

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

Mar. 28–Apr. 3 2022

Morning Watch

Monday 3/28

Related Verses

Psa. 36:8-9

8 They are saturated with the fatness of Your house, And You cause them to drink of the river of Your pleasures.

9 For with You is the fountain of life; In Your light we see light.

1 Tim. 1:4

4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

John 1:4, 14

4 In Him was life, and the life was the light of men.

14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Rom. 14:17

17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Eph. 3:19

19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 4:16

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 21:2, 10-11

2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Related Reading

[Psalm 36:8a] is a figurative speaking of Christ being the rich sacrifices through His death, and this is the fatness of God's house. Verse 8 also tells us that the Lord causes us to drink of the river of His pleasures. The fatness refers to Christ, and the river refers to the Spirit.

Then verse 9...refers to God the Father as the source, as the fountain, not the spring. The fountain is the real source, whereas the spring is the springing up, the bubbling up, of the fountain. The fountain of life refers to the Father as the very source of life. Verse 9 continues to say, "In Your light we see light." Light also refers to the Father. The Father is not only the source of life but also the source of light. Life comes first and then light. This corresponds with John 1:4: "In Him was life, and the life was the light of men." Even in such a short portion of the Word, in the poetry of the ancient psalmist, we can see the Divine Trinity. We can see Christ as the fatness, the Spirit as the river, and the Father as the source of life and light. This is marvelous! (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 227)

The only way we could interpret Psalm 36:8-9...is by the governing vision—the Triune God is working Himself into His chosen and redeemed people to be their life and life supply, 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. This is the vision that should govern and direct how you interpret any portion of the Bible....Without such a vision you may present a good message based on Psalm 36:8-9, yet it will be so shallow, touching nothing of the Divine Trinity. Even if you were to go to *Strong's Exhaustive Concordance of the Bible* and discover that the fatness refers to the fatty ashes of the sacrifices, without such a vision you would never think that this refers to Christ. You must have the governing principle. Then when you see the word *sacrifices*, you would be so clear that this refers to the second of the Divine Trinity, Christ. Then it would also be easy for you to understand the river of God's pleasures. Without such a vision it is not so easy to understand what this river is. Romans 14:17 refers back to this river when it tells us that the kingdom of God is "righteousness and peace and joy in the Holy Spirit." The joy in the Holy Spirit is the river of pleasures, or we could say the river of pleasures is the Spirit of joy....When we pick up this key, we can open up every part of the Bible.

Every book of the Bible confirms our understanding of this Scripture passage because the entire Bible was

written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light. The application of this principle in interpreting any portion of the New Testament is endless. Then our message, using any portion, will be greatly enriched. It will be full of the fatness, full of the flowing of the river of pleasures, and full of the fountain of life and of light. Our message and our ministry will be different. There will be an intrinsic principle within and governing whatever we speak, teach, and preach. This is my burden. Merely to read the lines of a Life-study to pick up some points and titles from a message will not work. We have not been constituted with such a principle, and this principle has not become a vision to us. We may have eyes to read the Bible and a mind to understand it, but we do not have the key to open it. We need the key. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 229-230)

Further Reading: *HWMR Living in and with the Divine Trinity - Week 1, Day 1*

Corporate Reading of "How to Enjoy God and How to Practice the Enjoyment of God" Chapter 19 – Sections: Exercising To Pray In The Holy Spirit; The Necessity Of Praying In The Holy Spirit; Being In The Holy Spirit Involving The Fellowship And Mingling Of The Holy Spirit With Our Spirit (Paragraphs 1-4)

Tuesday 3/29

Related Verses

John 4:14, 23

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.

23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

1 Cor. 12:13

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.

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through spreading, through dispensing. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 455)

The New Jerusalem is the totality of God joined with man and man mingled with God. The number that represents the New Jerusalem is twelve, signifying that God in His eternal administration is mingled with His creature, man. The Triune God is signified by the number three, and man is signified by the number four. Three times four is twelve. In the New Jerusalem there are the twelve foundations, inscribed with the names of the twelve apostles (Rev. 21:14); the twelve gates, which are twelve pearls, inscribed with the names of the twelve tribes (v. 12); and the twelve fruits of the tree of life (22:2). This shows that the New Jerusalem is the mingling of God and man.

The Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4...[The] fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem.

When we drink of this water, it becomes a fountain in us...[that] emerges as a spring, and the spring flows out as a river for the New Jerusalem...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.”...We have to be the New Jerusalem; then we can be in the New Jerusalem.

The springing up is the spring flowing. The river is implied in the flowing. *Into* here means “issuing in,” or “to be, to become.” The New Jerusalem will be there through the Triune God’s flowing. In the beginning of the Bible, God was there. At the end of the Bible is the New Jerusalem. In the beginning, in eternity past, was the Word, who was God. In eternity future the Word becomes the New Jerusalem.

First Corinthians 12:13 says, “We were all baptized into one Body.” This does not mean that the Body is apart from us and that we have been put into the Body. It means that we have been baptized into the Body. The baptism of the Spirit put us all together *to be* the Body.

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Into means “to be.” We have been baptized to be the Body. Eventually, we will be the New Jerusalem, which is God mingled, blended, and incorporated with man. Now we can see that one half of a verse, John 4:14b, covers the entire Bible. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 456-458)

Further Reading: *HWMR Living in and with the Divine Trinity - Week 1, Day 2*

Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 19 – Sections: Being In The Holy Spirit Involving The Fellowship And Mingling Of The Holy Spirit With Our Spirit (Paragraphs 5-8)

Wednesday 3/30

Related Verses

Luke 1:35

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.

Matt. 1:20-21, 23

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.

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.

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).

Matt. 3:16-17

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.

17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Isa. 61:1

1 The Spirit of the Lord Jehovah is upon Me, Because Jehovah has anointed Me To bring good news to the

Morning Watch

1 Cor. 15:45b

45b the last Adam became a life-giving Spirit.

2 Cor. 13:14

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

John 7:37-39

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Psa 46:4

4 There is a river whose streams gladden the city of God, The holy place of the tabernacles of the Most High.

Rev. 22:1-2

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Related Reading

The Triune God flows in the Divine Trinity in three stages...[In John 4:14b] when the fountain springs up, that is the fountain emerging. Then a river flows.

This flowing Triune God is “into eternal life” [v. 14]. The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life...Thus, *into eternal life* means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem...God flows through speaking,

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afflicted; He has sent Me to bind up the wounds of the brokenhearted, To proclaim liberty to the captives, And the opening of the eyes to those who are bound;

1 Tim. 3:15-16

15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.

2 Tim. 4:22

22 The Lord be with your spirit. Grace be with you.

Related Reading

Luke 1:35 is a verse concerning the divine conception of the Lord Jesus. In this divine conception the Divine Trinity is revealed. Luke 1:35 shows the Holy Spirit's coming upon Mary; the Most High [God the Father] overshadowing Mary; and the birth of the holy thing [the Son of God]. Thus, the entire Divine Trinity was involved in the conception of the Man-Savior.

Matthew 1:20-23 also refers to the birth of Jesus, the Son of God. Verses 20 and 21 show us 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." These verses again reveal the working of the Divine Trinity in the Savior's incarnation. 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. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 302)

Matthew 3:16 and 17 reveal the Divine Trinity in His divine move. These verses show Jesus standing in the baptizing water, the Spirit of God descending like a dove and coming upon Jesus [the Son], and the Father speaking out of the heavens, saying, "This is My Son, the Beloved, in whom I have found My delight." The Spirit of God descending like a dove and coming upon Christ can be considered as God's anointing Him to be His Messiah to carry out His eternal purpose....God anointed

Him with the consummation of the Triune God as the anointing oil.

