

**HWMR: THE DIVINE DISPENSING OF THE DIVINE TRINITY FOR THE DIVINE ECONOMY,
(Week 3)**

Scripture Reading: Rom. 8:2, 10, 6, 11, 28-29; 12:1-2

**LIVING IN THE DIVINE DISPENSING OF THE
DIVINE TRINITY BY THE LAW OF THE SPIRIT
OF LIFE IN ROMANS 8**

- Romans 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Romans 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Romans 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Romans 8:11 And 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 to your mortal bodies through His Spirit who indwells you.
Romans 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Romans 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Romans 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
Romans 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Day 1

- Romans 7:24-25 - Wretched man that I am! Who will deliver me from the body of this death? Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.*
- Romans 8:2 - For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.*
- Romans 8:9 - But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.*

I. The key to being an overcomer is the **law of the Spirit of life in Romans 8, a chapter for desperate seekers—7:24—8:2, 28-29; Psa. 105:4:**

- A. Romans 7 is the experience of being “in the flesh”; Romans 8 is the experience of being “**in the spirit**” (the divine Spirit dwelling in our human spirit and these two mingled together to be one spirit)—vv. 4, 9-10, 16; 1 Cor. 6:17; 2 Tim. 4:22.
- B. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the **reality of the Body of Christ** in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

Romans 8:2 speaks of the **life of the Triune God**. Verse 10 reveals that this life has been **dispensed** into our spirit and has caused our spirit to become life. Furthermore, according to verse 6, this life can be dispensed into our mind and can cause our mind to be life also. Ultimately, as verse 11 discloses, the divine life can even be imparted into our mortal bodies. In these verses we see the three parts of man: the spirit, the soul (represented by the mind), and the body. The spirit is the center, the body is the circumference, and the mind is in between. From the center through the middle to the circumference, the **life of the Triune God is being dispensed into our entire being**.

The life that is to be dispensed into the three parts of man is the life of the Triune God. In 8:2 Paul speaks of the Spirit of life in Christ Jesus. In this phrase the Triune God is implied. The Spirit and Christ, the Son, are mentioned explicitly, whereas God the Father is implied by the fact that the Spirit is the Spirit of God. Hence, here we have God, Christ, and the Spirit. However, the main point is not the Triune God, but **life**. To speak of the Spirit of life is actually to say that the **Spirit is life**. The life here is the very life of the Triune God.

When we were regenerated, **we received another life**, a life in addition to our natural life. There are various kinds of life: plant life, animal life, human life, and divine life. As humans, we all have a physical life and a psychological life. The physical life and the psychological life are indicated by the Greek words bios and psuche respectively. When Paul speaks of life in Romans 8, however, he uses still another Greek word, the word zoe. In the Bible **zoe denotes God's life**, the divine, infinite, uncreated, eternal life. This is the life we receive by believing in the Lord Jesus. As John 3:36 says, "He who believes in the Son has eternal life." In verses 2, 6, 10, and 11 of Romans 8, Paul uses this Greek word for life to indicate that the dispensation of God is to dispense zoe into our being. In other words, **God desires to dispense Himself as zoe into all three parts of man's being**. (*Life-study of Romans, chapter 62*)

Day 2

- Romans 8:9** - *But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.*
- Romans 8:11** - *And 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 to your mortal bodies through His Spirit who indwells you.*

II. Romans 8 is the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, **we are in the center of the universe**:

- A. In eternity past God purposed to enter into His redeemed people so that **He could be their life and so that they could be His corporate expression**; this is the focus of God's economy—Eph. 1:3-5.
- B. Man is the center of God's creation because God's intention is to be **expressed through man**; man can become God's expression only **by God entering into man** to be man's life and content and to make man one with Him so that man may live by Him and even live Him out; in this way God is expressed from within man.
- C. Zechariah 12:1 says, "Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the **spirit of man** within him":
 1. The spirit of man is ranked with the heavens and the earth because our spirit is the location **where God desires to dwell**—Eph. 2:22; cf. 2 Tim. 4:22.
 2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may **contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God**.
- D. The central focus in the universe is that **the processed Triune God has come into us and now dwells in us**; this is the greatest miracle; nothing else in the universe could be more important

than this—Isa. 66:1-2; John 14:23; 15:4.

