

The Divine Trinity

in John 14

by Ron Kangas

The unveiling of the Divine Trinity in John 14 is marvelous, mysterious, and profound, yet this unveiling is presented in elegantly simple language. In this chapter we have the revelation of the Divine Trinity, the experience of the Divine Trinity, and the goal of the Divine Trinity, all of which are intrinsically related to the divine economy. God's economy is His plan and arrangement to dispense Himself in Christ as the Spirit into His chosen, redeemed, and regenerated people, to make Himself one with them and make them one with Him, and to build Himself into them and build them into Himself in order to produce a corporate, organic, spiritual entity for His eternal expression—the church as the Body of Christ and the house of God, consummating in the New Jerusalem in the new heaven and new earth. If we would consider in a balanced way the Divine Trinity as disclosed in John 14, it would be helpful, even necessary, to have before us a number of basic truths regarding the Divine Trinity stated succinctly as propositions.¹

Propositions concerning the Triune God

The Scriptures reveal that there is one, unique, true, and living God, the self-existing and ever-existing I Am: In Isaiah 45:5 and 6 the Lord declares, "I am Jehovah and there is no one else; / Besides Me there is no God...that they might know from the rising of the sun and from the west / That there is no one besides Me. / I am Jehovah and there is no one else." The same thought is reaffirmed in verse 21: "Who related this long ago; / Who declared it from that time? / Was it not I, Jehovah? / And there is no other God besides Me; / A righteous God and Savior, / And there is no one except Me." This is echoed by the psalmist: "You alone are God" (Psa. 86:10). The same truth is, of course, found in the New Testament. "God is one" (Rom. 3:30). "There is no God but one" (1 Cor. 8:4). "There is one God, the Father, out from whom are all things, and we are unto Him" (v. 6). This unique God, the

true and living God, is I Am (Exo. 3:14). "The divine title *I AM* denotes that God is the One who is self-existing and ever-existing and who depends on nothing apart from Himself" (Recovery Version, v. 14, note 1).

From eternity to eternity, the unique God is triune—the Father, the Son, and the Spirit: From Matthew to Revelation, the New Testament makes clear that the unique God, the one and only God, is triune, three-one. Matthew 28:19 speaks of baptizing new believers "into the name of the Father and of the Son and of the Holy Spirit." Although the Father, the Son, and the Holy Spirit are three, the name is one—one name for three persons.² Revelation 1:4 and 5 say, "Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ." The three of the Divine Trinity—the Father, the Son, and the Spirit—are God and are eternal. Moreover, all three exist at the same time (coexist) and mutually indwell one another (coinhere). Thus, the true God is eternally triune; from eternity to eternity He, although one, is three-one. This is the mystery of the Triune God, of the unique God being eternally triune.

God is triune both essentially and economically: According to the divine revelation in the Bible, God is triune both essentially—in His inner being—and economically—in His actions to work out His purpose with His chosen and redeemed people. The essential Trinity refers to the essence of the Triune God for His existence. Essentially the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way without succession. Among the three of the Godhead, there is distinction but no separation.³ Thus, we must not say that the Father, the Son, and the Spirit are separate, for they coinhere; they dwell in one another. In their coexistence the Father, the Son, and the Spirit are distinctly three, but in their coinherence they are inseparably one. The economical Trinity

refers to the Triune God in the successive steps, or stages, of His move to carry out His economy for the fulfillment of His eternal purpose. This is revealed clearly and emphatically in Ephesians 1, where the Father purposed in the Son and with the Spirit (vv. 3-6), the Son has accomplished the Father's purpose by the Spirit and with the Father (vv. 7-12), and the Spirit, with the Father and the Son, applies what the Son has accomplished according to the Father's purpose (vv. 13-14). Nevertheless, this sequential action of the economical Trinity does not in any way compromise or jeopardize the essential Trinity with the eternal coexistence and coinherence of Father, Son, and Spirit.

This balanced truth is contrary to the heresies of both modalism and tritheism. The modalistic notion of the Trinity is that the Father, the Son, and the Spirit are not eternally coexistent and coinherent in the Godhead but are merely three temporary and successive modes of God's activity, with God remaining as a unitary monad or substance. Thus, modalism denies that God is triune in His inner being. Tritheism, in stark contrast to modalism, is the

God's economy is His plan and arrangement according to His desire, will, and purpose; God's dispensing is His imparting of Himself according to His plan and arrangement. God's goal in His economy is to dispense Himself into His chosen people and thereby make them His corporate expression.

belief that the Father, the Son, and the Spirit are three Gods. This is rarely enunciated explicitly; however, much careless talk concerning the Divine Trinity is implicitly tritheistic and manifests an unconscious and unintentional tritheism. If we are faithful to maintain the twofold truth that God is triune both essentially and economically, we will avoid the heretical extremes of modalism and tritheism.

The Triune God is both immutable in His essence and processed in His economy: In keeping with the principle of the twofoldness of divine truth, we must assert, according to the Scriptures, both the immutability of God and the process of God. The Bible reveals that God is immutable (James 1:17). The word *mutable* means "subject to change or alteration, capable of being changed, or given to constant change." *Immutable* means "not capable of change or susceptible to change." To say that the Triune God is immutable is to say that He is not subject to change, that He is unchanging in His essence, attributes, promises, and purpose. In Himself God is unchanging, for His essence is immutable, and His nature is unalterable. Nevertheless, this eternal, immutable Triune God has been processed in

His economy.⁴ To say that God has been processed is to say that, in Christ and in time, He has passed through a series of progressive and interdependent steps—incarnation, human living, crucifixion, resurrection, and ascension. If we are true and faithful to the divine revelation, we will believe both in God's unchanging essence, nature, and attributes and in the steps He has taken and the steps through which He has passed in His economy to enter into and be one with His regenerated people. We may put the matter another way: We believe that in His eternal being the Triune God is immutable and that in His becoming (John 1:14; 1 Cor. 15:45) He has been processed, yet the becoming of God in His economy does not affect the being of God in His Godhead. In His being He remains the Triune God essentially, and in His becoming He is the Triune God economically.

