

God's Divine Dispensing

Scripture Reading:

Hymn: 501

- 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.
- 1 Cor. 15:45b ...the last Adam *became* a life-giving Spirit.
- Eph. 1:22-23 And He subjected all things under His feet and gave Him *to be* Head over all things to the church, Which is His Body, the fullness of the One who fills all in all.

I. God's dispensing being for God's economy:

- A. To dispense God Himself to men:
1. The first step: becoming flesh—John 1:14.
 2. The second step: becoming the life-giving Spirit—1 Cor. 15:45b.
- B. Regenerating, transforming and glorifying the believers—John 3:6; Rom. 8:17; 1 John 3:2.

II. The Divine dispensing in Ephesians chapter one:

- A. The Father's choosing and predestination—Eph. 1:4-5.
- B. The Son's redemption—Eph. 1:7.
- C. The Spirit's sealing and pledging—Eph. 1:13-14.

III. The accomplishment of the divine dispensing of the divine Trinity:

- A. The Triune God becoming the flesh, dispensing Himself as grace and reality to man—John 1:1, 14a, 16.
- B. The Triune God dispensing the Son as eternal life to His believers—John 3:16.
- C. The Son dying to release the divine life and to dispense it to all the members of His Body—John 12:24.
- D. The Son resurrecting to be transfigured as the Spirit to be the ultimate consummation of the Triune God, that the Triune God may be dispensed into the believers—John 20:8-9, 19, 22.
- E. The Son being above all, inheriting all, and being sent from God to speak God's word, and dispensing the Spirit without measure—John 3:31-36.

IV. The believers' experience of the dispensing of the Divine Trinity:

- A. The law of the Spirit of life—The dispensing of the Divine Trinity becoming the Law of the Spirit of Life in the believers—Rom. 8:2.
- B. The Spirit—Making our spirit life because of the regeneration in our spirit—Rom. 8:10.
- C. The soul—Making the mind in our soul life by our setting of our mind on the spirit—Rom. 8:6.
- D. The body—Giving life to our mortal body though our putting to death the practices of the body by the indwelling Spirit—Rom.8:11b, 13.

V. The divine dispensing of the Divine Trinity producing the church as the Body of Christ:

- A. To be the Body of Christ—Eph. 1:23a.
- B. To be the fullness of the One who fills all in all—Eph. 1:23b.

Reference Books: *The Economy and Dispensing of God, Messages 2-3; A Deeper Study of the Divine Dispensing, Messages 1, 4, 11.*

Excerpts from the Ministry:**God Dispensing Himself to Men****The First Step—Becoming Flesh**

In order to dispense Himself to man, the first step God took was to become flesh and be a man (John 1:14). When He was in the flesh, on the one hand, He was the Lamb of God who took away man's sin (John 1:29). On the other hand, He was the brass serpent, which shows that He became flesh, that is, He was sent in the likeness of the flesh of sin (Rom. 8:3). As the brass serpent, He had only the form of a serpent; He did not have a serpent's poison. While the Lord was in the flesh, He was lifted up on the cross and destroyed Satan, the old serpent (John 3:14; 12:31). Furthermore, He was also a grain of wheat that fell into the ground and died. Through His death He released God's life (John 12:24). (*The Economy and Dispensing of God*, p. 21.)

The Second Step—Becoming the Life-giving Spirit

The second step God took in order to dispense Himself to man was to become the life-giving Spirit (1 Cor. 15:45b). These two steps contain two “becomes.” The Lord first became flesh, and then He became the life-giving Spirit. His becoming flesh was for the accomplishing of redemption and the releasing of God's life. His becoming the life-giving Spirit was for the dispensing of Himself as the Spirit into man to be man's life.

Christ became the life-giving Spirit in resurrection (1 Cor. 15:45). As such a Spirit He is prepared to be received by those who believe in Him. As soon as we believe into Him, the Spirit of life in resurrection enters into our spirit (Rom. 8:16) and abides in our spirit (Rom. 8:11). (*The Economy and Dispensing of God*, pp. 21-22.)

