

Message Five

The Dispensing of the Triune God as Life into the Tripartite Man

Scripture Reading: Gen. 1:26; 2:7; Rom. 9:21, 23; 8:10, 6, 11; 10:9-13

I. God's ultimate purpose is to work Himself into us to such an extent that He becomes us and that we become Him, that He and we may be the same in life, nature, and image—John 1:12-13; 2 Pet. 1:4; 2 Cor. 3:18:

- A. God's economy is to make Himself man and to make us, His created beings, God in life and nature, so that He is "man-ized," and we are "God-ized"; He is God "man-ized," and we are man "God-ized":
 - 1. God came to be a man, to "man-ize" Himself—John 1:1, 14.
 - 2. Now He enables us to partake of His life in order to "God-ize" us—3:15.
 - 3. In this way, He and we become one and share one life and one living—6:57.
- B. Having been regenerated by God, we, the children of God, have the life and nature of God and thus are the same as He is; in the end, He and we all become God-men—Rom. 8:29; Heb. 2:10-11.

II. The Triune God created a tripartite man to be a living vessel to contain Him as life so that He may express Himself in humanity—Gen. 1:26; 2:7; Rom. 9:21, 23:

- A. The basic teaching of the Scriptures is that we are vessels created in the image of God to receive God, to contain God, and to be one with God—2 Cor. 4:7.
- B. Man was created in the image of God to receive God as life and contain God as life for the reproduction, the duplication, of God in life—John 12:24.

III. Romans 8 can be considered the most profound chapter in the Bible:

- A. This chapter is profound in the revelation that God is triune—the Father, the Son, and the Spirit—and that the Triune God is working Himself into our tripartite being—v. 11.
- B. In Romans 8 we see the Trinity of the Godhead, we see the process through which the Triune God has passed, and we see a clear view of our spiritual experience—vv. 2-30.

IV. The central line of the divine revelation is to unveil God's economy with His dispensing; God's dispensing is simply to put Himself into us as the inner law of life—1 Tim. 1:4; Eph. 3:9; Rom. 8:2; Heb. 8:10:

- A. The processed Triune God, who is now the consummated, all-inclusive Spirit, has entered into us as a law—Rom. 8:2.
- B. Through the working of the Spirit by the law of life, the riches of the divine life are dispensed into us.

V. Romans 8 unveils to us how the Triune God—the Father, the Son, and the Spirit—dispenses Himself as life into our tripartite being—spirit, soul, and body—vv. 2, 6, 10-11:

- A. In verse 11 we have the Triune God, the process required for His dispensing, and the dispensing of Himself as life into the believers.

- B. When we put together verses 10, 6, and 11, we not only see that our spirit is life and that our mind is life if it is set on the spirit, but we also see that life may be given to our mortal body through the Spirit:
 - 1. The Triune God dispenses into our spirit by the Spirit's regenerating of our spirit (John 3:6) with Christ as life (Col. 3:4) to make our spirit life—Rom. 8:10.
 - 2. The dispensing God spreads His dispensing into our mind, the leading part of our soul, to make our soul life—v. 6.
 - 3. Through our soul the triune dispensing of the processed Triune God permeates further, into our mortal body, by the indwelling Spirit to dispense life into our body—v. 11.
 - 4. The divine dispensing saturates us in our tripartite being—spirit, soul, and body—making every part alive and saving us from death in all three parts.
- VI. The dispensing of the Triune God as life into our tripartite being is according to His righteousness, through His holiness, and unto His glory—1:17; 8:10; 6:19, 22; 8:18, 21; 9:23:**
- A. The dispensing of the Triune God is according to God's righteousness—5:17:
 - 1. In Romans, righteousness is the base for God's dispensing—8:10.
 - 2. The purpose of Christ's death was to fulfill God's righteous requirement so that God could dispense Himself into us as life—3:21, 25-26.
 - 3. God's righteousness requires the death both of Christ and of ourselves; if we want to experience the divine dispensing, we must take our standing before Him as crucified persons—6:6.
 - B. The dispensing of the Triune God takes place through His holiness—1:4:
 - 1. God's holiness is related to the process of His dispensing.
 - 2. Whereas the death of Christ is for righteousness, the resurrection of Christ is for holiness:
 - a. Sanctification takes place through the process of resurrection.
 - b. As the resurrected Christ comes into us, He imparts holiness into us.
 - c. The resurrected Christ within us is the element of holiness that enlivens us—6:19-23.
 - C. The dispensing of the Triune God issues in glory, God's expression—8:18, 21:
 - 1. God's goal in His dispensing is glory, the expression of God in the church.
 - 2. The ultimate goal of the dispensing of the Triune God as life is that God would be expressed through the Body of Christ—Eph. 3:16-21.
 - 3. The experience and enjoyment of the divine dispensing in Romans 8 issue in the Body life in Romans 12.
- VII. The way to experience the dispensing of the Triune God as life is to open our entire being to the Lord and call upon His name—10:9-13:**
- A. In the Christian life, nothing is more crucial than the constant receiving of the Spirit by keeping ourselves open to the Lord and calling upon the name of the Lord—Gal. 3:2, 5; Rom. 10:13.
 - B. We need to love the Lord and keep ourselves open to Him, giving Him every opportunity to do everything He wants to do—Mark 12:30; 1 Cor. 2:9; Eph. 3:16-17a.