

Week 4:
The Triune God's Revelation and His Move

Weekly Reading Materials

(All reading materials are available at: <http://www.ministrybooks.org/alphabetical.cfm>)

Week 4 Day 1

- 1 Cor. 8:4** **Therefore concerning the eating of things sacrificed to idols, we know that an idol is nothing in the world and that there is no God but one.**
- Isa. 45:5** **I am Jehovah and there is no one else; Besides Me there is no God; I girded you, although you do not know Me;**
- 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,**

1. The Triune God Is a Mystery, but We Can Receive and Enjoy Him

Reading: *Truth Lessons*, level 1, vol. 1, ch. 2, sec. 2, par. 1-2

The Bible reveals that God is triune. This is a revelation of great importance. God is uniquely one, and His name is Jehovah; yet this God is also triune—He is the Father, Son, and Spirit. This is a mystery; in fact, it is a mystery of mysteries. Small and finite as we are, we human beings cannot understand it thoroughly; even less can we define it in a full way. Many things relating to the matter of life are not within the comprehension of men; men can only have a general idea of them. For instance, though we have life in our physical body, no one can explain it thoroughly, for life is a mystery. Furthermore, there is a spirit within us—this is even more of a mystery. No one can give a full explanation of what the life of man and the spirit of man are. We are not able to comprehend such a comparatively small mystery as man, to say nothing of the great mystery of the Triune God—the Father, Son, and Spirit. If we cannot fully understand man, how much less the Triune God!

Nevertheless, we can receive and enjoy this mysterious God. We cannot understand, but we can enjoy! In former days men had no knowledge of vitamins, though they greatly enjoyed their benefit. The Triune God is not for us to understand, but to enjoy. All that He is for us to enjoy is revealed

in the Scriptures; we cannot fully understand it, yet we may, according to all that is declared in the Scriptures, accept whatever is said.

2. God Being Only One

Ibid., par. 4-5, 7-8

I. GOD BEING ONLY ONE

The Scriptures in many instances and in many ways tell us that God is uniquely one. Both in the Old Testament and in the New, there are many passages which clearly and definitely tell us that God is only one. First Corinthians 8:4 says, “There is no God but one,” and Isaiah 45:5 says, “I am the Lord, and there is none else, there is no God besides me.” Similar words also can be found in Isaiah 45:6, 21, 22; and 44:6, 9.

In these passages God repeatedly says, “There is no God besides me.” He does not say, “There is no God besides us,” but, “There is no God besides me.” Me is singular, only one. These repeated declarations of God strongly prove that God is uniquely one.

Psalms 86:10 says, “Thou art God alone.” Here it does not say, “Ye are God alone,” but, “Thou art God alone.” This also proves that God is only one.

That God is one is a clear and definite revelation of the Scriptures; it is also a fundamental and consummate principle.

Perhaps some will ask, “Since God is only one, why did God speak of Himself as Us in Genesis 1:26? And why did He say Our image? Is there just one God, or is there more than one?” The answer is: He is the Triune God; He is one, yet three—the Father, Son, and Spirit.

3. God Having the Aspect of Three—the Father, the Son, and the Spirit

God Speaking as I and Also as Us

The Matter of the Father, the Son, and the Spirit

Ibid., par. 9-12

II. GOD HAVING THE ASPECT OF THREE— THE FATHER, THE SON, AND THE SPIRIT

A. God Speaking as I and Also as Us

In Isaiah 6:8 God says, “Whom shall *I* send, and who will go for *us*?” God speaks of Himself on one hand as *I* and on the other hand as *Us*. This proves that *I* is *Us* and *Us* is *I*; *I* and *Us* are identical. Then, is God singular or plural? If you say He is plural, He says *I*. If you say He is singular, He says *Us*. This is rather mysterious and difficult to understand; so we simply take the scriptural revelation as it is.

Furthermore, Genesis 1:26 says, “And God said, Let us make man in our image, after our likeness.” That the only God, in His divine word, speaks of Himself a number of times as *Us* is truly a mystery which is hard for us to understand. Nevertheless, we must believe that it is because of God being the Father, Son, and Spirit.