The emphasis of the New Testament revelation is on the Triune God in His dispensing: In the New Testament particular emphasis is placed on the Triune God in His economy, and thus the Triune God is revealed primarily in relation to His economy. The divine economy is carried out through the divine dispensing. Whereas God's economy is His plan and arrangement according to His desire, will, and purpose, God's dispensing is His imparting of Himself according to His plan and arrangement. Actually, God's goal in His economy is to dispense Himself into His chosen people and thereby make them His corporate expression. We see the divine dispensing in 2 Corinthians 13:14: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." This is the Triune God not in His immutable Godhead but in His economy for His dispensing. The love of God the Father is the source; the grace of Christ the Son is the outflow, the course, of the love of God; and the fellowship of the Holy Spirit is the flowing into the believers of the grace of the Son with the love of the Father.

The divine dispensing of the Divine Trinity can be seen also in the biblical references to living water. In this dispensing the Father is the fountain, the Son is the spring, and the Spirit is the flow. As the unique source, the origin, the Father is the fountain of living water (Jer. 2:13). As the embodiment and expression of the Father, the Son is the spring of water that gushes up in the believers unto eternal life (John 4:14). As the flow, the Spirit is the river of water of life (7:37-39; Rev. 22:1). This is the Triune God—the economical Trinity—in His dispensing: God the Father as the source, God the Son as the course, and God the Spirit as the flow imparting the processed Triune God into us for our experience and enjoyment.

The believers in Christ know the Triune God by experiencing and enjoying Him: As believers in Christ in union with

Him by believing into Him and as children of God born of Him to have His life and nature, we come to know the Triune God by experiencing and enjoying Him, not by engaging in abstract theological analysis of His inner being. For instance, the concern of the apostle John in his writings was that the children of God would enter into the experience and enjoyment of God.⁵ The Triune God is not merely the object of our faith; He is dwelling in us to be our life and life supply for our experience and enjoyment (1 John 4:13-15). Therefore, in keeping with God's desire and intention concerning us, we need to know the Triune God experientially through our inner enjoyment of the God who, in His economy with its processes, has become to us the subjective God—the God who not only exists in Himself but who has dispensed Himself in Christ as the Spirit into us (2:27; 4:4). When the Triune God becomes our experience and enjoyment through His dispensing and indwelling, He is not only the One on the throne who is transcendent and universally vast; He is also the One in our inner being, in our spirit and heart. Through our experience and enjoyment of God, we know the Triune God not in the vastness of the universe but in the personal realm of our inner being, for He dwells in our spirit (2 Tim. 4:22; 1 Cor. 6:17) and is seeking to make His home in our heart (Eph. 3:16-17). As surprising as it may appear to those who major in objective doctrines, the concern of the New Testament is that we would know the Triune God who has dispensed Himself into us, is dwelling in us, and is making Himself one with us and making us one with Him. The New Testament way to know the Triune God, therefore, is personal, subjective, and experiential.

The Divine Trinity is the framework of the New Testament: The Divine Trinity is the framework of the entire New Testament. If we read the New Testament along the line of revelation of the Triune God, we will find that the Divine Trinity is its framework, its structure. In Matthew 12:28 the Lord cast out demons by the Spirit of God, and thus the kingdom of God had come. In John 14:26 we have the Holy Spirit, whom the Father will send in the Son's name, and in 15:26 we have the Spirit of reality, the Father, and the Son. In Acts 2:33 the exaltation of Christ the Son to the right hand of God is related to receiving the promise of the Holy Spirit from the Father. In Romans 8:11 the Spirit of the One (the Father) who raised Christ from the dead gives life to us. In Galatians 4:6 we read that God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father! In Ephesians 3:16-17 we have the dispensing of the Divine Trinity, and in 4:4-6 the one Body, the one Spirit, the one Lord, and the one God and Father. According to Hebrews 9:14 Christ offered Himself to God through the eternal Spirit. In 1 Peter 1:2 we read about our being chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of

Christ. In Revelation 1:4-5 we see the economical Trinity, from whom we receive grace and peace. These portions illustrate the fact that the Triune God is the framework of the New Testament revelation. This is especially true of the book of Ephesians, which is constructed with the Divine Trinity. In fact, Ephesians is the only book in which every chapter is constructed with the Divine Trinity as the basic element (1:3-14; 2:18; 3:16-17; 4:4-6; 5:19-20; 6:10-11, 17).

The Bible was written according to the governing principle of the Triune God working Himself into His chosen and redeemed people as their life and life supply: The central work of God for the accomplishment of His economy is to work Himself in Christ into His redeemed people as their life, their life supply, and their everything, and the Bible was composed according to this governing principle. An excellent illustration of this principle is Psalm 36:8-9: "They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. / For with You is the fountain of life; / In Your light we see light." Figuratively, *fatness*, connoting abundance, refers to the riches of Christ (Eph. 3:8); the river of God's pleasures, to the Spirit (John 7:37-39); and the fountain of life, to God the Father. Here we see the divine dispensing as the means of the Triune God's working Himself into His people:

Verses 8-9 reveal the Divine Trinity in His divine dispensing as the enjoyment of God's people in His house. The fatness refers to Christ, the Son; the river of the divine pleasures, to the Spirit as the river of water of life (John 7:37-39; Rev. 22:1); and the fountain of life and light (v. 9), to the Father as the source of life and light (John 1:4; 1 John 1:5; Rev. 21:23; 22:1-2, 5). These verses...indicate further that the entire Bible was written according to the controlling vision that the Triune God is working Himself into His chosen and redeemed people to be the life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river. (Recovery Version, Psa. 36:8, note 1)

In principle, we see the same thing in Galatians and Ephesians. Galatians 1:15-16 speaks of the Son being revealed in us; 2:20, of Christ living in us; and 4:19, of Christ being formed in us. Since the three of the Divine Trinity are inseparable both in the Godhead and in God's economy, for Christ the Son to be revealed in us, to live in us, and to be formed in us is for the Divine Trinity to be wrought into us. This was the object of Paul's prayer in Ephesians 3:14-17, where he prayed that the Father would strengthen us with power through His Spirit into the inner man so that Christ may make His home in our hearts. For the Triune God in Christ to make His home in our hearts is for the living God, in His Divine Trinity, to build Himself

in Christ into our being. This principle governs the Bible, the New Testament, and the writings of the apostle John.

