

THE DISPENSING OF THE TRIUNE GOD FOR THE PRODUCING OF HIS ABODE

BY WITNESS LEE

In this message we come to the very heart, the center, of the Gospel of John. Chapter fourteen is the first part of the message that the Lord gave to His disciples before His death. In order to understand this message, we must remember that this Gospel reveals two main points: one, that the Lord comes to be our life; two, that the Lord will build us together in oneness with Himself and with God. As we have already mentioned, the two most important words in this Gospel are *life* and *building*. The word *building* is clearly referred to in chapter two, for there we are told that the Lord will build up the temple, the house of God, in three days (v. 19). Then in chapter seventeen the Lord prayed that those who take the Lord as life may be one in the Triune God (vv. 21-23). This oneness in the Triune God is the spiritual building. When we take the Lord as life, the Lord as the Spirit will build us together as one in the Triune God. Life and building, the central thought of this Gospel, are two items which must definitely be remembered. As we have pointed out, this Gospel is divided into two main parts. The first part shows the Lord's coming, and the second part shows the Lord's going. The Lord's coming brings God into us by incarnation, and the Lord's going brings us into God through His death and resurrection. By the Lord's coming we take Him as life, and by His going He builds us into God. Unless this matter is clear to us, the real meaning and central thought of this Gospel can never be realized.

The first section of the Gospel of John, composed of chapters one through thirteen, shows how Christ as the eternal Word came through incarnation to bring God into man to be the life and the life supply to man. Chapter fourteen begins the second major section of this book. We need to be clear that as far as the Lord's coming to be our life to produce the church is concerned, everything has been completed at the end of chapter thirteen. If you study this Gospel carefully, you will see that the revelation regarding Christ as life for the producing of the church is fully

completed in these thirteen chapters. Do not think that chapters fourteen through twenty-one contain a further revelation. No, this portion is a repetition, a development, of what is revealed in the previous thirteen chapters. In the first thirteen chapters we see that the Lord, as the Word of God and the Son of God, came to be life to His disciples that they all might have eternal life and become parts of the church. Although this matter is clear, we are not told the way in which the Lord imparts Himself into us as life. During the three and a half years that the Lord spent with His disciples, He told them that His coming to mankind was for the purpose of being life to people that they might be regenerated with the divine life and become the house of God. Nevertheless, by the end of chapter thirteen this was still simply a revelation. How could this be carried out? How could the Lord come into His disciples and be their life? Although He spoke about being in them as life, as yet He was only with and among them; He was not yet able to get into them. If we had been there, we probably would have asked Him, "Lord, please tell us how You can be our life. How can we have the divine life? Since the divine life is in God, how can God's life get into us? Lord, You say that You are the life and that You have come that we might have life and might have it abundantly. But how can we have it? Lord, You have said that we all shall be Your increase, but how can we become Your increase? It seems that You are You and we are we. You are among us, no longer just in the heavens, but still You are You and we are we. How could we be a part of You, and You be one with us?" If you are a thoughtful person, you will undoubtedly raise such a question. The answer to this question is found in the second section of this Gospel, for the second section is a full development of the revelation found in the first section. Do not think of it as another revelation.

Let us now consider the content of this second section.

This section, composed of chapters fourteen through twenty-one, shows us Jesus crucified and Christ resurrected going to prepare the way to bring man into God, and as the Spirit coming to abide and live in the believers as their life for the building of God's habitation. Here we shall see Christ's going and coming. In His crucifixion and resurrection He went to prepare the way that man might be brought into God. Then as the Spirit He comes to abide and live in the believers as their life for the building of God's habitation. We need to spend a great deal of time to get into this matter thoroughly.

Chapters fourteen through sixteen reveal life's indwelling for the building of God's habitation. Regardless of how much time you have spent reading or studying these chapters, I doubt that you have ever seen what is revealed here. Have you ever seen in these chapters the matter of the building of God's habitation? In a very detailed way, these three chapters unfold that Christ, as the indwelling life, is for the building of God's habitation.