In ancient times the kings and the priests needed to be anointed to take their offices. The anointing is the confirmation of the appointing. The appointed Christ was in the water under an open heaven and was anointed by the Triune God with the economical Spirit. By that time Jesus had already been born of the essential Spirit. Before the Spirit of God descended and came upon Him, the Lord Jesus was born of the Spirit (Luke 1:35), proving that He already had the Spirit of God within Him. That was for His birth. Now for His ministry the Spirit of God descended upon Him. This was the fulfillment of Isaiah 61:1; 42:1; and Psalm 45:7 to anoint the new King and introduce Him to His people. He was conceived with the essential Spirit for His birth in order for Him to be a God-man to exist on the earth. Thirty years later He was baptized by John. While He was standing in the waters of baptism, God came to anoint Him with the Holy Spirit as the economical Spirit to carry out God's economy. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 329-330)

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. (Matt. 3:16, footnote 2)

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. (Matt. 3:16, footnote 4)

The Spirit's descending was the anointing of Christ, whereas the Father's speaking was a testimony to Him as the beloved Son. This is a picture of the Divine Trinity: the Son rose up from the water, the Spirit descended upon the Son, and the Father spoke concerning the Son. This proves that the Father, the Son, and the Spirit exist simultaneously. This is for the accomplishing of God's economy. (Matt. 3:17, footnote 1)

Further Reading: *HWMR Living in and with the Divine Trinity - Week 1, Day 3*

Corporate Reading of "How to Enjoy God and How to Practice the Enjoyment of God" Chapter 19 –

Sections: *Praying In The Holy Spirit Being To Pray In The Mutual Fellowship Of The Two Spirits*

Thursday 3/31

Related Verses

Matt. 6:9-10, 13

9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

10 Your kingdom come; Your will be done, as in heaven, so also on earth.

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.

Psa. 8:1-2

1 O Jehovah our Lord, How excellent is Your name In all the earth, You who have set Your glory over the heavens!

2 Out of the mouths of babes and sucklings You have established strength Because of Your adversaries, To stop the enemy and the avenger.

Eph. 5:25b-27

25b Christ also loved the church and gave Himself up for her

26 That He might sanctify her, cleansing her by the washing of the water in the word,

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Rev. 11:15

15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Rev. 21:6-7

6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

Related Reading

The praying ones must be children of God, born of God, so they have the authority, the right, to call God their Father. We cannot call a person our father if we are

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not born of him. We have a Father in the heavens who has begotten us. This brief but critical prayer covers a number of crucial items.

To be sanctified means to be separated and distinct from all that is common....If we pray for our Father's name to be sanctified, we should not just utter this with our words. For His name to be sanctified, we should express Him in our living. We must live a sanctified life, a daily life separated from being common. To pray such a prayer requires us to be sanctified persons, those who are separated from being common. We should be distinct, separate, from all the people around us. In other words, we should be holy. As sanctified people, we should pray, "Our Father, Your name be sanctified." (*CWWL, 1994-1997*, vol. 3, "The God-man Living," pp. 537-538)

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Today the world is not God's kingdom but His enemy's kingdom. This is why the Bible says that Satan is the ruler of today's world (John 12:31). In Satan's kingdom, the world, there is no righteousness, no peace, and no joy. Romans 14:17 says that the reality of the kingdom life is righteousness, peace, and joy in the Holy Spirit. In Satan's kingdom today, there is no joy, because there is no peace. In the United Nations, peace is talked about all the time, but there is no peace, because there is no righteousness. Peace is the issue of righteousness. In his second Epistle, Peter says that the unique thing that dwells in the new heavens and new earth is righteousness (3:13). In the coming kingdom, the millennium, the primary thing will be righteousness. There is no righteousness in today's world, because this is the kingdom of Satan, the evil ruler.

Today Satan's will is being done on the earth through evil men....Thank the Lord that Satan's will is not fully carried out. Hitler, Mussolini, and Stalin were destroyed. Napoleon wanted his will to be done, but he did not succeed. We need to pray for the Father's divine will to be done on earth as in heaven. This is to bring the heavenly ruling, the kingdom of the heavens, to the earth. Then the Father's will surely will be done on the earth.

These three things [in Matthew 6:9-10]—the name, the kingdom, and the will—are the attributes of the one Triune God. The name is of the Father, because the Father is the source; the kingdom is of the Son, and the will is of the Spirit. 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.

