune God for His existence. In His essence, God is one, the one unique God (Isa. 45:18b; 1 Cor. 8:6a). In the essential Trinity, the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way with no succession. There is no first, second, or third.

The Economical Trinity

Essentially God is one, but economically He is three—the Father, the Son, and the Spirit (Matt. 28:19; 2 Cor. 13:14). In God's plan, God's administrative arrangement, God's economy, the Father takes the first step, the Son takes the second step, and the Spirit takes the third step. The Father purposed (Eph. 1:4-6), the Son accomplished (vv. 7-12), and the Spirit applies what the Son accomplished according to the Father's purpose (vv. 13-14). This is a successive procedure or a succession in God's economy to carry out His eternal purpose. Whereas the essential Trinity refers to

the essence of the Triune God for His existence, the economical Trinity refers to His plan for His move. There is the need of the existence of the Divine Trinity, and there is also the need of the plan of the Divine Trinity.

The Father accomplished the first step of His plan, His economy, by working to choose and predestinate us, but He did this in Christ the Son (Eph. 1:4-5) and with the Spirit. After this plan was made, the Son came to accomplish this plan, but He did this with the Father (John 8:29; 16:32) and by the Spirit (Luke 1:35; Matt. 1:18, 20; 12:28). Now that the Son has accomplished all that the Father has planned, the Spirit comes in the third step to apply all that He accomplished, but He does this as the Son and with the Father (John 14:26; 15:26; 1 Cor. 15:45b; 2 Cor. 3:17). In this way, while the divine economy of the Divine Trinity is being carried out, the divine existence of the Divine Trinity, His eternal coexistence and coinherence, remain intact and are not jeopardized.

The Three of the Divine Trinity Being Distinct but Not Separate

Among the three of the Divine Trinity, there is distinction but no separation. The Father is distinct from the Son, the Son is distinct from the Spirit, and the Spirit is distinct from the Son and the Father. But we cannot say that They are separate, because They coinhere; that is, They live within one another. In Their coexistence the three of the Godhead are distinct, but Their coinherence makes them one. They coexist in Their coinherence, so They are distinct but not separate.

The Son never did anything apart from the Father (John 5:19). He came in the Father's name (v. 43) and with the Father (8:29; 16:32). He is in the Father, and the Father is in Him (14:10-11). Furthermore, He was begotten of the Holy Spirit (Luke 1:35; Matt. 1:18, 20) and did everything by the Spirit (Luke 4:1, 18a; Matt. 12:28).

The Holy Scriptures also reveal that the Son is the Father. Isaiah 9:6 says, "A child is born to us, / A son is given to us / …And His name will be called / …Mighty God, / Eternal Father." The Lord Jesus as the child born in Bethlehem is the Mighty God, and the Lord Jesus who is the Son is also the Eternal Father.

John 14:7-11 says, "If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him. Philip said to Him, Lord, show us the Father and it is sufficient for us. Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves." In these verses the Lord clearly reveals to us the mystery that He and the Father are one (10:30). He is in the Father, and the Father is in Him; when He speaks, it is the Father who works; when men see Him, they see the Father; when they know Him, they know the Father, because He is the Father.

The Scriptures also reveal that the Son (the last Adam) became a life-giving Spirit. First Corinthians 15:45b says, "The last Adam became a life-giving Spirit." The last Adam, of course, is the incarnated Lord Jesus, and the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. The Lord was made flesh and became the last Adam, and later, after death and resurrection, He became the life-giving Spirit.

The words spoken by the Lord in John 14:16-20 confirm this point. Here the Lord tells us that He will pass through death and resurrection to become another Comforter, that is, the Spirit of reality, who will come to abide with us and dwell in us. In verse 17 the Lord said concerning the Spirit of reality: "He abides with you and shall be in you." Then in verse 18 He says, "I will not leave you as orphans; I am coming to you." The very "He" who is the Spirit of reality in verse 17 becomes the very "I" who is the Lord Himself in verse 18. The Lord said in effect, "When He comes, I come. He is I; I am He." The Holy Spirit is the Lord Jesus, and the Lord Jesus is the Holy Spirit. Also, in verse 17 the Lord said, "The Spirit of reality…shall be in you," and then in verse 20 He says, "I in you." This also proves that the Holy Spirit who is in us is the Lord who died and rose and now lives in us.

Second Corinthians 3:17 says, "The Lord is the Spirit." The Lord spoken of here, of course, is the Lord Jesus, and the Spirit, of course, is the Holy Spirit. This verse tells us clearly and definitely that our Lord Jesus is the Holy Spirit. He is the Father and He is the Spirit, the very God and the Lord. This clearly shows that the Father, the Son, and the Spirit are one God, not three; They are distinct but not separate.