Chapter fourteen covers a very significant matter: the dispensing of the Triune God for the producing of His abode. Here we see two points: the dispensation of the Triune God and the producing of His abode. All three of the Godhead, the Father, the Son, and the Spirit, are clearly mentioned in this chapter. Although many Christians talk about the Triune God, not many realize that the full revelation of the Triune God is here in this chapter. Chapter fourteen is not only a revelation of the Triune God but a revelation of the dispensing of the Triune God into the believers for the building of His abode.

Jesus Going through Death and Christ Coming in Resurrection to Bring the Believers into the Father

In 14:1-6 we see Jesus going through death and Christ coming in resurrection to bring us, the believers, into the Father. This matter is crucial. Please notice that it is not Christ going and Jesus coming, but Jesus going and Christ coming. This does not refer to Jesus' going to heaven and coming back at the time of the second advent. No, it refers to Jesus' going through death and Christ's coming in resurrection to bring the believers into the Father. This crucial matter is covered in the first six verses of this chapter.

In both 13:3 and 14:2-3 we are told of the Lord's going. At that time the Lord told His disciples that He was going. According to the natural concept, the Lord's going meant that He was leaving the disciples in order to go some place else. The disciples did not understand what the Lord meant. In fact, for almost two thousand years the saints have misunderstood this chapter. Even today it is not easy to understand what the Lord meant when He said that He was going. Now, by the help of the Holy Spirit, we have found the correct meaning: the Lord was

going by death and resurrection. When He said that He was going, He meant that He was going to die and be resurrected.

Where was the Lord Jesus going? The disciples were not clear about this. If you read chapters twelve through sixteen, you will find that, seemingly, the Lord did not tell the disciples clearly and definitely where He was going. I have spent much time to find out in this portion of the Word where the Lord Jesus was going. I can still remember sitting under a great Brethren teacher more than forty years ago. One night he gave an entire message on the matter of where the Lord Jesus was going. He talked a great deal, but he never told us where the Lord was going. Seemingly, the Lord did not say where He was going; actually, He made it very clear. Why then, is it not clear to us? Because it is clear in the Lord's own word, but not according to our natural concept.

The Lord Jesus told His disciples that He was going to the Father (vv. 12, 28). No one understood what He was talking about. According to the human concept, His going to the Father meant that He was going back to heaven. But the Lord Jesus never said that He was going to heaven. In verse 4 He said something very mysterious: "And where I am going you know the way." Immediately after the Lord said this, Thomas replied, "Lord, we do not know where You are going; how can we know the way?" (v. 5). It seems that there was an argument, with the Lord saying that His disciples knew the way and with Thomas saying that they did not know it. Then the Lord said to Thomas, "I am the way" (v. 6). If I had been Thomas, I would have said, "Lord, what are You talking about? What does it mean that You are the way?" The Lord not only said that He was the way. He said, "I am the way and the reality and the life; no one comes to the Father except through Me." If I had been Thomas, I would have said, "Lord Jesus, the more You talk, the more You bring us into the forest. We are not clear about the way and now You are talking about the reality and the life. What is reality? What is life? What do You mean when You say that You are the way, the reality, and the life, and that no one comes to the Father except through You? Are You going to the Father or to the heavens?" The Lord did not say, "No one comes to heaven except through Me." If He had said that, everyone would have been clear. The disciples would have said, "Now we know what He is talking about. He is going to heaven." But the Lord did not say that He was going to heaven but that He was going to the Father. If I had been there, I would have said, "Lord Jesus, where is the Father?" In verse 10 the Lord said, "Do you not believe that I am in the Father and the Father is in Me?" The Father was in Him. The Lord said that He was going to the Father, yet He was in the Father already and the Father was in Him. How perplexing this is! No one can understand it.

In answer to the question, "Where is the Father?" the Christian theologians have given a good answer. They say that the Father is in the heavens and that when the Lord said that He was going to the Father, it meant that He was going to the heavens. If the matter were as simple as this, it would never have bothered anyone. But it is not that simple. That was the reason why none of the disciples at the time knew where the Lord was going, and it is also the reason why so many of us have been unable to understand this whenever we read it.