Regenerating, Transforming, and Glorifying the Believers

As the life-giving Spirit, Christ first regenerated our spirit (John 3:5-6) so that, in addition to our natural life, we might receive the eternal life of God as the new source and the new element of the new man. After this, Christ as the life-giving Spirit spreads out from our spirit to transform our soul. If we set our mind, the main part of our soul, on the spirit and cooperate with the operation and work of the Lord Spirit within us, our mind will be renewed (Rom. 12:2). When our mind is renewed, our will and our emotion as the other parts of our soul will spontaneously be renewed also. In this way God's life and nature will be added into us, and we will be metabolically transformed into His image to express Him (2 Cor. 3:17-18).

Finally, He will transfigure our bodies so that our bodies may be redeemed to enter into His glory, and our entire being may be like Him in every way (Rom. 8:17, 23; Phil. 3:21; 1 John 3:2). This is the ultimate consummation of God's salvation. In His salvation, God first regenerated our spirit. Now He is transforming our soul. In the end, He will transfigure our bodies, so that our three parts will be saturated with the Spirit and will be like Christ in every way. All these steps are part of the divine dispensing in us. (*The Economy and Dispensing of God*, p. 22.)

The Father's Choosing and Predestination

First, we must have a bird's-eye view and a general understanding of God's dispensing. Ephesians chapter one can be divided into three sections. These sections speak of the divine dispensing of the Divine Trinity in the Father, the Son, and the Spirit. Verses 1-6 speak of the Father's choosing and predestination. Before the foundation of the world, God the Father chose us (v. 4). This is something that happened in eternity past. According to God's counsel and foreknowledge, He chose us before the foundation of the world. (*The Economy and Dispensing of God*, p. 26.)

God's choosing was not accomplished in time, but in eternity past. Before the foundation of the world, God chose us. Among millions of people, and even before we were born, God saw us and chose us. This is God's predestination. This means that we were marked out ahead of time. God marked us out beforehand and ordained us to receive the sonship (v. 5) that we may not only have life to become the sons of God, but also may have the position to inherit everything of God. (*The Economy and Dispensing of God*, p. 26.)

The Son's Redemption

Verses 7-12 (Eph. 1) speak of the Son's redemption. Although God loves us and chose and predestinated us to be the objects of His grace, we became fallen soon after we were created. Because of this we needed redemption, which was accomplished for us by God in Christ through His blood (v. 7). (*The Economy and Dispensing of God*, p. 26.)

The redemption of the Son is through the blood that He shed for our sins on the cross (1 Pet. 1:18-19). Because the all-inclusive death of the Son on the cross has satisfied God's righteous requirement, His blood has become the means for our redemption. (*The Economy and Dispensing of God*, p. 26.)

The Spirit's Sealing and Pledging

Ephesians 1:13-23 speaks of the sealing and pledging of the Spirit. The Father is the source, the Son is the expression, and the Spirit is the reaching forth. The Father as the source chose and predestinated us in eternity according to His plan. The Son as the expression accomplished redemption in time according to the Father's plan, and the Spirit as the reaching forth becomes our seal and pledge to apply what the Son has accomplished of the Father's plan. (*The Economy and Dispensing of God*, p. 27.)

Today we have heard the word of the truth, which is the gospel of our salvation, and have believed into Christ and have been sealed in Him by the promised Spirit (v. 13). Once we have been sealed by the Holy Spirit, the seal will never fade away and will never be lost. But the sealing of the Spirit, which is the anointing of the Spirit in us, is not something that happens once for all. On the contrary, the sealing work is going on continually. The seal was put into us at the time we believed, but the sealing has continued from that time until now. It will continue until the day of the redemption of our bodies (v. 14). The Holy Spirit is the seal, and He is also sealing. He continues to do the work of sealing in us. (*The Economy and Dispensing of God*, p. 27.)

This sealing will spread from our spirit to our mind, emotion, and will. We have to admit that our soul has not been fully saturated. Even if our soul is saturated, our body has not been sealed. We need to be sealed continually, until our whole being is saturated. We are like a piece of paper or a cotton ball. When we received the seal of the Spirit, this piece of paper or cotton ball began to be saturated and permeated.

Today, the sealing Spirit as the seal is sealing everything of the all-inclusive Christ, all that He has attained and obtained, into us (vv. 19-22). The result is that we all become one. This is the church, the Body of Christ, the fullness of the One who fills all in all (vv. 22b-23). (*The Economy and Dispensing of God*, p. 27.)

