

Guidelines for the Exercise of the Lord's day Prophesying

Message Six : The Divine Trinity as Revealed in Numbers

I. Overview:

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. The Bible is constructed with the Divine Trinity; according to the entire revelation of the Bible, the Divine Trinity is for God's dispensing. The Christian life is a life of our being mingled with the Divine Trinity; God uses the divine life, the cross, the Spirit and the Word to mingle us with the Divine Trinity. The intrinsic reality of the record in Numbers is the Divine Trinity, which is revealed in the separation of the Nazarite, in the function of the tabernacle and the offerings, in the cloud and the fire covering the tabernacle, and also in the smitten rock.

II. Truth and Enlightenment:

Day 1 —

A. Why is the divine Trinity the top divine attribute of God?

The Triune God bears an attribute, which is trinity. Holiness is one of many attributes of God, but the top attribute of our God is the trinity. To say that He is dispensing Himself into us is a general speaking. Specifically speaking, we must realize that He is dispensing His trinity. If God were not triune, He could not have a way to dispense Himself into us.

B. What's it indicate of the Bible without doctrines in the Trinity but with the fact?

The fact that the Bible contains no doctrines concerning the Trinity indicates strongly that the Trinity does not exist for teaching but for God to work Himself into us so that we may partake of, experience, and enjoy Him. This is fully proven by Matthew 28:19 and 2 Corinthians 13:14, which are the best verses concerning the Trinity in the Bible.

Day 2 —

A. Explain the Triune God being for our enjoyment from 2 Corinthians 13:14.

This verse does not teach us a doctrine concerning the Trinity. Instead, the way the Triune God is mentioned indicates that we need to enjoy the Triune God as love, grace, and fellowship. We also should apply love as the source, grace as the expression and the course through the reaching, the fellowship, of God the Spirit. This indicates that the Triune God is for our enjoyment.

B. Explain that the Divine Trinity is for God's divine dispensing from Genesis 1:26.

When God was going to create man, there must have been a council in the Godhead: "Let Us make man in Our image, according to Our likeness." The "Us" is the Divine Trinity—the Father, the Son, and the Spirit. The first mentioning of the Divine Trinity refers to the divine dispensing. God made man in His own image and according to His own likeness for the coming work of dispensing Himself into man.

Day 3 —

A. Why must we learn to cooperate with the Divine Trinity?

Because man is a tripartite being, having a body, a soul, and a spirit, he may be considered as a "human trinity." Within him there is always fighting. Our flesh fights against our spirit and also fights with our mind. We also have the Lord Jesus within us, dwelling in our spirit. This causes us further trouble because He says no to the flesh. Due to the warfare within us, we must learn to cooperate with the Divine Trinity.

B. What are the four instruments God uses to mingle us with the Divine Trinity?

God uses four instruments to mingle us with the Divine Trinity: the divine life, the cross, the Spirit, and the Word. These are the Lord's divine provisions. For this reason we must join ourselves to the holy Word every day, accept the dealing of the cross, and be one with the Spirit so that we may participate in the divine life.

Day 4 —

A. How can we see the picture of the incarnation in Numbers 1?

In this picture of the tabernacle with the Ark, we see the Triune God incarnated to be a man living among men. The tabernacle was built with forty-eight boards. First, the number forty-eight is composed of six multiplied by eight, which signifies man (six) in resurrection (eight). Second, forty-eight is composed of twelve multiplied by four, which signifies the Triune God in His creature (four).

B. Explain without Christ's expansion, no one could enter into God.

When God was in Christ only, no one could enter into Him. Without Christ's expansion, no one could enter into God. But 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. Today we can enter into God, taking Christ as our life that He may be the meaning of our life.

Day 5 —

A. Explain the two principles of serving God still existing in the church life today.

On the one hand, we are chosen by God; on the other hand, we need to volunteer as Nazarites in order to serve as priests. Although we know that we are chosen by God, in our actual service we do not have much consciousness of being chosen. Instead, when we serve in the church life, we are mainly conscious of the need to volunteer.

B. Explain with the consecration of the priests, there was no drink offering, but with the separation of the Nazarite, the drink offering was included.

This indicates that if we serve God based only on His selection, we may satisfy God, but we must volunteer to serve God to give Him pleasure. The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type. According to the charge in Romans 12:1, we need to voluntarily consecrate ourselves to God, and in Numbers 6 show that the Divine Trinity is fully involved in our consecration.

Day 6 —

A. Expound the books of Exodus, Leviticus, Numbers to involve the Divine Trinity.

Exodus stresses the tabernacle, Leviticus, the priesthood, Numbers, the function of the tabernacle and the altar. The tabernacle and the altar were set up in the last chapter of Exodus, but their function began in Numbers 7. 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 so that God's redeemed people could enjoy Him.

B. Explain a picture of cloud and fire covering the tabernacle to join Divine Trinity.

The cloud typifies the Spirit in the day, and the fire typifies the Spirit in the night. The tabernacle typifies Christ as God's dwelling among His people. Jehovah is the Triune God. The cloud and the fire covering the tabernacle indicate 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.

III. Conclusion:

The Bible contains many explicit teachings, but the Scriptures do not contain any direct teaching or doctrine concerning the Divine Trinity. Instead, the Trinity is only indicated throughout the Scriptures in many narrations of the divine and spiritual facts. However, the fact that the Bible contains no doctrines concerning the Trinity indicates strongly that the Trinity does not exist for teaching but for God to work Himself into us so that we may partake of, experience, and enjoy Him. If God were not triune, He could not have a way to dispense Himself into us. Whatever God wanted works on the saints, especially for the work of God's organic salvation: regeneration, sanctification, renewing, transformation, conformation, and glorification, all needs through His divine dispensing. Therefore, we must be mingled with the Divine Trinity in the divine life through the cross, the Spirit, and the Word.