The Gospel of John and the Epistles are exceedingly rich in the revelation and experience of the Divine Trinity: The claim can reasonably be made that the Trinity of the Godhead is revealed more fully in the Gospel of John than any other place in the Bible. Here are a few examples. In chapter 1 we have the only begotten Son in the bosom of the Father (v. 18) and the Spirit descending and abiding upon the Son as the Lamb of God (vv. 29, 32-34). In chapter 3 we have God the Father sending His only begotten Son and the One whom God has sent, the Son, giving the Spirit not by measure (vv. 16, 34). In chapter 6 we read of the living Father, the Son, and the Spirit who gives life (vv. 44, 46, 53, 57, 63). In chapter 7 we read of the One (the Father) who sent the Son and of the Spirit as rivers of living water flowing out of the innermost being of those who believe into the Son (vv. 29, 37-39). It would require another complete essay—actually, an entire book—to trace the unveiling of the Divine Trinity throughout this Gospel.

The revelation of the Divine Trinity in chapter 14 of the Gospel of John is focused on three crucial matters—the person and work of the Son, the Son in relation to the Father, and the Son in relation to the Spirit of reality.

This unveiling is continued in the Epistles of John, which reveal the Triune God—the Father, the Son, and the Spirit (1 John 1:1-2; 2:23-24; 3:24; 4:2, 6, 13-14; 5:6, 11-12; 2 John 9). To know God as the Father is to know Him as the source, the One who plans, originates, and initiates (1 John 1:2-3; 2:13, 15; 3:1; 4:14). The Father is the source of the eternal life; from Him and with Him the Son was manifested as the expression of the eternal life for the people of the Father's choice to experience and enjoy (1:2-3; 5:11-12). The title *Father* therefore refers to the impartation of life.

In 1 John 1:1-2 both *the Word of life* and *life* denote the divine person of Christ the Son, who was with the Father in eternity and was manifested in time through incarnation (John 1:1, 14). Christ the Son is the eternal, preexisting One who is from the beginning (1 John 2:13-14). The Son of God was manifested that He might undo and destroy the works, the sinful deeds, of the devil (3:8). This was possible because God the Father sent His Son as a propitiation for our sins (4:10), as the sacrifice for our propitiation before God (2:2). Furthermore, the Father sent His only begotten Son into the world so that we

might have life and live through Him (4:9). The Son now saves us not only from our sins by His blood but also from our death by His life (Eph. 1:7; 1 John 3:14-15; John 5:24). This beloved Son is the means through which God gives us eternal life. Because the life is in the Son and the Son is the life, the Son and life are one, inseparable (11:25; 14:6; Col. 3:4). He who has the Son has the life, and he who does not have the Son of God does not have the life (1 John 5:11-12). When we fail and commit sin, the Son, Jesus Christ the Righteous, is our Advocate with the Father (2:1). Based on the propitiation that He has accomplished, the Lord Jesus takes care of our case by interceding and pleading for us (Rom. 8:34).

The Spirit of truth in 1 John 4:6 is the Holy Spirit, the Spirit of reality (John 14:17; 15:26; 16:13). The Spirit Himself is the reality (1 John 5:6); this means that the Spirit is the reality of all that Christ as the Son of God is. By the Spirit whom God has given to us, we know that the Triune God abides in us (3:24).

First John 4:13-14 reveals that we are abiding in God the Father and He in us, that God the Father has given to us of His Spirit, and that the Father has sent the Son as the Savior of the world. The Spirit, whom God has given to us, is bountiful and without measure; by this immeasurable Spirit we know with full assurance that we and God are one and that we abide in each other (Phil. 1:19; John 3:34).

The Son is the center of the Divine Trinity: That the Son is the center of the Divine Trinity is the clear and emphatic revelation of the New Testament. The first of the Trinity, the Father, exalts the Son (Phil. 2:9), the second of the Trinity; and the third of the Trinity, the Spirit, testifies concerning the Son (John 15:26). On two occasions the Father declared audibly that He delights in His Son: "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17; 17:5). God is manifested in the Son, God speaks to humankind in the Son, God has redeemed us in the Son, and God carries out His purpose in the Son (Eph. 3:11). God has "spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe" and who is "the effulgence of His glory and the impress of His substance" (Heb. 1:2-3).

The Son is God Himself (v. 8), God expressed. God the Father is hidden; God the Son is expressed. No one has ever seen God; the Son, as the Word of God (John 1:1; Rev. 19:13) and the speaking of God, has declared Him with a full expression, explanation, and definition of Him (John 1:18). (Recovery Version, Heb. 1:2, note 2)⁶

In His person as the effulgence of God's glory and the impress of His substance and in His work of creation and redemption, the Son is the unique center.

The same thought is woven into the Epistle to the Colossians. The kingdom is called “the kingdom of the Son of His love” (1:13), in whom we have redemption, the forgiveness of sins (v. 14). The Son is the image of the invisible God, the Firstborn of all creation, because all things were created in Him, and in Him all things cohere (vv. 15-17). He is the Firstborn from the dead in resurrection, and as such, He is the Head of the Body, the church. God’s goal here is that Christ the Son “might have the first place in all things” (v. 18). In Him “dwells all the fullness of the Godhead bodily” (2:9), and as those who are in Him, we “have been made full in Him” (v. 10), the wonderful One who is our life (3:4) and the constituent of the new man, where “Christ is all and in all” (vv. 10-11).

The Gospel of John and 1 John also unveil the centrality of the Son in the Divine Trinity and in the operation of the divine economy. He is the Word who was with God and who was God in the beginning, and all things came into being through Him (John 1:1, 3). “The Word became flesh and tabernacled among us...full of grace and reality” (v. 14). God gave His only begotten Son so that we may have eternal life, the life of God, by believing into the Son, who is the embodiment and expression of the Father (3:16; 14:10-11; 1:18). The Spirit of reality glorifies the Son, for the Spirit receives of the Son and declares it to the believers (16:13-15). “All that the Father is and has is embodied in the Son (Col. 2:9), and all that the Son is and has is declared as reality to the believers through the Spirit (vv. 14-15). This declaring is the glorifying of the Son with the Father” (Recovery Version, John 16:13, note 1). As we are told in 1 John 5:11-12, “God gave to us eternal life and this life is in His Son. He who has the Son has the life.” Therefore, in the writings of John, as in the Epistles of Paul, the Son is the center of the Divine Trinity. We should have this view as we now consider, in a succinct and introductory way, the revelation of the Divine Trinity, the experience of the Divine Trinity, and the goal of the Divine Trinity in John 14.

The Revelation of the Divine Trinity in John 14

The revelation of the Divine Trinity in chapter 14 of the Gospel of John is focused on three crucial matters—the person and work of the Son, the Son in relation to the Father, and the Son in relation to the Spirit of reality.

