

LIVING AND SERVING IN THE DIVINE DISPENSING OF THE DIVINE TRINITY

(Saturday, Second Morning Session)

Message Eight

The Divine Dispensing of the Divine Trinity in Building Up the Church as the Body of Christ

Scripture Reading: Eph. 4:1-16

I. Ephesians 4:1-6 reveals the divine dispensing and mingling of the Triune God with the Body of Christ:

- A. We need to be mingled with God to realize the oneness of the Body—vv. 4-6:
 - 1. The mingling of God with man and the oneness of the Body of Christ are the central matter in the Bible and in our Christian life—Lev. 2:4-5.
 - 2. The extent to which the Lord values us depends on how much of the divine mingling we have and how much we are in the oneness of the Body.
 - 3. The intrinsic content of the Body of Christ is the Spirit of life; Christ as the Spirit is our oneness, and the law of the Spirit of life is the life-law of the Body of Christ—Eph. 4:3-4; Rom. 8:2; Col. 2:19.
- B. The oneness of the Body of Christ is the dispensing of the Divine Trinity (the Father as the Originator and source of the Body, the Son as the Creator and element of the Body, and the Spirit as the Executor and essence of the Body) into our human trinity (spirit and soul and body)—Eph. 2:10, 15; 4:4-6; 1 Thes. 5:23; cf. Gen. 1:26; 2:9.
- C. The Spirit's mingling with the Body of Christ is the dispensing of the Divine Trinity—"One Body and one Spirit, even as also you were called in one hope of your calling"—Eph. 4:4:
 - 1. The Spirit is the essence of the Body of Christ—1:13; 4:30.
 - 2. The Spirit brings in the hope of glory, which is Christ in the believers as the hope of God's calling—Col. 1:27; Eph. 1:18.
- D. The Son's (the Lord's) mingling with the Body of Christ is the dispensing of the Divine Trinity—"One Lord, one faith, one baptism"—4:5:
 - 1. Christ is the element of His Body.
 - 2. Through the one faith in Christ we are organically united with the Son and with one another to become a living organism—John 3:16; 1 Cor. 1:30a; 12:12-13.
 - 3. Through the one baptism of the Lord, we have been separated from Adam and the adamic world—Rom. 6:3-4.
- E. The one God and Father's mingling with the Body of Christ is the dispensing of the Divine Trinity—"One God and Father of all, who is over all and through all and in all"—Eph. 4:6:
 - 1. The Father is over all the believers to overshadow them as the Father, the source of the divine dispensing.
 - 2. The Father is through all the believers to take care of them as the Son, the course of the divine dispensing.

3. The Father is in all the believers to indwell them as the Spirit, the reaching of the divine dispensing.
- F. Psalm 133 is equivalent to Ephesians 4; in order for us to receive the anointing and dispensing Spirit, we must submit to the Head and live in the Body by being diligent to keep the oneness of the Spirit:
 1. The genuine oneness is constituted with the spreading ointment of the Spirit, the descending dew of the Son, and the commanded-life-blessing of the Father for the gradual building up of Christ's Body in the divine dispensing of the Divine Trinity—Psa. 133:1-3; cf. Eph. 4:4-6.
 2. The ground of oneness is simply the processed Triune God applied to our being; the anointing of the compound, all-inclusive life-giving Spirit is the element of our oneness—vv. 3-4; cf. John 4:24; Exo. 30:22-25; 1 John 2:20, 27.
 3. The descending dew signifies the descending, refreshing, watering, saturating, and blessing grace of life (1 Pet. 3:7, 9b), the Triune God as our life supply for our enjoyment (2 Cor. 13:14):
 - a. In typology Hermon signifies the heavens, the highest place in the universe, and the mountains of Zion typify the local churches; there is one Zion, one Body, but many mountains, many local churches—Matt. 17:1-2; Rev. 1:11-12.
 - b. Grace is God in Christ as the Spirit experienced, received, enjoyed, and gained by us—John 1:16-17; 1 Cor. 15:10; Gal. 2:20; Rom. 5:2, 17, 21.
 - c. By the grace we receive on the mountains of Zion, we can live a life that is impossible for people in the world to live—Acts 4:33; 11:23; 2 Cor. 12:7-9.
 4. In the church life we are daily anointed and graced; the anointing of the Spirit and the supply of grace make it possible for us to live in oneness—Eph. 1:13, 6.
 5. The more we experience Christ as the life-giving Spirit, the more our natural constitution and disposition are reduced; as they are reduced through our experience of the Triune God with His divine attributes, we are perfected into one—John 17:23; Eph. 4:1-3.

II. Ephesians 4:7-16 reveals that the divine dispensing and mingling of the Triune God with the Body of Christ are for the organic building up of the church by the functioning of the gifts and the growth and building up of the Body:

- A. The building up of the organic Body of Christ is by the giving, the dispensing, of the divine grace according to the measure of the gift of Christ—v. 7:
 1. The gift of Christ is a person constituted with Christ's life and element dispensed into him by the Divine Trinity.
 2. Each gifted person has a measure, and the divine grace is given, dispensed, to him according to that measure—v. 16; cf. Rom. 12:3.
- B. The building up of the organic Body of Christ is by the giving of the gifted persons (the apostles, prophets, evangelists, and shepherds and teachers) to the Body of Christ; these gifts are constituted in the dispensing of the Divine Trinity by Christ as the Head in His ascension (including His resurrection), and

they perfect the saints in the local churches—Eph. 4:8-12; 1 Cor. 12:28; Acts 13:1; 2:24, 27; 1:9.

- C. The building up of the organic Body of Christ is by the gifted persons' perfecting of the saints in the divine dispensing so that all the saints may be able to do the work of the ministry, that is, to build up the organic Body of Christ—Eph. 4:11-12:
 - 1. The result of this perfecting is that all the members of the Body of Christ arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ—v. 13.
 - 2. This perfecting causes us to be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a satanic system of error—v. 14.
- D. The perfecting by the gifted persons is for the direct building up of the organic Body of Christ by the members of the Body—vv. 15-16:
 - 1. By holding to truth in love, we grow up into the Head, Christ, in all things.
 - 2. Out from the Head, in the divine dispensing, all the Body is joined closely together through every joint of the rich supply and knit together, interwoven, through the operation in measure of each one part in the divine dispensing.
- E. The joints supplying and the different parts functioning cause the growth of the Body, in the dispensing of the Divine Trinity, unto the building up of the Body itself in love.