

## HWMR - CRYSTALLIZATION STUDY OF NUMBERS, Book 1, Week 6

### The Divine Trinity as Revealed in Numbers

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.

#### To Work Himself, in His Divine Trinity, into His Chosen Ones

The purpose of **God in His economy** is **to work Himself, in His Divine Trinity, into His chosen ones**. This God who has a plan, an economy, wants to do only one thing, that is, to work Himself into His chosen ones through all the processes and procedures that He went through in His **Divine Trinity**. The entire Bible reveals that God wants to work Himself into His chosen ones by passing through various processes in His Divine Trinity.

In order to work Himself into His chosen ones, God must be the **Spirit**. Moreover, the ultimate consummation and manifestation of the Triune God must also be the Spirit. **The Divine Trinity has been processed**. God the **Father** is the **source** of the Divine Trinity (John 13:3; 1 Cor. 6:19). God the **Son** is the **embodiment** of the processed Triune God (Col. 2:9); He passed through the processes of incarnation, human living, crucifixion, resurrection, and ascension and eventually became the all-inclusive life-giving Spirit (1 Cor. 15:45b) as the ultimate consummation of the processed Triune God. All that the Divine Trinity has is consummated in the **Spirit**—the processed, compounded, all-inclusive, life-giving, indwelling, sevenfold intensified, and ultimately consummated Spirit.

The Bible says that **God is Spirit** (John 4:24); moreover, the ultimate manifestation of the **Father**, the **Son**, and the **Spirit** is **the Spirit** (Matt. 28:19). God can come into us because He is Spirit. On the other hand, He had to create us with a spirit. God is not only **Spirit in His Divine Trinity** but also ultimately became **the Spirit**. He created us also with a spirit so that He as God who is Spirit may come into us human beings with a spirit so that the two spirits—our spirit and His Spirit—may be joined as one spirit. (The Revelation & Vision of God, Ch. 5, Sec. 3)

## DAY 1

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.

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.

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.

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.
- 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.

## DAY 2

- 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.
- 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.

V. According to the entire revelation of the Bible, the Divine Trinity is for **God's dispensing**—2 Cor. 13:14:

- 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.
- C. Without the Divine Trinity God would have no way to carry out His divine dispensing—Eph. 3:14-17.
- 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.

## DAY 3

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

- A. Because of the warfare within us, we need to learn to cooperate with the Divine Trinity—2 Cor. 13:14:
  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.
- B. With our tripartite being we need to cooperate with the indwelling Divine Trinity—14:16-20, 23.
- 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.
- 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:
  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).
  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.

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:

A. Without the Divine Trinity, the record in Numbers would be empty; the intrinsic reality of the record in Numbers is the Divine Trinity.

#### DAY 4

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

#### DAY 5

C. The Divine Trinity is revealed in **the separation of the Nazarite**—Num. 6:13-16:

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.
2. The Nazarite was **brought** to the entrance of the **Tent of Meeting**—v. 13:
  - 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.
4. The separation of the Nazarite was so that he might **participate** in the divine dispensing of the Divine Trinity in type.

With the consecration of the priests in Leviticus 1—7 there was the burnt offering, the sin offering, the peace offering, and the meal offering but 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**. **Voluntary service is very pleasant to God.** (The Divine Trinity as Revealed in the Holy Word, ch. 8)

#### CONSTITUTED A DRINK OFFERING

The **drink offering** was **additional** to the basic offerings revealed in Leviticus chapters one through seven (Num. 15:1-10; 28:7-10). The basic offerings were types of various aspects of Christ. The drink offering was a type of Christ as **enjoyed** by the offerer, an offering that fills him with Christ as the heavenly wine and even causes him **to become wine to God**. The apostle Paul became such a drink offering by so enjoying Christ that he could be poured out by the shedding of his blood upon the believers' faith as a sacrifice to God.

The **burnt** offering, the **meal** offering, the **peace** offering, the **sin** offering, and the **trespass** offering were the basic offerings, but the **drink offering** was not. The five basic offerings covered in chapters one through seven of Leviticus are types of various aspects of what Christ is to God on our behalf. If we read Numbers 15:1-10 and 28:7-10, we shall see that the drink offering was something additional. If one of the basic offerings was offered without the drink offering, this was an indication that there was something lacking with the presentation of the basic offering. The one who offered the basic offering must have been rather poor. Actually, **the drink offering signifies that the offerer himself becomes the drink offering**. However, this does not mean that the offerer can be such a drink offering according to his own natural constitution. Rather, **he must enjoy Christ to such an extent that Christ fills him, saturates him, and permeates him**. Christ is the heavenly wine for our enjoyment. When we enjoy Him by taking Him into us, we shall become filled with Him and thoroughly saturated with Him. In this way we shall become the wine to be poured out as a drink offering upon the offerings we present to God.

With the typology in the Old Testament as a basis, Paul came to regard himself as a drink offering **poured out upon the sacrifice and priestly service of the believers' faith**. For years Paul had been drinking of Christ and enjoying Him so that he came to the point that he was filled with Christ and saturated with Him. Eventually, Christ as the heavenly wine caused Paul to become a constitution of wine in his very being. This was the reason Paul could consider himself wine poured out as a drink offering upon the sacrifice he offered to God as a priest. (Life-Study of Philippians, Chapter 14, Section 1)

## DAY 6

D. The Divine Trinity is revealed in **the function of the tabernacle and the offerings**—Num. 7:1, 11-17:

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.
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.

The furnishings of the tabernacle were its furniture, and the utensils of the altar were its vessels. The **tabernacle** typifies **Christ** as the dwelling place of God among His people. The **anointing oil** typifies the all-inclusive compound **Spirit**. Jehovah is the Triune God. The pure oil in the meal offering typifies the Spirit. The meal offering typifies Christ as food to satisfy God and His serving ones. The incense typifies Christ as a sweet savor to **God** for His acceptance of His people. The burnt offering typifies Christ for God's satisfaction. The sin offering typifies Christ crucified for the sin of God's people. The peace offering typifies Christ as peace between God and His people for their enjoyment. God and His people enjoy Christ as the peace offering together. (The Divine Trinity as Revealed in the Holy Word, ch. 8)

E. The Divine Trinity is revealed in **the cloud and the fire covering the tabernacle**—9:15-18, 21:

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.

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... God is sometimes objective to us, but the Trinity is always subjective. In other words, when we experience God, He is the Trinity. The Trinity is not for doctrinal knowledge of the Godhead but **for the experience and enjoyment of God by His people** (The Divine Trinity as Revealed in the Holy Word, ch. 8)

F. The Divine Trinity is revealed in **the smitten rock**—20:6-8:

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).
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.

The **rock** typifies the **crucified Christ** following God's people. First Corinthians 10:4b says, *"They drank of a spiritual rock which followed them, and the rock was Christ."* Christ today as the Spirit follows us everywhere. The **water** typifies the Spirit of life (v. 4a; John 7:38-39). This water began to **flow out of the smitten rock** in Exodus 17 and **continued** in Numbers 20. According to Paul's word in 1 Corinthians 10:4, the **rock** must have **followed** the children of Israel and flowed out water to quench their thirst throughout their journey in the wilderness for forty years. **The Spirit as the living water flowing out of Christ as the smitten rock is the flowing out of the Triune God, and the issue of this flow is the conclusion of the entire Bible.** The **river of water of life** that proceeds out of the throne of God with the tree of life growing alongside in Revelation 22:1-2 is **the flowing out of the Triune God**. This is a great matter. 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. (The Divine Trinity as Revealed in the Holy Word, ch. 8)