Excerpts from Life-Study of 1 John, Message 32
EXPERIENCING AND ENJOYING THE ALL-INCLUSIVE SPIRIT

Bible Verses:

1 John 4:2 **In this you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God,**

4 **You are of God, little children; and you have overcome them because greater is He who is in you than he who is in the world.**

6 **We are of God; he who knows God hears us; he who is not of God does not hear us. From this we know the Spirit of truth and the spirit of deception.**

Our burden in the Lord's recovery is to minister the Triune God as life and everything to us so that we may enjoy all that He is. Concerning this, we stand on the shoulders of the great teachers of the Bible who have gone before us. We have learned much from the experiences of others. We have studied church history, biographies, and the most important writings of the great teachers from the early centuries until the present. Of course, we have also studied the Bible for ourselves. Therefore, we surely know where we are, and we have the assurance regarding the accuracy of whatever the Lord has led us to say in the ministry.

When the Son was on earth, He lived in the Father, and the Father lived in Him. The Son never spoke His own word; He spoke the Father's word. The Son never did His own work; He did the Father's work. The Son never sought His own glory; He sought the Father's glory. What we have in the Gospel of John, therefore, is a revelation of the Son with the Father. Hence, Isaiah 9:6 says that the

Son given to us is called the eternal Father. John 3:16 says that God so loved the world that He gave His only begotten Son. Yes, God gave His Son to us; yet the name of His Son is called the eternal Father! Some have tried to explain Isaiah 9:6 by saying that the Son is only called the Father but actually is not the Father. How ridiculous! The Son came with the Father and in the name of the Father; He also lived in the Father, and the Father lived in Him. Here we have both the Son and the Father, for we have the Son with the Father. Of course, there is still a distinction between the Son and the Father. But although there is a distinction between the Son and the Father, the Gospel of John clearly reveals that the Son is in the Father and that the Father is in the Son. This is the reason the Son could say, "I and the Father are one" (10:30).

After the Son died on the cross and was buried, in resurrection He became the life-giving Spirit. This means that the Father is in the Son and that the Son became the life-giving Spirit. This is the Spirit

spoken of in John 7:39: "This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified." Now when we preach the gospel concerning Christ the Son and people believe into Him and call on His name, they receive not only the Son but also the Father and the Spirit, for all three are one. The Son came with the Father, and the Spirit comes not only with the Son but as the reality of the Son with the Father. We need to be clear that the Son came with the Father, and the Spirit came not only with the Son but as the reality of the Son. Furthermore, all three—the Father, the Son, and the Spirit—coinhere. This is the Triune God—the Father, the Son, and the Spirit as the one God—as revealed in the Bible.

When the Triune God reaches us today, He comes as the Spirit. The moving of this Spirit is the anointing within (1 John 2:27). The Triune God dwells in us as the all-inclusive, compound, life-giving Spirit, and this Spirit is the ointment moving

within. We do not have merely one-third of the Triune God; that is, we do not have the Holy Spirit apart from the Son and the Father. The entire Triune God—the Spirit as the reality of the Son with the Father—dwells in us as the anointing oil. First, this Spirit is life to us, and then He becomes everything to us, including our nature, constituent, virtues, attributes, power, wisdom, righteousness, sanctification, redemption, kindness, and humility.

In the first century Satan in his subtlety used the Cerinthians and the Docetists to frustrate Christians from the enjoyment of the Triune God and even to cut them off from this enjoyment. By the time of the Council of Nicaea (A.D. 325), doctrine that seemed to be orthodox concerning the Triune God had been established. The Nicene Creed is commonly considered a statement of orthodox doctrine. However, this creed actually is not complete concerning the person of Christ. This creed does not indicate clearly that the Son came in the name of the Father and with the Father and even is called the eternal Father. Neither does this

creed make it clear that the Son in His resurrection became the life-giving Spirit. Moreover, this creed does not say that the Spirit of God eventually consummates in the seven Spirits. In addition, the Nicene Creed does not have a clear statement concerning Christ as the Firstborn of God's creation. By this we can see that only the Bible is complete. No creed is complete.

