

## #6 The Divine Trinity as Revealed in Numbers

Crystallization-Study of Numbers (1) 2019/4/1-7

**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.**

**Rev. 1:4-5** John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

**II. As a whole, the Bible is constructed with the divine Trinity.**

**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.**

**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. **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. **[Mon]**

**C.** Every direct or indirect mention, indication, or implication of the Divine Trinity in the Bible is for our participation in the Triune God.

**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.

**V. According to the entire revelation of the Bible, the Divine Trinity is for God's dispensing:** **2 Cor. 13:14** The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. **Matt. 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,

**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. **C.** Without the Divine Trinity God would have no way to carry out His divine dispensing. **D.** The New Testament reveals that all three of the Divine Trinity are in us. **[Tue]**

**VI. The Divine Trinity is the model of our Christian life:**

**1 Thes. 5:23** And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. **A.** Because of the warfare within us, we need to learn to cooperate with the Divine Trinity: **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. **B.** With our tripartite being we need to cooperate with the indwelling Divine Trinity. **John 14:23** Jesus answered and said to him, if anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

**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. **D.** The Christian life is a life of our being mingled with the Divine Trinity: **1.** In our Christian life, God uses four instruments to mingle us with the Divine Trinity: the divine life, the cross, the Spirit, and the Word. **2.** We should always have fellowship with the Spirit in the divine life through the cross and through the Word.

**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:**

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

**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". **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. **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** In the beginning was the Word, and the Word was with God, and the Word was God. **14** And the Word became flesh and tabernacle among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality. **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. **d.** As He is our life 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. **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. **[Thu]**

**C.** The Divine Trinity is revealed in the separation of the Nazarite: **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. **Num. 6:17** And he shall offer the ram for a sacrifice of peace offerings to Jehovah, with the basked of unleavened bread. The priest shall also offer its meal offering and its drink offering. **2.** The Nazarite was brought to the entrance of the Tent of

Meeting: **a.** The Tent of Meeting refers to Christ as the dwelling place of God and the meeting place of His people.

**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. **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. **4.** The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type. **(Fri)**

**D.** The Divine Trinity is revealed in the function of the tabernacle and the offerings: **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. **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 so that God's redeemed people could enjoy the riches of the Divine Trinity.

**E.** The Divine Trinity is revealed in the cloud and the fire covering the tabernacle: **Num. 9:15-17** ...the cloud covered the tabernacle, the Tent of the Testimony...So it was always; the cloud covered it by day, and the appearance of fire by night. 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. **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.

**F.** The Divine Trinity is revealed in the smitten rock: **1.** The rock typifies the crucified Christ following God's people, and the water typifies the Spirit of life. **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. **(Sat)**

### **Explanation of Terms**

**A. Jehovah:** Elohim is the name of God in relation to creation, while Jehovah is the name of God in relation to people. Jehovah means "I AM WHO I AM".

**B. The dedication of the altar:** The tabernacle, utensils, and the altar are anointed and the offerings dedicated for the beginning of the function.

**C. The anointing oil:** A special compound ointment was anointed to the sanctified people and things for the beginning of the function. This anointing oil typifies the all-inclusive Spirit.

**D. Cloud and fire:** Above the tabernacle, there was a pillar of cloud by day and a pillar of fire by night. Pillars of cloud and fire typified God's Spirit that brought about God's presence. When the pillar of cloud and the pillar of fire moved, the tabernacle was moved by the Israelites.

**E. The smitten rock that follows:** When God's people got thirsty in the wilderness, Jehovah told Moses to strike the rock, the water came out and the people drank it. This shows that Christ as the rock was smitten on the cross, and the Spirit as the flowing water to moisten people.

**1 Cor. 10:4** And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

## **I . The High Gospel** **Topic 10 Christ's Salvation (1)**

**John 3:16** For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

**Rom. 5:10** For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

In eternity God had a good pleasure, His heart's desire, to be one with man, even to make man the same as He to be His species. Hence, in the creation of man He created man in His image and after His likeness for man to become a vessel to contain Him. The created Adam had God's image and God's likeness. Therefore, at the time of creation, the idea concerning a God-man was already there.

