

HWMR: THE DIVINE DISPENSING OF THE DIVINE TRINITY FOR THE DIVINE ECONOMY, (Week 1)

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

**THE ETERNAL BLESSING OF THE TRIUNE GOD
THROUGH THE DIVINE DISPENSING OF THE
DIVINE TRINITY INTO US FOR THE
ACCOMPLISHING OF HIS DIVINE ECONOMY**

Numbers 6:22	Then Jehovah spoke to Moses, saying,
Numbers 6:23	Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
Numbers 6:24	Jehovah bless you and keep you;
Numbers 6:25	Jehovah make His face shine upon you and be gracious to you;
Numbers 6:26	Jehovah lift up His countenance upon you and give you peace.
Numbers 6:27	Jehovah lift up His countenance upon you and give you peace.
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.
Revelation 22:1	And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
Revelation 22:2	And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Day 1

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;

John 4:14 - But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

I. In the entire universe the **unique blessing is the Triune God, and this blessing comes to us through the **divine dispensing** of the Divine Trinity into us for our enjoyment to accomplish His **divine economy**:**

- A. God's eternal economy is His household administration to **dispense Himself in Christ into His chosen people** that He may have a house to express Himself, which house is the **church**, the Body of Christ; God's eternal economy is His eternal plan, and His divine dispensing is the means by which He accomplishes His plan—1 Tim. 1:3-4; 3:15; Rom. 12:5; Eph. 1:10; 3:8-9; 2:10.
- B. **God's divine dispensing** deifies the believers, **making them God in life and nature but not in the Godhead**, for the building up of the church as the Body of Christ and for the preparation of the bride of Christ to usher in the kingdom of Christ; for this purpose God became a man to "man-ize" Himself; then He dispenses Himself as life into us to "God-ize" us.
- C. God's intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God's only goal in time is to **dispense Himself into us day by day**.

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's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing, He needs to be triune.

The **Father** as the origin is the **fountain**, the **Son** as the expression is the **spring**, and the **Spirit** as the transmission is the **flow**. The Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. A fountain is the origin, the source, of a stream or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that **God is triune to dispense, or distribute, Himself into His chosen people**.

Second Corinthians 13:14 says, “*The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.*” Here three things are mentioned: **grace**, **love**, and **fellowship**. This sets forth the reason why God is triune; it is thus that He can dispense Himself into us, work Himself into us for us to enjoy, and be our all. The **love of God**, that is, the love of the Father, is the source. The **grace of Christ**, that is, the grace of the Son, is the flowing out of the love of the Father. And the **fellowship of the Holy Spirit** is the flowing into us of the grace of the Son with the love of the Father for us to enjoy. This is for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit. The love of the Father, the grace of the Son, and the fellowship of the Holy Spirit are not three different things but three stages of one thing for us to possess and enjoy. Likewise, the Father, the Son, and the Spirit are not three separate Gods but three stages of one God for us to possess and enjoy. Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the **dispensing, the distributing, of God Himself into His chosen people**. (*The Crucial Points of the Major Items of the Lord's Recovery Today, chapter 1*)

Day 2

Numbers 6:23-26 - *Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.*

II. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

- A. “Jehovah bless you and keep you” can be ascribed to the **Father**—v. 24:
1. The Father blesses us in every way and in every aspect in **His love** (cf. Eph. 1:3), and He keeps us in every way and in every aspect in **His power** (cf. John 17:11, 15).
 2. The Lord prayed that the Father would **keep us in His name** (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).
 3. We should pray for the blessing of being **kept absolutely in the dispensing of the Triune God** and altogether outside of the evil one; what a blessing this is!
- B. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the **Son**—Num. 6:25:
1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the **rising sun is the Son** in the Divine Trinity; this implies God's incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.
 2. The word *face* in Numbers 6:25 signifies **presence**; as the One whose face shines upon us,

- Christ the Son is the **visible presence** of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.
3. Numbers 6:25 speaks not only of Jehovah making His face shine upon us but also of Jehovah being **gracious to us**; these two points added together equal John 1:14, 16-17.
 4. God's incarnation was the **shining of His presence**, and along with this shining, there was **grace**; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.

Day 3

Numbers 6:25-27 - Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace. So shall they put My name upon the children of Israel, that I Myself may bless them.