A human being can be compared to a transistor radio. Such a radio has a receiving apparatus that enables it to receive radio waves. When the radio is tuned properly, it will play music. We may say that we human beings are like transistor radios and that the receiving apparatus is our human spirit. When our receiver is properly tuned, we enjoy heavenly music. This is the reason we stress the importance of the human spirit. It is by our spirit that we touch, enjoy, and experience the all-inclusive Spirit.

According to the Scriptures, we testify strongly that our Lord today is not merely a part of the Triune God—He is the embodiment of the entire Triune

God, the Son with the Father and as the Spirit. In our experience today, He is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God.

Read the verses and footnotes online: https://text.recoveryversion.bible
Read the complete message online: https://www.ministrybooks.org

Note: This version is not intended to be printed as material for pursuit during the small group gathering. Instead, it is to be used as additional reference for brothers and sisters who want to prepare in advance for fellowship on the message. We include here notes from the commentaries of the brothers in the life-study radio program. The points from these commentaries can help enrich our understanding and, eventually, our fellowship with the saints on the selected portions of the life-study message. We still recommend that, if possible, the saints still listen to the audio message in addition to reading the life-study message for personal pursuit and for preparation for small group gatherings. We also wish to point out that these notes have not been fully polished.

[Commentary]:

Introduction

[MM]: A human being can be compared to a transistor radio, which most of you are listening to right now. Every radio has a receiving apparatus that enables it to tune in and receive the invisible radio waves that are in the air. In the same way, every person has a human spirit, and when it is properly tuned in, it can receive the enjoyment of the Triune God. This is Matt Miller and Francis Balls with me for an enjoyable life-study from the Epistle of First John. Francis, welcome to the studio where we'll be sending out some divine signals today, and we hope our listeners will tune in their spirits to hear what the Spirit is speaking through the radio today.

[FB]: Amen. I hope so too, Matt, because this is a tremendous secret we've learned through this ministry that we have a spirit that can tune in to the Triune God.

[MM]: Francis, we're going to cover the 32nd printed message from the life-study of First John. These messages have been unveiling a central view of the entire divine revelation according to the 66 books of the Bible. Would you give us a background of this central view before we get into today's life-study program?

[FB]: Well, I believe that something that Brother Lee mentions in this particular message would give us the best background. What we'll be speaking about in this message is the central view of the entire divine revelation according to the 66 books of the Bible. Concerning this matter, the first epistle of John is the continuation of the Gospel of John. The Gospel of John reveals that Christ has come in to accomplish everything for God's economy, and now He is ready for us to receive Him by believing in Him. After we receive Him, we should love Him, and through His love, we should love the brothers. The first epistle of John tells us how to enjoy the Triune God, who is the divine life to us. We enjoy Him by remaining, abiding, dwelling in the divine fellowship. As long as we stay in this fellowship, we shall enjoy the Triune God as love and light. The triune God is within us for our enjoyment. That's what this message is all about.

[MM]: Well, it's not just what this message is about, but I would say it's what the whole Bible is about. It's what this ministry is about, and hopefully, we can bring our listeners today into what you just referred to, Francis, as the enjoyment of God as love and life. Amen. Well, why don't we go to Witness Lee now for speaking from July 7, 1983.

Part I

[MM]: Francis, I like these words: enjoying Him as our life and nature to express Him. And but I want to go back to a comment that Witness Lee made and ask you a particular question. He said, "If Christ remains just an object for us to believe in and to worship, He could never be our life. In order to be our life, He has

to be dispensed into us. So I want to ask you, what's the difference between God being an object to worship and God being dispensed into us to be our life?

[FB]: Well, Matt, that's a vast difference. To be an object of worship is the way many, many people have viewed Christ. In the Bible, He's revealed as being God Himself as the Son, and we need to see the whole story of the Bible because the Bible's main purpose is to show us that this wonderful God, whom some believe in such an objective way, is really a subjective God, because God has gone through certain processes to make it possible for Him to be in us.

