

WEEK 2 — OUTLINE

The Triune God

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

« DAY 1 »

- I. We must be governed by the revelation that God is uniquely one (Psa. 86:10; Isa. 45:5; 1 Cor. 8:4).**
- II. The unique God is triune, three-one—the Father, the Son, and the Spirit (Matt. 28:19).**
- 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).**
- IV. The three of the Divine Trinity are eternally coexistent:**

« DAY 2 »

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

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).
- 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):
 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):

- A. In His essence God is one, the one unique God (Isa. 45:18; 1 Cor. 8:6).
- 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.

« DAY 3 »

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).
2. The Son as the last Adam became the life-giving Spirit (1 Cor. 15:45).
3. The Lord is the Spirit and the Lord Spirit (2 Cor. 3:17-18).

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

- 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).

« DAY 4 »

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).

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).
- 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):

- A. The accomplishment of the divine economy is by the dispensing of the Divine Trinity (Eph. 1:3-23; 3:14-21):
 1. The divine economy is God's plan and arrangement out of His desire and purpose (1:5, 9-11).
 2. The divine dispensing is God's dispensing and distributing according to this plan and arrangement (3:14-17a).

- 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).
- 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.

« DAY 5 »

- 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):
 - 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.
 - 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.

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

- 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):
 - 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).

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- C. We need to know the Triune God experientially through the inner

enjoyment of the subjective God (2:27; 4:4).

- 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).
- 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).
- 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).

Morning Nourishment

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.

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.

We must be governed by the revelation that God is uniquely one. The Bible tells us that God is one. However, because the first occurrence of the word God (Elohim) in the Bible (Gen. 1:1) is in the plural number, some people translate it as "Gods." This is preposterous. It is appalling to speak of "Gods." Psalm 86:10 says, "Thou art God alone" (KJV). It does not say, "Ye are God alone." The pronoun is the second person singular, not the second person plural....If you consult the markings in the Newberry Bible, you will find there an indication that God here is triple in number. Nevertheless, Psalm 86:10 does not say, "Thou art Gods." It says, "Thou art God alone." The word alone must control our thought. "Thou art God [not Gods] alone." (CWWL, 1975-1976, vol. 2, "The Revelation of the Triune God according to the Pure Word of the Bible," pp. 299-300)

Today's Reading

This one unique God is triune. I do not know how to explain this, although for many years I tried. During the past fifty years, I spent a great deal of time analyzing and trying to understand the Trinity. Since I could find no way to resolve it, I gave up long ago. I said to myself, "Little man, you are too small. You can never understand the Trinity adequately."

Matthew 28:19 speaks clearly of the Father, the Son, and the Holy Spirit. However, if you read this verse carefully, you will see that the three have just one name. It says, "Baptizing them into the name [not names] of the Father and of the Son and of the Holy Spirit." There are three with one name. This is the Triune God, the Trinity. How can we explain this? We cannot. (CWWL, 1975-1976, vol. 2, pp. 300-301)

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. (Elders' Training, Book 3: The Way to Carry Out the Vision, p. 70)

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 (9:14), and They coexist simultaneously....[In John 14:16-17] 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....Second 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, [shows] the coexistence of the three of the Divine Trinity. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 8-9)

Further Reading: The Revelation of the Triune God according to the Pure Word of the Bible; Young People's Training, chs. 6-7

Morning Nourishment

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.

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.

The Father is God. First Peter 1:2 says, "God the Father." Ephesians 1:17 says, "God...the Father of glory." These verses tell us that the Father is God. The Son is God. Hebrews 1:8 says, "Of the Son...O God." John 1:1 says, "The Word was God." These verses tell us clearly that the Son is God. The Spirit is God. Acts 5:3-4 says, "Why has Satan filled your heart to deceive the Holy Spirit....You have not lied to men but to God." This word definitely tells us that the Spirit is also God.

Therefore, the Scriptures clearly reveal to us that all three—the Father, the Son, and the Spirit—are God....Although there are three—the Father, the Son, and the Spirit—the three are not three Gods but one. This is really a mystery! It is unsearchable! But praise the Lord, we can simply receive and enjoy this mysterious One according to what the Scriptures have said! (Concerning the Triune God—the Father, the Son, and the Spirit, p. 13)

Today's Reading

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] 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.

