

LIVING IN AND WITH THE DIVINE TRINITY , Week 1

The Divine Economy with the Divine Dispensing of the Divine Trinity in the Divine Move and in Our Experience

Scripture Reading: Scripture Reading: 1 Tim. 1:3-5; John 4:14b; Matt. 1:18,
20-21, 23; 3:16-17; 6:9-10, 13; 12:28; 28:19

- 1 Timothy 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Timothy 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Timothy 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the **water** that I will give him will become in him a **fountain of water springing up into eternal life**.
- Matthew 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the **Holy Spirit**.
- Matthew 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the **Holy Spirit**.
- Matthew 1:21 And she will bear a son, and you shall call His name **Jesus**, for it is He who will save His people from their sins.
- Matthew 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name **Emmanuel**" (which is translated, **God with us**).
- Matthew 3:16 And having been **baptized**, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the **Spirit of God descending like a dove and coming upon Him**.
- Matthew 3:17 And behold, a voice out of the heavens, saying, This is **My Son, the Beloved, in whom I have found My delight**.
- Matthew 6:9 You then pray in this way: **Our Father who is in the heavens, Your name be sanctified;**
- Matthew 6:10 **Your kingdom come; Your will be done, as in heaven, so also on earth.**
- Matthew 6:13 And do not bring us into temptation, but deliver us from the evil one. **For Yours is the kingdom and the power and the glory forever. Amen.**
- Matthew 12:28 But if I, by the **Spirit of God**, cast out the demons, then the **kingdom of God has come upon you**.
- Matthew 28:19 **Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,**

Day 1

- Psalms 36:8-9** They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light.
- 1 Timothy 1:4** Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

I. We need to see that the central matter in the Bible is the **divine economy with the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the New Jerusalem as the eternal, corporate expression of the Triune God—1 Tim. 1:3-5; Eph. 3:14-21; 4:16; Rev. 21:2, 10-11:**

- A. The **divine economy** is **God's household administration to dispense Himself** in His Divine Trinity into His chosen people so that they may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem—1 Tim. 1:3-4; John 1:14, 29; Acts 2:24; 1 Cor. 12:12-13; 15:45b; 1 Tim. 3:15; Rev. 5:10; 21:2.

- B. Everything that is mentioned in the New Testament concerning God is related to the [divine dispensing for the divine economy](#); the accomplishment of the divine economy is by the divine dispensing of the Divine Trinity—Rom. 8:3, 11; Eph. 1:3-23; 2 Cor. 13:14; Eph. 3:14-21.
- C. The entire Bible was written according to the controlling vision that the [Triune God is working Himself into His chosen and redeemed people](#) to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river— Psa. 36:8-9.

Day 2

John 4:14

But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

1 Corinthians 12:13

For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

- D. The Triune God—the Father, the Son, and the Spirit—has been [processed](#) to become the life-giving Spirit so that we can [drink of Him for Him to become our enjoyment](#); this is the divine dispensing of the Divine Trinity—John 1:14; 4:14; 7:37-39; 1 Cor. 12:13; 15:45b; 2 Cor. 13:14.
- E. When we drink of the living water, it becomes in us “a fountain of water springing up into eternal life” (John 4:14b); the Father as the origin is the fountain, the Son as the expression is the spring, and the Spirit as the transmission is the flow; the preposition into also means “to become,” and the totality of the eternal life is the New Jerusalem; thus, the [flowing of the Divine Trinity within us and out from us issues in our becoming the New Jerusalem](#) (7:37-39; Psa. 46:4; Rev. 22:1-2; 7:17; 21:6; 22:17).

We need to see that the **Triune God** is [flowing through the Father, the Son, and the Spirit into us](#). When we drink of this water, it becomes a fountain in us. We all should say, “The fountain is in me!” This fountain emerges as a spring, and the spring flows out as a river for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the [divine speaking, divine spreading, divine dispensing](#), of the [Divine Trinity](#). The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.” If we are not becoming the New Jerusalem, we can never be in the New Jerusalem. [We have to be the New Jerusalem; then we can be in the New Jerusalem.](#) This is the intrinsic significance of the Gospel of John and Revelation. (*Crystallization-study of the Gospel of John*, Chapter 14)

Day 3

Luke 1:35

And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Matthew 1:20-21

But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit. And she will bear a son, and you shall call His name Jesus, for *it is* He *who* will save His people from their sins.

