

**HWMR: THE DIVINE DISPENSING OF THE DIVINE TRINITY FOR THE DIVINE ECONOMY,  
(Week 5)**

*Scripture Reading:* Eph. 1:3-14; 2:18; 3:16-19; 4:4-6; 5:19-20; 6:10-11, 17

**THE DIVINE DISPENSING OF THE  
DIVINE TRINITY REVEALED IN THE  
BOOK OF EPHESIANS**

Ephesians 1:3	Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
Ephesians 1:4	Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
Ephesians 1:5	Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Ephesians 1:6	To the praise of the glory of His grace, with which He graced us in the Beloved;
Ephesians 1:7	In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
Ephesians 1:8	Which He caused to abound to us in all wisdom and prudence,
Ephesians 1:9	Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Ephesians 1:10	Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
Ephesians 1:11	In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
Ephesians 1:12	That we would be to the praise of His glory who have first hoped in Christ,
Ephesians 1:13	In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,
Ephesians 1:14	Who is the pledge of our inheritance, unto the redemption of the acquired possession, to the praise of His glory.
Ephesians 2:18	For through Him we both have access in one Spirit unto the Father.
Ephesians 3:16	That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Ephesians 3:17	That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Ephesians 3:18	May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Ephesians 3:19	And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Ephesians 4:4	One Body and one Spirit, even as also you were called in one hope of your calling;
Ephesians 4:5	One Lord, one faith, one baptism;
Ephesians 4:6	One God and Father of all, who is over all and through all and in all.
Ephesians 5:19	Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,
Ephesians 5:20	Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,
Ephesians 6:10	Finally, be empowered in the Lord and in the might of His strength.
Ephesians 6:11	Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Ephesians 6:17	And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

## Day 1

*2 Corinthians 13:14* - The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

*Psalms 36:8-9* - They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. For with You is the fountain of life; / In Your light we see light.

### I. The revelation concerning the Triune God in the holy Word is not for doctrinal understanding but for the **dispensing of God in His Divine Trinity** into His chosen and redeemed people for their experience and enjoyment—2 Cor. 13:14:

- A. The Bible reveals that the Triune God is not merely the object of our faith; He is **subjective** to us, dwelling in us and dispensing Himself into us to be our life and life supply—Rom. 8:2, 6, 10-11.
- B. The Bible was written according to the governing principle of the **Triune God working Himself into His chosen and redeemed people** as their life and life supply—Psa. 36:8-9.

## Day 2

*Ephesians 1:4-5* - Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

*Ephesians 1:7* - In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

*Ephesians 1:13* - In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

### II. The Divine Trinity is the framework of the entire Bible; the whole Bible, especially the book of Ephesians, is **constructed with the Divine Trinity**:

- A. Ephesians is the only book in the Bible in which every chapter is structured with the **Divine Trinity as its basic element**.
- B. If we do not know the Triune God, we cannot comprehend the profoundness of Ephesians, because every chapter of this book has the **Divine Trinity** as its **framework**—1:3-14; 2:18; 3:16-17a; 4:4-6; 5:19-20; 6:10-11, 17.

### III. The entire revelation in Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy and the divine dispensing of the Divine Trinity into the members of the Body of Christ; thus, the crucial focus of Ephesians is the **divine dispensing of the Divine Trinity into the believers**:

- A. Chapter 1 unveils how God the Father **chose and predestinated** the members in eternity, God the Son redeemed them, and God the Spirit sealed them as a pledge, thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all—vv. 3-14, 18-23:

### Day 3

*Ephesians 1:4-5* - Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

*Ephesians 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.

1. Chapter 1 of Ephesians reveals the **issue** of the dispensing of the processed Trinity and the transmitting of the transcending Christ.
2. The issue of God the **Father's** dispensing speaks forth **God's eternal purpose** (vv. 3-6), the issue of God the **Son's** dispensing speaks forth the **accomplishment of God's eternal purpose** (vv. 7-12), and the issue of **God the Spirit's** dispensing speaks forth the **application of God's accomplished purpose** (vv. 13-14).
3. Since the transcending Christ is the embodiment of the Triune God, **His transcending transmission includes all the rich dispensing of the Triune God**; the Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed and consummated in the all-inclusive transmission of the transcending Christ—vv. 15-23.

We need to know the eternal purpose of God. Our great God surely has a purpose, and His purpose is the intention of His desire. In eternity past our God had a heart's desire, and this desire became His intention. In this intention there is a purpose. The purpose of God in His intention according to His heart's desire is **to have many sons**. God desires to have many sons to be His expression in a corporate way.