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 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 Crucial Points of the Major Items of the Lord's Recovery Today, pp. 9-11, 9)

The Bible clearly reveals to us that the Son is the Father, and the Son is also the Spirit. Otherwise, how could these three be one God? Five years ago I raised this question with one who would not agree that the Son is the Father and also the Spirit. He answered that the Father is one God, the Son is one God, and the Spirit is also one God; and these three are united together to become a corporate God. Immediately, I advised him never to speak in such a way. This is really heresy....If anyone has the concept that the Father, the Son, and the Spirit are three Gods, how could he then, based on scriptural revelation, acknowledge that the Son is the Father, and the Son is also the Spirit? (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," p. 299)

Further Reading: The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 5-15; Elders' Training, Book 3: The Way to Carry Out the Vision, chs. 7-8

Morning Nourishment

Isa. 9:6 For a child is born to us, a Son is given to us;...and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

In Isaiah 9:6 Mighty God matches child, and Eternal Father matches Son. Yes, He is a child, yet He is the mighty God. The child who was born in the manger in Bethlehem is the mighty God. Since the child and the mighty God are one, so also the Son and the eternal Father are one. The Son is the eternal Father. It is indeed difficult to fully explain this matter, yet this is the word of the Scriptures. “A Son is given...and His name will be called...Eternal Father.”...If the Son is not the Father, how could the Son be called the Father? If we acknowledge that the child of whom this verse speaks is the mighty God, then we must also acknowledge that the Son of whom this verse speaks is also the eternal Father; otherwise, we are not believing the clearly stated revelation of the Scriptures. (CWWL, 1970, vol. 3, “Concerning the Triune God—the Father, the Son, and the Spirit,” pp. 296-297)

Today’s Reading

We deeply believe that according to the words here, the Lord Jesus who became the child is the mighty God, and the Lord Jesus who is the Son is also the eternal Father. Our Lord is the Son, and He is also the Father. Hallelujah!

Christ, the risen Lord today, is the life-giving Spirit. That is why the apostle Paul called Him the “Lord Spirit” (2 Cor. 3:18). He is not only the Lord but also the Lord Spirit.

Furthermore, 1 Corinthians 15:45 states, “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. Therefore, this verse also tells us clearly that the Lord Jesus is the Holy Spirit.

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. Does this not clearly and definitely tell us that the Lord Jesus is the Holy Spirit? Our Lord is the Holy Spirit. He is the Father, and He is also the Spirit. He is everything! (CWWL, 1970, vol. 3, “Concerning the Triune God—the Father, the Son, and the Spirit,” pp. 297-299, 297)

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, remains intact and is not jeopardized. (The Crucial Points of the Major Items of the Lord’s Recovery Today, pp. 9-10)

Further Reading: Concerning the Triune God—the Father, the Son, and the Spirit; Living in and with the Divine Trinity chs. 1-2

<< WEEK 2 — DAY 4 >>

Morning Nourishment

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

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.

When we speak of the Triune God according to His economy, we are speaking of Him according to His moving and acting, not His essence. According to the economy, the three are three; thus, there is the aspect of the economical Trinity. The Father is the Originator, making the divine economy (Eph. 1:9-10; 3:9; 1 Tim. 1:4b); then the Son accomplishes the divine economy made by the Father (John 5:19; 8:28); and the Spirit applies to God's elect what the Son has accomplished (16:13). These are steps of one complete move. God the Father planned to do something; the Son accomplished the plan; and the Spirit applies to us what the Son has accomplished. They are still one in harmony in the economical Trinity (10:30; 17:21, 23). (Crystallization-study of the Gospel of John, p. 38)

Today's Reading

The Father is in us. Ephesians 4:6 says, "One God and Father of all, who is...in all." The Son is in us. Colossians 1:27 says, "Christ in you." Also, in John 14:20 the Lord says, "I in you." The Spirit is also in us. John 14:17 says, "The Spirit of reality...shall be in you."

Therefore, the Bible clearly states that the Father is in us, the Son is in us, and the Spirit also is in us. Our experience tells us that these are not three in us but just one. The Father is in the Son to be in us, and the Son who is in us is the Spirit. The Spirit in us is the Son in us, and the Father is in the Son to be in us. Therefore, as long as we have the Spirit, we have the Son and the Father too. First John 2:23 says, "Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also." Romans 8:9-10 further reveals that the Spirit of Christ in us is Christ Himself in us. Therefore, when man has the Spirit, he also has the Son; and when man has the Son, he also has the Father. The Father is in the Son, and the Son is the Spirit who comes into us for us to have and enjoy as the Triune God. In word there are three, but in experience there is only one. It is really a mystery! (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," p. 305)

God desires to have a church to be the Body of Christ as His fullness for a corporate expression of the processed Triune God (Eph. 1:23; 3:19b)....The Body of Christ is an organic Body of a great person—Christ. In order for Christ to have such a Body, He must dispense Himself into His chosen and redeemed people.

The accomplishment of the divine economy is by the divine dispensing of the Divine Trinity. God is divine, and He is also triune. He is triune in order to complete the steps for the dispensing of Himself into us. To dispense Himself into us, He has taken three steps: the Father's choosing and predestinating, the Son's redeeming, and the Spirit's sealing. These three steps are for God's divine dispensing. (The Divine Dispensing for the Divine Economy, p. 12)

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. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 7)

Further Reading: Crystallization-study of the Gospel of John, msg. 3; The Economy of God and the Mystery of the Transmission of the Divine Trinity, chs. 4-6

<< WEEK 2 — DAY 5 >>

Morning Nourishment

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.