II. Based upon the controlling vision of the divine economy with the divine dispensing of the Divine Trinity, we can see the [Divine Trinity in the divine move and in our experience in the book of Matthew](#):

- A. In **Matthew 1** the Holy Spirit (vv. 18, 20), [Christ](#) (the Son—v. 18), and [God](#) (the Father—v. 23) are present for the producing of the man Jesus (v. 21), who, as [Jehovah the Savior and God with us](#), is the very embodiment of the Triune God:
 1. Matthew 1:20 and 21 reveal the divine conception of the Holy Spirit and the birth of Jesus (the Son); then verse 23 tells us that this One was called by men [Emmanuel](#), which means “[God \[God the Father\] with us.](#)”
 2. God the [Father’s](#) being with us was the issue of the divine conception of the [Holy Spirit](#) and the birth of [Jesus](#), the Son—cf. Luke 1:35.

- B. In **Matthew 3** the **Son** was standing in the water of baptism under the open heavens, the **Spirit** like a dove descended upon the Son, and the **Father** spoke out of the heavens to the Son—vv. 16-17:
1. The Lord Jesus was **born of the Spirit** (Luke 1:35), having the Spirit of God within Him essentially for His birth; then, for His ministry, the Spirit of God descended upon Him economically to anoint Him as the new King and introduce Him to His people—Isa. 61:1; 42:1; Psa. 45:7.
 2. The Lord's being baptized to fulfill God's righteousness and to be put into death and resurrection brought Him three things: the **open heavens**, the **descending Spirit of God**, and the **speaking of the Father**; it is the same with us today for the accomplishing of God's economy—Matt. 3:16-17.
 3. By the descending of the Spirit of God like a dove upon Him, the Lord Jesus ministered in gentleness and singleness, focusing solely on the **will of God**; the Spirit's descending was the **anointing of Christ**, whereas the Father's speaking was a **testimony to Him as the beloved Son**.

Day 4

Matthew 6:9-10 You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.

Matthew 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

- C. In **Matthew 6** the prayer that the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit (vv. 9-10), and also ends with the Triune God, but in the sequence of the Son, the Spirit, and the Father (v. 13); **to pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens**:
1. In **Matthew 6:9-10** the Lord teaches the believers to pray by expressing three petitions, which imply the Trinity of the Godhead: "**Your name be sanctified**" is related mainly to the **Father**; "**Your kingdom come**," to the **Son**; and "**Your will be done**," to the **Spirit**:
 - a. For His name to be sanctified, we should express Him in our living with a daily life **separated unto God and saturated with God**—1 Pet. 1:15-17; 2 Pet. 1:4; cf. Isa. 11:2.
 - b. For God's kingdom to come, we must live a life of **righteousness, peace, and joy in the Holy Spirit**—Rom. 14:17.
 - c. For the divine will to be done on earth is to **bring the heavenly ruling, the kingdom of the heavens**, to this earth—cf. Matt. 8:9a.
 - d. This is **being fulfilled in this age**, and it will be **ultimately fulfilled in the coming kingdom age**, when the name of God will be excellent in all the earth (Psa. 8:1), the kingdom of the world will become the kingdom of Christ (Rev. 11:15), and the will of God will be accomplished.
 2. The Lord's pattern of prayer concludes by saying, "For Yours is the kingdom and the power and the glory forever. Amen"—Matt. 6:13:
 - a. The **kingdom is of the Son** and is the realm in which God exercises His power; the **power is of the Spirit** and carries out God's intention so that the **Father can express His glory**.
 - b. Thus, the prayer taught by the Lord in His supreme teaching **begins with God the Father and ends also with God the Father**, who is the beginning and the end, the Alpha and the Omega, that God the Father may be all in all—1 Cor. 15:28.

Day 5

Matthew 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

- D. In **Matthew 12** the **Son**, in the person of man, cast out demons by the **Spirit to bring in the kingdom of God the Father**—v. 28:
1. The way He cast out demons, by another One and for another One, showed that He did not act individualistically but with **humility and selflessness**.
 2. The Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was **by the Spirit of God and for the kingdom of God the Father**.