B. The Matter of the Father, the Son, and the Spirit

The Lord says in Matthew 28:19, “Baptizing them into the name of the Father and of the Son and of the Holy Spirit.” The Lord here clearly speaks of Three—the Father, Son, and Spirit. But when He speaks here of the name of the Father, Son, and Spirit, the name which is used is in the singular number in the original text. This means that though the Father, the Son, and the Spirit are three, yet the name is one. It is really mysterious—one name for Three. This, of course, is what is meant by the expression three-one, or triune.

Is the name of the Father and of the Son and of the Holy Spirit, as spoken by the Lord here, the name Father, or Son, or Holy Spirit? It is difficult to answer. All we can say is that the name of the Father, the Son, and the Holy Spirit is “Father, Son, and Holy Spirit.” This name includes the Three—Father, Son, and Holy Spirit—and tells us that God is triune. Although God is only one, yet there is the matter of the Three—the Father, the Son, and the Spirit.

Week 4 Day 2

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

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.

1. The Father, the Son, and the Spirit Coexisting Simultaneously From Eternity to Eternity

The Father, the Son, and the Spirit All Being God

Reading: *Truth Lessons*, level 1, vol. 1, ch. 2, sec. 3, par. 1-3

III. THE FATHER, THE SON, AND THE SPIRIT COEXISTING SIMULTANEOUSLY FROM ETERNITY TO ETERNITY

A. The Father, the Son, and the Spirit All Being God

1. The Father Being God

Undoubtedly, the Father is God. Many passages in the New Testament speak of God the Father. For example, 1 Peter 1:2 says, "According to the foreknowledge of God the Father." Ephesians 1:17 says, "That the God of our Lord Jesus Christ, the Father of glory...."

2. The Son Being God

The Son is also God. Hebrews 1:8 says, "But as to the Son, Your throne, O God...." Here the Son is called God. John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." The Word must be Christ, the Son. Because the Word is God, the Son also is God. Not only so, Romans 9:5 says, "Christ, who is over all, God blessed forever." Christ the Son is not only God, but He is over all, God blessed forever.

3. The Spirit Being God

In Acts 5:3-4 we see that the Spirit is God. In verse 3 Peter told Ananias that he had lied to the Spirit; but in the next verse he said that he had lied to God. In these two verses the Holy Spirit equals God. Therefore, the Scriptures clearly reveal to us that all Three—the Father, the Son, and the Spirit—are God. This does not mean, however, that They are three Gods. We have already seen that the Scriptures tell us clearly and definitely that God is only one. Although there are three—the Father, Son, and Spirit—yet the Three are not three Gods, but one. This is really a mystery! It is unsearchable! But praise the Lord, we can simply receive and enjoy this mysterious One according to what the Scriptures have said!

2. The Father, the Son, and the Spirit All Being Eternal

Ibid., par. 4-6

B. The Father, the Son, and the Spirit All Being Eternal

1. The Father Being Eternal

Isaiah 9:6 contains the expression “the everlasting Father.” According to its literal meaning in Hebrew, this expression may be rendered “the eternal Father.” Hence, the Father is eternal.

2. The Son Being Eternal

The Son also is eternal. Hebrews 1:12 says concerning the Son, “You are the same, and Your years shall not fail.” Hebrews 7:3 also says that the Son has no beginning of days nor end of life, which means that He is eternal.

3. The Spirit Being Eternal

The Spirit also is eternal because Hebrews 9:14 speaks of “the eternal Spirit.” Hence, all Three—the Father, the Son, and the Spirit—are eternal.

3. The Father, the Son, and the Spirit Coexisting Simultaneously

Ibid., sec. 4, par. 1, 4

C. The Father, the Son, and the Spirit

Coexisting Simultaneously

John 14:16-17 says, “And I will ask the Father, and He will give you another Comforter, that He may be with you forever; even the Spirit of reality.” In these two verses the Son says that He will pray to the Father that the Father may send the Spirit. Hence, the Father, the Son, and the Spirit exist together at the same time.