The prayer to the Father concludes in this way: "For Yours is the kingdom and the power and the glory forever. Amen" (6:13). Here is the realization and praise of God's kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God's intention so that the Father can express His glory. This indicates that the prayer that the Lord taught us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega. (*CWWL, 1994-1997*, vol. 3, "The God-man Living," pp. 538-540)

Further Reading: *HWMR Living in and with the Divine Trinity - Week 1, Day 4*

Corporate Reading of "How to Enjoy God and How to Practice the Enjoyment of God" Chapter 19 – Sections: Learning To Restrict Ourselves And To Turn To Our Spirit In Prayer

Friday 4/1

Related Verses

Matt. 12:28

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

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.

1 Cor. 12:6

6 And there are distinctions of operations, but the same God, who operates all things in all.

Rom. 12:3-8

3 For I say, through the grace given to me, to every one who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-

minded, as God has apportioned to each a measure of faith.

4 For just as in one body we have many members, and all the members do not have the same function,

5 So we who are many are one body in Christ, and individually members one of another.

6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or service, let us be faithful in that service; or he who teaches, in that teaching;

8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.

Eph. 4:15-16

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Col. 2:19

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Related Reading

In Matthew 12:28 the Lord said, "If I [the Son], by the Spirit of God [the Triune God including the Father], cast out the demons, then the kingdom of God [the Triune God] has come upon you." Matthew 12:28 seemingly is a simple word, but we need to look into this verse to see its deeper meaning and revelation. We need to ask, "...Couldn't the Lord have said that He cast out demons by Himself in order that His own kingdom might come upon the people? What would have been wrong with this?" If the Son would have done this, He would have acted individualistically....The way He cast out demons showed...that He was humble....He was doing something by the Spirit of God and for the kingdom of God. He never did anything by Himself or for Himself. Is this not beautiful? This shows us the excellency in the Divine

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Trinity. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 307-308)

This is surely a good pattern for our coordination. The Lord has produced a Body constituted with many members, so all the members should learn of Him. He was working by the Spirit of God for God the Father. He never did anything by Himself or for Himself. Is this not a pattern for us to be coordinated in His Body? We should behave ourselves just like our Head. He behaved Himself in a way of neither doing anything by Himself nor doing anything for Himself. Today in the church life the Body of Christ has not been built up adequately because of the shortage of the proper coordination. If we want to be coordinated with all the members in the Body, we have to learn of Christ our Head, taking Him as our pattern. We should not do anything by ourselves or for ourselves. I may do something according to the will of God, but what I do should not be by myself but by some others. Furthermore, what I do should not be for myself but for the interest, the right, of God on the earth. This is a beauty, and this beauty is a real excellency, a real divine attribute, and an excellent virtue that we need to copy.

The Lord did not say that He cast out demons by Himself for His own kingdom. Instead, He said that He cast out demons by another One and for another One. His spirit was so humble, so selfless. He did nothing by Himself or for Himself. With Him there was no self, no element of selfishness. This is a beauty.

The move of the Divine Trinity as seen in...Matthew 12:28 is an excellent and beautiful example for us to follow....He did not do things to Himself and for Himself, nor did He trust in Himself. The New Testament record shows us such excellencies, beauties, and virtues in the Divine Trinity. There are so many beautiful items in this dear One. He humbled Himself to become a lowly man, even a slave. While He was on the earth as a slave, He acted in a way of not trusting Himself and not doing anything by Himself, to Himself, or for Himself.

Suppose that in the church life there is a group of sisters and brothers who are serving and living in the reality of the Body of Christ. In their serving they are one and very harmonious. They are all humble. There is not one of them who is for himself, by himself, or to himself.

In such a service in the Body, beauty and excellency are displayed. If there were thousands of saints on the earth living and serving in such a way, what beauty and excellency there would be!...To have harmony in the church life requires humility and selflessness....The Divine Trinity took the lead to exhibit this kind of beauty in the universe. Among the three, the Son took the lead to be so selfless, so humble, and so considerate of the others. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 308, 310, 312-313)

Further Reading: *HWMR Living in and with the Divine Trinity - Week 1, Day 5*

Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 19 – Sections: Learning To Behold God Before We Pray; Being Aided To Turn To Our Spirit By Reading The Word; Practicing To Pray By Touching God In The Spirit At All Times

Saturday 4/2

Related Verses

Matt. 28:19

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

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

Gal. 3:26-28

26 For you are all sons of God through faith in Christ Jesus.

27 For as many of you as were baptized into Christ have put on Christ.

28 There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus.

1 Cor. 12:12-13

12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

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.