In the New Testament God came to regenerate man with Himself as life. **John 1:12** says, "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name." When we become children of God, we have God's life and nature. Because goat giving birth to goat, cow giving birth to cow, it is natural for God giving birth to God. As cow giving birth to cow, goat giving birth to goat, it will truly be a mystery if God giving birth to man. That which is begotten must be the same as its begetter. There is no such thing as a cow giving birth to a donkey or a goat giving birth to a dog. God's heart's intent is to make us the same as He is that we may be exactly like Him not only in the inward image and the outward likeness but also in His life and nature.

God so loved the people of the world that He even wanted to make man the same as He is by His life. Yet man was seduced by Satan and became fallen by committing sin; thus, man violated the righteousness of God. Therefore, we see two things here: God's love and God's righteousness. According to His love, God wants to make man the same as He is. However, man sinned and violated God's righteousness. Therefore, all that God wants to do for man organically according to His life requires that God redeem the fallen sinners back judicially according to His righteous requirement. This is redemption. Thus, God's complete salvation comprises the redemption required judicially and the salvation accomplished through God's life organically.

### **The Fulfillment of God's Judicial Requirement as the Procedure and the Accomplishment of What God Wants to do Organically as the Purpose**

In the complete salvation of God, what He does in the judicial aspect is the procedure, and what He does in the organic aspect is the purpose.

#### **The Judicial Aspect of God's Salvation**

As procedure, that which God has fulfilled according to His judicial requirement is redemption, including forgiveness of sins, washing away of sins, justification, reconciliation to God, and positional sanctification. However, the complete salvation of God is not just this much. If you only received these 5 items from your redemption, what you received is just one side of the redemption, and not the complete salvation. The first aspect of God's salvation is judicial, our sins were forgiven, washed away, we were justified, and were reconciled with God, and were positional sanctified. All of these items are a matter of procedure, qualification, and position. The judicial aspect qualifies and positions us sinners to enter into the grace of God to enjoy the salvation which God has accomplished for us according to His life organically in the aspect of purpose.

**Crucial Point ① The Divine Trinity is absolutely for the divine dispensing, not for the theology study**

**OL1:** 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.

**OL2:** 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.

**OL3:** God's desire with His strong intention is to dispense Himself into His chosen people as their life, their life supply, and their everything.

Second Corinthians 13:14...speaks of the Trinity—Jesus Christ the Son, God the Father, and the Holy Spirit—but it 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. Love as the source corresponds to God the Father. Grace as the expression and the course corresponds to God the Son. Grace and love are transmitted into us through the reaching, the fellowship, of God the Spirit. This is the enjoyment of the Triune God as love, grace, and fellowship. This indicates that the Triune God is for our enjoyment.

Every direct or indirect mention, indication, or implication of the Trinity in the Bible is not for teaching but for our participation in the Triune God....This needs to be deeply impressed into us.

According to the entire revelation of the sixty-six books of the Bible, the Trinity of the Godhead is for God's dispensing. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To do this, or to carry out this dispensing, He needs to be triune. Without His Trinity He has no way to carry out His divine dispensing. Therefore, His Trinity is absolutely for the divine dispensing.

**For Junior High and High School Students/College Students**  
**2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.**

God is the Triune God of the Father, the Son, and the Holy Spirit. It is not for the study of theology but for human to enjoy. In mathematics, three cannot be one, so the natural mind cannot completely understand the Divine Trinity. However, we can simply accept and enjoy Bible's revelation of the Divine Trinity. Although God is unique, there are three aspects: Father, Son and Spirit.