In Ephesians 3:14-17 Paul says that he will pray to the Father that He would grant us to be strengthened with power through His Spirit into our inner man, that Christ may make His home in our hearts. In this passage we have the Father, the Spirit, and Christ the Son. All three exist together at the same time. The Scriptures do not say that the Father existed for a period of time, then the Son came; and that after another period of time, the Son no longer exists but has been replaced by the Spirit. Not one verse says this. This portion of the Word shows that the Father hears the prayer, the Spirit strengthens the saints, and the Son—Christ—makes His home in our hearts. From this we can also see clearly that all Three coexist simultaneously.

Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” Here it mentions the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit. All Three exist together at the same time.

Therefore, we do not believe that the Father ceased to exist and was replaced by the Son, then after another period of time the Son was replaced by the Spirit. We believe that the Three—Father, Son, and Spirit—are eternal and co-existent.

Week 4 Day 3

John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?
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.
15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

1. The Father, the Son, and the Spirit Coinhering and Being Inseparable

Reading: *Truth Lessons*, level 1, vol. 1, ch. 2, sec. 4, par. 5-13;

IV. THE FATHER, THE SON, AND THE SPIRIT COINHERING AND BEING INSEPARABLE

The relationship among the Father, the Son, and the Spirit of the Trinity is not only that they simultaneously coexist, but, even more, that they indwell one another mutually. Coexistence means to exist together at the same time. Coinherence, as applied to the Trinity, means that the Father, the Son, and the Spirit are in one another and thus exist together.

The Scriptures clearly indicate that when the Son comes, the Father comes with Him; similarly, when the Spirit comes, both the Son and the Father come with Him. Furthermore, when the Son comes, the Father does not come with Him outwardly; rather, the Father comes with Him inwardly and subjectively.

John 6:46 says, "Except Him who is from God, He has seen the Father." The word "from" in the original language carries the sense of "from with." The Son not only comes from the Father, but He comes from with the Father.

John 5:43 says, “I have come in the name of My Father.” The Son’s coming in the name of the Father equals the Father’s coming. This proves that when the Son comes, the Father comes.

John 14:10 says, “I am in the Father, and the Father is in Me.” This indicates that the Father does not come with the Son outwardly; rather, He comes in the Son.

Hence, the Son can testify saying, “He who has seen Me has seen the Father” (John 14:9).

John 15:26 says, “But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality who proceeds from the Father....” The second “from” is also “from with” in the sense of the Greek. When the Spirit comes, He also comes from with the Father.

John 14:26 says, “The Comforter, the Holy Spirit, whom the Father will send in My name.” The Comforter, the Holy Spirit, will be sent by the Father in the Son’s name. The Holy Spirit’s coming in the Son’s name equals the Son’s coming. This proves that when the Holy Spirit comes, the Son comes.

Furthermore, John 8:29 says, “He who sent Me is with Me; He has not left Me alone.” Luke 4:1 also says, “Jesus, full of the Holy Spirit....” These verses prove that when the Son is living on earth, both the Father and the Spirit are with Him; the Three are inseparable.

The Triune God has never been separated. When One moves, the other Two also move with Him. When One is sent, the other Two also come with Him. When the Son comes, He comes in the name of the Father; when He comes, the Father comes. When the Spirit is sent, He is sent in the name of the Son; His being sent is the Son’s being sent. Hence, the Son’s coming is the Father’s coming, and the Spirit’s being sent is the Son’s being sent. The Three—the Father, Son, and Spirit—are one. They cannot be separated for eternity.

The Revelation and Vision of God, ch. 2, sec. 5, par. 1-3

2. The Coinherence of the Three

The three—the Father, the Son, and the Spirit—not only coexist but also coinhere. The term coinhere applied to the Triune God means that the three—the Father, the Son, and the Spirit—exist within one another.

First of all, this is based upon the word spoken by the Lord Jesus in the Gospels. In John 14:7-10 the Lord said to the disciples, “If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.” Then Philip requested, saying, “Lord, show us the Father and it is sufficient for us.” The Lord answered him, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me?” We simply cannot understand the Lord’s answer. How can one person be in another person and the other person also be in the one person? Let me illustrate. We often say that the husband and wife are one; this is correct. However, we cannot say that the husband is in the wife and that the wife is in the husband. Yet the oneness of the Son and the Father (10:30) is that the Son is in the Father and the Father is in the Son. This is truly beyond the comprehension of our human mind.

