

GENERAL SUBJECT:
GOD'S DISPENSING FOR GOD'S ECONOMY

Outline for Sessions Three and Four

The Triune God's Dispensing in the Ministry of John

Scripture Reading: John 1:1; 14:7-21, 23; 3:34; 16:13-15; 1 John 2:27; 3:9; Rev. 21:9-10; 22:13

I. The subject of John's writings is the reality, the center, and the content of the entire universe, which is that the Triune God wants to dispense Himself into His chosen people as their life and life supply to make them all divine to express Him in full and for eternity; this should also be our reality, our center, and our content.

II. John's writings unveil the Divine Trinity dispensing Himself into us in the divine move and in our experience:

- A. John 14:6 says, "I am the way and the reality and the life; no one comes to the Father except through Me"; if we are going to reach the Father as our object, we must reach Him through the Son, who is the way.
- B. Verses 7 through 14 show the Father embodied in the Son seen among the believers—the Son being the Father's embodiment among the believers; in these verses the Lord showed us that He is in the Father and that the Father is in Him; the Son and the Father are one; They mutually indwell each other.
- C. Verses 15 through 20 go on to show us the Son realized as the Spirit abiding in the believers—the Spirit being the realization of the Son abiding in the believers.
- D. The Father as the object, the Son as the embodiment, and the Spirit as the realization are in us, the container; the object, the embodiment, and the realization are the excellent treasure in us, the earthen vessels—2 Cor. 4:7.
- E. John 14:21 and 23 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover:
 1. The Father as the object is in Jesus as the embodiment, this embodiment is in the Spirit as His realization, and this realization is the very Spirit who is now abiding in all of us; but we need to ask whether or not we enjoy the manifestation of the Lord Jesus to us daily and even hourly.
 2. We may lose the Lord's manifestation to us, but this does not mean that we have lost the abiding of the Spirit within us; the Spirit always abides in the believers.
 3. Those who believe that they can lose their salvation actually believe in an "elevator salvation"; when the elevator is up, they are saved; when it is down, they are unsaved.
 4. Our salvation, however, is not an elevator but a "stairway," from which we can never be removed; although we are on this stairway, we want to enjoy the blessing of the top part of the stairway.
 5. We want to be on the "top floor," not in the "basement"; this is why we need to love the Lord Jesus and say, "Lord Jesus, I love You"; as we love Him, we are brought up to the top floor, and we see everything in the heavens—1 Cor. 2:9-10; Col. 3:1-2.
 6. When we love Him, not only does His Spirit abide in us but also He Himself will manifest Himself to us; this means that we have the presence of the One whom we love in our fellowship with Him.
 7. If we love Jesus, Jesus loves us, and the Father loves us also; when the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us—John 14:21, 23.

8. We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us; we need to go up the stairway of the Lord's salvation by loving Him.
 9. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment.
- F. The divine transmission of the Divine Trinity to the believers is revealed in John 16:13 through 15:
1. This transmission is just like the transmission of electrical current; when the electricity is switched on, there is a current of electricity, a moving of electricity, and that moving is the transmission—cf. Rom. 8:2; 1 Thes. 5:16-20.
 2. First, all that the Father has is the Son's—John 16:15a.
 3. Second, all that the Son has is received by the Spirit—v. 14b.
 4. Third, all that the Spirit has received of the Son is disclosed to the believers—vv. 13, 15b.
 5. Eventually, all that the Divine Trinity is and has is ours; stanza 3 of *Hymns*, #501 speaks of this transmission:
 - a. "All things of the Father are Thine; / All Thou art in Spirit is mine. / The Spirit makes Thee real to me, / That Thou experienced might be."
 - b. This transmission is from the Father to the Son, from the Son to the Spirit, and from the Spirit to us; this is the move of the Divine Trinity for our experience.

III. We need to see the Christ who was ministered by John for the dispensing of the Triune God as life into our tripartite being:

- A. Christ was ministered by John as God in the beginning; this God is the very source of life and also the eternal life flowing as the river of water of life—John 1:1; 3:36; 5:26; Rev. 22:1.
- B. According to John, Christ is the eternal Logos, the One who defines, explains, and expresses God—John 1:1; 1 John 1:1; Rev. 19:13.
- C. Christ is the only begotten Son of God, the One who declared God by the Word, life, light, grace, and reality—John 1:18; 3:16; 1:34; 20:31.
- D. Christ is the eternal life, the divine, uncreated life of God, who is not only everlasting in time but also eternal and divine in nature for His eternal dispensing—1 John 1:2; John 11:25; 14:6.
- E. Christ is the Giver of the Spirit, who is the Triune God reaching us; when the Triune God reaches us, God dispenses Himself into us—3:34.
- F. Our Christ is the Son of Man with the human nature (1:51; Rev. 1:13); He is the Son of Man for redemption, to take away our sin and solve the problems between us and God, so that God might be dispensed into us.
- G. John ministered Christ as the Lamb of God (John 1:29; Rev. 5:6; 7:14, 17; 13:8; 22:1); the redeeming Lamb is for the dispensing of God as life into man (cf. Exo. 12:8-11).
- H. As the Lamb, Christ is the propitiation for our sins (1 John 2:2); the Lord Jesus Christ offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for redemption but also for the satisfying of God's demand, thus appeasing the relationship between us and God; hence, He is the sacrifice for our propitiation before God.
- I. Christ is our Advocate with the Father (1 John 2:1); the Greek word for *Advocate* refers to one who is called to another's side to aid him; hence, a helper; it refers also to one who offers legal aid or one who intercedes on behalf of someone else; hence, an advocate, counsel, or intercessor:
 1. According to Revelation 12:10-11, Satan is accusing God's children day and night, but they can overcome him because of the blood of the Lamb.

2. Satan would accuse us of being unclean, unholy, and unrighteous, but God the Father would say, "Satan, look at Jesus Christ the righteous One; My children have a good Attorney."
 3. We have to tell Satan, "Shut up! Don't say anything!" and then we need to praise the Lamb by saying, "Hallelujah to the Lamb! Hallelujah for the blood!"
 4. When we shout "Hallelujah," life is dispensed into us once more; Christ, our Advocate, is taking care of our case so that life dispensing can continuously go on.
- J. Our Christ is the Alpha and the Omega (22:13a); in the Greek alphabet Christ is the first letter, Alpha, the last letter, Omega, and all the letters in between for the inexhaustible dispensing of life.
- K. Christ is the First and the Last (2:8; 22:13b), the ever-existing, unchanging One:
1. Whatever the persecuting environment may be, the Lord remains the same; nothing can precede Him, nor can anything exist after Him.
 2. All things are within the limits of His control; Christ occupies everything and every place.
- L. Christ is the Beginning and the End (v. 13c); the Beginning indicates that He is the origination of all things, and the End, that He is the consummation of all things; hence, the indication here is not only that there is nothing before or after the Lord Jesus but also that there is no origination or consummation without Him (cf. Rom. 11:36).
- M. Christ is the beginning of the creation of God (Rev. 3:14b); this refers to the Lord as the origin or source of God's creation, implying that the Lord is the unchanging and ever-existing source of God's work for the purpose of dispensing God into His chosen ones; this indicates that the degraded recovered church in Laodicea has changed by leaving the Lord as the source (Jer. 2:13).
- N. Christ is the living One; in Revelation 1:17-18 Christ said, "I am...the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades"; for Christ to dispense life, He must be the living One to make the church the house of the living God—1 Tim. 3:15.
- O. Christ is the Holy One and the true One (Rev. 3:7); to the church of brotherly love, the Lord is the Holy One, the true One, by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.
- P. Christ is the Amen and the faithful and true Witness—v. 14a:
1. The confusion at Babel destroyed the universal language, but two words were not destroyed, *Hallelujah* and *Amen*; *Amen* simply means "that's it."
 2. Amen is a kind of eternal yes; "That's it" is just Christ Himself; Christ has a name, and His name is called Amen—That's it!—this is for life dispensing.
 3. Because Christ is the Amen (meaning "firm," "steadfast," or "trustworthy"), He is faithful and true as God's Witness.
- Q. Out of such a Christ ministered, the children of God have been brought forth to have eternal life (John 3:16), to partake of the fellowship of the eternal life by abiding in the Lord and walking in the light (1 John 1:3-7; 2:6), to be taught by the anointing (vv. 20, 27), to enjoy the virtues of the divine birth with the divine seed (3:9; 2:29; 4:7; 5:1, 4, 16-21), to be the testimony of Jesus—the lampstands as the expression of the Triune God (Rev. 1:9-12, 20), to be the harvest with the firstfruits as the expression of life (14:1-5, 15-16), and to be the bride of the Lamb as His increase and satisfaction (John 3:29-30; Rev. 19:7-9).
- R. Eventually, the Triune God united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people will become the New Jerusalem as the ultimate consummation of the dispensing of the Triune God into man—21:2-3, 9-10, 22-23; 22:1-2.