

LIVING AND SERVING IN THE DIVINE DISPENSING OF THE DIVINE TRINITY

(Friday, Second Morning Session)

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

- 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.**
- 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.
 - 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.
 - 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.
 - 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.
 - 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:
 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.
 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.
 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.**

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:

- 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:
1. Christ as the soil is the One in whom all the fullness of the Godhead dwells bodily—v. 9:
 - 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.
 - 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.
 3. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.
 4. In Christ as the soil there is an element which causes us to be buried—v. 12a.
 5. In Christ as the soil there is an element which causes us to be raised up—v. 12b.
 6. In Christ as the soil there is an element which vivifies us—v. 13.
 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.
 8. In Christ as the soil there is the victory over the evil spirits in the atmosphere—v. 15.
- 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.
- 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.

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.

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.

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.

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:

- 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.
- 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.

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.
- 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.
- C. We must drink of Christ as the living water—4:10, 14.
- D. We must eat Christ as the living bread—6:27, 51, 57-58, 63; Exo. 16:13b-15, 21.
- 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.