For a person to have sons, he has to beget them by imparting his life into them. This imparting is **dispensing**. Without the dispensing of life, no children can be produced. Without God's dispensing, how could God have sons? For God to have sons means that there has been the **dispensing of His life**. This is fully unveiled in John 1. Christ came to be received. Whoever receives Him, He will give that one the right, the authority, to become a child of God. The right, the authority, to be a child of God is the very divine life dispensed into us. We receive the life of God, and this life is our authority to be the sons of God. **We are sons of God because His life has been dispensed into us.**

For us to be holy and for us to be sons both require **God's dispensing**. Without God dispensing His holy nature into our being, how could we be holy? God is the only One who is holy. For us to be holy we need a holy element dispensed into us. When the Holy Spirit comes into us, He brings God's holy nature into us, and that holy nature becomes the holy element with which the Holy Spirit sanctifies us. Stanza 1 of Hymns, #841 says, "By Thy holy nature / I am sanctified, / By Thy resurrection, / Vict'ry is supplied." His holy nature makes us holy, and His resurrection power makes us victorious. We have God's holy nature imparted into our being, and this holy nature becomes the holy element with which we are made holy. Our being made holy is for us to be sons. **The imparting of God's holy nature into us and His begetting us are His dispensing.** (*The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, chapter 1*)

## Day 4

- Ephesians 2:10* - For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
- Ephesians 2:15-16* - Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- Ephesians 2:18* - For through Him we both have access in one Spirit unto the Father.

- B. Chapter 2 shows us that **in the Divine Trinity all the believers**, both Jewish and Gentile, **have access** unto God the Father through God the Son, in God the Spirit—v. 18:
1. This indicates that the three **coexist** and **coinhere** simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection.
  2. **Through** God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, **we have access** unto God the Father, who is the Originator, the source of our enjoyment.
  3. **We are a poem written by the dispensing** of the Father as the source, the Son as the course, and the Spirit as the flow—v. 10.
  4. The Father's dispensing to produce the masterpiece, the Son's dispensing to produce the new man, and the Spirit's bringing us to the Father in one Body result in the **building up of the church** and the **fulfillment of God's eternal economy**—vv. 10, 15-16, 21-22.

When Christ announces such a gospel by Himself as the life-giving Spirit, and when we hear and accept such a gospel, what do we receive? The main thing that we receive is the **life-giving Spirit**. Most Christians do not realize this. Do not think when we receive the gospel we mainly receive forgiveness of sins or justification. The main thing that we receive by accepting such a gospel is the Spirit. Suppose an unbeliever says, "Lord Jesus, thank You. You are my Savior, and I accept You. Lord, come into my heart." Immediately, Christ the Announcer, as the Spirit, will enter into that one, and he will receive the Spirit. Therefore, Ephesians 2:18 speaks concerning the Spirit: "Through Him we both have access in one Spirit unto the Father." **Now we have the Spirit and are in the Spirit, and the Spirit brings us to the Father, the source.**

Chapter 2 of Ephesians tells us that God **loved** us, **enlivened** us, **raised** us up, and **seated** us in the heavenlies to make us His poem, His masterpiece. The God who did this is the Father as the source, acting through a channel, Christ the Son. In the foregoing chapter we pointed out that when the Son came, He came in the Father's name, He came with the Father, and the Son was even called the Father. The **Father** is the **source** who planned all things, and the **Son** is the **means**, the course, who **accomplished** the Father's purpose. Christ became the channel in which and the means by which God enlivened us, raised us up, and seated us in the heavenlies.

Ephesians 2 reveals God as the Father and Christ as the Son. After His death and resurrection Christ the Son came as the Spirit to announce the gospel. **When the Spirit came, He came with the Father** in the Son's name. This means that when the Spirit came, the Son came. Therefore, when the Son comes to announce the gospel to us, the Spirit also comes. When we receive the Son in His announcing, we receive the Spirit. The Spirit then brings us back to the Father through the Son. This is marvelous! The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son. Through this wonderful **two-way traffic** we enjoy the threefold dispensing of life by the Triune God. (*The Divine Dispensing of the Divine Trinity, chapter 16*)

## Day 5

*Ephesians 3:14* - For this cause I bow my knees unto the Father,

*Ephesians 3:16-17* - That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- C. In chapter 3 the apostle prays that God the Father will grant the believers **to be strengthened with power through God the Spirit into their inner man** so that Christ, God the Son, may make His home in their hearts, that is, occupy their entire being, that they might be filled unto all the fullness of the Triune God; this is the climax of the believers' experience and participation in God in His Divine Trinity—vv. 16-19:
1. The **Father** is the **source**, the **Spirit** is the **means**, the **Son** is the **object**, and the fullness of the Triune God is the **issue**.
  2. Each of the three does not act for Himself but **for the fullness of the Triune God**; this is a beautiful picture of the Divine Trinity—cf. Matt. 12:28.

Christ desires to make His home in our heart, to occupy every part of our heart. He wants to occupy every part of our inner being. **Our inner being must be saturated, possessed, occupied, and filled with Christ.** If Christ has made His home in our heart, if He has occupied every room of our heart, we will not be weak. On the contrary, we will be those with a holy and even spiritual living. Too many times, however, we do not feel that we are strong in our spiritual life. The reason is that we have Christ in us in a very general way. Perhaps we have received Christ only into a corner of our “living room.” We have not given Him the liberty to move into another part. The result is that we are weak. We have Christ, but we are still weak because we are not saturated with Christ. We are **short** of the life dispensing into our mind, emotion, will, and conscience to saturate our entire being. But if we have been thoroughly saturated by Christ **through the life dispensing in every part of our inward being—in our mind, emotion, will, and conscience—we will be strong.** We will truly be one with the Lord. This was Paul's goal as a leading steward and distributor of God's grace. He desired that all the saints under his ministry would be saturated with the divine dispensing of life so that they would be fully occupied by Christ in their inward parts. For this reason he bowed his knees unto the Father, that they would be strengthened with power according to the riches of His glory through the Spirit, that Christ may make His home in their hearts.