- E. We should all be **full of joy** since the Triune God is **indwelling** us and **is one** with us; He is our life and our person, and He is making us His home—Eph. 3:14-17.
- F. 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, an automatic principle; this is one of the biggest discoveries, even recoveries, in God’s economy—Rom. 8:2-3, 10-11, 34, 16.
- G. The Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the **compound Spirit who gives life**—cf. Exo. 30:22-25; Phil. 1:19; 1 Cor. 15:45b:
 - 1. In the expression *the Spirit of God, the Spirit and God* are in apposition, indicating that the **Spirit and God are one**—Rom. 8:9.
 - 2. Similarly, *the Spirit of Christ, the Spirit of the One who raised Jesus from the dead, and the Spirit of life* in Romans 8 indicate that the **Spirit is Christ**, the resurrecting One, and life; therefore, since the Spirit indwells us, all three of the **Triune God are in us as life**—vv. 9, 11, 2.
 - 3. The Spirit in Romans 8 is the all-inclusive Spirit as the **ultimate consummation** and the reaching, the application, of the Triune God to us.
 - 4. The Triune God as the all-inclusive Spirit is within us for us to experience and enjoy by taking Him as our life and our person; we are the **container of the Triune God**—2 Cor. 4:7.

Today we the sinners need only to repent, believe in the Lord Jesus, and call on His name. The all-inclusive, compound, life-giving Spirit will enter into us to be our life, and there will be a wonderful change. By this we will be regenerated. We will no longer be ourselves, but we will have the Lord Jesus within us. Before we are saved, we are just our own selves. But after we are saved, though we may still look like the same persons, actually, within us, **another One is added, who is the Lord Jesus**. As far as our natural constitution goes, we are all different from one another. There are the Malaysians, the Chinese, and the Americans. But after we have believed in the Lord and been saved, as far as the inner man goes, we are all the same; **we are all people with God within us**. God is the Spirit, life, and also the law within us. Now, within every Christian there is a law, which is the **law of the all-inclusive life-giving Spirit** produced through the Triune God passing through incarnation, human living, crucifixion, death, and resurrection. This law of the Spirit of life is the ultimate consummation of the Triune God.

We know that an airplane can fly smoothly because it has power that overcomes the force of gravity. If I am on an airplane and am seated properly with the safety belt fastened in place, would I not be a fool if I still hold on to the seat tightly and fear that I will fall down? In the same way, after we have believed in the Lord Jesus, it is wrong for us to try to do anything by our own effort. To believe in the Lord Jesus can be compared to riding on an airplane. **All we have to do is to sit in our seats at ease**. We do not need to try to fly, nor do we need to try to hold on to anything, because we are not the ones who are flying, but it is the airplane that is flying. The same is true with spiritual matters. Once we are on the airplane, who is **Christ**, we should not try to fly anymore. Instead, **we should let Christ fly us away**. **We should abandon all the struggling and striving and allow Christ to be the Lord and everything to us**. (*A Deeper Study of the Divine Dispensing, chapter 3*)

Day 3

Romans 8:10-11 - But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. And 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 to your mortal bodies through His Spirit who indwells you.

- H. When we received the Lord by believing into Him, He functioned as the law of the Spirit of life to dispense Himself as the divine, uncreated life of God (Gk. *zoe*) into our spirit; **we all need to see the great revelation that at least one part of our being, our spirit, is *zoe***; when we set our mind on the spirit, our mind, which represents our soul, becomes *zoe*; also, *zoe* can be imparted through the operation of the law of the Spirit of life into our mortal bodies; in this way we become men of *zoe* in our entire tripartite being for us to become the city of *zoe*, the New Jerusalem—Rev. 21:6; 22:1-2, 14.
- I. Ultimately, this life will prepare us to be the **bride of Christ**, which will cause the Lord to come back and usher us into the next age; for this reason the crucial focus of the Bible and the universe is in Romans 8.

Day 4

Romans 8:4 - And 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 to your mortal bodies through His Spirit who indwells you.

Colossians 4:2 - Persevere in prayer, watching in it with thanksgiving,

Psalms 27:1 - Jehovah is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?

III. Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living; this is the experience of the **divine dispensing of the Divine Trinity**—vv. 2, 10, 6, 11, 28-29:

- A. The processed Triune God as the life-giving Spirit installed into our spirit may be likened to electricity; God's operation as the law of the divine "electricity" within us **requires our cooperation** to "switch on" this law by prayer—Col. 4:2; Eph. 6:17-18; 1 Thes. 5:17; cf. Matt. 24:27 (see the last two sentences of footnote 1).
- B. While we remain in the touch with the Lord **through prayer**, staying in contact with Him in our spirit, the law of the Spirit of life works automatically, spontaneously, and effortlessly within us—Heb. 11:1, 5-6; 2 Cor. 4:13; Matt. 8:3, 15; 9:20-21, 29; 14:36; 17:7; 20:34; John 4:23-24; Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18.
- C. The meaning of prayer is for us to **absorb God**; the more we **contact** God, the more we will absorb Him; and the more we absorb Him, the more we will **enjoy** Him as our light and our salvation—2 Kings 19:30; Isa. 37:31; Matt. 6:6; Psalms 119:15:
1. In Psalm 27:1 David says, "Jehovah is my light and my salvation"; he contacted and absorbed God by **beholding Him as beauty** (v. 4); thus, he was enlightened and received salvation within.
 2. There is a hymn that says, "Just as I am" (*Hymns*, #1048); this means that we should come to God **just as we are** without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way—Col. 2:6-7a.
 3. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in every matter; even if we are weak, confused, sad, and speechless, we can still come to God; **no matter what our**

inner condition is, we should bring it to God.