The Accomplishment of the Divine Dispensing of the Divine Trinity

The Triune God Becoming the Flesh, Dispensing Himself as Grace and Reality to Man

Before the Triune God became flesh, the divine dispensing was not yet realized. It was not until four thousand years after creation that Christ was born to be a man. This was the first step of God's dispensing into man. John 1 shows us that the Word who was God from the beginning became flesh and came among men, full of grace and reality (John 1:1, 14). For the Word to become flesh was for the Triune God to become a man of flesh. In this way, God entered into the sinful man and was joined as one with the sinful man. But He had only the form of the sinful man; He did not have the sin of the sinful man. This can be seen from the type of the brass serpent lifted up by Moses in the wilderness (John 3:14). In this way, He became a sinless God-man. This God-man is the complete God and a perfect man, having both divinity and humanity. He is the One prophesied in Isaiah 9:6, "For unto us a child is born, unto us a son is given...and his name shall be called...the almighty God, the everlasting Father." He is the child, yet He is God. He is the Son, yet He is also the Father. He is the mysterious God-man.

Moreover, all those who believe in Him have also become God-men. John 1:12-13 says, "But as many as received Him, to them He gave authority to become children of God, to those who believe in His name: who were born...of God." Those who were born of man are men. Hence, those who were born of God are gods. But this does not mean that we who are born of God share in His Godhead. We do not have God's person, and we cannot be worshipped as God. However, as far as our life goes, we are the same as God is. God has regenerated us and has given His life to us. This is like being begotten of our father; we share the same life as our father. He is a man. As those begotten of him, we are also men. However, we do not have the position of the father. From this point of view, we are the same as the God who has regenerated us, and He and we are both God-men. (*Deeper Study of the Divine Dispensing*, pp. 17-18.)

This Living Water Can Give Man the Satisfaction of Life and Can Quench Man's Deepest Thirst

When the Triune God became flesh, He dispensed Himself to men as grace and reality. This grace is God enjoyed by man, and this reality is God gained by man. In John 4, the Lord Jesus went purposely to Sychar in Samaria and sat by the well of Jacob, waiting for a Samaritan woman to come to draw water. The Lord Jesus told her, "If you knew the gift of God, and who it is that says to you, Give Me a drink, you would have asked Him, and He would have given you living water." Then He said, "But whoever drinks of the water that I shall give him shall by no means thirst forever" (vv. 10, 14). The Lord Jesus freely gave the living water to man. There is no price to be paid and no labor required. This is grace. Furthermore, this living water can give man the satisfaction of life and can quench man's deepest thirst. This is

reality. This living water is the Triune God, the Father, the Son, and the Spirit, with the Father expressed in the Son, and the Son realized as the Spirit, being dispensed into man. In John 7 the Lord Jesus also said, “If anyone thirst, let him come to Me and drink. He who believes in Me...out of his innermost being shall flow rivers of living water.” The Lord Jesus said this concerning the Spirit, whom those who believed in Him were about to receive (John 7:7-39). The Spirit is the consummation of the Triune God. He is the living water, given to us freely. This is grace. When we receive Him, our thirst is satisfied, and we are no longer empty. This is reality.

In John 9 we see a man born blind. The Lord Jesus as the light of the world came to him, spat on the ground, made clay of the spittle, anointed his eyes with the clay, and ordered him to wash in the pool of Siloam. When he washed, he came back seeing (John 9:1-7). He did not pay any price, yet he was healed freely. This is God’s grace. The Lord Jesus as the light of the world had caused him to see and to be no longer blind. This is reality. (*A Deeper Study of the Divine Dispensing*, p. 18.)

The Triune God Dispensing the Son as Eternal Life to His Believers

The Son as God’s grace and reality is dispensed into all those who believe in Him. In other words, as the eternal life, God’s only begotten Son is dispensed to us (John 3:16).

The Son Dying to Release the Divine Life and to Dispense It to All the Members of His Body

John 12:24 shows us that the Lord Jesus as the divine grain of wheat—containing the divine life and glory—released the divine life through the breaking of the shell of His body in death to produce many grains to be formed into one loaf, which is the church, the Body of Christ, to be His increase, for the expression of His glory. This is the divine dispensing.

The Son Resurrecting to be Transfigured as the Spirit to be the Ultimate Consummation of the Triune God, that the Triune God may be Dispensed into the Believers

When the Lord entered into resurrection, He became the life-giving Spirit. The Word which was there in the beginning was the Triune God Himself. He became flesh, passed through human living, crucifixion, resurrection, and ultimately, in resurrection became the Spirit, who is the ultimate consummation of the Triune God.

