

Message Seven

The Eternal Blessing of the Triune God

MC Hymns: 608

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

Num 6:22	Then Jehovah spoke to Moses, saying,
Num 6:23	Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
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.
Num 6:27	So shall they put My name upon the children of Israel, that I Myself may bless them.
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 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.

I. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—cf. Eccl. 1:2; 3:11 and footnote:

Eccl 1:2	Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
Eccl 3:11	He has made everything beautiful in its own time; also He has put ¹ eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.

Note 1 "A divinely implanted sense of purpose working through the ages, which nothing under the sun, but only God, can satisfy" (The Amplified Bible). God created man in His image and formed in him a spirit that man may receive and contain Him (Gen. 1:26 and note 3; 2:7 and note 5). In addition, God put eternity, an aspiration for something eternal, in man's heart so that man will seek God, the eternal One. Hence, temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart (cf. 2 Cor. 4:18). See note 4¹ in S.S. 1.

A. Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity, issuing in the church as the Body of Christ, the fullness of the One who fills all in all:

Eph 1	be omitted.
1.	He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 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 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.

2. Eventually, because of such a flow of the Divine Trinity as the blessing to God's chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23); the church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people.

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.

- B. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—mingled with His chosen, redeemed, regenerated, transformed, and glorified people as their eternal blessing; such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6—cf. Rev. 21:12, 14; 22:1-2.

Num 6 be omitted.

Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:

Rev 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

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.

II. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

Num 6:22 Then Jehovah spoke to Moses, saying,

Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

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.

Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

- A. "Jehovah bless you and keep you" can be ascribed to the Father—v. 24:

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).

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,

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

2. The Lord prayed that the Father would keep us in His name (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

- John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.
3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!
- B. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—Num. 6:25:
1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the Son in the Divine Trinity; this implies God’s incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

Matt 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
 2. The word *face* in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

2 Pet 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

2 Pet 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

2 Pet 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.

Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
 3. Numbers 6:25 speaks not only of Jehovah making His face to shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

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.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
 4. God’s incarnation was the shining of His presence, and along with this shining there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—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.
- C. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Spirit—Num. 6:26:
1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up your countenance upon a person means that you confirm, assure, promise, and give everything to that person.
 2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will

be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

III. 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”; the blessing here is actually the same as that in Numbers 6:23-27:

Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

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.

Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

- A. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them.
- B. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship so that they may enjoy the Triune God—the Father, the Son, and the Spirit.
- C. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.
- D. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.
- E. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle’s blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. We must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God’s heart’s desire to have the testimony of Jesus, the corporate expression of Jesus—2 Cor. 13:14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

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.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Gen 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.

Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

Rev 1:2 Who testified the word of God and the testimony of Jesus Christ, even all that he saw.

Rev 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Rev 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

IV. “Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all!”—*Life-study of Numbers*, p. 83.