- C. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the **Spirit**—Num. 6:26:
1. The face denotes the presence of the person, and the countenance denotes the **expression** of the person; to lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person.
 2. Jesus came as the face of God, and the **Holy Spirit** comes as the **countenance of God**; if we grieve Him, His countenance will drop (Eph. 4:30), but if we **obey** Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

In the previous chapter we saw that the divine economy is the issue of God's will, purpose, good pleasure, and counsel; hence, God's will, purpose, good pleasure, and counsel are all for the divine dispensing. The intention of God's economy is to **dispense God Himself into His chosen people, making Himself one with them**. God's intention in His economy is to dispense Christ with all His riches into His believers, who were chosen by God for the constitution of the Body of Christ, the church, to express the processed Triune God. First, the divine dispensing dispenses Christ with all that the processed Triune God **is, has, and has achieved**. Second, this dispensing constitutes the **organic Body of Christ**. The church as the Body of Christ is not only built up but also constituted. Constitution takes place by the gradual dispensing of a life element.

A house is built up by adding pieces of inorganic material together, but the human body is built up by **growth**. A baby grows by taking in food as an organic element. Only organic things can be taken in as food to constitute our body. A typical American is the composition of all the rich foodstuffs of America. In order to be constituted with these riches, one must eat and digest them. **Digestion plus assimilation issues in growth**. For the constitution of the Body of Christ, **we must take Christ in more and more**. In this way the element of Christ, which is something altogether organic, will grow within us. The intention of God's economy is to **dispense the element of Christ into us for our organic constitution and growth**.

God's intention in His economy is also to head up all things in Christ. Christ is the Head not only of the church but also of all things. God gave Him as a gift to be Head over all things to the church, His Body. He is the Head of the Body. Our own body is a picture of this. Every part of our body is related in some way to the head organically through the nerves. Christ's heading up of all things takes place organically by the growth of the Body. (*The Central Line of the Divine Revelation, chapter 4*)

III. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the eternal blessing of the Triune God, which is the **Triune God dispensing Himself in His Divine Trinity into us for our enjoyment—“the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all”:**

- A. “Jehovah bless you and keep you” is the **love of God the Father** as the fountain of life and light—v. 24; Psa. 36:8-9.

- B. “Jehovah make His face shine upon you and be gracious to you” is the **grace** of **Christ** as the fatness of God’s house—Num. 6:25.
- C. “Jehovah lift up His countenance upon you and give you peace” is the **fellowship** of the **Holy Spirit** as the river of God’s pleasures—v. 26.

Day 4

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.

Day 5

John 1:17 - For the law was given through Moses; grace and reality came through Jesus Christ.

1 John 4:16 - And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

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.

IV. The **grace of the Lord** is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the **love of God** is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the **fellowship of the Spirit** is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14:

- A. The grace of the Lord is mentioned first in 2 Corinthians 13:14 because this book is on the **grace of Christ**—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.
- B. The **Holy Spirit** as the **circulation**, the **transmission**, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:
1. The entire church life depends upon 2 Corinthians 13:14.
 2. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our **spiritual pulse**.
- C. In the blessing of the apostle Paul in 2 Corinthians 13:14, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also **brought God into them**:
1. On the one hand, to bless others is to **bring them into the presence of God**; on the other hand, it is to **bring God into them** as love, grace, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit.
 2. **Love, grace, and fellowship** are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.
 3. The love of God is the source, since **God** is the **origin**; the grace of the Lord is the course of the love of God, since the **Lord** is the **expression of God**; and the fellowship of the **Spirit** is the **impartment** of the grace of the Lord with the love of God for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.
 4. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the **apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people**, that we as His chosen and redeemed people may, as indicated by the apostle’s blessing to the Corinthian believers, **participate** in, **experience**, **enjoy**, and

possess the processed Triune God now and for eternity; we must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God's heart's desire to have the testimony of Jesus, the corporate expression of Jesus—v. 14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

At the end of the New Testament in Revelation 22, a marvelous picture is presented, revealing the **Triune God for our enjoyment**. A river is flowing out of the throne, and a tree is growing along the two sides of the river. This tree is the tree of life yielding its fruit every month. In Revelation 2:7 the Lord Jesus said that He would give **those who overcome to eat of the tree of life**. The tree of life is first mentioned in Genesis 2. God's desire in Genesis 2 was for man to eat the tree of life, but man fell by eating the tree of the knowledge of good and evil. Sin entered into man, and man became flesh. Because of man's fall Genesis 3 records that God closed the tree of life to man, keeping man away by His righteousness, holiness, and glory. Over four thousand years later Jesus came and accomplished redemption to fulfill God's requirements. Then the Lord declared in Revelation 2 that if we would overcome according to His will, He would give us to eat of the tree of life. The way to the tree of life has been opened again for all the redeemed ones who are willing to overcome according to the Lord's demand.