The Revelation concerning the Person and Work of the Son

The Son is God: At the very beginning of the Gospel of John, we see that the Word, God the Son, was not only with God in eternity but that He is God (1:1). The religionists, unwilling and unable to see the manifestation of God in the only begotten Son, wanted to kill the Lord

Jesus because He “called God His own Father, making Himself equal with God” (5:18). In 20:28 Thomas said to Him, “My Lord and my God!”⁷ Essentially, the Lord Jesus made the same point in 14:1 when He said, “Believe into God, believe also into Me.” In this way the Lord Jesus showed His disciples that He is the same as God and that He and the Father are one (10:30). To believe into God is to believe into the Son of God, and to believe into the Son of God is to believe into God, because the Son is God, absolute deity from eternity to eternity.⁸

The ruler of the world has nothing in the Son: In 14:30 the Son asserted, “The ruler of the world is coming, and in Me he has nothing.” The ruler of the world is Satan, the devil, who was cast out when the world was judged through the death of Christ on the cross (12:31). For this reason, the Lord could say, “The ruler of this world has been judged” (16:11). Because the incarnate Son was not only the complete God but also a perfect, sinless man, the ruler of the world had no ground in Him and thus had nothing in Him which he could usurp and utilize for his perverse intention. In this matter the Lord Jesus is unique, for although He, the Word, became flesh, He did not have the flesh of sin but only the likeness of the flesh of sin (Rom. 8:3). He, and He alone, was qualified to die in our place as the sin offering (John 1:29) and thereby destroy the devil and nullify his evil works (Heb. 2:14; 1 John 3:8).

The Son went away through His death on the cross for our redemption, and He came again in His resurrection: In John 14 the Son twice said, “I go” (vv. 2-3), meaning that He would leave the disciples physically through His death and His entering into resurrection. Although He said that it was expedient for us that He go away (16:7), He emphasized His coming again. “I am coming again and will receive you to Myself” (14:3); “I am coming to you” (v. 18); “I am going away and I am coming to you” (v. 28). Although believers generally acknowledge that the Lord’s word about His going is a reference to His death, the vast majority have been misled into an erroneous understanding of “I am coming to you,” embracing the strange notion that this refers to the Lord’s coming again at the end of the age (Rev. 22:7, 12, 20; 3:11). What a tragic mistake! What a theological travesty! As the context makes evident, the Lord’s coming spoken of in John 14 was His coming to the disciples on the day of His resurrection. The words *I am coming to you* in verse 28 were fulfilled in 20:19-22:

When therefore it was evening on that day [the day of the Lord’s resurrection], the first day of the week, and while the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and said to them, Peace be to you. (v. 19)

This coming of the Lord in resurrection is the coming

referenced in John 14. Sadly, due to the veil of traditional theology with its distorted view, countless believers are blind to the fact that the coming about which the Lord spoke in 14:3, 18, and 28 has already taken place, and the resurrected Christ is with us—actually, in us—forever.⁹

The Son has prepared a place for us in the Father's house and has received us to Himself so that where He is we also may be:

In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be. (vv. 2-3)

To be very direct, the Father's house absolutely is not heaven, as it is understood and presented by virtually all ministers, preachers, and pastors, who pass on such noxious teachings to "their flock" and in so doing hinder others from living in and for the consummation of the divine economy in Christ the Son. The Father's house, as

*In the Father's house, the church of God,
there are many abodes, many dwelling places.
These abodes are the many members
of the Body of Christ, who love the Lord,
who are one with the Lord, and who live
a life of coinherence with the Lord.*

we have pointed out elsewhere (see "Crucial Points of Truth in John 14" in this issue), is the church as the house of the living God and the organic Body of Christ. The following note is enlightening:

According to the interpretation in 2:16, 21, *My Father's house* refers to the temple, the body of Christ, as God's dwelling place. At first the body of Christ was only His individual body. But through Christ's death and resurrection, the body of Christ has increased to be His corporate Body, which is the church, including all His believers, who have been regenerated through His resurrection (1 Pet. 1:3). In Christ's resurrection the church is the Body of Christ, which is the house of God (1 Tim. 3:15; 1 Pet. 2:5; Heb. 3:6), God's habitation (Eph. 2:21-22), God's temple (1 Cor. 3:16-17). (Recovery Version, John 14:2, note 1)

In this house, the church of God, there are many abodes, many dwelling places. These abodes are certainly not apartments, mansions, or villas in heaven; on the contrary, the many abodes are, as verse 23 discloses, the many

members of the Body of Christ, who love the Lord, who are one with the Lord, and who live a life of coinherence with the Lord.

It is astounding, yet a fact, that millions of believers have been indoctrinated with the idea that the Son is preparing a place for them in heaven. The truth is that the Son, through His redeeming, barrier-removing, life-releasing death has prepared a place for God's people in God's house the church. What a glorious work the beloved Son has accomplished on our behalf! Now, based on Christ's redemptive death as the ground for our justification by God's grace, we have become a part, a mutual dwelling place, of God's eternal habitation. The Lord died and resurrected as the unique means of preparing a place for us in God and in the house of God.

Furthermore, the Lord has come again in resurrection and has received His believers to Himself by putting them into Himself. Verse 20 testifies of this marvelous fact: "In that day [the day of the Lord's resurrection] you will know that I am in My Father, and you in Me, and I in you." The last three instances of the word *in* here point to mutual indwelling; in Christ we are in the Father, and in Christ the Father is in us. Therefore, having been received by the Son to Himself in His "coming again," we are where He is. The Son is in the Father, and because we are in the Son (1 Cor. 1:30), we are where He is. In Christ we are not in a heavenly mansion—we are in the Triune God.

The Son is the way, the reality, and the life, and the believers come to the Father through Him: In John 14:3 through 6 there is an emphasis on two important words—*where* and *way*—both of which are persons. In verse 4 the Lord said, "Where I am going you know the way." However, Thomas disagreed and exclaimed, "Lord, we do not know where You are going; how can we know the way?" (v. 5). *Where* refers to the Father, and *way* refers to the Son. The way is the Lord Himself, a person, and the place to which He brings the believers is also a person. The Son is the way to the Father, and only through the Son as the way can we come into the Father as a living, organic place. Oh, that the believers would realize under the shining of the Spirit that *where* is the Father, not heaven, and that the Son is the *way*, not to heaven but to the Father.¹⁰

The Lord Himself is the living way by which man is brought into God the Father, the living place. The way needs the reality, and the reality needs the life. The Lord Himself is the life to us. This life brings us the reality, and the reality becomes the way by which we enter into the enjoyment of God the Father. (Recovery Version, v. 6, note 1)

The Revelation concerning the Son and the Father

John 14 is amazingly profound in its unveiling of the relationship between the Son and the Father in the Divine Trinity.