The Triune God in Us for Our Experience and Enjoyment

We need to see that the God who is dispensing Himself into us is triune. According to the New Testament, the Father, the Son, and the Spirit are all in us (Eph. 4:6; Col. 1:27; John 14:17). Although the Father, the Son, and the Spirit are all in us, in our experience we sense that there is just One in us. This One who dwells in us is the Triune God.

The Lord charged us to baptize the nations "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). There is one name for the Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize people into the name of the Triune God is to immerse them into all that the Triune God is. Once we believe into Christ and are baptized into the person of the Divine Trinity, we should daily enjoy the Triune God by participating in the love of God the Father, in the grace of Christ the Son, and in the fellowship of the Holy Spirit (2 Cor. 13:14). Eventually, we will enjoy the Divine Trinity in His divine dispensing to the fullest in eternity. Revelation 22:1 says that the river of water of life proceeds out of the throne of God and of the Lamb. This depicts how the Triune God—God, the Lamb, and the Spirit (symbolized by the water of life)—dispenses Himself into His redeemed people under His headship (implied in the authority of the throne) for eternity.

No human being can explain the Divine Trinity adequately. We should simply accept and say Amen to whatever is recorded in the pure Word of God. We can only present the divine facts from the New Testament concerning this great truth so that we may be impressed that the Triune God is dispensing Himself into our being. Instead of exercising our mentality too much to try to figure out the Triune God, we should exercise our spirit to experience and enjoy the marvelous dispensing of the Triune God as the Father, the Son, and the Spirit within us. (*The Crucial Points of the Major Items of the Lord's Recovery Today,* pp. 7-13)

THE TRIUNE GOD AND THE DIVINE TRINITY

Now we need to go on to see the difference between the Triune God and the Divine Trinity. The Triune God refers mainly to God Himself, and the Divine Trinity refers mainly to God's being triune, which is the main attribute of the Godhead. It is more correct to refer the divine dispensing to the Divine Trinity rather than to the Triune God. The Triune God refers to God the person, whereas the Divine Trinity refers to the main attribute of the Godhead. For example, saying that someone is a faithful person is different from saying that he is faithfulness. A faithful person refers to the man. His faithfulness refers to his being faithful, his virtue. In a general way God is dispensing Himself into us, but in a particular, actual, and practical way God is dispensing His Trinity into us.

The New Testament reveals that the Father is in us, the Son is in us, the Spirit is in us, and God is in us. Ephesians 4:6 shows us that the Father is in us: "One God and Father of all, who is over all and through all and in all." John 14:23 also shows us that the Father is in the believer: "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." Second Corinthians 13:5 is one verse which reveals that the Son is in us. Romans 8:9 shows us that the Spirit dwells in us. The strongest verse showing us that God is in us is Philippians 2:13: "For it is God who operates in you both the willing and the working for His good pleasure." We should never forget Philippians 2:13. God is not only in us, but He is also operating, or working, in us. God is in us as the Triune God—the Father, the Son, and the Spirit. The Triune God being in us, however, may be merely terminology to us. We may not have the practical experience of the trinity of the Godhead. We are not only experiencing God but also experiencing the trinity of the Godhead. The

Father is in us, the Son is in us, and the Spirit is in us. These are not three persons, but these are the trinity of the one God. In other words, this trinity is the strongest attribute of the Godhead. His faithfulness, His love, His kindness, and other attributes are not above this attribute. The top attribute of the divine person is His trinity. His trinity is constituted solely with His person, and His person is in the Trinity—the Father, the Son, and the Spirit.

This is why the ancient theologians used a word to describe the very substance of the Trinity—*hypostasis*. This word comes from Greek—*hupo*, meaning "under," and *stasis*, meaning "something substantial supporting from beneath." *Hypostasis* is singular, and *hypostases* is plural. This anglicized Greek word means "the supporting or substantial essence from beneath" and refers to the constitution of the Triune Godhead being the Father, the Son, and the Spirit. In theology the denotation of the word *hypostases* was gradually changed to persons. This is why one of the meanings for *hypostasis* in Webster's dictionary is "person." This is a theological definition. We must see, however, that the Divine Trinity is the constitution of the Triune God. The divine dispensing of the Divine Trinity means to dispense the constitution of our Triune God into our being to make His constitution ours. (*Elders' Training, Book 3: The Way to Carry Out the Vision*, pp. 70-71)