John 15:4-5

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Related Reading

To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him. (Matt. 28:19, footnote 4)

There is one name for the Divine Trinity. The name 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. (Matt. 28:19, footnote 5)

In Matthew 28:19 the Lord charged His disciples to baptize people into the name of the Divine Trinity—the Father, the Son, and the Holy Spirit. At this point in Matthew the Triune God had been completed and consummated. For the Divine Trinity to be completed, to be consummated, He needed to go through a process to pick up humanity....To be the consummated Triune God, the completed Triune God, He needed humanity as well as divinity.

He also needed to pass through a beautiful, all-inclusive death....We all have to be conformed to His dear death. The death of Christ is lovable and dear, and the Triune God needed it for His completion, for His consummation. The Divine Trinity is undoubtedly omnipotent, but if He were short of this beautiful death, He would not be able to solve our problems. In Him and with Him there is an all-inclusive death that can kill all the “germs” related to us. The Triune God is an all-inclusive dose within us with the killing element of the death of Christ. Within this all-inclusive dose there are many elements that can supply us in a positive way, and there is also the element of His death that can eliminate the negative things. The death of Christ on the cross took away all the “negative germs” in the universe. Such a death has been brought into the Divine Trinity.

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After He had passed through the process of crucifixion, He entered into the realm of resurrection and became a life-giving Spirit. He then 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. Now that the Divine Trinity has been completed, consummated, people can be baptized into Him. The completed Triune God, the consummated Divine Trinity, is perfect, complete, and short of nothing. When we baptize people, we are placing them into the completed, consummated Triune God.

The Father, the Son, and the Spirit is the name of the Divine Trinity into whom we baptize people. The Lord revealed this divine title in the context of His desire to put the people who have received our preaching into the Triune God. The Triune God in His divine trinity is the very place where we should put those who have received Him.

We go to disciple the nations, baptizing them. The word *disciple* is a strong word...The disciples were to disciple the unbelieving nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit. This means that discipling includes baptizing. We have to disciple people by baptizing them, putting them into a person, the Triune God. When they get into this person, they are discipled. We should not preach the gospel to people without baptizing them. That is not scriptural. We should baptize people immediately after they have believed in the Lord. To disciple them by baptizing them is to make them the very citizens of the kingdom of the heavens. If we do not put them into the Triune God, we cannot bring them into the kingdom of God. We must put them into God Himself. Then we place them into the kingdom of God. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 310-312)

Further Reading: *HWMR Living in and with the Divine Trinity - Week 1, Day 6*

Hymns, #12

- 1 O God, Thou art the source of life,
Divine, and rich and free!
As living water flowing out
Unto eternity!
- 2 In love Thou in the Son didst flow
Among the human race;
Thou dost as Spirit also flow
Within us thru Thy grace.
- 3 Though we in sin and wickedness
Went far from Thee apace,
Yet in the Son Thou didst redeem,
Bestowing life and grace.
- 4 Though we have often slighted Thee,
Thy Spirit often grieved,
Yet Thou dost still as Spirit come
As life to be received.
- 5 Thou as the Spirit in the Son
Hast mingled heretofore;
Thou wilt thru fellowship anoint
And increase more and more.
- 6 The love of God, the grace of Christ,
The Spirit's flowing free,
Enable us God's wealth to share
Thru all eternity.
- 7 The Father, Son, and Spirit-one,
So richly care for us;
Thy love with one accord we sing
And e'er would praise Thee thus.

Lord's Day 4/3

Related Verses

Eph. 3:14-21

14 For this cause I bow my knees unto the Father,
15 Of whom every family in the heavens and on earth is named,
16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Further Reading:

CWWL 1988, vol. 1, "Living in and with the Divine Trinity," chs. 2-5, 7

CWWL 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," ch. 2
Life-Study of Matthew, msg. 10

CWWL 1994-1997, vol. 3, "The God-man Living," ch. 11