The Father sent the Son and gave His word to the Son: “The word which you hear is not Mine, but the Father’s who sent me” (v. 24). The Son, who was sent by the Father, spoke not His own word but the Father’s word. The Gospel of John stresses both points. “He whom God has sent speaks the words of God” (3:34). “My food is to do the will of Him who sent Me and to finish His work” (4:34). “He who does not honor the Son does not honor the Father who sent Him” (5:23). “The Father who sent Me, He has testified concerning Me” (v. 37). “I have come down from heaven not to do My own will but the will of Him who sent Me” (6:38). “The living Father has sent Me and I live because of the Father” (v. 57). When the Father sent the Son and gave His words to the Son, the Father did not remain apart from the Son in heaven.¹¹ The Father was with the Son whom He had sent and was in this sent One. “I am not alone, but I and the Father who sent Me” (8:16). Verse 29 is particularly striking: “He who sent Me is with Me; He has not left Me alone.” We find a similar word in 16:32: “I am not alone, because the Father is with Me.” From these utterances we see that when the Son was on earth, the Father was with Him on earth, for the Son cannot be separated from the Father nor the Father from the Son. When the Son came, He came with the Father and spoke the words of the Father. “I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak...The things therefore that I speak, even as the Father has said to Me, so I speak” (12:49-50). If we realize this, we will realize also that the Lord’s words recorded in chapter 14 were not His own words but the words of the Father who had sent Him and who was with Him and in Him (vv. 10-11).

The Son and the Father coinhere: The Father, who sent the Son, was in the Son, and the Son, who was sent by the Father, was in the Father; they lived a life of coinherence, of mutual indwelling.

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. Believe Me that I am in the Father and the Father is in Me. (vv. 10-11)

The Son and the Father not only coexist eternally—they also coinhere, with the Son abiding in the Father and the Father abiding in the Son. Everything that the Son said and did during His years on earth was according to the Father who was in Him. This is the beauty of the intimate relationship between the Son and the Father. We need to

be deeply impressed with the Lord’s word here and with a similar word in 10:38, where the Lord expressed the desire that we “may come to know and continue to know that the Father is in Me and I am in Father.” First, perhaps by revelation, we come to know that the Father is in the Son and that the Son is in the Father. Then, perhaps in our life with and experience of the Lord, we continue to know the blessed coinherence of the Son and the Father.

The Son loves the Father: “This is so that the world may know that I love the Father, and as the Father commanded Me, so I do” (14:31). The coinhering, mutually indwelling relationship between the Father and the Son is grounded in the sweetness and intimacy of the divine love. Because the Son loved the Father, He was obedient to the commandment of the Father, even unto the death of the cross (Phil. 2:8). In John 15 the Son went on to say, “As the Father has loved Me, I also have loved you” (v. 9). Because the Father loved the Son, He has given all into the Son’s hand (3:35). Because the Son loved the Father, He kept the Father’s commandments and abode in His love (15:10). The Father loved the Son in eternity, “before the foundation of the world” (17:24), and the Son prayed, “I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me” (v. 23). The Son concluded His prayer, saying, “I have made Your name known to them and will yet make it known, that the love with which You have loved Me may be in them, and I in them” (v. 26). It is no wonder that the kingdom into which we have entered through regeneration (3:3, 5) is called the kingdom of the Son of the Father’s love (Col. 1:13)—a delightful realm where the believers in the Son enter into and enjoy the love that the Father has for His beloved Son. It is a great thing—a wonderful, marvelous, tremendous thing—that the Father loves the Son, that the Son loves the Father, and that, in virtue of our spiritual and organic union with the Son (John 15:1, 4-5), this love is in us.

To know the Son is to know the Father, and to see the Son is to see the Father: Because the Son came in the name of the Father (5:43), spoke the word of the Father (12:49), sought the will and glory of the Father (6:38; 7:18; 8:50), did the work of the Father (4:34), and expressed the Father (17:4), to know the Son is to know the Father, and to see the Son is to see the Father. The Son said in 14:7, “If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.” When Philip responded, “Lord, show us the Father and it is sufficient for us” (v. 8), the Lord Jesus said, “Have I been so long a time with you, and you have not know Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?” (v. 9). Central to the revelation here is that the Son is the embodiment and expression of the Father. In the Son, the Father is

expressed; hence, to see the Son, who is the expression of the Father, and to know the Son, who is the embodiment of the Father, is to know the Father. This is in keeping with the prophecy that the incarnate Son would be called not only Mighty God but Eternal Father (Isa. 9:6). The Son lived by the Father, taking the Father as His life and life supply, and He lived and acted not in His own name (person) but in the name, the person, of the Father, always expressing the Father and making Him known. “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him” (John 1:18).

The Father is glorified in the Son: Beginning with chapter 12, there is a line in the Gospel of John concerning the glorification of the Father in the Son. Glory is the expression of God, and to glorify the Father is to express the Father in and with the divine glory. The Son prayed, “Father, glorify Your name” (v. 28). The glorification of the Father depends on the glorification of the Son in resurrection. This is the reason for the Son’s word in 13:31-32: “Now has the Son of Man been glorified, and God has

*Incarnation and resurrection are the means
by which the Father in the Son indwells the believers
and they in the Son dwell in the Father.
The Son, who had come from the Father,
who went to the Father, and who coinheres with
the Father, has brought us, in Him, into the Father.*

been glorified in Him. If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.” Actually, the Son’s prayer in chapter 17 is a request for glorification: “Father, the hour has come; glorify Your Son that the Son may glorify You” (v. 1). “Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was” (v. 5). Later, the Son said to the Father that He would give to the believers the glory that He had been given as the Son (v. 22). Then the Son prayed, “Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me” (v. 24). This is the full context for us to appreciate the Son’s word in 14:13: “Whatever you ask in My name, that I will do, that the Father may be glorified in the Son.” The Father glorified in the Son—this is a grand and divine thought in the Gospel of John. “For the Father to be glorified in the Son means that His divine element is expressed from within the Son. Whatever the Son does expresses the Father’s divine element. This is the glorifying of the Father in the Son” (Recovery Version, v. 13, note 2).