When Christ makes His home in our heart, we will be filled not with all the fullness of God but unto all the fullness of God. If we let Christ make His home in our heart, we will be filled with the Godhead, the Trinity, to such an extent that **we will become His full expression.**

The fullness here does not mean the riches; it denotes the **expression**, the **manifestation**, of the riches. For example, when you fill a cup with water, it is not until the water fills the cup to the brim and overflows that you can see the fullness of the water. The overflow is the fullness of the water. That overflow as the fullness of the water is the expression of the water. But if only a small amount of water is contained in the cup, no one can see the water. In a similar way, we must be strengthened through the Spirit so that **Christ may make His home in our heart to fill us to the brim and even overflow from our inner being.** When we are filled up to such an extent that Christ overflows from within our being, we become the fullness of God, the expression of God. Then others will be able to see that God is overflowing from within us. This overflowing is God's full expression. This thought is higher, deeper, richer, and more profound than what is mentioned in chapter 1. Chapter 1 speaks of the fullness of Christ, but chapter 3 speaks of the fullness of God, which is wider and richer. (*The Divine Dispensing of the Divine Trinity, chapter 17*)

## Day 6

*Ephesians 4:4-6 - One Body and one Spirit, even as also you were called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is over all and through all and in all.*

- D. Ephesians 4 portrays how the **processed God as the Spirit, the Lord, and the Father is mingled with the Body** of Christ so that all the members of the Body may experience the Divine Trinity—vv. 4-6:
1. The Body of Christ is the **sphere** for the **development of the Triune God**.
  2. The divine dispensing of God the Father in His being over all, of the Son in His being through all, and of the Spirit in His being in all **enables** all the members of the Body of Christ to **experience and enjoy the Triune God**.
  3. These verses reveal four persons—the one Body, one Spirit, one Lord, and one God the Father—mingled together as one entity to be the organic Body of Christ; thus, the **Triune God and the Body are four-in-one**.
- E. Chapter 5 exhorts the believers to **praise the Lord**, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father—vv. 19-20:
1. This is to **praise and thank** the processed God in His Divine Trinity for our enjoyment of Him as the Triune God.
  2. Through the divine dispensing of the Divine Trinity, we are constituted as **children of God**, walking in God as love and light—vv. 2, 8.
- F. Chapter 6 instructs us to **fight the spiritual warfare** by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of the Spirit—vv. 10-11, 17:
1. **God the Son** is the **power within us**, **God the Father** realized in the Son is the **armor upon us**, and **God the Spirit** is the **sword**, who is the word of God.
  2. This is the believers' experience and enjoyment of the Triune God even in the spiritual warfare.
- IV. According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for **God's dispensing**, that is, for the distribution of God into His chosen people; God is triune so that He can **dispense Himself into us**, work Himself into us, for us to enjoy so that we can be built up to be the **Body of Christ** and prepared to be the **bride of Christ** for His second coming when the kingdom of the world becomes the kingdom of our Lord and of His Christ for Him to reign forever and ever—Rev. 11:15.

The whole book of Ephesians is concerned with the divine dispensing for the producing of the Body. Beginning in chapter 1, the Body advances, develops, until it attains **full growth** and becomes the **new man** to **accomplish God's purpose** and the bride to satisfy Christ. At this point, all that remains is for the church to deal with God's enemy. The church as the warrior must bear the burden to defeat God's enemy by being empowered inwardly and clothed with the armor outwardly. For this reason, in chapter 6 we have the power and the armor. If we have the power inwardly and the armor outwardly, we will be strengthened and equipped to fight the battle for God.

Many Christians today do not have the full realization that **God needs a warrior**, that He needs an army. In his marvelous book, *Pilgrim's Progress*, John Bunyan likens the individual Christian to a warrior, as revealed in Ephesians 6. This understanding, however, is not accurate. When Bunyan wrote this book three hundred years ago, he did not have the light to see that Ephesians 6 speaks not of an individual warrior but of a **corporate warrior**.

Actually, the book of Ephesians is not mainly concerned with individual Christians but with the **corporate church**. The Body of Christ is corporate. The new man also is corporate, for it is composed of two peoples, the Jews and the Gentiles. Furthermore, the **bride is a corporate entity**, not an individual. In the same principle, the warrior in chapter 6 must also be corporate. Hence, in Ephesians we have a **corporate Body**, a **corporate new man**, a **corporate bride**, and a **corporate warrior**. (*The Divine Dispensing of the Divine Trinity, chapter 20*)