

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2022**

**GENERAL SUBJECT:
CHAPTERS FIVE THROUGH EIGHT OF ROMANS—
THE KERNEL OF THE BIBLE**

Message Five

**The Dispensing of the Triune God as the Law of the Spirit of Life
into Our Tripartite Being according to His Righteousness, through His Holiness,
and unto His Glory for Us to Become the New Jerusalem**

Scripture Reading: Rom. 8:2, 6, 10-11, 16, 31-39

- I. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a “scientific” law; the law of the Spirit of life is the spontaneous power and automatic principle of the divine life—1 Cor. 15:45b; Rom. 8:2; Phil. 2:13; Ezek. 36:26-27; Heb. 12:1-2; Phil. 4:5-7, 12-13; Col. 1:28-29:**
- A. The key point of the entire Christian life is that Christ, as the all-inclusive, life-giving law of the Spirit of life, lives in our spirit, and as the Spirit, He mingles Himself with our spirit to make us one spirit—Rom. 8:2, 16; 1 Cor. 6:17.
 - B. In our mingled spirit there is no problem, so there is no need of solutions; whatever we need is in our spirit—Rom. 1:9; 8:4; John 3:6; 1 John 5:4; 3:9; John 14:30.
 - C. We need to forget about our weaknesses, shortcomings, failures, and everything of the self and set our mind on the spirit, remaining in the spirit by paying attention to our spirit, using our spirit, and caring for our spirit—Rom. 8:6; Jude 19-21.
 - D. When we are burning and joyful in spirit by praying in order to spend more and more time in the presence of the Lord, we enjoy God, reign as kings in life, walk in newness of life, and serve in newness of spirit—Rom. 12:11; 5:10-11, 17; 6:4; 7:6.
 - E. Even though our surroundings and circumstances may be miserable, we ourselves can be joyful in spirit, living in the reality of the kingdom of God—14:17; cf. Dan. 3:19-20, 25; Acts 16:23-25; Eph. 4:1.
 - F. As we look away unto Jesus in order to remain in touch with the Lord (staying in contact with Him to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence), the law of the Spirit of life works within us automatically, spontaneously, and effortlessly for the fulfillment of God’s eternal economy—Heb. 12:1-2; Isa. 40:28-31; *Hymns*, #784, stanza 6; John 5:39-40; 6:63; cf. Acts 7:2; Gen. 12:1-3, 7-8; 13:14-17; 15:1-7.
 - G. The processed and consummated Triune God, as the spontaneous power of the law of the Spirit of life, accomplishes the following things within us as we are constrained, restricted, and motivated by the love of Christ to love Him and more than conquer in all our afflictions and calamities—Rom. 8:31-39; 2 Cor. 5:14-15:
 - 1. This power inclines our heart toward God—Prov. 21:1; Psa. 119:36.
 - 2. This power makes us submissive toward God—Phil. 2:13.

3. This power causes us to do the good works which God has ordained for us so that we may live the church life and bear the testimony of Jesus—Eph. 2:10; Matt. 5:14-16; cf. Luke 6:43-45; Gal. 5:22-26.
4. This power causes us to labor for the Lord with all our heart and strength—1 Cor. 15:10; Col. 1:28-29.
5. This power causes our service to be living and fresh—Rom. 6:4; 7:6; 2 Cor. 3:6.

II. God's eternal economy is to dispense Himself as the law of the Spirit of life into man so that His divine attributes of righteousness, holiness, and glory would become man's human virtues for God's corporate expression as the reality of the Body of Christ in the local churches to consummate the New Jerusalem as the city of righteousness, holiness, and glory—Gen. 2:9; John 10:10b; 14:6a; 1 Cor. 15:45b; Rom. 8:2; 2 Pet. 3:13; Isa. 1:26; Rev. 21:2, 9-11:

