

LIVING AND SERVING IN THE DIVINE DISPENSING OF THE DIVINE TRINITY

Message Five

The Divine Dispensing of the Divine Trinity for the Believers' Gospel Preaching and Work

Scripture Reading: John 1:14, 16-17; 6:57; 7:37-39; 10:10; 15:4-5, 16; 20:22; 21:15; Col. 2:6-15, 19

John 1:14 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.

John 1:16-17 For of His fullness we have all received, and grace upon grace. **17** For the law was given through Moses; grace and reality came through Jesus Christ.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 7:37-39 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.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have *it* abundantly.

John 15:4-5 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.

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and *that* your fruit should remain, that whatever you ask the Father in My name, He may give you.

John 20:22 And when He had said this, He breathed into *them* and said to them, Receive the Holy Spirit.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, *son* of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

Col. 2:6-15 As therefore you have received the Christ, Jesus the Lord, walk in Him, **7** Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving. **8** Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ; **9** For in Him dwells all the fullness of the Godhead bodily, **10** And you have been made full in Him, who is the Head of all rule and authority. **11** In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ, **12** Buried together with Him in baptism, in which also you were raised together with *Him* through the faith of the operation of God, who raised Him from the dead. **13** And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses; **14** Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross. **15** Stripping off the rulers and the authorities, He made a display *of them* openly, triumphing over them in it.

Col. 2:19 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.

I. Through incarnation Christ as the Word of God came to be a man with God as grace and reality for the dispensing of the Divine Trinity so that men may receive the fullness of the processed Triune God—John 1:14, 16-17; 10:10.

John 1:14 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.

John 1:16-17 For of His fullness we have all received, and grace upon grace. **17** For the law was given through Moses; grace and reality came through Jesus Christ.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have *it* abundantly.

II. After His incarnation Christ passed through human living and then was crucified on the cross to die an all-inclusive death for His divine dispensing:

A. Christ as the Lamb of God took away our sin—1:29.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

B. Christ as the bronze serpent destroyed Satan, the ruler of this world, and in Christ the ruler of this world has nothing (no ground, no chance, no hope, and no possibility in anything)—3:14; 12:31-32; 14:30; Heb. 2:14.

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

John 12:31-32 Now is the judgment of this world; now shall the ruler of this world be cast out. **32** And I, if I be lifted up from the earth, will draw all men to Myself.

John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

C. Christ as the grain of wheat released the divine life for the producing of many believers by imparting (dispensing) the divine life into them—John 12:24.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

D. The blood that came out of Christ at His crucifixion symbolizes the redeeming aspect of His all-inclusive death, and the water that came out of Him symbolizes the life-imparting aspect of His all-inclusive death—19:34.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

E. The altar of the temple, signifying the cross of Christ, was the center not only of the inner court but also of the entire premises of the temple; this reveals that the cross is the center of the universe—Ezek. 40:47; Eph. 2:14-16:

Ezek. 40:47 And He measured the court, a square, one hundred cubits long and one hundred cubits wide; and the altar was in front of the house.

Eph. 2:14-16 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity, **15** Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, *so* making peace, **16** And might reconcile both in one Body to God through the cross, having slain the enmity by it.

1. As the center of the universe, the cross points to the all-inclusive death of Christ, which involved God, man, and all the creatures—Ezek. 43:13; Col. 1:15; 2:9-15.

Ezek. 43:13 Now these are the measurements of the altar by cubits (the cubit is a cubit and a handbreadth). The bottom shall be a cubit *in height*, a cubit in depth, and its surrounding border on its edge, a span. Now this is the base of the altar.

Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation,

Col. 2:9-15 For in Him dwells all the fullness of the Godhead bodily, **10** And you have been made full in Him, who is the Head of all rule and authority. **11** In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ, **12** Buried together with Him in baptism, in which also you were raised together with *Him* through the faith of the operation of God, who raised Him from the dead. **13** And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses; **14** Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross. **15** Stripping off the rulers and the authorities, He made a display *of them* openly, triumphing over them in it.

2. Christ's death on the cross was the release of God and the termination of man and all negative things—Luke 12:49-50; Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-16.

