

KNOWING THE TRUTH AND EXPERIENCING THE REALITY OF THE FATHER'S HOUSE IN JOHN 14

by Ron Kangas

For centuries John 14—a chapter profound in divine revelation and rich in spiritual experience—has been misread, misunderstood, misinterpreted, and misapplied by preachers, exegetes, and theologians. As a result, God has been misrepresented, and His eternal intention has been ignored or misconstrued. Furthermore, countless numbers of believers, having been misled, have been deceived concerning the truth and deprived and defrauded of spiritual reality and experiences that God, from eternity past and for eternity future, has desired to impart into them. Because of such a dire situation, there is the need to reconsider and restudy the truth in John 14 according to divine revelation and spiritual experience. The term *divine revelation*, as employed here, does not convey, or even suggest, the notion that we can receive direct revelation from God beyond what is recorded in the Scriptures. Following Paul, we need to pray for a spirit of wisdom and revelation and for enlightening in order to perceive and receive what has already been revealed (Eph. 1:17-18). When many read John 14, a veil covers their mind; they are in darkness, and they have a desperate need for the veil to be lifted and for the eyes of their heart to be enlightened concerning the truth presented in this chapter. This is the meaning of *according to divine revelation*. Revelation leads to genuine spiritual experience, and in John 14 the believers' experiences of the Triune God in and for the dwelling place of God are exceedingly rich, filled with the life, light, and love enjoyed in the Father's house.

It is a fact that numerous preachers, exegetes, and theologians are saturated and directed by traditional, religious views of John 14 to the extent that they are unable or unwilling to question their opinions and open to the divine light in the Word of God. Those who fall into this category will continue their misreading, misunderstanding, and misinterpreting; however, there surely are some who are willing to be poor in spirit, to humble themselves before God and His word, and to become like little children, who are open to receive a new thought. If, by the mercy of God, we become like this, He may remove the veil covering our heart (2 Cor. 3:15-16) and cause the eyes of our heart to be enlightened (Eph. 1:18). Then we may begin to know the crucial truths in John 14 concerning the Father's house, the Divinity Trinity, and the believers' spiritual experience of the Divine Trinity in and for the Father's house. Instead of studying John 14 in isolation, we will consider the truth concerning the Father's house in the light of the Bible as a whole and of the Gospel of John in particular.

"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" (John 14:2-3). The traditional, religious view asserts, even insists, that the Father's house is heaven, that the abodes are luxurious suites in heaven, that "coming again" refers to the Lord's coming back at the end of the age, and that the believers will be in heaven with the Lord. The matter that must occupy our attention is the baseless claim that the Father's house in

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verse 2 is heaven. There is nothing in the actual text of John 14 to justify the view that the Father's house is heaven; rather, the notion of the Father's house being heaven is imposed upon the text by the religious mind with its concepts of and preoccupations with heaven. Contrary to this egregious instance of reading into the Word of God a meaning that does not exist, the truth must be proclaimed. The Father's house in John 14:2 is not heaven—it is a spiritual building (Eph. 2:21-22), the house of God, the church of the living God (1 Tim. 3:15). The Lord Jesus went away in death to accomplish redemption and release the divine life, and in His resurrection He raised up an enlarged temple, the church as His mystical Body (John 2:19-22). His intention now is to bring us into the house of God and dwell with us, His believers, His brothers (20:17). Thus, the Father's house is not heaven; the Father's house is the church, which to God the Father is the house and to God the Son is the Body. Our eternal destiny is to be a part of and therefore dwell in the ultimate, eternal consummation of God's work of building—the New Jerusalem (Rev. 21:2, 9-11)—the fulfillment of the desire of God's heart to have a dwelling place with His believers on earth.

