

God

God has a name. It is not a name given to Him by human beings. It is a name that He has revealed to the people of His promise in both the Old Testament and the New Testament. He reveals His name because He is faithful to the reality of His intrinsic being, and His name reveals the economy of His salvation in the divine life, which involves the divine administration of the incorporated Triune God.

In the Old Testament He revealed His name to Moses as Jehovah, which means “I AM WHO I AM,” or “I WILL BE WHO I WILL BE,” or “I WILL BECOME WHO I WILL BECOME.” To say that God is “I AM WHO I AM” is to say that whatever we need, He is. To say that He is “I WILL BE WHO I WILL BE” means that whoever we need Him to be, He will be. To say that He is “I WILL BECOME WHO I WILL BECOME” means that whatever we need Him to become, He will become. We can receive a full supply from His name because God’s name reveals God Himself. The many compound titles of Jehovah in the Old Testament speak of God’s move *with* man in the Old Testament and help illuminate His move *within* man in the New Testament.

The names of Jehovah in the Old Testament are an all-inclusive revelation of the God who lives in us. As *Jehovah-‘osenu* (Jehovah our Maker), He created us for His glory; as *Jehovah-jireh* (Jehovah will provide), He provides for us in redemption; as *Jehovah-ropheka* (Jehovah who heals you), He heals us with His life; as *Jehovah-nissi* (Jehovah is my banner), He is our banner of victory over the flesh; as *Jehovah-meqaddishkem* (Jehovah who sanctifies you), He sanctifies us with His holy nature; as *Jehovah-shalom* (Jehovah is peace), He is peace to us so that we may be His overcoming warriors; as *Jehovah-ro‘i* (Jehovah is my Shepherd), He is our Shepherd by dispensing Himself into us and leading us to His house; as *Jehovah-tsidqenu* (Jehovah our righteousness), He is our God-satisfying righteousness to be lived out of us; as *Jehovah-tsebaot*, or *Jehovah-sabaoth*, (Jehovah of hosts), He is the Commander of His hosts, His overcoming armies; and as *Jehovah-shammah* (Jehovah Is There), He is the One who is There in His people with His people in Him. Jehovah Is There is actually the presence of Jehovah Himself united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people to be one entity, a great corporate

God-man. This corporate God-man is the mutual abode of God and man, the dwelling of God in man and of man in God. As the New Jerusalem, the bride and wife of the Lamb, we are Jehovah’s tabernacle for His dwelling place, and Jehovah is our temple for our dwelling place. The New Testament begins with “God with us,” continues with our experience of “Jehovah the Savior,” and consummates in the ultimate mingling and incorporation of God and man as the New Jerusalem, “Jehovah Is There.”

In the New Testament God reveals Himself as our Savior God in the name of Jesus Christ, which means “Jehovah the Savior,” or “the salvation of Jehovah.” Then in resurrection, just prior to His ascension, this Jesus faithfully revealed His most intrinsic name—Father, Son, and Holy Spirit, the name of the Triune God. This word was spoken by the Lord Himself when He said to His disciples, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). In His utterance, the singular word *name* reinforces the truth that God is uniquely one, but the words *Father*, *Son*, and *Holy Spirit* reinforce the truth that God is one in three persons. The Lord’s revelation of God’s triune name occurred when His economical process had been fulfilled, enabling humanity to be redeemed and joined to His triune being. The good news of the deliverance of God’s chosen people from the corrupted world is entrusted to disciples, who, like Moses, are given the name of the true God, in order to convince the nations that their discipleship bears the warrant of a true and faithful God, who can be imparted and received according to the divine economy and divine administration

In order for God to carry out His economical plan, it was necessary for God to be processed. The Triune God, therefore, passed through the processes of incarnation, human living, crucifixion, and resurrection to become the Spirit of reality, the holy breath able to indwell the believers. These processes are focused on the Word becoming flesh and on Christ, as the last Adam in the flesh, becoming the life-giving Spirit. Since God, in His economy, has become the Spirit, He can now fulfill His desire to disperse Himself in His Divine Trinity into His chosen and redeemed people in order to be one with them and to be expressed through them.