On the night of resurrection, the Lord came into the midst of the disciples and breathed into them a breath, saying, “Receive the Holy Spirit” (John 20:22). The Holy Spirit here is actually the resurrected Christ Himself, because the Spirit is simply His breath. The Word which was there in the beginning eventually became the breath, who is the Triune God Himself. The Father is the source, the Son is the flow, and the Spirit is the realization. The Triune God is realized as the life-giving Spirit. This is like the big watermelon becoming the melon juice that has become easy for man to receive. Hence, 1 Corinthians 12:13 says, “we were...all given to drink one Spirit.” By this, the Triune God Himself is dispensed into us to be our life and everything to us. This is the accomplishment of the divine dispensing of the Divine Trinity.

The Son being Above All, Inheriting All, and being Sent from God to Speak God's
Word,
and Dispensing the Spirit without Measure

John 3 reveals to us that this Son who became flesh, died, and resurrected to become the Spirit, is above all, inheriting all, and is sent from God to speak God's word. In the Old Testament time, God spoke through the prophets. But in the New Testament, He speaks to us in the Son (Heb. 1:1-2a). The Son is simply God Himself. He is the expressed God. While He was on earth, whatever He spoke, whether it was teaching, preaching of the gospel, or discourses, and whether it was spoken on the mountain, by the seashore, or in the houses, it was all the Father's words.

According to the principle of the Bible, the word of God is simply God Himself. To hear God's word is to hear God. To receive God's word is to receive God. Moreover, the word and the Spirit cannot be separated from each other. The word is the Spirit (John 6:63). While the Lord Jesus was on earth, not only did He speak for God, but He also came to dispense the Spirit (John 3:34). The Spirit is the ultimate consummation of the Triune God. Through this dispensing which is without measure, the processed Triune God is injected into us to become our all. (*A Deeper Study of the Divine Dispensing*, pp. 19-20.)

The Believers' Experience of the Dispensing of the Divine Trinity

Praise the Lord, another law has been put into us. This law is the Triune God as the law of the Spirit of life. The processed Triune God has been put into us; He is now operating in us according to a law and not according to an activity. Today, He is a law operating within us. He is not operating in us merely as the Almighty God, but is operating in us spontaneously as a law that is transforming us. Our need today is to cooperate with the life function of the Triune God in our spirit. (*The Economy and Dispensing of God*, p. 23.)

Our experience of the dispensing of the Divine Trinity begins with regeneration in our spirit. Regeneration makes our spirit life (Rom. 8:10). Next, our experience continues by our setting our mind on the spirit; this makes the mind in our soul life (Rom. 8:6b). Then, by the indwelling Spirit we put to death the practices of the body, making our mortal body also life (Rom. 8:13, 11). Furthermore, we walk only according to the spirit (Rom. 8:4). In this way our whole being will be saturated by the Spirit, and we will fully experience the dispensing of the Divine Trinity in our tripartite being. We will daily experience the increase of the Triune God in us. This is the growth in life, which continues until we are mature in life. At that time we will enjoy all the blessings of God's presence. (*The Economy and Dispensing of God*, pp. 23-24.)

The Divine Dispensing of the Divine Trinity Producing the Church as the Body of Christ

Christ in us is like electricity. Every day He is transmitting, and this transmission is a dispensing. The result of this transmission, this dispensing, is that the church is produced. This church is the Body of Christ, the fullness of the One who fills all in all. Because Christ is so great, all-inclusive, all-extensive, and fills all in all, He needs

a universal Body which is the church. By the dispensing of the Father, the dispensing of the Son, the dispensing of the Spirit, plus the all-surpassing transmission of Christ, God has transmitted Himself into us. The result is the producing of the church. The church is not an organization, nor is it merely a gathering of the believers. When we enjoy the dispensing of the Divine Trinity, and come together to transmit this dispensing to others, making it their enjoyment as well, that is the church. (*A Deeper Study of the Divine Dispensing*, pp. 161-162.)

Questions:

1. Please explain briefly according to the Bible, how does God dispense Himself into man?
2. Please explain briefly concerning the Divine dispensing in Ephesians chapter one.
3. How does the Divine Trinity accomplish the divine dispensing?
4. Please explain briefly concerning the believers' experience of the divine dispensing.