- A. Christ died on the cross to satisfy the requirements of God's righteousness, holiness, and glory and was resurrected to become the law of the Spirit of life, the life-dispensing Spirit, as the reality of the tree of life to be our righteousness, holiness, and glory—Gen. 3:24; 1 Cor. 15:45b; 1:30; Eph. 5:25-27.
- B. The life of the Triune God, as the law of the Spirit of life dispensed into our tripartite being, makes us men of life to be God's sons and the members of Christ to constitute the Body of Christ for His expression, thus fulfilling God's original intention—Gen. 2:7, 9; Rom. 8:14; 12:5:
 1. "The law of the Spirit of life [Gk. *zoe*] has freed me in Christ Jesus from the law of sin and of death"—8:2.
 2. "If Christ is in you, though the body is dead because of sin, the spirit is life [Gk. *zoe*] because of righteousness"—v. 10.
 3. "The mind set on the spirit is life [Gk. *zoe*] and peace"—v. 6.
 4. "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life [Gk. *zoe*] to your mortal bodies through His Spirit who indwells you"—v. 11.
- C. The three primary colors of the rainbow around God's throne are blue (the color of the sapphire throne, which signifies God's righteousness—Ezek. 1:26; Psa. 89:14), red (the color of the sanctifying fire, which signifies God's holiness—Ezek. 1:4, 13, 27; Heb. 12:29), and yellow (the color of the glowing electrum, which signifies God's glory—Ezek. 1:4, 27; Heb. 1:3):
 1. The rainbow around God's throne signifies that God is the covenanting God, the faithful God, who will keep His new covenant to impart Himself as the law of the Spirit of life and the newness of life into His chosen ones to make them the New Jerusalem while executing His judgment upon the earth—Gen. 9:13; Rev. 4:3; 21:2; Rom. 6:4; Ezek. 1:26-28; 36:26-27.
 2. The spiritual reality of this rainbow should be manifest in the church today; we need to allow God to fill us with His righteous presence by giving Him the full opportunity to work in us as the sanctifying fire for His radiant expression of glory through our coordination as the corporate Christ—1:5-14, 26-28.
 3. Christ Himself, signified by the rainbow of righteousness, holiness, and glory, is the covenant of God given to His people for their "Christification," which is to make them exactly the same as He is in life, nature, and expression but not in the Godhead—Isa. 42:6; Heb. 8:10-12.
- D. Christ is wisdom to us from God, transmitting Himself into us as righteousness (that we might be reborn in our spirit), sanctification (that we might be transformed in our

soul), and redemption (that we might be glorified in our body)—1 Cor. 1:30; Rom. 8:10; 12:2; 8:23; Phil. 3:21.

- E. The transmission of Christ, as the multifarious wisdom of God, into our being makes us the masterpiece of the Triune God as the wise exhibition of all that He is, a poem expressing His infinite wisdom and divine design—1 Cor. 1:30; Eph. 2:10; 3:9-11.
- F. In eternity as the New Jerusalem (a city whose foundations have the appearance of a rainbow—Rev. 21:19-20), we will be a rainbow to testify of God's faithfulness to carry out His new covenant in making us exactly the same as He is as righteousness, holiness, and glory (vv. 10-11).

III. Romans reveals that in every church there must be the base of God's righteousness (God's procedure), the process of God's holiness (God's nature), and the goal of God's glory (God's expression) to bring us into the heart of God (God's love) to have the reality of the Body of Christ through the local churches—1:17; 8:10; 6:19, 22; 8:18, 21; 9:23; 11:36—12:5; 16:27:

- A. Christ's death is for God's righteousness, Christ's resurrection is for God's holiness, and Christ's ascension is for God's glory; when Christ comes back, the glorification of His saints will be consummated.
- B. As our Substitute, Christ died on the cross for us in order to fulfill God's righteous requirements for our justification so that He could dispense Himself as the law of the Spirit of life into us—Rom. 6:23; Ezek. 18:4, 20; 1 Pet. 2:24; 3:18; Rom. 5:18; Rev. 22:14:
 - 1. A proper Christian is one who has died with Christ and who conducts himself daily according to this fact; if a believer lives in a natural way, he will be unrighteous, but if he experiences the death of the cross, he will be righteous in everything, with everyone, and in every way—Gal. 2:20; 2 Cor. 3:9.
 - 2. Only the death of Christ and our death with Christ fulfill the requirements of God's righteousness and give God the ground to righteously dispense Himself as the divine life into our entire being so that we may be swallowed up by life to be the city of life—Rom. 8:10, 6, 11; 2 Cor. 5:4.
- C. Sanctification is the subjective activity of holiness; it is holiness in action:
 - 1. Sanctification is the resurrected Christ as "the Spirit the Holy," the sanctifying Spirit in our spirit, working Himself as God's holy nature into our being to make us the holy city—1 Thes. 5:23; Rom. 6:19, 22; 15:16; 8:4.
 - 2. The divine sanctification is the holding line in the carrying out of the divine economy, the process of God's organic salvation as God's move to deify man, making man God in life and in nature but not in the Godhead—Heb. 2:10-11; Eph. 1:4-5; Rev. 21:2.
- D. The ultimate goal of the dispensing of the Triune God as the operating law of the Spirit of life is that God would be expressed through the Body of Christ for His glory in the church—Eph. 3:16-21; Rom. 8:19, 21, 28-30; 16:27:
 - 1. The oneness in John 17 is the church as the enlarged oneness of the Divine Trinity; when the oneness is realized in a thorough way by the full denial of the self, the Son glorifies the Father in the church—vv. 1, 21-23.
 - 2. This indicates that wherever there is the proper church life, there is the glorification of the Father for His expression—1 Cor. 10:31; 2 Cor. 4:5.
- E. The dispensing of the Triune God as the law of the Spirit of life into us according to His righteousness, through His holiness, and unto His glory is for us to become the New Jerusalem with Christ as our solid foundation of righteousness, our pure constituent of holiness, and our radiant expression of glory—Rev. 21:2, 9-11.