The Son came from the Father and was going to the Father: The Gospel of John strongly emphasizes the fact that the Son came from the Father and was going to the Father. The disciples knew truly that the Son had come forth from the Father and believed that the Father had sent the Son (16:27, 30; 17:8). In chapter 14 the Son wanted the believers to know that even as He had come from the Father, He was now going to the Father. “I am going to the Father” (v. 12). “I am going away...I am going to the Father” (v. 8). In His incarnation the Son came from the Father (with the Father in Him) to bring God into humanity, and in His resurrection the Son went to the Father to bring humanity into divinity. This coming and going—incarnation and resurrection—are the means by which the Father in the Son indwells the believers and they in the Son dwell in the Father. The Son, who had come from the Father, who went to the Father, and who coinheres with the Father, has brought us, in Him, into the Father, where He is and where we behold His glory.

The Revelation concerning the Son and the Spirit of Reality

In chapter 14 we have an unveiling of the mysterious, intrinsic relationship between the Son and the Spirit of reality, the Holy Spirit. This relationship, revealed explicitly by the Son of God, is at variance with much of today’s systematic theology with its tritheistic tendencies. Sadly, once again the veils of fundamental yet incomplete teachings and traditional concepts of the Trinity hinder believers from receiving the Lord’s word recorded in John 14. It is incumbent on us, therefore, to consider with care the Son’s speaking concerning another Comforter, the Spirit of reality, the Holy Spirit.

The Father, in response to the Son’s prayer, gives us another Comforter, the Spirit of reality:

I will ask the Father, and He will give you another Comforter, that He may be with you forever, 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. (vv. 16-17)

Here we have the three of the Divine Trinity—“I” (the Son), the Father, and another Comforter, the Spirit of reality—who are inseparable, who coexist, and who coinhere. In verse 26 we learn that this another Comforter is the Holy Spirit. Therefore, another Comforter, the Spirit of reality, and the Holy Spirit refer to the same person, to the third of the Divine Trinity. The pronoun *Him* in verse 17 refers to another Comforter, the Spirit of reality and also to *He* in the expression *He abides with you*. The One who was abiding with the disciples

was Christ the Son. The crucial revelation here is that the incarnate Son, who was a Comforter in the flesh with the disciples, would, in His resurrection, become another Comforter, the Spirit of reality, who would be in the disciples. In other words, the first Comforter—Christ in the flesh—would become another Comforter—Christ as the Spirit of reality, the life-giving Spirit (1 Cor. 15:45).¹² The another Comforter, therefore, is Christ Himself in another form. Christ the Son as a Comforter in the flesh desired to become another Comforter, Christ Himself as the Spirit entering into the disciples to live in them. This desire was fulfilled on the day of His resurrection, called “that day” in John 14:20, when the disciples would experientially know that Christ the Son was in them. Watchman Nee had a clear and accurate understanding of this mysterious reality. “I am saying,” he tells us, “that Christ has become the Spirit in resurrection” (131). That this understanding of the resurrected Christ as another Comforter is correct is confirmed by a study of the pronouns in verses 17 and 18.

The “He” in verse 17 is the “I” in verse 18: “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. I will not leave you as orphans; I am coming to you.” The “He” who was abiding with the disciples in verse 17 is the “I” who was coming to them in verse 18. Furthermore, the “I” who is in the disciples in verse 20 is the “I” in verse 18 and the “He” in verse 17.

The very “He” who is the Spirit of reality in this verse [v. 17] becomes the very “I” who is the Lord Himself in v. 18. This means that the Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ. First Corinthians 15:45 confirms this. (Recovery Version, v. 17, note 2)

Watchman Nee addresses this in a most helpful manner:

Please note the pronouns in verses 17 and 18. Verse 17 says that “He” shall be in you, while verse 18 says that “I” am coming to you. What is the relationship between the He in verse 17 and the I in verse 18? Do they qualify as two persons or one? It is best for us to read the two verses again to find out who the “He” and the “I” are in verses 17 and 18.

If I were to tell you something like this, “A man just stopped a taxi by the city hall. He paid five dollars and had the driver bring him here. When I arrived, I ran in and saw all of you sitting here, and I began to preach.” Please tell me what would be the relationship between that man and me? Of course, that man is I and I am that man. It is just a different way of mentioning the same person. Likewise, the “I” in verse 18 is the same one as

the “He” in verse 17. The meaning of this passage is clear; the Lord will ask the Father, and the Father will send a Comforter to your midst. This Comforter, who is the Holy Spirit, is just the Christ who will dwell inside of you. (133-134)

The Father sends the Holy Spirit in the Son's name: In verse 16 the Son said that He would ask the Father and that the Father would give the disciples another Comforter. This thought is developed further in verse 26: “The Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.” We should compare this word with 15:26: “When the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.” According to 14:26 the Comforter was sent by the Father in the Son's name. *In My name* modifies and refers to the Father's sending of the Holy Spirit. The Father's sending the Comforter in the name, the person, of the Son indicates that the Comforter was sent not only by the Father but also by the Son. Now we need to see that the Father's sending of the Holy Spirit in the Son's name in 14:26 is the Son's sending of the Holy Spirit from the Father in 15:26:

John 14:26 says that the Father sent the Spirit in the Son, and the Father and the Son are one because the Father is in the Son [vv. 10-11, 20]. Then, 15:26 shows us that the Son sent the Spirit from the Father and with the Father; hence, the Spirit is with the Father. The former indicates that the Father and the Son are one and that the Father is in the Son, while the latter says that the Spirit came from the Father and with the Father. The former tells us that the Father is in the Son, especially in the sending of the Spirit, while the latter tells us that it was the Son who sent the Spirit. Does this mean that there were two Senders? The Father and the Son are two, but in the sending of the Spirit They are one, because it is the Father sending in the Son. Hence, the Father's sending is the Son's sending. When we study these two verses together, we can conclude that the Spirit who is sent comes with the Father, and the Father sends the Spirit in the Son's name. Therefore, the Spirit comes with the Father and the Son. This proves that the Father, the Son, and the Spirit are one and cannot be separated. (Lee, *Crucial* 76)

The Experience of the Divine Trinity in John 14

The revelation of the Divine Trinity presented in John 14 is not for mere doctrine or theological formulation but is especially for the believers in Christ to experience the Triune God in, for, and according to the New Testament economy. As the Son tells us in verse 1, instead of allowing our heart to be troubled we should believe into Him

and thereby enter into a spiritual, mystical, organic union with Him, having the sweet, endearing sense in our regenerated spirit that the Son has received us to Himself (v. 3). In this union we, in the way of experienced reality, enjoy the Son as the way to the Father as our goal, and in virtue of our union with the Son, we are where the Son Himself is—in the Father (vv. 3, 6). According to the astounding unveiling in verse 20, we become a vital part of the universal divine-human incorporation; that is, we live a life of coinherence, mutual indwelling, with the Triune God: “In that day you will know that I am in My Father, and you in Me, and I in you.” We do not simply believe this as a doctrinal proposition—we know this as a reality. Having believed into the Son to become one with Him, we know that the Son is in the Father, that we are in the Son and thus are also in the Father, and that the Son is in us.

