

Guidelines for the Exercise of the Lord's Day Prophesying

Message Eight : The Divine Trinity and the Kingdom of God

I. Overview:

We must be governed by the revelation that God is uniquely one. The unique God is triune, three-one—the Father, the Son, and the Spirit. 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. In Acts 16:6-7 the Holy Spirit and the Spirit of Jesus are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. When the Lord Jesus, the God-man, died on the cross, He died not only as man but also as God. The fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them “the things concerning the kingdom of God” indicates that the kingdom would be the main subject of the apostles' preaching. According to the New Testament, the kingdom of God is not a visible, material realm; actually, the kingdom of God is a person, the Lord Jesus Christ Himself. The churches and the kingdom of God go together; the churches produced by the propagation of the resurrected Christ. The kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers.

II. Truth and Enlightenment:

Day 1 —

A. Differentiate the Triune God and 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. In a general way God is dispensing Himself into us, but in a particular, actual, and practical way God is dispensing His Trinity into us. As a whole the Bible is constructed with the Divine Trinity. This is a great subject.

B. State Christ being exalted by God to the highest attainment.

The Bible tells us that Christ ascended into heaven, but it also says that He was taken up and exalted by God. After God exalted Him, the Holy Spirit was poured out on the disciples. In the Son's death the Triune God was involved, in the Son's resurrection the Triune God was involved, and in the Son's ascension and exaltation the Triune God was also involved. The Father, the Son, and the Spirit were wrapped up with the Son's ascension and the pouring out of the Spirit.

Day 2 —

A. Explain what the move of the apostle Paul and his co-workers was through.

The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by human council, but by the Holy Spirit according to God's counsel. They intended to speak the word in Asia, but the Holy Spirit forbade them. Forbidding is also a part of the Holy Spirit's leading.

B. Expound the significance of the Acts 16:6-7.

We need to pay careful attention to two divine titles in Acts 16:6 and 7, the Holy Spirit and the Spirit of Jesus. The Spirit of Jesus and the Holy Spirit in the preceding verse are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament. The Spirit of Jesus is a particular expression concerning the Spirit of God.

Day 3 —

A. Expound what significance the Spirit of Jesus includes.

The Spirit of Jesus is the Spirit of the One with humanity, who lived a human life on earth for thirty-three and a half years, who died an all-inclusive death, who resurrected from the dead to propagate the divine life by imparting it into all His believers, and who ascended to the heavens to be made Lord and Christ. This Spirit is the totality and the full realization of the all-inclusive Jesus.

B. Explain what kind of work we do for the Lord depending on what kind of Spirit by whom we are guided.

Actually, this Spirit should become our constitution. Then our work will be the expression of this Spirit. Elijah did not have this Spirit. He had only the Spirit of God and the Spirit of Jehovah. Elijah may have had a powerful

Spirit, but he was not constituted of the Spirit of Jesus. For this reason he could never do the work of ministering Jesus as the all-inclusive One or convey Him as such a One to others.

Day 4 —

A. Explain the words of “His own blood” in Acts 20:28.

The Greek word translated “obtained” in Acts 20:28 also means “acquired”. God obtained the church by paying the price of “His own blood.” How can God, the Creator, have blood? Prior to incarnation God certainly did not have blood, and He could not have died for us. Through incarnation our God became mingled with man. As the God-man, He surely had blood and was able to die for us.

B. Expound the death of the God-man on the cross.

When the God-man died on the cross, He died not only as man but also as God. The One who died on the cross was the One who had been conceived of God and born with God. Hence, it produces the God-man of two natures—divinity and humanity. Through this, God joined Himself to humanity that He might be manifested in the flesh and might be the Savior who died and shed His blood for us.

Day 5 —

A. Explain the ascended Lord’s work being for propagating Himself.

Before the Lord Jesus ascended to the heavens and poured out Himself as the all-inclusive Spirit to establish the church, He taught His disciples about the kingdom. If they had not had any knowledge or realization concerning the kingdom, it would have been difficult for the Lord Jesus to bring them into the church. The ascended Lord’s work is mainly propagating Himself throughout the earth. We all are part of Christ’s propagation.

B. State the kingdom being the propagation of this resurrected Christ in His ascension.

The churches produced by Christ’s propagation are the kingdom of God. The kingdom of God is a sphere of life produced by the propagation of Christ. Actually, the kingdom is the expansion of this resurrected, propagating One. The resurrected Christ, who is propagating Himself in His ascension, by the kingdom of God is His expansion.

Day 6 —

A. Describe the kingdom of God being the growth of the seed of life and God’s ruling in His divine life.

The kingdom of God in the sense of life is actually Christ Himself as the seed of life sown into His believers, God’s chosen people, and developing into a realm in which God may rule as His kingdom in His divine life. Its entrance is regeneration, and its development is the believers’ growth in the divine life.

B. Expound the whole world opposing the entering of God’s people into the full enjoyment of Christ as the kingdom.

The whole world opposes the entering of God’s people into the full enjoyment of Christ as the kingdom.

Judaism, for example, has been usurped and utilized by Satan to frustrate the believers from entering this enjoyment. Throughout the centuries other forms of religion—Catholicism, Protestantism, and Islam—have also been used by God’s enemy to keep God’s people from entering into the full enjoyment of the all-inclusive Christ as the kingdom of God.

III. Conclusion:

Entering the kingdom of God means to enter into the full enjoyment of Christ as the kingdom of God.

Throughout the centuries other forms of religion have been used by God’s enemy to keep God’s people from entering into the full enjoyment of Christ as the kingdom of God. We need to be prepared to face many tribulations. But after enduring all these tribulations, we should strive to enter the realm of the full enjoyment of Christ as the kingdom of God. When we fully enjoy such a Christ, we are under the divine ruling. As a result, we will become the kingdom of God, which is the proper church life. Today, the kingdom of God is the church life, where faithful believers live in. This kingdom will develop into the coming kingdom, where overcoming saints will receive their reward in the Millennium. Ultimately, the kingdom of God will be fully realized in the New Jerusalem as God’s eternal kingdom.