Besides John 14:10, the same utterance can be found in 14:20; 10:38; and 17:21, 23. These five verses all refer to the fact that the Son and the Father exist within one another at the same time. These verses are crucial to our understanding of the mystery of the Divine Trinity’s being three and also one. However, these verses mention only the Father and the Son; the matter concerning the Spirit is even more profound. We can say in a general way that the three—the Father, the Son, and the Spirit—are coinherent, but the relationship between the Father and the Son is different from the relationship between the Son and the Spirit. The relationship between the Father and the Son is that the Son is in the Father and the Father is in the Son. However, we cannot find one verse in the entire Bible that says the Spirit is in the Son or the Son is in the Spirit. What the Bible says is that the Son became the Spirit. Hence, 1 Corinthians 15:45b says,

“The last Adam became a life-giving Spirit”; moreover, 2 Corinthians 3:17 says that “the Lord is the Spirit.”

Week 4 Day 4

- Isa. 9:6** For a child is born to us, A son is given to us; And the government Is upon His shoulder; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.
- 1 Cor. 15:45** So also it is written, "The first man, Adam, became a living 1soul"; the last Adam became a life-giving Spirit.
- 2 Cor. 3:17** And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

1. The Three—the Father, the Son, the Spirit—Being One

The Son Being the Father

Reading: *Truth Lessons*, level 1, vol. 1, ch. 2, sec. 5, par. 1

V. THE THREE—THE FATHER, THE SON, AND THE SPIRIT—BEING ONE

A. The Son Being the Father

Isaiah 9:6 says, “Unto us a child is born, unto us a son is given...and his name shall be called...The mighty God, The everlasting Father.” In this verse, the mighty God matches the child, and the everlasting Father matches the Son. Yes, He is a child, yet He is the mighty God. The child who was born in the manger of Bethlehem was the mighty God. Just as the child and the mighty God are one, so also the Son and the everlasting Father are one. The Son is the eternal Father. It is indeed difficult to fully explain this matter, yet the Scriptures have said so. Unto us a son is given and his name shall be called everlasting Father. Does this not plainly say that the Son is the Father? If the Son is not the Father, how could the Son be called the Father? If we acknowledge that the child of which this verse speaks is the mighty God, then we must also acknowledge that the Son of which this verse speaks is also the everlasting Father; otherwise, we are not believing the clearly stated revelation of the Scriptures. But we do deeply believe that according to the words here, the Lord Jesus who

became the child is the mighty God; and the Lord Jesus who is the Son is also the eternal Father. Our Lord is the Son, and He is also the Father.

2. The Son (the Last Adam) Becoming the Life-giving Spirit

Ibid., par. 3

B. The Son (the Last Adam) Becoming the Life-giving Spirit

First Corinthians 15:45 states, “The last Adam became a life-giving Spirit.” The last Adam, of course, is the incarnated Lord Jesus, and the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. Therefore, this verse also tells us clearly that the Lord Jesus is the Holy Spirit. The Lord was made flesh and became the last Adam, and later, after death and resurrection, He became the life-giving Spirit. The words spoken by the Lord in John 14:16-20 also confirm this point. Here the Lord tells us that He will pass through death and resurrection to become another Comforter, that is, the Spirit of reality, who will come to abide with us and dwell in us. In verse 17, the Lord says that the Spirit of reality “abides with you and shall be in you.” Then in verse 18 He says, “I will not leave you orphans; I am coming to you.” Over thirty years ago in Shanghai, when Brother Watchman Nee was explaining this passage to us, he pointed out emphatically that He (the Spirit of reality, or the Holy Spirit) in verse 17 is I (the Lord) in verse 18. The Lord said in effect, “When He comes I come. He is I; I am He.” The Holy Spirit is the Lord Jesus, and the Lord Jesus is the Holy Spirit. Also, in verse 17 the Lord says, “The Spirit of reality...shall be in you,” and then in verse 20 He says, “I in you.” This also proves that the Holy Spirit who is in us is the Lord who died and rose and now lives in us.