Luke 12:49-50 I have come to cast fire on the earth, and how I wish that it were already kindled! **50** But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

Rom. 6:6 Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Heb. 9:26-28 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself. **27** And inasmuch as it is reserved for men to die once, and after this *comes* judgment, **28** So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Eph. 2:14-16 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity, **15** Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, *so* making peace, **16** And might reconcile both in one Body to God through the cross, having slain the enmity by it.

3. In Christ's death God passed through death in man to be released, and man died in God to be terminated.
4. The cross, typified by the altar, spreads in every direction and in every corner of God's building; if we wish to contact God and enjoy His riches in His house, we must pass through the cross.

III. In resurrection Christ as the last Adam became the life-giving Spirit and entered into His believers as the Holy Spirit— John 20:19-22; 1 Cor. 15:45b; cf. John 11:25, 40-44, 48-53.

John 20:19-22 When therefore it was evening on that day, the first day of the week, and while the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and said to them, Peace be to you. **20** And when He had said this, He showed them His hands and His side. The disciples therefore rejoiced at seeing the Lord. **21** Then Jesus said to them again, Peace be to you; as the Father has sent Me, I also send you. **22** And when He had said this, He breathed into *them* and said to them, Receive the Holy Spirit.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam *became* a life-giving Spirit.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 11:40-44 Jesus said to her, Did I not tell you that if you believe you will see the glory of God? **41** Then they took the stone away. And Jesus lifted up His eyes and said, Father, I thank You that You have heard Me. **42** And I knew that You always hear Me; but because of the crowd standing around, I said *it*, that they may believe that You have sent Me. **43** And when He had said these things, He cried out with a loud voice, Lazarus, come out! **44** And he who had died came out, bound hand and foot with cloths, and his face was bound about with a handkerchief. Jesus said to them, Loose him and let him go.

John 11:48-53 If we let Him do so, all will believe into Him, and the Romans will come and take away both our place and *our* nation. **49** But a certain one of them, Caiaphas, who was high priest that year, said to them, You know nothing at all, **50** Nor do you take account *of the fact* that it is expedient for you that one man die for the people and *that* not the whole nation perish. **51** But this he did not say from himself, but being high priest that year, he prophesied that Jesus was to die for the nation, **52** And not for the nation only, but that He might also gather into one the children of God who are scattered abroad. **53** From that day therefore they took counsel to kill Him.

IV. In resurrection Christ is our living land, and we can absorb Him as our rich soil, in which we have been rooted, so that we may grow with the elements that we absorb from the soil—Col. 2:6-7, 19:

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, **7** Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Col. 2:19 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.

- A. Colossians 2:8-15 presents a full description and definition of Christ as the soil; as we take time to absorb Him as the all-inclusive land, the facts in these verses become our experience:

Col. 2:8-15 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ; **9** For in Him dwells all the fullness of the Godhead bodily, **10** And you have been made full in Him, who is the Head of all rule and authority. **11** In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ, **12** Buried together with Him in baptism, in which also you were raised together with *Him* through the faith of the operation of God, who raised Him from the dead. **13** And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses; **14** Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross. **15** Stripping off the rulers and the authorities, He made a display *of them* openly, triumphing over them in it.

1. Christ as the soil is the One in whom all the fullness of the Godhead dwells bodily—v. 9:

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

- a. When we are rooted in Christ as the soil, we are made full in Him; we are filled up with the divine riches to become His expression—v. 10a.

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.

- b. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything.

2. Christ as the soil is the Head of all rule and authority—v. 10b.

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.

3. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,

4. In Christ as the soil there is an element which causes us to be buried—v. 12a.

Col. 2:12 Buried together with Him in baptism, in which also you were raised together with *Him* through the faith of the operation of God, who raised Him from the dead.

5. In Christ as the soil there is an element which causes us to be raised up—v. 12b.

Col. 2:12 Buried together with Him in baptism, in which also you were raised together with *Him* through the faith of the operation of God, who raised Him from the dead.

6. In Christ as the soil there is an element which vivifies us—v. 13.

Col. 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;

7. In Christ as the soil there is the wiping out of the handwriting in ordinances, the nailing of this handwriting to the cross—v. 14.

Col. 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

8. In Christ as the soil there is the victory over the evil spirits in the atmosphere—v. 15.

Col. 2:15 Stripping off the rulers and the authorities, He made a display *of them* openly, triumphing over them in it.