God is eternally Himself, and He should be worshiped. He should be acknowledged in everything, but in order to get into us, to be life to us, this takes a certain process on His side. So He became a man, and he went through that whole process of human living, even the process of dying on the cross. That settled the problem of our sin and made it possible for God to come near us and even come into us. But for Him to actually get into us, He had to resurrect. He resurrected, and in that resurrection, according to First Corinthians 15:45, the last part of that verse said, "The last Adam became the life-giving Spirit." Certainly, that was a process. For God Himself to become a man—that's a process. For this man to live God's life on the earth—that's a process. For Him to die on the cross is a process. For Him to be resurrected is a further process. And actually, you can say that was the utmost process to become the life-giving Spirit. Now God, as the Triune God, Father, Son, and Spirit, is now altogether the processed God in the Spirit to get into our Spirit to be life to us. That's why we enjoy Him so much.

[MM]: You know, Francis, as you're talking, it reminded me of a verse in First Corinthians that says that the Spirit of the prophet is subject to the prophet, and we're talking about how our spirit is like a receiver in a radio to receive God, and our spirit is subject to us. Will we receive God or will we not receive God? And I remember one time I was in a Christian meeting, and we were enjoying God in that meeting, and when you enjoy God, you're using your spirit to tell the Lord, "Lord, I love you." You're singing, praising the Lord. You're rejoicing, and sometimes it becomes quite loud. And I remember there was one visiting our meeting, and he was not used to people enjoying God, and this was strange to him. And I remember him asking us the question. He was almost upset, and he said, "Where's the reverence? Where's the reverence to God?" And in other words, he only knew God as an object of worship. I'm trying to underscore this point here, right? In other words, he only knew God in a way to be quiet, to bow down and be reverent as an object of worship, but God wants more than that.

[FB]: Absolutely, His whole plan is to get into us to be our life and our enjoyment. And I can certainly relate to your account of that meeting. I've been in several meetings like this where our enjoyment of Christ really takes us out of ourselves and exercises our inner being, our spirit, to be one with the Lord. It's a real enjoyment.

[MM]: It's not a state of confusion, but it is an enjoyable time of receiving the Lord. Amen. Well, let's go on, Francis, to the next section with Witness Lee as we see more on this matter of the divine dispensing.

Part 2

[MM]: Well, Francis, His name is called Wonderful. Let's talk about these two words that Witness Lee just introduced: coinherence and coexistence. Because the Son came with the Father, and in the name of the Father, and because He coexists in the way of coinherence with the Father, He's called the Eternal Father in Isaiah 9:6, which is also the verse where He's called wonderful. Can you help make sense out of this for our listeners?

[FB]: That is quite wonderful. I think that's the best word to use. Wonderful. It's not a matter of fully understanding, comprehending it, but it is a revelation, and you can know that this is a glorious fact. He's called the Father because He is the Father, incarnated to be the Son, to be incarnated into a human being, and this is more than wonderful. This matter of coexistence indicates that they existed at the same time, and coinhere means that they lived in one another. The Father was in the Son, and the Son was in the Father. This is coinhering. But coexisting indicates time that He's always coexisted with the Father. When Christ came as the Son of God, He came with the Father, and He was coexisting with the Father at that time, and He was also coinhering with the Father, so He could be called the Father. He Himself said, "The Father is always with Me." Even in His humanity, He could say, "The Father is always with Me. I can do nothing of Myself, but what I see the Father doing, the Son also does likewise." This is a marvelous thing, Matt, that we could have a real experience and an enlightenment that this coinhering and coexisting of the Triune God is for eternity, through time into eternity.

[MM]: You know, Francis, Chris Wilde and Ron Kangas did two programs that got into this matter in great depth, and I don't think we can even scratch the surface of the detail that they got into. So I would just commend our listeners for more on this subject. Get the printed materials that we're going to give the number for at the end of the program, and also listen to those two programs just done in the last few days with Ron Kangas and Chris Weld. And those programs are available on the internet, where any of our listeners can go back to them. We list on the internet the speaker, and so as you see, R.K. That's Ron Kangas. He's on there twice in a row with Chris Wilde. I encourage the listeners to go to the internet, get those messages, or call up, and we can send out the tapes or the CDs. We do now have audio CDs available of all the radio programs. How about if we go on now and go back to Witness Lee for the conclusion of today's life-study?