What, then, was the aim or goal of the Lord's going? As we have seen, most Christians think that the aim of His going was heaven. However, after a careful reading of this chapter, you will discover that the object of the Lord's going was not heaven. The Lord had no intention of bringing His believers from one place to another. It is not a matter of a place; it is a matter of a living person, the Father Himself. The Lord was going to the Father, and His intention was to bring His disciples into the divine person of the Father. Chapter thirteen tells us that the Lord came from the Father (v. 3). Here, in chapter fourteen, we see that He was going to the Father. The Lord came from the Father by incarnation to bring God into man. Now the Lord was going to the Father in order to bring man into God. The thought of this chapter is not that the Lord was going to heaven, but that He was going to the Father in order to bring all those who believe, those who receive Him as life, into God. The way of His going was by death and resurrection, and the purpose of His going was to bring man into God. In verse 3 the Lord said, "I am coming again and will receive you to Myself, so that where I am you also may be." Where is He? He tells us the answer to this question clearly in verse 20: "I am in My Father." Therefore, by His going we shall also be in the Father because He brings us into the Father. So where He is, there we also shall be. The purpose of His going to the Father was to bring us into the Father, just like the purpose of His coming was to bring God into man.

*"My Father's House" Being the Body of Christ,
the Church as the House of God*

According to the natural concept, most Christians think that the Father's house mentioned in verse 2 must refer to

the third heaven where God the Father dwells. But we must not interpret the Bible according to our natural concepts. Rather, we must interpret the Scripture with the Scripture. We must understand the Bible according to and with the Bible. The phrase *My Father's house* is used twice in the Gospel of John. It is used the first time in 2:16, where it clearly refers to the temple, the dwelling place of God on earth. The temple is a type, a figure, of the body of Jesus (2:21), which, as we have seen, has in resurrection been enlarged into the Body of Christ. We must pay our full attention to this point. In 2:16, *My Father's house* is the temple on earth. It does not denote a place in the heavens but God's temple on earth. Since the temple is the type of the body of Jesus, the body of Jesus is the tabernacle (1:14), the temple, for God's dwelling place on earth. This interpretation of the phrase *My Father's house* is clearly shown in chapter two. We must apply this definition to 14:2, where we have the same phrase. We should not take

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this phrase in 14:2 to have a different meaning from the same phrase found in 2:16, for that would be illogical. The second time that this phrase is used in the same Gospel it must have the same definition as the first time it is used. Thus, the Father's house in chapter fourteen must also mean God's dwelling place on earth. It cannot mean the third heaven. In chapter two the Father's house is eventually the Body of Christ, and in chapter fourteen it must also be the Body of Christ. No one can deny this. Now we

have the proper interpretation of the phrase *My Father's house*: it is the Body of Christ, that is, the church. We need to adjust ourselves from the wrong teaching which says that the Father's house here is heaven.

In the Epistles the revelation that the Body of Christ is the church and that the church is the house of God is fully developed. First Timothy 3:15 discloses that the church is the house of the living God. Hence, the Father's house must mean the house of the living God on earth and not in heaven. First Corinthians 3:16 tells us that the believers, as a whole entity, are the temple of God. First Peter 2:5 says that we, as living stones, are being built up into a spiritual house. This spiritual house certainly must be the Father's house, the house of God. Furthermore, Hebrews 3:6 says that we are the house of God, and Ephesians 2:21-22 says that the believers are being built together as God's habitation, not in the heavens but in

the spirit. Thus, the whole New Testament supports the interpretation, as found in the Gospel of John itself, that the Father's house is eventually the Body of Christ. The Father's house in the Gospel of John and in the whole New Testament is not heaven but the Body of Christ, which is the church as the habitation of God on earth.

Do you believe that in this universe God has two buildings—a mansion in heaven and a church on earth? God has just one building. It is illogical to say that He has two. Although you may love heaven, God is not satisfied with it. If you read Isaiah 66, you will find that God desires to have a dwelling place in man. He does not love heaven so much as He loves man to be His habitation. God wants to dwell in man. While so many Christians desire to go to heaven, God desires to come down from heaven and dwell with man on the earth. Many Christian teachers have told us that when the Lord said that He was going to prepare a place for us, He meant that He was going to prepare a heavenly mansion. But they all agree that the heaven about which they speak will be the city with foundations prepared by God as spoken of in Hebrews 11:10, the city which will be the New Jerusalem spoken of in Revelation 21. But the New Jerusalem is not going to remain in heaven; it is going to come down out of heaven (Rev. 21:2). You may desire to go up to heaven, but God desires to come down out of heaven.