The oneness that God desires involves union, mingling, and coinherence. The oneness of union is the organic union in the divine life brought about by our being grafted into Christ; the oneness of mingling is a matter of two natures—divinity and humanity—being mingled together without the producing of a third nature; and the oneness of coinherence involves persons indwelling one another. We are in Christ, and Christ is in us; Christ is in the Father, and we are in the Father in virtue of being in Christ, who dwells in the Father. Whereas *union* concerns our oneness in life with the Lord and *mingling* is related to the divine and human natures, *incorporation* is a matter of persons in a relationship of coinherence.

The three of the Divine Trinity not only coexist but coinhere and act together as one; thus, the Father, the Son, and the Spirit are a divine incorporation. To fulfill His desire to make Himself one with us and us one with Him, God, through the incarnation, death, and resurrection of Christ, has brought us into Himself. Now we abide in Him, and He abides in us. The divine incorporation has thus been enlarged in God's economy to become the universal divine-human incorporation. By living in the oneness of the universal divine-human incorporation, knowing the Triune God in His union with the believers in Christ, we eventually come to

know God in His glorious corporate expression. It is for the glorification of the Father in the Son with the many sons that we aspire to live in the oneness of the divine-human incorporation. In the glorified Christ the processed and consummated Triune God has made Himself one with us and increasingly is making us one with Him, living with us a blessed life of the oneness of union, mingling, and incorporation. In Christ the Triune God—immutable in His Godhead and processed in His economy—is manifested in His glorious, corporate expression.

The Triune God's desire that we become increasingly one with Him in our experience is not an empty desire nor one that is subject to whim or fancy; it is a matter carried out according to the government of God according to His righteous judgments. God's government is universal and deals with all creatures. Every creature that has ever existed is subject to God's righteous judgment in His government. At present God's governmental judgment is especially exercised upon His chosen sojourners, those who realize that they are pilgrims on earth and thus are not rooted here but follow the Lamb wherever He may

go. We need God's judgment, for although we have been justified by grace through faith in Christ and His redemptive work and life-imparting resurrection, much remains in us that does not match God's righteousness and holiness. Consequently, God the Father will not allow us to remain as we are and where we are in our Christian life. On the contrary, He will deal with the flesh, the self, and the natural constitution, touching us in His own way and at His own time. Thus, the mighty hand of God will come upon us in matters great and small and for periods long and short so that all the hindrances within our being to the growth and development of the divine life would be removed, thereby qualifying us to receive the salvation of our souls at the Lord's coming. Although our souls will suffer under God's government in this age and we will be made sorrowful at times through God's severe dealing, this is actually precious and positive because it will constitute us righteous as God is righteous, holy as God is holy, and loving as God is loving. These governmental dealings may be painful, but they serve a most positive purpose—the fulfillment of the desire of God's

heart to have a corporate expression of Himself through His chosen and redeemed people. God is neither mean nor capricious. On the contrary, He is a loving Father who disciplines us for the highest purpose. As a result of the divine dispensing in the divine economy and

the divine judgment in the divine government, we will become the same as God in life, nature, and expression but not in the Godhead nor as an object of worship.

The truth concerning the Triune God in the Bible rests upon the unchanging attribute of His faithfulness. God is faithful, and in His faithfulness, He cannot deny Himself. While the faithfulness of God is demonstrated in His work among and for humanity, it is, first and foremost, demonstrated in His continuous validation of His very being. He is God, and He is faithful to not deny Himself. Because of His faithfulness, God reveals in His Word and through His economic operation that He is triune. He is not merely one but three-one: He is three yet one, one yet three. Even though this revelation confounds religious and secular minds, it is precisely His faithfulness to the truth of His own being, as revealed in His triune name, that ultimately enables humanity to believe and receive Him in His economy according to His Word. **AFC**

by the Editors