3. The Lord (the Son) Being the Spirit

Ibid., par. 4

C. The Lord (the Son) Being the Spirit

Second Corinthians 3:17 says, “And the Lord is the Spirit.” The “Lord” spoken of here, of course, is the Lord Jesus, and the Spirit, of course, is the Holy Spirit. Does this not clearly and definitely tell us that the Lord Jesus is the Holy Spirit? Our Lord is the Holy Spirit. He is the Father, and He is also the Spirit. He is everything!

4. The Reason for God Being Triune

Ibid., par. 5

VI. THE REASON FOR GOD BEING TRIUNE

Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” Here three things are mentioned: grace, love, and fellowship. This sets forth the reason why God is triune: it is thus that He can dispense Himself into us, work Himself into us for us to enjoy, and be our all. The love of God, that is, the love of the Father, is the source. The grace of Christ, that is, the grace of the Son, is the flowing out of the love of the Father. And the fellowship of the Holy Spirit is the flowing into us of the grace of the Son, together with the love of the Father, for us to enjoy. This can be confirmed by our experience. The fellowship of the Holy Spirit within us is the transmitting of the grace of the Son into us. And the grace of the Son within us is simply the practical tasting and enjoying of the love of the Father. The love of the Father is the source, the grace of the Son is the expression, and the fellowship of the Holy Spirit is the transmission, transmitting the grace of the Son, with the love of the Father, into us. The result is that everything that is of the Three—the Father, the Son, and the Spirit—becomes the enjoyment within us. You have the fellowship of the Holy Spirit within you, and the more you live in this fellowship, the more you will have of the grace of Christ; then, the more you have of the grace of Christ, the more you will enjoy the love of God. The fellowship of the Holy Spirit brings the grace of Christ, and in the grace of Christ there is the love of God. Therefore, the love of the Father, the grace of the Son, and the fellowship of the Holy Spirit are not three different things, but three aspects of one thing for us to possess and enjoy. Likewise, the

Father, Son, and Spirit are not three Gods but one God with the aspect of three for us to possess and enjoy.

Week 4 Day 5

2 Cor. 12:9 **And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.**

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.**

1. Triune for Dispensation

Reading: *Life-study of Romans*, msg. 60, sec. 1, par. 4-6

TRIUNE FOR DISPENSATION

In order for God to dispense Himself into us, He must be triune. The Triune God is not for doctrine or for theology, but for dispensing Himself into His people in order to have a Body to express Christ.

The word dispense means to distribute. Suppose we have a large container of juice. In order for people to drink the juice, we must find a way to dispense the juice from the container into them. The best way is to pour the juice into cups and then distribute it among the people present. The juice used to be in the container, but now it is in the people into whom it has been dispensed. When we speak of the dispensation of the Triune God, we mean that God distributes Himself to us and then dispenses Himself into our being just as the juice is dispensed from the container into those who drink it. In His dispensation, God actually enters into our being, fills our vessel, and becomes one with us. This is the dispensation of the Triune God for the fulfillment of His purpose.

For God to dispense Himself into His chosen people, He must be triune; that is, He must be God the Father, God the Son, and God the Spirit. Although our God is triune, we reject tritheism, which is the doctrine that the Three of the Trinity are three distinct Gods. We do not have three Gods—we have the unique Triune God, the Father, the Son, and the Spirit.

We have indicated that the Trinity of the Godhead is not for theology, but for dispensing. God does not desire to exist alone. He longs to dispense Himself into men created, chosen, and called by Him. Hallelujah, we are those men, and God wants to dispense Himself into us! This is implied in the book of Romans. Let us now consider the Triune God as revealed in this book and then consider God's dispensation.

2. Grace, Love, and Fellowship

Reading: *Life-study of 2 Corinthians*, msg. 58, sec. 3, par. 8-9, 11

GRACE, LOVE, AND FELLOWSHIP

Among the sixty-six books of the Bible, 2 Corinthians is unique in that it concludes with a blessing: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." This blessing is composed of attributes of the Triune God: grace, love, and fellowship. The love of God the Father is the source, the fount, and grace is the flow, the expression, of love. With love as the source, we may do something for others or give something to them. This is grace as the outflow and expression of love. For example, I may desire to give a watch to a brother. The giving of the watch is an expression of my love for him. The love within me is expressed by my giving him a watch. We may use this to illustrate the love of God and the grace of Christ. Love is with the Father as the source, and grace is with the Son as the course, the flow, the expression.