God has only one building in the entire universe. In Old Testament times God's building was with the children of Israel and was typified by the tabernacle and the temple. Both the tabernacle and the temple were symbols of God's people being His dwelling place on the earth. In the New Testament times the church is built. In a spiritual sense the church is the continuation of the tabernacle and the temple. In the Old Testament we have the tabernacle and the temple, and in the New Testament we have the church as God's temple. Today, we are God's temple. Eventually, the building with the Old Testament saints and the New Testament saints will ultimately consummate in the New Jerusalem which will be the eternal tabernacle, God's habitation among men for eternity. This is God's building. If you read Revelation 21 and 22 carefully, you will discover that the New Jerusalem is not a physical city. It is a living city composed of living persons. We know this because the names of the twelve tribes of Israel and the names of the twelve apostles of the Lamb will be there (Rev. 21:12, 14). We also shall be there as the jasper stone that is built into the wall (Rev. 21:11, 18). The New Jerusalem is a living composition of living persons built up together to be God's habitation forever.

Do you believe that now, in the church age, God does not have a habitation among men on the earth? He certainly has! This habitation is the church. Where is the church? It is on earth. God's habitation today is a living composition

of living believers on the earth. Wherever we, the living believers, are built together, God has a habitation on earth. This is God's building on the earth today. By being redeemed, washed in the blood, and regenerated by the divine life, we have been made a living part of this living building which is the place that the Lord was going to prepare for us as He said in John 14:2.

Many Abodes Being Many Members of the Body of Christ, which Is the Church

In the Father's house are many abodes (14:2). The Greek word for *abodes* in verse 2 is the plural form of the word translated *abode* in verse 23. What does *abode* mean? The many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). The Lord's Body has many members, and each member is an abode. That the many abodes are the many members of the Body is adequately proven by verse 23, which says that the Lord with the Father will make an abode with the one who loves Him. Every lover of Jesus is an abode. We all are the abodes of God's building. This building is the Body of Christ, and all the abodes are the members of the Body of Christ.

Going through Death and Resurrection to Bring Man into God for the Building of God's Habitation

The words *I go* in John 14:2 mean that the Lord was going through death and resurrection to bring man into God for the building of God's habitation. This is the building of the church mentioned in Matthew 16:18, where the Lord said, "I will build My church." Here, in verse 2, the Lord says, "I go to prepare a place for you." Are these two separate things? It is impossible. The Lord has only one work. He is not going to prepare a place for us in heaven and at the same time building a church on earth. This is not logical. If we put these two portions of the Word together, we shall see that the preparing of a place is just the building of the church. In order for the Lord to build the church, He had to go to prepare a place. The consummate result of this will be the building of the New Jerusalem (Rev. 21:2). The Lord is now building the church. This building of the church is equal to the building of the New Jerusalem. As we have seen, in all the universe God has only one building—the building of His living habitation with His redeemed people.

"To Prepare a Place"—to Open Up the Way for Man to Get into God

I go to prepare a place for you means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for man to get into God. It means that the Lord would pave the way for us to be in God. This is the central thought of this chapter. If we are going

to allow God to dwell in us, we must firstly get into Him. If we do not get into Him, He will not get into us. Once we dwell in God, then He will dwell in us.

But how can sinful people like us get into God? How can we get into the righteous and holy God? It is impossible. We are a people separated from God. Do you know how far we are from God? It must be a long, long distance. Have you ever measured the distance between you and God? Have you ever counted how many obstacles there are between you and Him? The first obstacle is sin, the second is our many sins, the third is the world, the fourth is the devil, the ruler or prince of the world, and the fifth is death. In addition, the flesh, the self, and the old man also increase the separation between us and God. We are far, far away from God. How can we be brought into Him? How can sinners get into God? All of the separating elements, the obstacles of sin, sins, the world, the devil, death, the flesh, the self, and the old man must be abolished. Then we shall be brought near to God, and not only to God, but into God.