Father is a source of water, Son is the fountain, Spirit is the stream of rivers. The Spirit flows and reaches everyone. The Triune God, the Son incarnated and became the life-giving Spirit in resurrection, reaches all people. God, the water source, is the source of infinite supply, but invisible to the eye. But when it springs up as a fountain, people can see it and take it. Further, the Son became a life-giving spirit in the resurrection. This Spirit flows like a river into the whole land where people live, enters into all people, and allows people to drink and enjoy. That is for people to enjoy the Triune God by the Divine dispensing of the Divine Trinity. God's desire is that you enjoy the Triune God.

**John 4:13 Jesus answered and said to her, Everyone who**

**drinks of this water shall thirst again, 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 gushing up into eternal life.**

The love of God and the grace of Christ  
And fellowship of the Holy Spirit  
Be with you, be with you all,  
Be with you all, be with you all.  
From the throne of our God and the Lamb  
Flows a river of water of life,  
Bright as crystal, reaching man.

Many people think that the teachings of the Bible are to create religious people, but that is wrong. The Bible clearly shows that our Triune God is an enjoyment to human. For this purpose, you should do the following three things to participate in the dispensing of the Triune God.

**(1)Pray-read the Word and enjoy the Lord every morning:** Sanctify 10-30 minutes every morning, pray and read the word of the Lord and enjoy the Lord. This means starting the day with the participation in the Triune God. Therefore, the practice of revival every morning is extremely important.

**(2)Staying in the Divine Trinity in daily school life:** When you study and play with your classmates in daily life, pray in the Spirit and keep touching the Lord. Then you can have the testimony of the Lord in your studies and attitudes toward life and attract people. For example, you were an individualistic person. Even if people were in trouble, you didn't care. However, touching the Lord brings out kindness and friendly feeling to people, and desire to pray for them, speak to them, and contact them with the Lord in order to shepherd them. Your classmates will be amazed at your changes like this. God desires that this inner enjoyment will be the outer expression.

**(3)Come to the meeting and enjoy the Lord in a group. Have family meeting on weekdays (including fellowships via LINE etc.) and join the Lord's day meeting:** Contact the brothers and sisters for about 30 minutes on weekdays, read the Words, fellowship and pray. Such home meetings help to nourish you and make you grow. Also, Sunday, which is the beginning of the week, is called the Lord's day. **Rev. 1:10 I was in spirit on the Lord's Day.** Since this day is the day of the Lord, please consecrate this day, join the meeting on the Lord's day, blend with the Lord, and blend with the brothers and sisters. Then you can experience Christ richly and corporately.

**Prayer:** "O Lord Jesus, I believe and accept the Divine Trinity in the Words. In my restricted mind, I cannot completely understand the Divine Trinity. But the Divine Trinity is not for the doctrinal understanding, but for people to enjoy. Through the incarnation, crucifixion, and resurrection, the Triune God became a life-giving Spirit, which entered into me, and I can experience and enjoy. Hope I can enjoy the Triune God in everything, such as studying and human relationship. Amen!"

**Crucial Point ② : Experiencing the Divine Trinity in cooperation of your human trinity and others to improve your communication ability**

**OL1:** The Divine Trinity is the model of our Christian life.

**OL2:** Among the three of the Divine Trinity there is harmony. 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.

**OL3:** The Christian life is a life of our being mingled with the Divine Trinity. In our Christian life, God uses four instruments to mingle us with the Divine Trinity: the divine life, the cross, the Spirit, and the Word.

Because man is a tripartite being—having a body, a soul, and a spirit—he may be considered as a “human trinity.” Unlike the Divine Trinity, within the “human trinity” there is always fighting. The Bible says that the flesh, our body, lusts or fights against our spirit, which is mingled with the divine Spirit. Our flesh also fights with our mind. The flesh fights against the logical soul, which desires to do the right thing. Whenever our soul desires to do good, the sin in our evil flesh rises up to fight against our soul.

We also have the Lord Jesus within us, dwelling in our spirit. This causes us further trouble because He says no to the flesh, and most of the time He says no to the soul. Due to the warfare within us, we must learn to cooperate with the Divine Trinity.