3. The Son did nothing by Himself or for Himself; here we can see His **humility** and **selflessness**; this also shows us the **harmony, beauty, and excellency** in the Divine Trinity.
4. The move of the Divine Trinity with the divine coordination in Matthew 12:28 is an excellent and beautiful example for us to follow; this is a good pattern that our Head has set up for our coordination as members of His Body:
 - a. Today in the church life, the Body of Christ has not been built up adequately because of the **shortage of the proper coordination**.
 - b. We may do something according to the will of God, but what we do should not be by ourselves but **by some others**; furthermore, what we do should not be for ourselves as the beneficiary but **for the interest, the right, of God on this earth**.

Day 6

Matthew 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Acts 19:5 And when they heard this, they were baptized into the name of the Lord Jesus.

- E. In **Matthew 28**, after Christ as the last Adam (1 Cor. 15:45b) had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the nations the kingdom people by **baptizing them into the name, the person, the reality, of the Divine Trinity**—Matt. 28:19:
1. Christ's being the center of the processed Triune God is for the disciples to **baptize people into the processed Triune God by baptizing them into Him**— Acts 8:16; 19:5; Gal. 3:27; Rom. 6:3-4; 1 Cor. 12:13.
 2. To baptize people into the name of the Triune God is to **bring them into an organic, spiritual, and mystical union with Him**.
 3. The one name for the Divine Trinity is the sum total of the Divine Being, equivalent to His person; to **baptize someone into the name of the Triune God is to immerse him into all that the Triune God is**.

III. We need to pray that the Spirit of reality would guide us into all the reality of the divine economy with the divine dispensing of the Divine Trinity in the divine move and in our experience; we need to be those who live in and with the Divine Trinity, having Him as the very substance and element of our living—John 16:13; 15:4-5.

To Consummate the Processed Triune God

As the Father, the Son, and the Holy Spirit

There are many hints in the Old Testament through which we can know that God is triune, but it is difficult to see in the Old Testament that the Triune God is the Father, the Son, and the Holy Spirit. It is not until the end of the first Gospel in the New Testament that we see the composition of the Divine Trinity. The composition of the Father, of the Son, and of the Holy Spirit was not clearly and completely unveiled until after Christ's resurrection. After His resurrection, and before His ascension, He came back to the disciples and charged them to disciple the nations, **baptizing them, the new believers, into the name of the Father and of the Son and of the Holy Spirit**. In Acts the apostles baptized people into the name of Jesus Christ. This means that Jesus Christ equals the Father, the Son, and the Spirit. Before the man Jesus became the life-giving Spirit, the Divine Trinity was not fully consummated.

The second of the Divine Trinity is the Son. He is the only begotten Son of God and the firstborn Son of God. Before Christ was incarnated, He did not have humanity; before His incarnation the Son was only divine. Furthermore, before His resurrection the Son was God's only begotten Son, not the Firstborn. In this sense the second of the Divine Trinity was not fully consummated before His resurrection. **He needed to pick up humanity through incarnation, and He needed to become the firstborn Son of God through resurrection**. So after His incarnation and resurrection the second of the Trinity was completed, consummated.

Now we need to consider the third of the Divine Trinity—the Spirit. Before the incarnation and resurrection the Spirit was only the Spirit of God, not the Spirit of man. The Spirit of Jesus is the Spirit of man. In the Spirit of God prior to the incarnation, there was no human living, no all-inclusive death, and no element of resurrection. In other words, before the incarnation and the resurrection the Spirit of God was not compounded. It was through incarnation, human living, crucifixion, and resurrection that the Spirit of God was compounded with humanity and with Christ's death and resurrection. So after Christ's resurrection the third of the Divine Trinity was also consummated. After the resurrection the Spirit of God is the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit. **All these aspects of the Spirit are for the consummation of the Triune God. The Triune God was consummated in Christ's resurrection, so after His resurrection the Lord came back to say that we are to baptize people into the name of the Father and of the Son and of the Holy Spirit.** (The Spirit with Our Spirit, Chapter 3)