THE MINISTRY OF THE WORD AND GOD'S DISPENSING FOR GOD'S ECONOMY

(Saturday—Evening Session)

Message Six

The Triune God's Dispensing in the Ministry of John

RM *Hymns*：501, 203

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

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 14:7 If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.
John 14:8 Philip said to Him, Lord, show us the Father and it is sufficient for us.
John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?
John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
John 14:12 Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father.
John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
John 14:14 If you ask Me anything in My name, I will do it.
John 14:15 If you love Me, you will keep My commandments.
John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
John 14:18 I will not leave you as orphans; I am coming to you.
John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.
John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.
Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

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.

John 14:7 If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.
John 14:8 Philip said to Him, Lord, show us the Father and it is sufficient for us.
John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?
John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
John 14:12 Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father.
John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
John 14:14 If you ask Me anything in My name, I will do it.

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.

John 14:15 If you love Me, you will keep My commandments.
John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
John 14:18 I will not leave you as orphans; I am coming to you.
John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

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.

2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

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:

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

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.

1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."
1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.
Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.

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.

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

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:

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

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.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
1 Thes 5:16 Always rejoice,

1 Thes 5:17 Unceasingly pray,
1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
1 Thes 5:19 Do not quench the Spirit;
1 Thes 5:20 Do not despise prophecies,

2. First, all that the Father has is the Son's—John 16:15a.

John 16:15a All that the Father has is Mine; …

3. Second, all that the Son has is received by the Spirit—v. 14b.

John 16:14b … for He will receive of Mine and will declare it to you.

4. Third, all that the Spirit has received of the Son is disclosed to the believers—vv. 13, 15b.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
John 16:15b … for this reason I have said that He receives of Mine and will declare it to you.

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.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 3:36 He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.
John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;
Rev 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.

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.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life
Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

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.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
John 1:34 And I have seen and have testified that this is the Son of God.
John 20:31 But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name.

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.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

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.

John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

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.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Rev 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

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).

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev 13:8 And all those dwelling on the earth will worship him, everyone whose name is not written in the book of life of the Lamb who was slain from the foundation of the world.

Rev 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.

Exo 12:8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.

Exo 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire-its head with its legs and with its inward parts.

Exo 12:10 And you shall not let any of it remain until the morning, but any of it that remains until the morning you shall burn with fire.

Exo 12:11 And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's passover.

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.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

Heb 9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

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 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;

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.

Rev 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and

the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

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.

Rev 22:13a I am the Alpha and the Omega, …

K. Christ is the First and the Last (2:8; 22:13b), the ever-existing, unchanging One:

Rev 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

Rev 22:13b … the First and the Last, …

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).

Rev 22:13 … the Beginning and the End.

Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

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).

Rev 3:14b … … the beginning of the creation of God:

Jer 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

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.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

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.

Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

P. Christ is the Amen and the faithful and true Witness—v. 14a:

Rev 3:14a And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, …

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).

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
1 John 1:4 And these things we write that our joy may be made full.
1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;
1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.
1 John 2:20 And you have an anointing from the Holy One, and all of you know.
1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.
1 John 2:29 If you know that He is righteous, you know that everyone who practices righteousness also has been begotten of Him.
1 John 4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.
1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.
1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world-our faith.
1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
1 John 5:17 All unrighteousness is sin, and there is sin not unto death.
1 John 5:18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.
1 John 5:19 We know that we are of God, and the whole world lies in the evil one.
1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
1 John 5:21 Little children, guard yourselves from idols.
Rev 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
Rev 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
Rev 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
Rev 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.
Rev 14:2 And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.
Rev 14:3 And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand, who have been purchased from the earth.
Rev 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.
Rev 14:5 And in their mouth no lie was found; they are without blemish.
Rev 14:15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Send forth Your sickle and reap, for the hour to reap has come because the harvest of the earth is ripe.
Rev 14:16 And He who sat on the cloud thrust His sickle upon the earth, and the earth was reaped.
John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
John 3:30 He must increase, but I must decrease.
Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

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.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
Rev 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.
Rev 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.

Excerpts from the Ministry:

GOD'S DISPENSING IN THE MINISTRY OF JOHN

The subject of John's writings is the Triune God dispensing Himself into His chosen people as the life and life supply to make them all divine to express Him in full for eternity. This is the central message of all the writings of John. The divine reality in the whole universe is revealed in John's writings. The reality, the center, and the content of the entire universe is that the Triune God—the Father, the Son, and the Spirit—wants to dispense Himself into His chosen people as their life and life supply to make them divine to express Him in full and for eternity. This should also be our center, our reality, and our content. (*The Collected Works of Witness Lee, 1983,* vol. 2, "The Divine Dispensing of the Divine Trinity," p. 237)

JOHN 14:6-24

The Divine Trinity in the divine move and in our experience is revealed also in John 14:6-24. In verse 6 the Lord said, "I am the way and the reality and the life; no one comes to the Father except through Me." This verse shows that the believers come to the Father through the Son—the Father being the object of the believers. John 14—16 records the last conversation that the Lord had with His disciples while He was on this earth. In His last talk to them He indicated that all His believers should seek after the Father. In other words, they should take the Father as their object. If we are going to reach the Father as our object, we must reach Him through the Son, who is the way.