The Building of God as Typified in the Old Testament

In order to substantiate this understanding of John 14:2, it is necessary to briefly point out that, from Genesis to Revelation, the Bible is a book of building, which building, in its New Testament reality, is the corporate expression of God in Christ through the church. The entire Bible is a book of building; the primary subject of the Bible is the building of God (Gen. 28:10-22; Matt. 16:18; Rev. 21:2-3). The central and divine thought of the Scriptures is that God desires a divine, spiritual building, which is a living corporate composition of His chosen, redeemed, regenerated, and transformed people who are one with Him and express Him in His glory. Such a spiritual building expresses God and represents Him, thereby fulfilling His purpose that is revealed in Genesis 1:26. As we read the Scriptures from beginning to end, we need to be enlightened by and fully saturated with the thought that God's main work is the work of building His spiritual house, as typified in the Old Testament and as realized in the New Testament.

Because the building is what God desires, the Old Testament is devoted to the subject of God's building. Genesis 28:10-22, a crucial portion in the divine revelation concerning Jacob's dream, is the first place in the Scriptures where God reveals that His intention is to build Himself together with His chosen people in order to have a dwelling place on earth. This dwelling place is Bethel, the house of God. The center of Jacob's dream is the ladder, a type of Christ, that joins earth to heaven and brings heaven down to earth (John 1:51). The stone, the pillar, the oil, and the house of God are all crucial items related to God's building. After the oil was poured upon the pillar, the pillar became the house of God. This revelation conveyed through a heavenly dream, being a seed sown in Genesis, requires the whole Bible for its explanation, development, and fulfillment.

The next stage of the development is portrayed in Exodus. According to the book of Exodus, God's building (the tabernacle) is the desire of God's heart and the goal of God's salvation (25:8-9; 40:1-38). The purpose of Exodus is to show that the goal of God's redemption and full salvation, with all its provisions, is the building up of His dwelling place. The people of Israel were redeemed and delivered from oppression in Egypt so that they could build a dwelling place for God on earth (29:45-46; 40:1-2, 34-38). At the mountain of God, God's people, through Moses, saw the revelation of the desire of God's heart—to have a dwelling place on earth (25:8-9; Matt. 16:18; 1 Cor. 3:16; Eph. 2:21-22; 4:16). When the tabernacle was raised up, it was immediately filled with glory (Exo. 40:2, 34-35). The physical tabernacle as God's dwelling place was actually a symbol of a corporate people, the children of Israel as the house of God (Heb. 3:6). Eventually, the tabernacle was replaced by the temple as God's dwelling place on earth (1 Kings 6:2). The temple first typifies Christ and then the church, the Body of Christ, as the unique building of God (Matt. 12:6; 1 Cor. 3:16; Eph. 2:21-22).

In Old Testament times, the house of God was actually the house of Israel, represented first by the tabernacle and later by the temple. The children of Israel, as the people of God, are a type of the New Testament believers (1 Cor. 10:1-11); their history is a pre-figure of the church. Today the house of God, the Father's house, is the church (Heb. 3:6; 1 Tim. 3:15; 1 Pet. 4:17). At the end of Exodus a corporate Israel was produced as God's house to express God and represent Him on earth. This type reveals that the goal of God's eternal purpose is to have a corporate people be His dwelling place for His expression and representation in eternity (Eph. 2:21-22). We need to be impressed with the fact that the Bible consummates in the New Jerusalem, the holy city, as the eternal tabernacle of God filled with the glory of God and exercising His authority for His divine expression for eternity (Rev. 21:2-3, 10-11; 22:1, 5).

