

Guidelines for the exercise of the Lord's day Prophesying

Message Six : Living with the Divine Trinity (3) Experiencing and Enjoying the Divine Trinity in Full

I. Overview:

The clearest revelation of the Divine Trinity in the New Testament is in Matthew 28:19, which speaks of baptizing into the name of the Father and of the Son and of the Holy Spirit. Although God is uniquely one, there are three persons; that is the Father, the Son, and the Spirit in only one name. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is and to bring them into the person of the Triune God so that they may have an organic union with this divine person. To experience and enjoy the Divine Trinity in full is to participate in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit in Second Corinthians 13:14. The experience and enjoyment of the Divine Trinity in full is consummated by the One who is, who was, and who is coming, by the seven Spirits, and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. As the living and faithful Witness of God, Christ is the One who testifies God not only by His word and deeds but also by what He is; His being is the testimony of God.

II. Truth and Enlightenment:

Day 1 —

A. Expound that the divine Trinity is revealed in Matthew 28:19.

The Lord in Matthew 28:19 speaks of the three persons— the Father, the Son, and the Spirit. But when He speaks of the name of the Father, the Son, and the Spirit, the name is in the singular number. This means that though the Father, the Son, and the Spirit are three, yet the name is one. This is what triune is and God is three-in-one. Although God is only one, yet there is the matter of the three persons—the Father, the Son, and the Spirit.

B. Explain the meaning of baptism in Matthew 28:19.

Baptism is to bring repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ so that they may become kingdom people. The water, signifying the death of Christ with His burial, may be considered a tomb to terminate the history of the baptized ones.

Day 2 —

A. State what a revelation of the Lord giving the charge to His disciples is.

By the time the Lord gave the charge to His disciples, He had already died on the cross, had been buried, had entered into Hades to overcome the power of death and everything related to it, and had come out of death, entered into resurrection. Furthermore, He had already breathed Himself into the disciples. He charged them to disciple the nations and to bring them into the Triune God so that they may have an organic union with Him.

B. Explain that the life-giving Spirit is the sealing Spirit and how it functions.

We need to life-giving Spirit is the sealing Spirit that we have the Spirit indwelling us. He is the life-giving and indwelling Spirit to seal the believers of the Son. The indwelling, life-giving Spirit is the sealing Spirit. The sealing ink of a seal saturates the sealed material. We are the sealed material, and we have the Spirit as the sealing ink saturating us. This sealing mingles us with God.

Day 3 —

A. Explain in Second Corinthians 13:14 that the Divine Trinity is for our enjoyment.

Second Corinthians 13:14 mentions three things: grace, love, and fellowship. Actually, however, this is one thing in three aspects. The source is the divine love, the course is the divine grace, and the flow is the divine fellowship. Out of God the Father flows the grace through Christ. Then this grace flows in the fellowship of the Spirit. We need to experience, enjoy, and express the Triune God.

B. Expound in Second Corinthians 13:14 the relationship of one another in Divine Trinity.

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit. Second Corinthians 13:14 shows us that God the Father as love is the source, Christ as grace is the course, and the Spirit as fellowship is the flow. His flowing is for the purpose of supplying His redeemed with Himself. All that of the Divine Trinity is for our enjoyment.

Day 4 —

A. Explain the Divine Trinity from a way of the current.

With the Divine Trinity are the source, the course, and the flow. The source, the fountain, of the circulation is the love of the Father. The course, the outflow, of this circulation is the very grace expressed and conveyed to us by Christ. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

B. Expound what two circulations within us are.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life.

Day 5 —

A. Explain the Father referred in Revelation 1

In Revelation 1 the Father is referred to as the One who is, who was, and who is coming. As God the eternal Father, He was in the past, He is in the present, and He is coming in the future. God is the One who is, who was, and who is coming. This is the meaning of the name Jehovah. In Hebrew, Jehovah means, "I am who I am." His being the I Am signifies that He is the One who exists from eternity to eternity.

B. Expound the Spirit being called the seven Spirits in the book of Revelation.

The seven Spirits is the sevenfold intensified Spirit to counteract the degradation of the church. In substance and existence God's Spirit is one. In the intensified function and work of God's operation His Spirit is sevenfold. The title the seven Spirits indicates that the Spirit has been intensified sevenfold. This Spirit intensifies all the elements of the Spirit: divinity, incarnation, crucifixion, resurrection, reality, life, and grace.

Day 6 —

A. Expound the redeeming Lamb having seven eyes in Revelation 5:6.

Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. The seven Spirits as the seven eyes of the Lamb are also for transfusing. When Christ looks at us with His seven eyes, He transfuses the element of Himself into us for our transformation.

B. State in detail that Christ is unveiled as the faithful Witness in Revelation 1:5.

Although He is God, He is also the Witness of God. Without Him, we cannot know, see, or gain God. God is testified by Him. He is the Witness of the entire Godhead. Christ's being the faithful Witness refers to His earthly life of thirty-three and a half years. He was the Witness, the testimony, the expression of God, testifying in His human living what God is.

III. Conclusion:

If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. We may not know the Triune God fully, but we must learn to enjoy Him and receive His full supply in all its riches. We need to be a group of people who fully enjoy the Divine Trinity.