For this, some work, some preparation, was needed. The Lord had to do a work of preparation. He had to go, not to the heavens, but to the cross to remove all the obstacles. All the obstacles have been removed by the Lord's all-inclusive death. On the cross the Lord abolished all the barriers between us and God. He dealt with sin, sins, the world, the prince of this world, the flesh, the self, the old man, and even death. By death and resurrection the Lord paved the way and prepared the place that we might be brought into God. I believe that this is the correct meaning of *I go to prepare a place for you*.

By His death and resurrection the Lord has not only opened the way into God but also prepared a standing for us before and in God. Listen to the good tidings: A place before and in God has been prepared for us. As long as we believe in the name of the Lord Jesus, we have a standing before God and in God. We all must shout, "Hallelujah! I have a standing before God. I even have a standing within God. Even God Himself cannot reject me. Oh, because of the preparing work of Christ, the righteous God can never cast me out. I have such a firm standing in God." I can testify to you that I am so secure about the fact that I am in God. Without the crucified

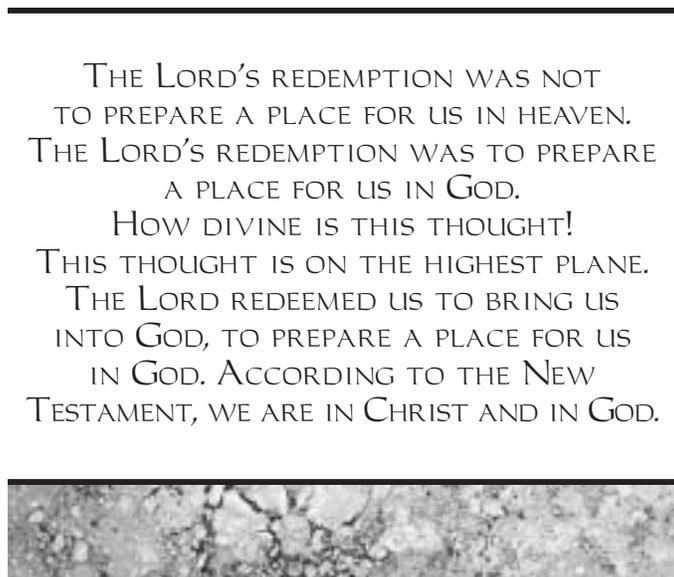
and resurrected Christ, we could never have this assurance. But since the Lord has gone through the cross and has been raised from the dead, we know that we have a position before God and a standing in God.

Do not think that the Lord was going to heaven to prepare a mansion there in heaven so that some day we may go to heaven and live in that mansion. This thought is too low. It is similar to Buddhism. This thought is held by the teachings of Catholicism and even, to an immense extent, by the teachings of Protestantism also. We all must rid ourselves of this kind of thought, which is similar to that of Buddhism. The Chinese version of the Bible even adopted the phrase *the heavenly mansion* for *heaven* in its translation of Hebrews 9:24 and 1 Peter 3:22. All the Chinese know that the term *the heavenly mansion* is a Buddhist term. It is a term invented by Buddhism. I am very sorrowful that Christianity

has adopted this thought. Catholicism adopted many things from heathenism. This is the leaven spoken of in Matthew 13:33, where the Lord told us of the woman putting leaven in the fine flour. The fine flour of this parable denotes the Son of God as the living bread to be our nourishment, and the woman represents the Roman Catholic Church. The leaven that she took is symbolic of the sinful, unclean things, such as paganism and heathenism. The Catholic Church brought paganism into the doctrines and

teachings concerning Christ. This thought of going to live in a heavenly mansion is a kind of leaven in the fine flour.

The Lord's redemption was not to prepare a place for us in heaven. The Lord's redemption was to prepare a place for us in God. How divine is this thought! This thought is on the highest plane. The Lord redeemed us to bring us into God, to prepare a place for us in God. After reading your whole New Testament, where does it say we are? After we have been redeemed, after we have been saved, after we have been regenerated, please tell me where we are. We are in Christ and in God. Even John's first Epistle reveals that we abide in God and that God abides in us (4:13). Throughout the whole New Testament the central thought is that after we have been saved and regenerated we are in God and in Christ. God and Christ are our dwelling place. Furthermore, we have become the dwelling place for God. Thus, God and we, we and God, are a mutual abode. The



Lord says clearly that He was preparing a place for us in God, not in heaven. He was preparing a place that we might get into God, that the Lord might bring us into God by His redemption. By His death and resurrection He has brought us into God. Praise the Lord that each one of us has a place in God! Do you prefer a place in heaven or a place in God?