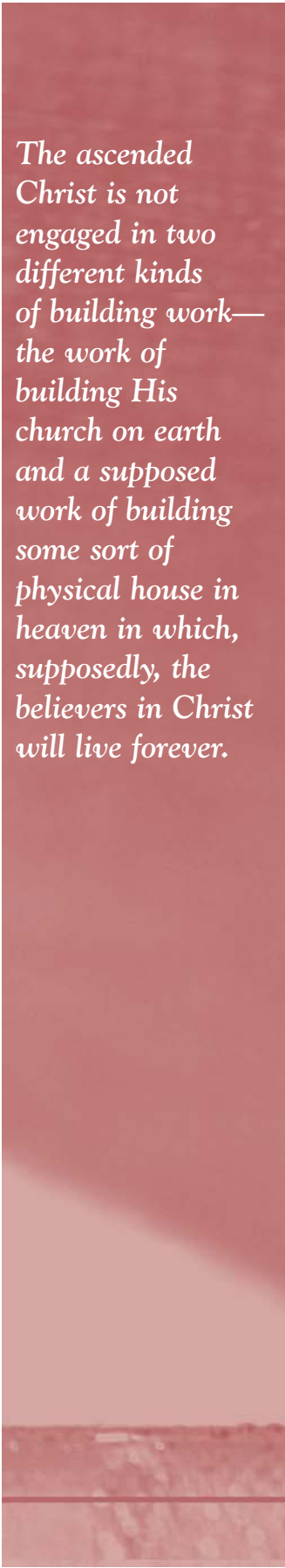
The Building of God as a Reality in the New Testament

The Father's eternal will is to build the church upon Christ the Son as the rock (4:11; Rom. 12:2, 4-5; Eph. 1:5, 9, 11, 22-23; 2:21-22; 4:16). The will of the Father in Matthew 7:21 is the building of the church in 16:18. To do God's will is to care for God's building. The Lord's word in Matthew 16:18 is the greatest prophecy in the Bible: "I will build My church." In His heavenly ministry the ascended Christ is directing and managing the building up of His church. This *rock* in verse 18 refers both to Christ and to the revelation concerning Christ. This means that the church is built both upon Christ and upon the revelation concerning Christ (Eph. 2:19-20). As the stone for God's building, Christ is the foundation stone, the topstone, and the cornerstone. In Him, with Him, and through Him, we are becoming living stones to be built up as a spiritual house (Matt. 21:42, 44; Isa. 28:16; 1 Pet. 2:4-5).

The apostle Peter never forgot the Lord's word about "this rock" and realized that God's goal is to have a spiritual house built up with living stones (v. 5). As life to us, Christ is the incorruptible seed, and for God's building He is the living stone (1:23; 2:4). At Peter's conversion the Lord gave him a new name—Peter, meaning "a stone" (John 1:42). When Peter received the revelation concerning Christ, the Lord revealed that He Himself is the rock (Matt. 16:16-18). As a result of these two incidents, Peter received a deep impression that both Christ and His believers are living stones for God's building, and in Acts 4:10-12 he even proclaimed the gospel regarding Christ as the Savior-stone, the Savior who is the stone chosen by God. Today we, the believers in Christ, are living stones as the duplication of Christ through regeneration and transformation. We were created of clay (Rom. 9:21), but through regeneration we received the seed of the divine life. As this incorruptible seed grows in us, we are transformed into living stones (1 Pet. 2:5).

The church that Christ is building directly through His heavenly ministry and indirectly through the apostles and all the members of His Body is a spiritual building, God's dwelling place, the Father's house. The ascended Christ is not engaged in two different kinds of building work—the work of building His church on earth and a supposed work of building some sort of physical house in heaven in which, supposedly, the believers in Christ will live forever. This is not the view either of the Son of God or of the apostle Peter. And it certainly is not the view of the foremost apostle, our brother Paul.

The Epistles written by Paul reveal that he was one with the Lord in laboring not to build up a house in heaven but to build up the church with the believers on earth. Paul was chosen by God to know His will (Acts 22:14), and we know from Romans and Ephesians that God's will is to have the church as the Body of Christ. Romans 12:2 speaks of the perfect will of God, and verse 5 says, "We who are many are one Body in Christ, and individually members one of another." The Body is expressed as local churches (16:1, 4). In the church life as the expression of the Body, the believers should care for what builds up the church (14:19). In Ephesians Paul presents a much higher understanding regarding the church as God's building. In chapter 1 he speaks of the good pleasure of God's will (v. 5), knowing the mystery of God's will (v. 9), and God's working all things according to the