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

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. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 7-8)

Today's Reading

[In 2 Corinthians 13:14] 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 Crucial Points of the Major Items of the Lord's Recovery Today, p. 8)

Positionally, we were reconciled to God; experientially, we have access unto the Father. 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, regenerated us to be His sons.

In Ephesians 2:18 the trinity of the Godhead is implied. 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, footnote 4)

We have seen that one subtlety of the enemy is to deny certain aspects of Christ and thereby restrict Him and make Him no longer all-inclusive. Another subtlety is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion. The religion of many Christians is based on the creeds. In certain denominations the Apostles' Creed is recited in their services every week. Many of those who recite the creed have no experience of the Triune God. To them, the Divine Trinity is merely a belief in doctrine. But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. This is confirmed by the word concerning the enjoyment of the Triune God in 2 Corinthians 13:14.

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! Our spirit may be a small organ, but this Spirit nonetheless dwells in it. (Life-study of 1 John, pp. 286-287)

Further Reading: The Divine Dispensing for the Divine Economy, ch. 1; The Revelation and Vision of God, chs. 1-4

Morning Nourishment

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

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.

We do not know God merely in an objective, doctrinal way....As those who have been born of God and who possess God's life, we know Him not merely objectively, but in particular we know Him subjectively and experientially. (Life-study of 1 John, p. 137)

In the Epistles of John there is an underlying thought. This thought is related to the fact that at the time these Epistles were written certain heresies concerning the person of Christ had crept in. The effect of these heretical teachings was to annul the saints' enjoyment of the Triune God. This enjoyment has a focal point: God becoming man, and this God-man accomplishing redemption and in resurrection becoming the life-giving Spirit. (Life-study of 3 John, p. 15)

Today's Reading

The Triune God, who is now organically one with us, is teaching us concerning Himself. This teaching is subjective and experiential. Day by day, as we are in the organic union with the Triune God, we enjoy Him, we experience Him, and we live in Him, with Him, and by Him. This living is a constant teaching of the things concerning the Triune God. We can testify that we certainly enjoy the Triune God in our daily life.

We may use eating food as an illustration of learning the things of the Triune God in the way of enjoying and experiencing Him....If you eat the food, you will be taught concerning the food by the very food you eat. This is not merely an objective lesson concerning food; it is a subjective knowing of the food through experience. The more you eat a particular food, the more you will come to know it. This knowledge is not doctrinal; it is experiential. In a similar way, we come to know the Triune God by enjoying and experiencing Him. It is impossible for us to know the Triune God merely by doctrine. But we can know Him by enjoying and experiencing Him.

When the Triune God becomes our enjoyment and experience, His moving is the anointing within us. This understanding enables us to give a proper definition of the anointing: the anointing is the moving of the Triune God becoming our inward enjoyment and experience.

In 1 John 2:12-27 John writes concerning the Divine Trinity according to the believers' growth in life. First, he addresses all the believers as his little children, those whose sins have been forgiven because of the Lord's name. Then John goes on to speak to the fathers, those believers who are mature in the divine life. Through the divine anointing, these believers have known Him who is from the beginning, that is, the eternal, preexisting Christ who is the Word from the beginning. The young men are the believers who are grown up in the divine life. Through the divine anointing, they have overcome the evil one. Furthermore, they are strong and the word of God abides in them.

John's classification of the believers is according to their spiritual age, not according to any other criterion. Some are fathers, and others are young men or young children. The use of these terms indicates strongly that these verses in particular were written by the apostle John based upon the growth in life.

The fact that John's writing is based on the believers' growth in life should cause us to realize that if we would understand the Trinity, especially as the Divine Trinity is covered in this portion, we must be in the process of the growth in life. This means that we must be in the line of life. If we are not in the line of life pursuing the growth in life, we shall not be able to understand anything concerning the Divine Trinity. (Life-study of 1 John, pp. 181, 166-167)

Further Reading: Life-study of 1 John, mssgs. 21-22, 32-33

Hymns, #608

What mystery, the Father, Son, and Spirit,
In person three, in substance all are one.

How glorious, this God our being enters
To be our all, thru Spirit in the Son!
The Triune God has now become our all!

How wonderful! How glorious!
This Gift divine we never can exhaust!
How excellent! How marvelous!

2

How rich the source, the Father as the fountain,
And all this wealth He wants man to enjoy!
O blessed fact, this vast exhaustless portion
Is now for us forever to employ!

3

How wonderful, the Son is God's expression
Come in the flesh to dwell with all mankind!
Redemption's work, how perfectly effective,
That sinners we with God might oneness find.

4

The Spirit is the Son's transfiguration
Come into us as life the full supply.
Amazing fact, our spirit with the Spirit
Now mingles and in oneness joins thereby!

5

How real it is that God is now the Spirit
For us to touch, experience day by day!
Astounding fact, with God we are one spirit,
And differ not in life in any way!