DAILY READING

WEEK 4 THE TRIUNE GOD'S REVELATION AND HIS ECONOMY

WEEK 4 — DAY 1

Scripture Reading

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.

Acts 7:2 ... The God of glory appeared to our father Abraham....

God's Person

God's person is simply God's being. Many more particulars concerning God's person are revealed in the New Testament than are unveiled in the Old Testament....God's way of revealing this is to present a little in one place and a little more in another place....These points may be compared to the pieces of a jigsaw puzzle that need to be put together in order to form a complete picture.

In the New Testament God's person is revealed both in plain words and in parables and signs. [For our purpose here we shall only be able to cover several aspects in each category.]

In Plain Words:

The Father, the Son, and the Holy Spirit

The God who is dispensing Himself into us is the Triune God—the Father, the Son, and the Holy Spirit (Matt. 28:19). The Father, Son, and Holy Spirit certainly are not three Gods. God is one, yet He is triune. Matthew 28:19 says that we need to baptize the nations into the name of the Father and of the Son and of the Holy Spirit.... A person may have a first name, a middle name, and a last name, but these are all actually one name for one person. The Father, the Son, and the Spirit are not three names, but the name of the unique Triune God. Matthew speaks of a wonderful person with a compound name—Father, Son, and Spirit. The name is the sum total of the divine Being, equivalent to His person.

Another verse that reveals the Triune God is 2 Corinthians 13:14....The love of God is the source, since God is the origin. The grace of the Lord is the course of the love of God, since the Lord is the expression of God. The fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God for our experience and enjoyment of the Triune God with all His attributes.

Second Corinthians 13:14 is strong proof that the Trinity of the Godhead is not for doctrinal understanding of systematic theology, but for the dispensing of God Himself in His Trinity into His chosen and redeemed people.

In Parables and Signs:

The Friend in the Parable of Persisting Prayer

Luke 11:5-8 speaks of a parable illustrating the persisting prayer. In this parable God to whom we pray is likened to our friend, and we are likened to His friend, indicating that in prayer God is intimate to us and we are intimate to Him in a mutual love. This picture of intimacy between friends annuls the religious concept of "reverence" in our prayer to God.

The Loving and Receiving Father in the Parable of the Prodigal Son

In the parable of the prodigal son (Luke 15:11-32) God is revealed as the loving and receiving Father (vv. 20-24). The prodigal son gathered everything he received from his father and traveled into a distant country where he squandered his estate, living dissolutely (v. 13). After he had spent all of what he took from the father and had fallen into a severe famine (v. 14), he became aware of his condition and made a resolution to go back to his father (vv. 17-18). "While he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately" (v. 20). The father's seeing the son did not happen by chance. Rather, the father went out of the house to look for his prodigal's return. When the father saw his son, he ran to him and fell on his neck and kissed him affectionately. This indicates that God the Father runs to receive a returning sinner. What eagerness this shows! The father's falling on his son's neck and kissing him affectionately shows a warm and loving reception. The father then said to his slaves, "Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry, because this son of mine was dead and lives again; he was lost and has been found" (vv. 22-24a).