In this union with the coinhering Divine Trinity, we have the experience described by the Son in verses 13 and 14: “Whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask Me any-

The grand goal of the Divine Trinity in John 14 is the Father's house, the church, consummating as the New Jerusalem. In this marvelous organic structure, the Triune God and the believers in Christ will dwell forever in the place prepared for us by the Son through His incarnation, crucifixion, and resurrection.

thing in My name, I will do it.” Here we see that genuine prayer (as opposed to vain, self-generated religious utterances) is a product of our life-union with the Lord. To be in the Son's name, in His person, is to be one with Him and to give Him the ground to live in us and to express Himself through us. The prayer that emerges out of this organic union originates with the Lord and is an expression of His desire and intention. In a very real sense, prayer in the name of the Son is the prayer of the Son, for the Son is the One praying from within us. Since the Son, in whose name we pray, is the expression of the Father, when we pray in the Son's name, the Father is expressed, glorified. The believers are one with the Son to express the Father in a corporate way.

Because we have believed into the Son and live in union with Him, we touch the reality of His word in verse 19: “Because I live, you also shall live.” Our living is now a “because” living, a living that depends on the living in us of Christ as the life-giving Spirit, no longer the independent living of the self, especially of the religious self, apart from God. Christ the Son is now in us and not simply

with us or among us. The Lord's word here became the apostle Paul's experiential reality, as testified in Galatians 2:20: “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Christ lives in us, and because He lives, we also live, not as persons separate from Him but as believers who coinhere with Him and who are totally dependent upon Him.

Living in a spiritual union with the resurrected Christ is a delightful living in the divine love. Just as we live because Christ lives in us, we love because He first loved us (1 John 4:19). This is the love in 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.” This is experienced love, not doctrinal love. Because of the Lord's living in us and because of His love for us and in us, we love the Son and immediately realize experientially that the Father loves us. Then we sense that the Son loves us and—how wonderful!—He manifests Himself to us. This manifestation is altogether inward, in our spirit and in our believing and loving heart. The Lord continues this pleasant speaking in verse 23: “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.” The abode is a permanent mutual dwelling place as part of the Father's house mentioned in verse 2. From experience we know that our love for the Son and the love of the Father and the Son for us consummate in building—in the Triune God in Christ as the Spirit building Himself into us and our being built in Christ into the Triune God (Eph. 3:16-17; 4:16).

As we dwell together with the Divine Trinity, we experience deep and profound peace. Instead of being troubled or fearful in heart, we are altogether peaceful, for the God of peace in the Son now lives in our spirit and is spreading into our heart. The Son's word regarding this is most assuring: “Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, neither let it be afraid” (John 14:27). This is the peace that is Christ Himself, the peace that was made by Christ on the cross, and the peace brought to us as the gospel of peace proclaimed by the resurrected Christ (Eph. 2:14-15, 17). This is also the peace in the Father's house, the peace to which we were called in one Body (Col. 3:15).¹³

The Goal of the Divine Trinity in John 14

The revelation of the Divine Trinity and the experience of the Divine Trinity are for the goal of the Divine Trinity disclosed in John 14. The goal of the operation of the Divine Trinity is the building up of the Father's house, which is the church as the house of the living God and as

the organic Body of Christ consummating in the New Jerusalem as the eternal dwelling place of the Triune God with His chosen, redeemed, regenerated, and glorified people. This is in keeping with the great visions in the Scriptures—the vision of God’s building for the fulfillment of the desire of God’s heart to have a dwelling place for Himself and His glorified elect. This dwelling place is not heaven, and it is senseless to teach that the Father’s house in John 14 is heaven or a mansion in heaven with abodes or apartments for the believers. If we read John 14 according to the divine revelation in the Bible regarding God’s spiritual dwelling place, we will eventually realize that the Father’s house is neither heaven nor abodes in heaven but His corporate, organic, personal dwelling place, the church. The desire of God’s heart to live a life of coinherence with His redeemed people cannot be fulfilled by a physical house in heaven. Rather, God’s deep longing can be fulfilled only by a spiritual house, the Father’s house in John 14, built in Christ with the believers through the mingling of divinity and humanity.

In Matthew 16:18 the Lord Jesus prophesied, “I will build My church.” To be sure, this church is a spiritual entity, a divine-human organism, not any kind of material structure. This concept of the church as a spiritual building pervades the Epistles of Paul (1 Cor. 3:16-17; Eph. 2:21-22). However, the traditional teaching concerning the Father’s house in John 14 asserts that there is another kind of building—a literal and physical building—of material structures in heaven and that these structures will be the eternal abode of God’s saved and regenerated ones. If the Father’s house in John 14 refers to a mansion that Christ is supposedly building in heaven, then God must have two buildings under construction simultaneously, the church on earth and the house in heaven. If the house in John 14 is a material mansion that Christ is building for us, this would mean that Christ is building a spiritual house on the earth, the church as the house of the living God, and a material house in the heavens, a splendid physical dwelling place. Such a notion is as absurd as it is unscriptural. Nevertheless, proponents of the traditional interpretation of the Father’s house in John 14 expect us to believe that our wise God has both a spiritual building on earth and a physical building in heaven, with the physical building being more important to believers than the spiritual building. The Bible, to the contrary, reveals that God has one building, His unique building. Christ is building His church in His resurrection life, and this church, the organic Body of Christ, is building up itself in love through the growth of the divine life in the members and the functioning of the members (Eph. 4:15-16).