The Lord's going was to bring man into God for the building of His habitation. He went to the cross to accomplish redemption, removing all the obstacles between man and God, that He might open the way and make a standing for man to get into God. The standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have the standing, a place, in God does not have a place in the Body of Christ, which is God's habitation. Hence, the Lord's going to accomplish redemption was to prepare a place in His Body for the disciples.

The Lord's Going Being His Coming

In John 14:3 the Lord said, "If I go...I am coming." I like this sentence very much. This word proves that the Lord's going (through His death and resurrection) is His coming (to His disciples—vv. 18, 28). The tense here is very strange to the English language. It means that His going was His coming, that He was coming by going. The Lord's going was not His departure but actually another step of His coming. The Lord's death and resurrection were a further step of His coming. His going to die was His coming into us. The Lord's intention was to get into His disciples. He came in the flesh (1:14) and was among His disciples, but while He was in the flesh He could not get into them. He had to take the further step of passing through death and resurrection that He might be transfigured from the flesh into the Spirit, that He might come into them and dwell in them, as is revealed in verses 17 through 20. After His resurrection He came to breathe Himself as the Holy Spirit into the disciples (20:19-22). Therefore, His going was just His coming.

"Receive You to Myself"

The Lord said, "I am coming again and will receive you to Myself" (v. 3). This does not mean that the Lord receives us into a place but that He receives us into Himself. For the Lord to receive His disciples to Himself was to put them into Himself, as indicated by the words *you in Me* in verse 20.

"Where I Am You Also May Be"

In verse 3 the Lord said that He would receive us to Himself that "where I am you also may be." Where is the Lord? Is He in heaven? No, He is in the Father. The Lord

wants His disciples to also be in the Father (vv. 17, 21). Since the Lord is in the Father, He will also bring us into the Father. By being in the Lord, we, the disciples, are also in the Father. The Lord was in the Father. Through His death and resurrection the Lord has brought us into Himself. By being in Him we are also in the Father because He is in the Father. Where He is, there we are also. This was made possible through the Lord's death and resurrection. Before His death and resurrection the Lord Jesus was in the Father, but the disciples were not. After His death and resurrection all the disciples got into the Father, just as the Lord was and is in the Father. At that time the Lord could say, "Where I am you also may be."

"The Way" Being the Son Himself

The way for us to get into God is the Lord Himself. Since the way is a living person, so the place to which the Lord brings us must also be a living person, God the Father Himself. The Lord Himself is the living way to bring man into God the Father, the living place. Like us, the disciples thought that both the place and the way were places, not persons. Notwithstanding, the Lord said to them, "I am the way." In verse 6 the Lord did not say, "No one comes to heaven except through Me." No, He said, "No one comes to the Father except through Me." The Lord's intention is not to bring us into heaven but to bring us into God, into the Father. The Lord is not the way to bring the believers into heaven but the way to bring them into the Father.

"To the Father"

The Father, the living person, is the destination, and the Son, the living person, is the way. Neither the way nor the destination is a place. The way is the Son and the destination is the Father. Through the Son we get into the Father. Both the way and the destination are living persons. Through the Son's death and resurrection we have all come into the Father. Now the Son is in the Father, and we also are in the Father because we are in the Son.

In the first six verses of John 14 the Lord revealed that He was going in death and coming back in resurrection in order to bring the disciples into the Father, that He will be the way and the Father the destination, and that where He is the disciples also will be. In the following fourteen verses the Lord goes further to reveal the details regarding how He can get into the disciples and bring them to the Father.

The Triune God Dispensing Himself into the Believers

John 14 unveils the Triune God for the dispensing of Himself into the believers. He is one God, the only God,

yet He is three—the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father (vv. 7-14), and the Spirit is the reality and realization of the Son (vv. 16-20). In the Son the Father is expressed and seen, and as the Spirit the Son is revealed and realized. The Father in the Son is expressed among the believers, and the Son as the Spirit is realized in the believers. God the Father is hidden, God the Son is manifested among man, and God the Spirit, entering into man to be his life, his life supply, and his everything, is realized within man. The Father in the Son and the Son as the Spirit are man's portion that man may enjoy God.

