

Message Six

The Divine Trinity as Revealed in Numbers

JL Hymns: 608, 609

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

- Num 1:1 Then Jehovah spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying,
- Num 6:13 Now this is the law of the Nazarite when the days of his separation are fulfilled: He shall be brought to the entrance of the Tent of Meeting.
- Num 6:14 And he shall present his offering to Jehovah: one male lamb a year old without blemish for a burnt offering, and one female lamb a year old without blemish for a sin offering, and one ram without blemish for a peace offering,
- Num 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering and their drink offerings.
- Num 6:16 And the priest shall present them before Jehovah and offer his sin offering and his burnt offering.
- Num 7:1 And on the day that Moses had finished setting up the tabernacle, and had anointed it and sanctified it and all its furnishings and the altar and all its utensils, and had anointed them and sanctified them,
- Num 7:11 And Jehovah said to Moses, They shall present their offering, one leader each day, for the dedication of the altar.
- Num 7:12 And he who presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.
- Num 7:13 And his offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;
- Num 7:14 One golden cup of ten shekels, full of incense;
- Num 7:15 One bull of the herd, one ram, one male lamb a year old, for a burnt offering;
- Num 7:16 One male of the goats for a sin offering;
- Num 7:17 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Nahshon the son of Amminadab.
- Num 9:15 And on the day that the tabernacle was set up, the cloud covered the tabernacle, the Tent of the Testimony; and in the evening it was like the appearance of fire over the tabernacle until morning.
- Num 9:16 So it was always; the cloud covered it by day, and the appearance of fire by night.
- Num 9:17 And whenever the cloud was taken up from over the tent, then after that the children of Israel set out; and in the place where the cloud settled, there the children of Israel encamped.
- Num 9:18 At the commandment of Jehovah the children of Israel set out, and at the commandment of Jehovah they encamped; as long as the cloud settled upon the tabernacle, they remained encamped.
- Num 9:21 If sometimes the cloud remained from evening until morning, when the cloud was taken up in the morning, they set out; or if it remained a day and a night, when the cloud was taken up, they set out.
- Num 20:6 And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them.
- Num 20:7 Then Jehovah spoke to Moses, saying,
- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

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.*

- 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,
- 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

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.

- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Num 6:24 Jehovah bless you and keep you;
- Num 6:25 Jehovah make His face shine upon you and be gracious to you;
- Num 6:26 Jehovah lift up His countenance upon you and give you peace.
- Isa 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send 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,
- 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.
- 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,
- 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

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.

- 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,
- 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. 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.
- 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 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
- Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- Eph 4:5 One Lord, one faith, one baptism;
- Eph 4:6 One God and Father of all, who is over all and through all and in all.

- 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.

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.

- 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.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

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

John 14:23 Jesus answered and said to him, 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.

Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism;

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

- 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.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavens 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 1:13 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.

V. According to the entire revelation of the Bible, the Divine Trinity is for God's dispensing—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. It is more accurate to refer to the dispensing of the Divine Trinity rather than to that of the Triune God.

- 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.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

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.

- C. Without the Divine Trinity God would have no way to carry out His divine dispensing—Eph. 3:14-17.
- 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,
- 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.
- 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.
 John 14:23 Jesus answered and said to him, 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.
 Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
 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.
 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?
 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,
 Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

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

- 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,
 1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
- A. Because of the warfare within us, we need to learn to cooperate with the Divine Trinity—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.
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.
- 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.
 Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
 Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.
 Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
 Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
 Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
 Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
 Phil 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

- Phil 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
- John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

B. With our tripartite being we need to cooperate with the indwelling Divine Trinity—14:16-20, 23.

- 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.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:23 Jesus answered and said to him, 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.

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.

- 1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
- 2 Thes 1:10 When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.
- 2 Thes 1:12 So that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

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:

- 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.
- 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 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- Eph 4:5 One Lord, one faith, one baptism;
- Eph 4:6 One God and Father of all, who is over all and through all and in all.

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).

- John 3:15 That everyone who believes into Him may have eternal life.
- Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.
- 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.
- Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

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.
- 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.
- 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.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

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:

- Num 1:1 Then Jehovah spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying,
- Num 6:13 Now this is the law of the Nazarite when the days of his separation are fulfilled: He shall be brought to the entrance of the Tent of Meeting.
- Num 6:14 And he shall present his offering to Jehovah: one male lamb a year old without blemish for a burnt offering, and one female lamb a year old without blemish for a sin offering, and one ram without blemish for a peace offering,
- Num 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering and their drink offerings.
- Num 6:16 And the priest shall present them before Jehovah and offer his sin offering and his burnt offering.
- Num 7:1 And on the day that Moses had finished setting up the tabernacle, and had anointed it and sanctified it and all its furnishings and the altar and all its utensils, and had anointed them and sanctified them,
- Num 7:11 And Jehovah said to Moses, They shall present their offering, one leader each day, for the dedication of the altar.
- Num 7:12 And he who presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.
- Num 7:13 And his offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;
- Num 7:14 One golden cup of ten shekels, full of incense;
- Num 7:15 One bull of the herd, one ram, one male lamb a year old, for a burnt offering;
- Num 7:16 One male of the goats for a sin offering;
- Num 7:17 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Nahshon the son of Amminadab.
- Num 9:15 And on the day that the tabernacle was set up, the cloud covered the tabernacle, the Tent of the Testimony; and in the evening it was like the appearance of fire over the tabernacle until morning.
- Num 9:16 So it was always; the cloud covered it by day, and the appearance of fire by night.
- Num 9:17 And whenever the cloud was taken up from over the tent, then after that the children of Israel set out; and in the place where the cloud settled, there the children of Israel encamped.
- Num 9:18 At the commandment of Jehovah the children of Israel set out, and at the commandment of Jehovah they encamped; as long as the cloud settled upon the tabernacle, they remained encamped.
- Num 9:21 If sometimes the cloud remained from evening until morning, when the cloud was taken up in the morning, they set out; or if it remained a day and a night, when the cloud was taken up, they set out.
- Num 20:6 And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them.
- Num 20:7 Then Jehovah spoke to Moses, saying,

- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
- 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:

Num 1 be omitted.

 - a. Within the tabernacle was the Ark, and within the Ark was the law, which was called “the Testimony”—17:4, 10.

Num 17:4 And you shall place them in the Tent of Meeting before the Testimony, where I meet with you.

Num 17:10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.
 - 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.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
 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:

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

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

 - 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.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

- 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.
- 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.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
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.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
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.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.
- C. The Divine Trinity is revealed in the separation of the Nazarite—Num. 6:13-16:
- Num 6:13 Now this is the law of the Nazarite when the days of his separation are fulfilled: He shall be brought to the entrance of the Tent of Meeting.
- Num 6:14 And he shall present his offering to Jehovah: one male lamb a year old without blemish for a burnt offering, and one female lamb a year old without blemish for a sin offering, and one ram without blemish for a peace offering,
- Num 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering and their drink offerings.
- Num 6:16 And the priest shall present them before Jehovah and offer his sin offering and his burnt offering.
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.
- Num 6:11 And the priest shall offer one for a sin offering and the other for a burnt offering, and make expiation for him because he sinned by reason of the dead person. And he shall sanctify his head that same day.
- Num 6:12 And he shall separate to Jehovah the days of his separation and shall bring a male lamb a year old for a trespass offering, but the former days shall be void because his separation was defiled.
- Num 6:14 And he shall present his offering to Jehovah: one male lamb a year old without blemish for a burnt offering, and one female lamb a year old without blemish for a sin offering, and one ram without blemish for a peace offering,
- Num 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering and their drink offerings.
- Num 6:16 And the priest shall present them before Jehovah and offer his sin offering and his burnt offering.
- Num 6:17 And he shall offer the ram for a sacrifice of peace offerings to Jehovah, with the basket of unleavened bread. The priest shall also offer its meal offering and its drink offering.
2. The Nazarite was brought to the entrance of the Tent of Meeting—v. 13:
- Num 6:13 Now this is the law of the Nazarite when the days of his separation are fulfilled: He shall be brought to the entrance of the Tent of Meeting.
- 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.
Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
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:
- Num 7:1 And on the day that Moses had finished setting up the tabernacle, and had anointed it and sanctified it and all its furnishings and the altar and all its utensils, and had anointed them and sanctified them,
- Num 7:11 And Jehovah said to Moses, They shall present their offering, one leader each day, for the dedication of the altar.
- Num 7:12 And he who presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.
- Num 7:13 And his offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;
- Num 7:14 One golden cup of ten shekels, full of incense;
- Num 7:15 One bull of the herd, one ram, one male lamb a year old, for a burnt offering;
- Num 7:16 One male of the goats for a sin offering;
- Num 7:17 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Nahshon the son of Amminadab.
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.
Num 7 be omitted.
 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.
Num 7:1 And on the day that Moses had finished setting up the tabernacle, and had anointed it and sanctified it and all its furnishings and the altar and all its utensils, and had anointed them and sanctified them,
- E. The Divine Trinity is revealed in the cloud and the fire covering the tabernacle—9:15-18, 21:
- Num 9:15 And on the day that the tabernacle was set up, the cloud covered the tabernacle, the Tent of the Testimony; and in the evening it was like the appearance of fire over the tabernacle until morning.
- Num 9:16 So it was always; the cloud covered it by day, and the appearance of fire by night.
- Num 9:17 And whenever the cloud was taken up from over the tent, then after that the children of Israel set out; and in the place where the cloud settled, there the children of Israel encamped.
- Num 9:18 At the commandment of Jehovah the children of Israel set out, and at the commandment of Jehovah they encamped; as long as the cloud settled upon the tabernacle, they remained encamped.
- Num 9:21 If sometimes the cloud remained from evening until morning, when the cloud was taken up in the morning, they set out; or if it remained a day and a night, when the cloud was taken up, they set out.
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:

Num 20:6 And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them.

Num 20:7 Then Jehovah spoke to Moses, saying,

Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

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).

1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

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.

Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

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.

Num 20 be omitted.

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.