At the end of the Bible this tree of life is growing along the two sides of the river of water of life, which proceeds out of the throne of God. The tree of life signifies Christ as the very embodiment of the Triune God to be our food, our life supply. John 7:38 and 39 show clearly that the Spirit will be rivers of living water flowing out of our innermost being. Thus, the river of water of life is a symbol of the Spirit. I hope that we can see that the Trinity revealed in the Bible is not for doctrinal debate or for us to understand or study in a merely theological way. **The very Trinity revealed in the Bible is altogether for our eating and drinking—for our enjoyment**. We have been baptized into the Triune God who is to be our enjoyment, our food and our drink, that we may live by Him. Thus, we can say that Matthew 28:19 reveals to us the divine enjoyment, and our divine enjoyment is to feed on the Triune God and drink the Triune God. He is our tree of life and our river of water of life. (*Living in and with the Divine Trinity, chapter 13*)

Day 6

Revelation 21:23 - *And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.*

Revelation 22:1-2 - *And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.*

V. In the New Jerusalem there is “a **river of water of life**, bright as crystal, proceeding out of the throne of God and of the Lamb...And on this side and on that side of the river was the tree of life”—22:1-2a:

- A. In eternity the very God who sits on the throne is the Lamb-God, our redeeming God, from whose throne proceeds the **river of water of life** along with the tree of life for our supply and satisfaction.
- B. The Lamb as the lamp will shine with God as the light to **illumine** the city with the glory of God, the expression of the divine light—21:23; 22:5.
- C. The Triune God—**God**, the **Lamb**, and the **Spirit**, who is symbolized by the **water of life**—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity.
- D. The street of the New Jerusalem is **pure gold** (21:21), and the river of water of life flows in the **middle of its street** (22:1); because gold symbolizes the divine nature of God, we can see that the **divine life flows in the divine nature** as the unique way for the daily life of God's redeemed people.

E. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—**united, mingled, and incorporated with His chosen, redeemed, regenerated, transformed, and glorified people as their eternal blessing**; such a blessing is the ultimate fulfillment of God’s blessing to Israel in Numbers 6—cf. Rev. 21:3, 12, 14, 22; 22:1-2.

VI. “Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? **We should turn to the Triune God.** He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all!”—*Life-study of Numbers*, p. 83.

In the place where the Triune God flows, we serve Him. Not only do we serve Him, but also we see His face. His face is in the water of life and in the fruit of the tree of life. **When you drink the water of life, you see His face. When you eat the fruit of the tree of life, you receive His face.** You serve Him by **drinking and eating Him**. Do not do anything for Him. He can do everything, but He cannot drink Himself, nor can He eat Himself. He depends on you to eat Him and to drink Him. I say again, do not think that you can work for Him. He can do everything for Himself, and He does not need you. He needs you only to eat Him. He needs you only to drink Him. **He needs you only to enjoy Him.** Do not say, “I will go to the mission field to be a missionary.” God can do everything, but He needs someone to eat Him and to drink Him. He needs many eaters and drinkers.

Revelation 22:14 is on eating God as the tree of life, and verse 17 of the same chapter is on drinking God as the water of life. Since God is flowing as the water of life, who will drink Him? Not only the sinners who do not believe in God but also many Christians do not know how to eat God. Our robes have been washed in His precious blood for the purpose of giving us the **right to eat Him**. But many of us do not enjoy this right. We thank Him for the washing of the precious blood, yet we do not come to eat Him. **We all need to exercise our right to come and eat Him.** Revelation 22:17 tells us that whosoever will may come to drink of the water of life freely. Verse 14 of Revelation 22 may be considered a promise for the enjoyment of the tree of life, which is Christ with all the riches of life; and the second half of verse 17 may be considered a call to take the water of life, which is the life-giving Spirit. Thus, this book ends in a promise and a call, both of which are for **eating and drinking the all-inclusive Christ as the life-giving Spirit.** (*God's New Testament Economy*, chapter 38).