The Divine Trinity is the model of our Christian life. Among the Divine Trinity there is no warfare. The Father is happy to exalt the Son, the Son is very willing to subject Himself to the Father, and the Spirit is willing to testify concerning the Son. Our “human trinity” is not like this. Therefore, we need a Savior. This Savior is the Divine Trinity, who has come into our spirit. After we are saved, our “human trinity” needs to follow the indwelling Divine Trinity. Eventually, our entire being—spirit, soul, and body—will glorify the Divine Trinity. This cooperation with the indwelling Trinity will result in His glorification, His expression, and His manifestation.

Even though we make choices and decisions with our soul, we still cannot act with our soul alone. When the Son did things, He did not do them according to His own will but according to the Father’s will. In the same way, our soul should do things not according to its own will but according to the spirit’s will. This is our life after we are saved. After we were saved, the Divine Trinity was added to our tripartite being. Instead of exchanging lives with the Divine Trinity, we have been and are being mingled together with Him. The Christian life is the “human trinity”—the body, the soul, and the spirit—mingled together with the Divine Trinity. These two “trinities” are mingled together as one.

### **For young working saints/graduate students**

- 1 The Son with the Father by the Spirit—  
O what a mystery!  
The fulness of all the Godhead  
Dwells in Him bodily.  
Wonderful One, Son with the Father,  
Wonderful One, Son by the Spirit,  
Wonderful Jesus Christ,  
Wonderful Triune, Wonderful Triune God.
- 3 This man in perfection chose God as His living;  
He lived the life of God.  
The sin, world, and Satan could not penetrate Him;  
Jesus had sinless blood.  
Humanity, His blood has cleansed me.  
Divinity, my guarantee.  
His sinless blood cleansed me.  
God’s now my guaran—, God’s now my guarantee.

- 4 His flesh without sin joined man’s flesh full of sin  
And this trapped Satan.  
Man’s flesh, sin and Satan were hanging upon Him  
O what a termination!  
Terminating, the old creation,  
Penetrating, flesh, sin and Satan.  
O what a promised seed!  
He crushed the Devil’s, He crushed the Devil’s head.
- 5 And in resurrection, this wonderful Person  
The Spirit He became.  
The Spirit right now is the Son with the Father  
To be the consummation.  
Wonderful One, life-giving Spirit!  
Son has become the consummation.  
Son with the Father, He  
As Spirit dwells in, as Spirit dwells in me.

The Divine Trinity is the model of our Christian life. You need to learn cooperation of the Divine Trinity.

### **(1) In your human trinity:**

**Rom7:18** For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not. **20** But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me. **22** For I delight in the law of God according to the inner man, **23** But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members. **24** Wretched man that I am!

You must experience the Divine Trinity in your spirit, soul, and body.

**Testimony of a brother:** In every quarterly meeting of my department, I prayed and considered carefully about what I wanted to do, and then I summarized them and to my team. When I faced at difficult situations and could not find a way, I remembered what I myself have spoken and considered if my words and actions have been contradicted. In many cases, my spirit, soul and body are in disaccord and fight so are confused. In such situation, I decided to experience my inner Divine Trinity and to align my action with what I have spoken. When I had my trinity in this way, the things have been blessed. Thankful to the Lord that I can experience the Divine Trinity.

**(2) In cooperation with others:** Most things to be done in the office need cooperation with others. Therefore, the communication skill is very crucial. Communication skill includes not only communicating with your words but also making others fun or motivating others when you work with them. For this purpose, you should experience harmony among the Divine Trinity. There is no disagreement nor fight among the Divine Trinity, the Father, the Son and the Spirit. When you feel uncomfortable in cooperation with others, if you are able to call on the Lord’s name and experience harmony of the Divine Trinity, then your communication skill will be improved to a great extent.

**Prayer:** “O Lord Jesus, Let me experience harmony among the Divine Trinity in cooperation between my human trinity and others. I have not only disharmony with others but also division and fight in myself. May the Divine Trinity saturate my spirit, soul, and even body. Under dispensing of the Divine Trinity, uplift my ability of communication in my office or my lab.”