B. We must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—v. 10a; 4:2.

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving,

C. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord; as we take time to absorb Him, we grow with the growth of God in us for the building up of the Body of Christ—Matt. 14:22-23; 6:6; Col. 2:7a, 19b; cf. Luke 8:13.

Matt. 14:22-23 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away. **23** And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Col. 2:19 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.

Luke 8:13 And those on the rock are those who, when they hear, receive the word with joy; yet these have no root, who believe *only* for a while, and in time of trial they draw back.

V. Christ as the compound Spirit became the anointing ointment and as the consummation of the processed Triune God became the bountiful supply of the Divine Trinity for His dispensing—1 John 2:20, 27; Exo. 30:22-25; Phil. 1:19.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Exo. 30:22-25 Moreover Jehovah spoke to Moses, saying, **23** You also take the finest spices: of flowing myrrh five hundred *shekels*, and of fragrant cinnamon half as much, two hundred fifty *shekels*, and of fragrant calamus two hundred fifty *shekels*, **24** And of cassia five hundred *shekels*, according to the shekel of the sanctuary, and a hin of olive oil. **25** And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,

VI. In regeneration Christ dispensed Himself as the Spirit of the divine life into our spirit as the initiation of the divine dispensing of the Divine Trinity, making us the branches of Him as the true vine—John 3:5-6; Rom. 11:17, 24; John 15:5; cf. Luke 10:34.

John 3:5-6 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God. **6** That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Rom. 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

Rom. 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree!

John 15:5 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.

Luke 10:34 And he came to *him* and bound up his wounds and poured oil and wine on *them*. And placing him on his own beast, he brought him to an inn and took care of him.

VII. In the Christian life, Christ as the living water waters the believers, as the living bread feeds the believers, and as the consummation of the processed Triune God flows out from the inward parts of the believers—John 4:10, 14; 6:49-51, 63; 7:38-39.

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:14 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 springing up into eternal life.

John 6:49-51 Your fathers ate the manna in the wilderness, and they died. **50** This is the bread which comes down out of heaven, that anyone may eat of it and not die. **51** I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; And the bread which I will give is My flesh, *given* for the life of the world.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

John 7:38-39 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.

VIII. In our gospel preaching and our work in the Lord, the divine dispensing of the Divine Trinity is our rich and bountiful supply—Phil. 1:19-25; 1 Cor. 15:58:

Phil. 1:19-25 For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ, **20** According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. **21** For to me, to live is Christ and to die is gain. **22** But if I am to live in the flesh, if this to me is fruit for *my* work, then I do not know what I will choose. **23** But I am constrained between the two, having the desire to depart and be with Christ, for *this is* far better; **24** But to remain in the flesh is more necessary for your sake. **25** And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

- A. This divine dispensing of the Divine Trinity becomes the supply to the believers in fruit-bearing; to bear fruit is to preach the gospel by dispensing the riches of Christ into others—John 15:4-5, 16.

John 15:4-5 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.

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and *that* your fruit should remain, that whatever you ask the Father in My name, He may give you.

- B. In feeding the lambs, we dispense further the riches of the divine life to the new believers for their growth in life—21:15; 1 Pet. 2:2.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, *son* of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

IX. We need to see the way to receive the fullness of the processed Triune God as grace and reality to the believers:

- A. We must abide in Christ so that Christ may abide in us to carry out the divine dispensing in us—John 15:4-5.

John 15:4-5 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.

B. We must abide in Christ so that His words may abide in us to dispense all His riches embodied in His words—v. 7.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

C. We must drink of Christ as the living water—4:10, 14.

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:14 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 springing up into eternal life.

D. We must eat Christ as the living bread—6:27, 51, 57-58, 63; Exo. 16:13b-15, 21.

John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, *even* God, sealed.

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; And the bread which I will give is My flesh, *given* for the life of the world.

John 6:57-58 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me. **58** This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Exo. 16:13-15 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp. **14** And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth. **15** And when the children of Israel saw *it*, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Exo. 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

E. We must flow out Christ in all the aspects of His riches as rivers of living water from within every inward part of our being—John 7:37-39.

John 7:37-39 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.