The fellowship of the Holy Spirit is a matter of communication, transportation, transmission. Therefore, love is the source, grace is the flow, and fellowship is the transmission of the flow with the source. In this way we have love, grace, and fellowship as our enjoyment, and we participate in them.

Second Corinthians 13:14 clearly says that grace is of Christ, love is of God, and fellowship is of the Holy Spirit. Because the book of 2 Corinthians emphasizes grace, grace is mentioned first in 13:14.

Elsewhere in this book Paul speaks strongly of grace. For example, in 1:12 he says, “For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom, but in the grace of God, we conducted ourselves in the world, and more abundantly toward you.” Then in 8:1-15 we see grace from four parties, in particular, the grace of Christ. In 8:9 Paul says, “For you know the grace of our Lord Jesus Christ, that, being rich, for your sakes He became poor, in order that you by His poverty might become rich.” Then in 12:9 we have perhaps the most famous verse on grace in the whole Bible: “And He has said to me, My grace is sufficient for you, for My power is perfected in weakness.”

Grace as presented in 2 Corinthians is actually the Triune God embodied in the Son and transmitted into our being through the Spirit for our enjoyment. Hence, grace is the Triune God as our life, life supply, and enjoyment. This grace issues out from the Father’s love and is transmitted into our being by the Spirit. Therefore, we have the grace of Christ, the love of God, and the fellowship of the Holy Spirit—the full enjoyment of the Triune God.

3. Experiencing and Enjoying the Triune God

Reading: *Life-study of 1 John*, msg. 32, sec. 3, par. 12

According to the Scriptures, we testify strongly that our Lord today is not merely a part of the Triune God—He is the embodiment of the entire Triune God, the Son with the Father and as the Spirit. In our experience today, He is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God.

Week 4 Day 6

- 2 Tim. 3:16** All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
- Eph. 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

1. The Triune God's Revelation and His Move

The Triune God's Speaking Became His Written Word

Reading: *The Triune God's Revelation and His Move*, ch. 1, sec. 2, par. 9

B. The Triune God's Speaking Becoming His Written Word—the Holy Scriptures

Second Timothy 3:16 says that all Scripture is God's breathing. God is breathing, exhaling. His spoken word was taken down to be the written word, which is the holy Scripture. God's word was not only spoken but also written. Thank God that for nearly twenty centuries this spoken and written word has also been interpreted, taught, to God's people.

2. The Triune God's Word Containing and Conveying His Divine Revelation

Ibid., sec. 3, par. 1-2, 7

III. THE TRIUNE GOD'S REVELATION

A. The Triune God's Word Containing and Conveying His Divine Revelation

Outside of the holy Scriptures, there is no further revelation of God. God's revelation, from the beginning to the ending, is contained in His word and conveyed to us through His word. If you are going to have God's revelation, you have to come to the Scriptures, from Genesis to Revelation. Thus, the end of the book of Revelation warns us not to add anything or cut off anything from the word of God (22:18-19). This is blasphemy, a big sin. The holy Scripture has been completed. The

Mormons' founder, Joseph Smith, claimed that he received some revelation in addition to the Bible. That is demonic. Anyone who claims to have a revelation other than the Bible's revelation is blasphemous to God.

B. Through His Spirit

The word of God becomes the revelation of God through His Spirit (Eph. 1:17). The Bible has been printed in many different languages. The content is the same to everyone, but how can we receive revelation from the Bible? A late Chinese philosopher who was an ambassador to the United States read the Bible, but he received only the letter of the written word. Many Christians have done the same thing. This is wrong.

When we come to the Bible, we have to prepare ourselves. We are getting ourselves prepared to read the word of God, not a newspaper or any secular book. First, we should come to God saying, "God, I am sinful; forgive me. I am mistaken; forgive me. I do not love You; forgive me. Even I do not fear You; forgive me." We have to make a thorough confession of our sins. Then right away we enter into fellowship with God, and that fellowship is nothing less than God the Spirit. God's fellowship is God's Spirit. When we are in the Spirit of God, we are in fellowship with God. When we are outside the Spirit of God, we are not in the fellowship.