Part 3

[MM]: Francis, He's the Son with the Father, and as the Spirit for us to enjoy. I really like this picture of the radio, and I referred to it at the beginning of the program. I think fitting we end up with this same example because it's so vividly clear to enjoy music or anything on the radio, you need to be tuned in, to be tuned in to the right number on the dial. Otherwise, there could be the greatest thing in the world going on in the radio, and you don't even get any benefit of it because you're tuned into the wrong frequency. You're getting something totally different. But when our spirit is tuned in properly, we can touch, we can experience, we can enjoy the all-inclusive Spirit. How about if you end up the program today by helping our listeners learn how to properly be tuned in?

[FB]: This is the most important thing I think in the Christian life that we know how to properly tune in to the Spirit. This Spirit is now, as we said, the all-inclusive, life-giving Spirit who gives life to us in our Spirit. For us to tune in, we simply need to call on the name of the Lord. Something marvelous transpires when we call on the name of the Lord Jesus, even the Lord said this Himself: Whoever calls upon the name of the Lord shall be saved.

Salvation is a big word in this context because it includes receiving Christ's redemption through His precious blood shed on the cross, and it also includes receiving the life-giving Spirit, who is the Triune God, as the Spirit, the Father in the Son, the Son as the Spirit in our Spirit. By exercising our Spirit in this way, we are tuning in to the Triune God for our enjoyment. If you want to enjoy God, not just believe in Him, but to enjoy Him, you just call on His name. This releases your spirit. This opens up your spirit to receive the Triune God as He's dwelling in you, bringing you into this all-inclusive Father, Son, Spirit, God. The Spirit now contains all that God is, and is now in our spirit for us to be the enjoyers of the Triune God

Himself. Matt, this is too marvelous. We can't put in words what it's like. Not only individually, but certainly we can individually enjoy God in this way, but corporately, with other Christians, we can all tune in to the same station that is our spirit and receive the benefits and the enjoyment of all that God has accomplished.

[MM]: Francis, I remember being in a meeting one time, and the vision and the revelation from the Word of God was so high. Inwardly, I feel like fireworks were going off. It was so wonderful, like you're describing. This is amazing, and I remember walking up to a brother and saying, "Wow, wasn't that wonderful? And he looked at me in a deadpan face and said, "What's so wonderful about it? I was shocked. He was in the same meeting I was in, and he didn't kid him. You know what? He was tuned in to the wrong frequency, and I really hope our listeners today are not just tuned in to our radio station and hearing us, or the internet, or wherever they're hearing this. I really hope they're tuned in to the Lord in their spirit, really getting the infusion and dispensing of the Triune God.

[FB]: That's right, and the way to start tuning to the right station is just to call on the name of the Lord. Somehow that puts you in contact with your spirit, which is the recipient of this all-inclusive God, who is now the spirit in our spirit.

[MM]: Well, Francis, we've run out of time, and that's a good way to end the program is with an appeal for the listeners to call. You know, that's the way most radio programs end is they ask you to make a call. Well, we're doing that as well. We're asking you to make two calls. We're asking you to call us to get more materials and the phone number is 18885433788, an easy way to remember that is 888 Lifestudy. But in addition to that call we ask you wherever you are right now, turn your heart to the Lord by calling. Calling on the Lord, "Lord Jesus" to tune in to the real dispensing from Him to you that's beyond what we can give you in the radio program. You can connect to the very source of these riches that we are talking about on the radio today. So we ask you, make both calls. Call us to get the materials for more information but also make the call to tune in to this divine radio.

[FB]: The last word for today is, "call".

[MM]: Thanks Francis for being here with me today.

[FB]: Thank you very much!