4. Instead of caring about our condition, we need to enter into God's presence to contact Him by **looking** to Him, **beholding** Him, **praising** Him, **giving thanks** to Him, **worshipping** Him, and **absorbing** Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

John revealed to us in his Gospel that the God whom we worship, serve, believe in, and live by is the **Triune God—the Father, the Son, and the Spirit**. Paul also revealed to us in his Epistles that we who are created by God are **tripartite men**, composed of spirit, soul, and body. The Triune God—the Father, the Son, and the Spirit—is mysterious and is not simple at all. The three parts of our being—the spirit, the soul, and the body—also are mysterious and are not simple. When we go to school to receive an education, we are satisfying the need of the soul so that we can have a strong **soul**. In school we also do physical exercises. This is to meet the need of the **body** so that we can have a strong body. But though we study and engage in physical activities, we often feel empty. This is because our **spirit** is not satisfied. **Our spirit needs to be filled by God. We need God.** Only God can “light up” our spirit. If we are right in all three parts of our being, we will be persons who are healthy in our body, strong in our soul, and bright in our spirit.

In Romans 8:9-10 Paul says, “*You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.*” Here we can see that the Spirit of God is just the Spirit of Christ. The two are one Spirit, and Christ is these two Spirits. Hence, the Spirit of God, the Spirit of Christ, and Christ Himself—the three—are one. After this, Paul says, “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 to your mortal bodies through His Spirit who indwells you” (v. 11). This means that if we **allow** the Spirit of the Triune God to dwell in us, in our experience we will not be in the flesh but in the spirit. If that is the case, **He as the Spirit will spread** from our spirit to our soul, represented by the mind, and will finally give life even to our mortal body. (*A Deeper Study of the Divine Dispensing, chapter 4*)

Day 5

Psalms 27:4 - One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Psalms 27:8 - When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.

- D. The meaning of prayer is also for us to **express God**; in Psalm 27:4 David says that he desired not only to behold the beauty of Jehovah but also to “inquire in His temple”; to inquire is to let God speak within us so that the words spoken to Him in prayer are actually God's speaking within us, God's expressions:
 1. Real prayer is our **coming to God**, letting God speak within us, and expressing to God what He has spoken back to Him: “When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek” (v. 8).
 2. When we really touch, contact, and absorb God, He will speak within us; then we will pray according to His inner speaking; to pray is to go to God, meet Him, draw near to Him, commune with Him, and absorb Him so that He can speak to us inwardly; **when we pray to Him with His words to us, our prayer expresses God**—John 15:7.
 3. During the first aspect of our prayer, **we enter into fellowship with God**, who then anoints us with His burden for the work and reveals His intention to us; the second aspect of our prayer is to then **inquire of the Lord** by petitioning Him concerning His will and His burden for the work; then we carry out the purpose of prayer by coordinating with God to be God's

- coworker—Isa. 62:6-7; 45:11; Ezek. 22:30; Dan. 9:2-4; 1 Sam. 12:23; 1 Cor. 3:9; 2 Cor. 6:1a.
4. Inquiring prayers honor God; David knew how to pray because he often inquired of Jehovah (1 Sam. 22:10; 23:2, 4; 30:8; 2 Sam. 2:1; 5:19, 23); after God spoke to David through Nathan the prophet, David “sat before Jehovah” (7:18) and told the Lord, “Do as You have spoken” (v. 25b); he then told the Lord that, because of His speaking, “Your servant has found it in his heart to pray this prayer to You” (v. 27).
- E. **We must cooperate** with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by conversing with Him in order to maintain our fellowship with Him—Rom. 10:12-13; Gen. 13:18; 1 Thes. 5:17; Eph. 6:17-18; Phil. 4:5-7, 12-13; Psalms 62:7-8.

We all have to see that the Triune God is the greatest “electricity.” He has been installed in us. Daily He is turning within us in a gentle and fine way. **If you contact Him, you will receive the enjoyment.** If you ignore Him, you will miss the enjoyment. Very few Christians see this matter. For this reason we need to ask the Lord to enlighten our understanding and to turn our prayer, so that we will not beg in a poor way anymore. We must praise and thank Him, saying, “Lord, I thank You. You are the law of the Spirit of life, and You have entered into me and remained in me from the first day until now. You have never ceased ‘turning.’ Lord, praise You, You are still operating in me today in many ways.” **The Triune God is operating in us daily.** This operation is a gentle, refined, and fine dispensing of Himself into all of us.