The consummation of God’s one building work will be the New Jerusalem (Rev. 21:2, 9-10), “the city which has

the foundations, whose Architect and Builder is God” (Heb. 11:10). This glorious city—a corporate person as the eternal mutual dwelling place for God and His transformed people—is the aim and object of God’s building work throughout the ages, and it will exist forever in the new heaven and new earth as a marvelous manifestation of the Triune God in and through His glorified people. The Father’s house in John 14 leads directly to the New Jerusalem in Revelation 21. The revelation of the Divine Trinity in John 14 and the experience of the Divine Trinity in John 14 are both for the grand goal of the Divine Trinity in John 14—the Father’s house, the church, consummating as the New Jerusalem. Here, in this eternal building, this marvelous organic structure involving the Triune God and the tripartite man, we, the believers in Christ, will dwell forever in the place prepared for us by the Son through His incarnation, crucifixion, and resurrection. For this ultimate and consummate goal, may the revealed truth unveiled in John 14 overthrow traditional teachings and capture the hearts and stir the spirits of believers everywhere. May the Lord’s words in this profound chapter be received, understood, experienced, and applied for both the satisfaction of the desire of God’s heart and for the fulfillment of the longing that He has placed in the hearts of those who love Him, believe in Him, pursue Him, and seek to be one with Him. [AFC](#)

Notes

¹It is possible to make a fine distinction between *the Triune God* and *the Divine Trinity*. The expression *the Triune God* refers mainly to God Himself, the divine person—the Father, the Son, and the Spirit. The term *the Divine Trinity* refers to God’s being triune, which is the primary attribute in the Godhead.

²Although the use of *person* with respect to the Triune God is, perhaps, unavoidable, mainly due to theological and ecclesiastical tradition, we should exercise care when employing such a term.

Like all human language, it is liable to be accused of inadequacy and even positive error. It certainly must not be pressed too far, or it will lead to Tritheism. While we use the term to denote distinctions in the Godhead, we do not imply distinctions which amount to separateness, but distinctions which are associated with essential mutual co-inherence or inclusiveness. (Thomas 31)

This view is echoed by Klaas Runia:

The term ‘person’ is not adequate...What today we mean by the word ‘person’ applies to the divine Being himself rather than to the divine distinctions within the divine Being. There are not three individual personalities in God. There is only one divine Personality, which contains a threefold distinction. (116)

³For this reason it would be heretical (not merely unorthodox) to teach that the Father, the Son, and the Holy Spirit are *three separate persons*. Although they are distinct, they are never separate.

⁴Change with God can only be economical; it can never be essential. Essentially, our God cannot change. From eternity to eternity He remains the same in His essence. But in His economy the Triune God has changed in the sense of being processed. (Lee, *Conclusion* 914)

⁵A striking instance is 1 John 5:20: “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.” The understanding given to us by the Son is the faculty of our mind enlightened and renewed by the Spirit of reality in our regenerated spirit. The word *know* in this verse denotes the ability of the divine life to know the true God and His Son Jesus Christ (John 17:3). *Him who is true*—or *the true One*—refers to God becoming subjective to us in our experience of Him. Since the true One (or, simply the True) is the divine reality, to know the true One is to know the divine reality by experiencing and enjoying this reality. Furthermore, to be in the true One is to be in His Son Jesus Christ, indicating that the true One and Jesus Christ are one in the way of coinherence, so that to be in the Son is to be in the true One. The crucial word *this* refers to the true God and to Jesus Christ, in whom we are, and includes the fact of our being in this One experientially. Thus, in our experience the true One becomes the true God, and Jesus Christ becomes eternal life. To be sure, the true One was always the true God in Himself objectively; now He is the true God to us experientially. This, according to the apostle John, is the genuine way to know the Triune God.

⁶The Son is the center, the focus, of this book [Hebrews]. In the Godhead He is the effulgence of God’s glory and the impress of God’s substance. In creation He is (1) the means through which the universe was made (v. 2); (2) the power that upholds and bears all things (v. 3); and (3) the Heir appointed to inherit all things. In redemption He accomplished the purification of man’s sins and is now sitting on the right hand of God in the heavens...

The New Testament...is focused in a person who is the Son of God. (Recovery Version, Heb. 1:2, note 2)

⁷“This Gospel proves strongly and purposely that the man Jesus is the very God (1:1-2; 5:17-18; 10:30-33; 14:9-11)” (Recovery Version, John 20:28, note 1).

⁸The following note strongly refutes the blasphemous heresy of Arianism:

In the beginning, that is, from eternity past, the Word was with God. Contrary to what is supposed by some, it is not that Christ was not with God and was not God from eternity past, and that at a certain time Christ became God and was with God. Christ’s deity is eternal

and absolute. From eternity past to eternity future, He is with God and He is God. (Recovery Version, John 1:2, note 2)

⁹Of course, this correct understanding of the Son’s coming in resurrection as unfolded in John 14 is not contrary to the truth that the glorified Jesus will come again at the end of this age. If we are faithful to the Scriptures, we will believe in the three comings of Christ the Son—His coming through incarnation, His coming in resurrection, and His future coming in glory.

¹⁰Tragically, many believers, influenced by a wrongful expounding of John 14, actually prefer a material place—“a mansion over the hilltop”—to God Himself and desire to be not in the Father through the Son but in a gorgeous physical dwelling place supposedly built by the Son for them. Such an expectation is not only erroneous—it is idolatrous!

¹¹Such a view would separate the Son from the Father and lead into the heresy of tritheism.

¹²The Gospel of John and the Epistle of 1 John reveal that the Spirit is the Spirit of reality (John 15:26; 16:13; 1 John 4:6). In 1 John 5:6 we are even told that the Spirit is the reality. As the Spirit of reality, the Spirit is the reality of the Father and the Son and, in the experience of the believers, the realization of what the Father and the Son are and have. This Spirit of reality now guides us into all the reality (John 16:13). Christ Himself is the reality (14:6), and the Spirit of reality is the resurrected Christ dwelling in us and experienced by us. In order for Christ, who is the reality, to enter into us and be experienced by us, He must, in and for God’s economy, become the Spirit breathed into us (20:22).

¹³The experience of the Divine Trinity unfolded in John 14 is not for individualistic spirituality or for so-called isolated mystics who pursue rapturous delight as an end in itself. Although the experiences delineated in this chapter are personal, they are nonetheless corporate, because they are in and for the building up of the church as the house of God the Father and the Body of Christ. Spirituality is a Body matter (Eph. 4:4, 15-16).

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