The Father Embodied in the Son Seen among the Believers

When the Lord said that He was the way and that He was going to bring the believers into the Father, Philip said to Him, "Lord, show us the Father and it is sufficient for us" (v. 8). The Lord replied, "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? Do you not believe that I am in the Father and the Father is in Me?" (vv. 9-10). The Lord seemed to be saying, "I have been with you for three and a half years and all this time you have been seeing Me, and still you have not known the Father? Don't you know that if you see Me, you see the Father, that if you know Me, you know the Father? I am in the Father and the Father is in Me." Even up until this very moment, the Lord's word here remains a mystery. What does it mean? On the one hand, it means that the Father and the Son are just one, and on the other hand, that They are still two. If you were to ask me how this could be, I would say, "I don't know. I only know that on the one hand the Father and the Son are one, that if you see the one then you see the other because the two are one. The Father is in the Son. If you see the Son, then surely you see the Father. But, on the other hand, they are still two." This is the mystery of the Triune God.

The Son is in the Father and the Father is in the Son (vv. 10-11). What a mystery this is! The Lord says that the Son is in the Father and that the Father is in the Son! Since the Father is in the Son, when the Son speaks, the Father, who abides in the Son, does His work. The Father

does His work in the Son's speaking because They are in one another.

In 10:30 the Lord tells us clearly that He and the Father are one. Again I say, we cannot explain this matter adequately because it is very difficult for our limited mentality to understand how They two could be one. In our limited understanding, the Son is the Son, the Father is the Father, and the two are distinctly separate one from the other. But the Lord tells us clearly that the Son and the Father are one. Here I strongly say that the Lord never says that He and the Father are two. We have to take the mystery of the Trinity according to the Lord's definite and clear word, not according to our suppositions.

When the Son was there with the disciples to express the Father, He was only able to be *among* them, but He was unable to be *in* them. Since He was the embodiment of

the Father in the flesh, He was among the disciples to express the Father and to be seen by them. But while He was in the flesh, He had no way to enter into the disciples. So there is the need of the following section of this chapter, verses 16 through 20.

The Son Realized as the Spirit Abiding in the Believers

We have seen that the Father was embodied and expressed in the Son among the disciples. Now we must see that the Son is realized

as the Spirit entering into and abiding in the believers. Notice that we do not say in the Spirit but as the Spirit. In order to abide in us the Lord had to be transfigured, transformed, from the flesh into the Spirit. He came in the flesh to be among us, but He had to be transfigured into the Spirit before He could come into us. After coming in the flesh to be among us, His next aim was to be in us. How was the Lord transfigured? He was transfigured from the flesh into the Spirit by His death and resurrection. His going was not His leaving; it was another step of His coming. He was coming in another form, in the form of the Spirit. The first step of His coming was in the flesh; the second step of His coming was as the Spirit. This chapter has the Lord's going and it also has His coming. His going was by death and resurrection, and His coming was as "another Comforter." The other Comforter is His other form, His other figure. By His coming as the Spirit, He enters into us and makes us to live just

JOHN 14 UNVEILS THE TRIUNE GOD
FOR THE DISPENSING OF HIMSELF INTO THE
BELIEVERS. HE IS ONE GOD, THE ONLY GOD,
YET HE IS THREE—THE FATHER, THE SON,
AND THE SPIRIT. GOD THE FATHER
IS HIDDEN, GOD THE SON IS MANIFESTED
AMONG MAN, AND GOD THE SPIRIT,
ENTERING INTO MAN TO BE HIS LIFE,
HIS LIFE SUPPLY, AND HIS EVERYTHING,
IS REALIZED WITHIN MAN.



as He does. The life He lives is the resurrection life. After His resurrection, He comes to enter into us as the Spirit. So He lives, and we live by Him also. He lives by the resurrection life, and we live by Him, sharing Him as the resurrection life.