Tonight we have all eaten some food. When the food enters into us, there is an operation. This operation is our digestion, and this digestion is a law operating in our body. The goal of this law and this operation is to dispense the food bit by bit into our body so that the nutritious elements can be assimilated little by little by our body. The Lord told us clearly in the Gospel of John that He is the bread from heaven. When we eat of Him, there will be an **operation within us**, enabling us to live by Him. He also told us that He is the living water. We can drink of Him freely, and He will quench our thirst. This also is an operation within us. **This operation is His dispensing.**

Furthermore, the Lord revealed to us that He is the holy breath and that we can breathe Him in. This holy breath is the Holy Spirit, who also is the Triune God Himself. He continues to operate and to breathe out, in order that we can continually breathe in and enjoy Him. In this way there is an organic union between Him and us, a union in which He continually dispenses and we continually receive. In the end we will lack nothing and will grow in God’s life through the increase of His dispensing in us. Today within every one of us there is such a law. **The Triune God is not only our life, but He is also a law that is full of operations in order to continually dispense Himself into us.** (*A Deeper Study of the Divine Dispensing, chapter 4*)

Day 6

Romans 8:6 - *For the mind set on the flesh is death, but the mind set on the spirit is life and peace.*

Malachi 2:15 - *But did He not make them one? And the remnant of the Spirit was His. And why the one? He sought the seed of God. Take heed then to your spirit, and let no one be treacherous to the wife of his youth.*

IV. When we take heed to the inner sense of the spirit, the law of the Spirit of life is activated within us; the secret of our Christian life that we all must learn is found in Romans 8:6, which is the most important verse in the Bible related to our spiritual experience of Christ as the law of the Spirit of life—“the mind set on the flesh is death, but the mind set on the spirit is life and peace”:

- A. To set the mind on the flesh means to **take sides** with the flesh, to **cooperate** with the flesh, and to **stand with** the flesh; to **set the mind** on the spirit is to **take heed** to the spirit, to **take sides** with the spirit, to **cooperate** with the spirit, and to **stand with** the spirit, that is, to **pay attention** to our spirit—Mal. 2:15-16.
- B. When we take heed to the inner sense of the spirit, following the inner sense of life and peace, we are **honoring the Lord as the Head of the Body** for His unique move; in his gospel service the apostle Paul was a captive of Christ, who was not governed by his outward environment but by whether or not he had the “**rest in my spirit**” (2 Cor. 2:13); his spirit was the most preeminent part of his being, and he was dominated, governed, directed, moved, and led by his mingled spirit (1 Cor. 2:15; Rom. 8:16; 1 Cor. 6:17; 2 Cor. 2:12-14; 7:5-6).

V. Ultimately, our living in the divine dispensing of the Divine Trinity by the enjoyment of the indwelling and automatic law of the Spirit of life is in the Body of Christ and for the Body of Christ with the goal of **making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem—Rom. 8:2, 28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 1:15-16; 2:20; 4:19, 26-28, 31.**

The dispensing of the Divine Trinity as the law of the Spirit of life in us, the believers, results not only in our being delivered from the negative things and subduing them, but it **supplies us positively in our spirit, soul, and body**. First, it **sanctifies** us. This sanctification is not only a positional sanctification but a dispositional transformation. It comes about through the saturation of our whole being with God’s holy nature by the Divine Trinity as the Spirit of life, transforming our natural element into a spiritual element, so that every part of our whole being can be sanctified unto God. Second, **our mind is renewed**. The renewing of the mind is the basis of the transformation of the soul. It is the result of our setting our mind on the spirit. While the law of the Spirit of life is dispensing within us, a new essence is added into us, producing a metabolic change that makes us suitable for the practice of the church life. Third, **every part of our soul is transformed**. Since our mind is the main part of our soul, when our mind is renewed, the will and the emotion, which are the other parts that together with the mind form the soul, are spontaneously renewed also. By this, every part of our soul is transformed.

Fourth, this law of the Spirit of life becomes a mold within us, **conforming us to the image of the firstborn Son of God**. Every life has its structure, shape, and form. As the law of the Spirit of life, the Triune God also has His image, which is the image of the firstborn Son of God. If we walk according to the law of the Spirit of life, He will continually operate in us until we are sanctified, renewed, transformed, and conformed to the image of Christ. **Christ is God’s firstborn Son, and in the end we will become God’s many sons, being exactly the same as the firstborn Son, Christ.** (*A Deeper Study of the Divine Dispensing, chapter 6*)