We must confess all of our sins to make ourselves pure and clean, without any hindering thing between us and God. Then we are in God's fellowship. At that time we are in the Spirit of God, and when we come to the Bible, it is different. This is what we have learned—to study the Bible in the Spirit, in God's fellowship.

Then we have to pray-read, not just read, the Word. As we read Genesis 1:1 we should pray, "God, thank You. In the beginning You created the heavens. O created the heavens! Created the heavens!" Learn to pray-read. Throughout the centuries, all the devoted lovers of the Lord and students of the Bible practiced pray-reading in fact, though they did not have the term pray-reading. Some in the past pointed out that we have to read the Bible prayerfully. To read the Bible prayerfully is to pray-read.

We teach the practice of pray-reading based upon Ephesians 6:17-18. We receive the word of God by means of all prayer, by different prayers—by

shouting, by quietness, by singing, etc. I cannot tell you the tremendous amount of benefit I have received from pray-reading. In Ephesians 3 Paul said, “I bow my knees unto the Father...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...that you may be filled unto all the fullness of God” (vv. 14-19). When I read these verses long ago, I could understand only a little. Eventually, I realized that Christ’s making His home in our hearts is His building. Without building, how could there be a home? The only way through which I could get the help to understand these verses was by pray-reading them. There is much truth concerning these verses in the Life-study of Ephesians, and today I can give many more messages on them. A lot of verses in the Bible are beyond our understanding. We must pray-read the word in order to enter into their spiritual significance. When we pray-read the word, the Spirit gives us the revelation (Eph. 1:17). Through our reading the word prayerfully, the Spirit makes the word a revelation.

3. The Triune God Moving in His Divine Revelation and according to His Divine Revelation

Ibid., sec. 4, par. 6-8

V. THE TRIUNE GOD’S MOVE

A. The Triune God Moving in His Divine Revelation and according to His Divine Revelation

God moves all the time in and according to His divine revelation. In the age of Noah, God told Noah to build an ark to save him and his family. Noah spent his days working on that ark. No doubt, at that time there were many mockers who mocked what Noah was doing (cf. 2 Pet. 3:3-6). Noah could have told them, “God told me that the whole earth will be flooded, so we need an ark to save us.” The people would not believe him. Eventually, only eight members of Noah’s family entered into the ark. All others were destroyed by the flood. In Noah’s age, the move of God was to make an ark according to God’s revelation.

Then at Abraham's time God told him to come out of his father's land and immigrate to the good land. God's word was for Abraham to stay in the good land, which would be his inheritance. At Moses' time God revealed to him that he should bring the law of God to God's people and build up the tabernacle. These are examples in the Old Testament of the Triune God moving in and according to His divine revelation.

Now consider the New Testament. Peter was a fisherman whom the Lord called and attracted. Then the Lord gradually gave him revelation so that he came to know what the Lord would do in the New Testament age. It was the same with the apostle Paul. What the Lord wants to do in the New Testament age is to save many sinners who were chosen by God to be the members of Christ, to have the church built, and to have the Body of Christ produced from the building up of the churches. This Body of Christ will consummate in the New Jerusalem, and the New Jerusalem will be God's eternal enlargement, expansion, and expression forever. This is the revelation of the entire New Testament.

4. The Triune God's Move Being for the Accomplishment of His Eternal Economy

Ibid., par. 9-10

Today we are at the end of the New Testament age. We should do what God is doing according to His revelation. He is moving and working in His revelation. This is why we have to know the Bible. Millions of Christians read the Bible, but they do not have the revelation or the vision. They do not know what God is doing today, so they establish things which are not in and according to the revelation of God. Thus, what they are doing is not in the move of God. Today we thank the Lord that we have seen the vision of God's revelation, and we know how God is moving. We must be in His move.

B. For the Accomplishment of His Eternal Economy

The Triune God's move is for the accomplishment of His eternal economy (1 Tim. 1:4; Eph. 1:10; 3:9).