In verse 16 the Lord said, “I will ask the Father, and He will give you another Comforter, that He may be with you forever.” First, the Spirit is “another Comforter.” The Greek word for *Comforter*, *paracletos*, anglicized *paraclete*, means “one alongside who takes care of our case, our affairs, and all of our needs.” The Greek word for *Comforter* is the same as that for *Advocate* in 1 John 2:1. Today we have both the Lord Jesus in the heavens and the Spirit within us as our Paraclete, who takes care of our case. The Holy Spirit, the reality of Jesus and the realization of the Lord, is such a One that is alongside of us, ministering to us and taking care of all of our needs.

This Spirit, this Comforter, is the Spirit of reality (v. 17). Why is He the Spirit of reality? Because whatever the Father in the Son is and whatever the Son is, are realized in the Spirit. The Spirit is the realization of what God the Father and God the Son are. God the Father is light, and God the Son is life. The reality of this life and light is just the Spirit. If you do not have the Spirit, you cannot have the light of God the Father. If you do not have the Spirit, you cannot have God the Son as your life. The reality of all the divine attributes of both God the Father and God the Son is the Spirit.

Verse 17 of John 14 also reveals that the Spirit abides with and in the believers. Not only does He abide with the believers but also in them. As we have seen, when the Lord was in the flesh, He was only able to be among the disciples, to be with them. But after becoming in His resurrection the life-giving Spirit, the Spirit of reality, He is now able to abide not only with us but also in us. It is by being the Spirit that the Lord enters into us and abides in us.

In verse 20 the Lord said, “In that day you will know that I am in My Father, and you in Me, and I in you.” The day mentioned in this verse is the day of resurrection. On the day of resurrection the disciples were to know that the Lord was in the Father, that the disciples were in Him, and that He was in them. We need to see that verse 17 says that the Spirit will be in us and that verse 20 says that the Son will be in us. Since both the Spirit and the Son are in us, tell me, how many are in us—one or two? The answer is one. We do not have two in us. We do not have the Spirit plus the Son, nor the Son plus the Spirit. We have just one, the wonderful One who is both the Son and the Spirit. Therefore, as we have seen, Paul says, “And the Lord is the Spirit.” As long as the Spirit is in us, the Son is in us, and as long as the Son is in us, the Spirit is in us. Now we can see

that He has brought Himself into us. Before these verses, in the first part of this chapter, the Lord still was not in the disciples. But by the time of verse 20, He is in the disciples, and the disciples are in Him. As He is in the Father, so the disciples are in the Father. Now where He is, there the disciples are also. He died to prepare the way, the standing, that we might get into God and that God might get into us. Then by being in us and by bringing us into the Father, the Lord can build us together as one in the Triune God to be His eternal abode.

By these two sections of John 14 we can see that the Trinity of the Godhead is for dispensing the Triune God into us. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit comes and enters into us to be our life and whatever we need. It is by this process that the Triune God is dispensed into us as our eternal portion.

We should not consider that this chapter speaks about the Lord going to heaven to build a heavenly mansion and of His returning to take us up to that mansion. This is altogether an understanding according to the natural human concept. We must drop this concept. God does not have two buildings, a mansion in heaven and a church on earth. No, He has only one building—His building among and with His redeemed ones, that is, His living dwelling place. In the past, God’s building was with Israel, today it is with the church, and ultimately it will consummate in the New Jerusalem. This is God’s building. The way for God to accomplish this building is to dispense Himself into us all, and the way for God to dispense Himself into us is by His being the Father, Son, and Spirit. God the Father is the source, origin, substance, and element. God the Son is the expression, manifestation, and way for God to touch man and for man to touch God. Finally, God the Spirit is the reality of all that God the Father and God the Son are. Whatever God the Father and God the Son are, is fully realized in God the Spirit. The Father in the Son and the Son as the Spirit reach our spirit, first coming into our spirit as our life, second as our life supply, and finally as our everything. This Triune God first dispenses Himself into our spirit. Then He is continually spreading Himself from within our spirit to our whole being. He wants to spread from our spirit throughout our entire being. He wants to spread from our spirit to our soul and even into our body (Rom. 8:11), until our whole being is fully saturated and possessed by Him. This saturation is the actual building of His eternal habitation. The more we allow Him to saturate and possess us, the more He will accomplish His building in, through, and among us. Eventually, in this age He will have local churches in different localities as the expression of this building. Ultimately, when we all are in the new heaven and the new earth, God will have the New Jerusalem as His eternal dwelling place to express His glory forever. AFC