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. The Son dwells in the Father, and the Father dwells in the Son. In this way the Son was the Father's embodiment among the believers.

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. The Father is embodied in the Son, and the Son is realized as the Spirit. The Son as the Father's embodiment was only among the believers, but the Spirit as the realization of the Son is now abiding within the believers. The Father is the object, the Son is the Father's embodiment, and the Spirit is the realization of the Son. The Son as the Father's embodiment was still outside of us. He needed to become the Spirit so that He could abide in the believers. Now that we have the Spirit as the realization of the Son abiding in us, we also have the Father's embodiment and the Father as our object. Actually, the Father as our object is within us, because the object is embodied in the Son and the Son is realized as the Spirit who indwells us. If we have the Spirit, we have the Son, and if we have the Son, we have the Father. Thus, the three of the Divine Trinity are in us.

The Father as the object, the Son as the embodiment, and the Spirit as the realization are in us, the container. As the container, we contain the realization. Within the realization is the embodiment, and within the embodiment is the object. The object, the embodiment, and the realization are the excellent treasure in us, the earthen vessels (2 Cor. 4:7). As earthen vessels, we contain the excellent deity in three aspects.

Verses 21 and 23 of John 14 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover. After the abiding of the Spirit in us, the Son will manifest Himself to His lovers. It is possible to be a believer of Jesus Christ but not be a lover of Him. When we believe in Him, the three of the Divine Trinity come to abide in us. But after we believe in Him and know that He is abiding in us, we need to love Him. In verses 21 and 23 we see the request of our love toward Him. We may be the believers of Christ, but how many among us are the lovers of Jesus? 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.

In the morning we may have had a time with the Lord to enjoy His manifestation, but later we might become unhappy with our spouse and lose the Lord's manifestation to us. This, however, does not mean that we have lost the abiding of the Spirit within us. Some Christians feel that when they lose the manifestation of Jesus, they have lost their salvation, but this is not true, because the Spirit always abides in the believers. Those who believe they can lose their salvation actually believe in "elevator salvation." When the "elevator" is up, they are saved. When it is down, they are unsaved. 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. 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. Then we see everything in the heavens. If we do not love Him, we are at the bottom of the stairway where we can see very little. But this does not mean that we have lost our salvation. We are still on the stairway of His salvation.

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. 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. 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. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment.

JOHN 14:26

In John 14:26 we see the Father sending the Comforter, the Holy Spirit, in the Son's name. Now we need to ask what or who is in the Son's name. Does this modifier—*in the Son's name*—modify the Father's sending, or does it modify the sent One? It modifies the Sender, not the sent One. The Father in the Son's name sent the Spirit. The Sender is the Father, but the Father sent in the Son's name. This makes the Sender, the Father, one with the Son. Thus, the Father as the Son sent the Spirit. John 14:26 makes the Father and the Son one in sending the Spirit. The Son is the Father because the Father is in the Son's name.

JOHN 15:26

John 15:26 reveals the Son sending from with the Father the Spirit of reality proceeding from with the Father. The Greek preposition *para,* translated "from" in the Recovery Version, literally means "from with." The Son sent the Spirit from the Father and with the Father. Thus, the Son sent both the Father and the Spirit. When the Spirit was sent, the Father also was sent because the Spirit was sent with the Father.

John 14:26 says that the Father is the Sender, whereas 15:26 says that the Son is the Sender. When we compare these two verses, we see the mystery of the Triune God. According to the proper biblical theology, the three of the Divine Trinity are distinct but not separate. Whereas the Son prays to the Father, He also declares that the Father is in Him and that He is in the Father (14:10). The three of the Godhead coinhere. To coinhere is to indwell mutually. In the Godhead the three coinhere; that is, They dwell within one another. They are three, yet They are still one. This is a mystery.

In the Old Testament, in both Exodus and Zechariah, there is the type of the lampstand. There is one lampstand with seven lamps. The stand is one, and the lamps are seven. Although it is one lampstand, there are seven lamps. Although our Triune God is one God, He is three in His Godhead. The Father, the Son, and the Spirit are distinct, but They are not separate. There is only distinction in the Godhead but no separation. The three of the Godhead are not separate because They dwell in one another. They cannot be separated, but They are distinct because They are the Father, the Son, and the Spirit. Our God is three-one. We need a revelation of our mysterious Triune God in His Divine Trinity.

JOHN 16:13-15

The divine transmission of the Divine Trinity to the believers is revealed in John 16:13-15. 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. First, all that the Father has is the Son's (v. 15). This means that what the Father has is transmitted into the Son. Second, all that the Son has is received by the Spirit (v. 14b). This is a further step of this transmission. The Father transmits to the Son, and then there is a transmitting from the Son to the Spirit. Third, all that the Spirit has received of the Son is disclosed to the believers (vv. 13, 15b). Eventually, all that the Trinity is and has is ours.

Stanza 3 of *Hymns,* #501 talks about this transmission. This stanza says,

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.

This stanza tells us that whatever the Father has is the Son's, whatever the Son is has been received by the Spirit, and then the Spirit discloses to us whatever He has received of the Son. 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. (*The Collected Works of Witness Lee, 1988,* vol. 1, "Living in and with the Divine Trinity," pp. 303-306)