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counsel of His will (v. 11). At the end of this chapter, Paul conjoins God’s will with the church, which is Christ’s Body. In chapter 2 Paul goes on to speak explicitly of God’s building: in Christ “all the building, being fitted together, is growing into a holy temple in the Lord” (v. 21). *All the building* refers to building up the universal church as the Body of Christ. Because the Body is expressed as local churches, in verse 22 Paul addresses the situation of a particular local church, the church in Ephesus: “In whom [Christ] you also are being built together into a dwelling place of God in spirit.” In chapter 3 Paul prays that the Father, according to the riches of His glory, would strengthen the believers with power through His Spirit into the inner man so that Christ may make His home in their hearts (vv. 14-17). This is a marvelous unveiling of the central work of God—to build Himself in Christ into the believers and thereby make His home (house) in their inner being. This makes possible the direct building up of the Body of Christ, as revealed in the following chapter—with all the believers, all the members of the Body, needing to be perfected “unto the building up of the Body of Christ” (v. 12). The building up of the Body is actually the growth of the Body (vv. 13-16). The functioning of all the members (contrary to the satanic system of clergy-laity) “causes the growth of the Body unto the building up of itself in love” (v. 16).

As 1 Corinthians makes evident, the building up of the church as the house of God takes place in a local church as an expression of the one Body. According to the grace given to him, Paul was a wise master builder who laid the unique foundation—Christ—for others to build upon (3:10-11). Paul proceeds to issue a stern warning: “Let each man take heed how he builds upon it” (v. 10). One can build with valuable materials—gold, silver, precious stones—or with worthless materials—wood, grass, stubble (v. 12). “The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one’s work, of what sort it is” (v. 13). The church of God in Corinth was God’s building (1:2; 3:9), His temple. This is a crucial matter that every believer should know: “Do you not know that you are the temple of God, and that the Spirit of God dwells in you?...For the temple of God is holy, and such are you” (vv. 16-17). In chapter 14 Paul instructs the church in Corinth concerning the relationship between the building up of the church and the meetings of the church. Focusing on prophesying as speaking for the Lord unto the building up of the church, Paul says, “He who prophesies builds up the church” (v. 4). The burden in his heart was that “the church may receive building up” (v. 5). Since the believers in Corinth were “zealous of spirits,” Paul charged them to seek that they may excel for the building up of the church (v. 12). Then he continued by saying, “Let all things be done for building up” (v. 26). The apostle Paul was absolutely one with the church-building Christ in announcing the gospel, establishing churches, teaching the truth, ministering the riches of Christ, dispensing the grace of life, and shepherding the children of God for the building up of the house of God, the church as the dwelling place of God. Paul was the Lord’s co-worker, laboring with Him for the building up of the Body; he knew that Christ was not building a house in heaven (or as heaven) but was building a corporate organic entity that He could joyfully call “My church.”

The consummation of God’s building—the fulfillment of His eternal purpose to have a corporate expression of Himself in Christ through the church—is the New Jerusalem. “I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband” (Rev. 21:2). New Jerusalem bears the designation *the holy city*, but this city is not a literal, physical metropolis—the New Jerusalem, the holy city, is a person. This is indicated by the fact that the city is “prepared as a bride adorned for her husband.” The bride will soon marry the redeeming God and enjoy with Him an eternal married life as a universal couple in the new heaven and new earth. That the New Jerusalem is a person and not a physical city is confirmed by the testimony of the apostle John. An angel said to him, “Come here; I will show you the bride, the wife of the Lamb” (v. 9). The angel carried John away in spirit onto a great and high mountain and showed him “the holy city, Jerusalem, coming down out of heaven from God, having the glory of God” (vv. 10-11). Obviously, a bride is a

person, yet this bride is the holy city; from this we must infer that Jerusalem, the holy city, the wife of the Lamb, cannot be a physical city but a corporate person. To assert this is in keeping with the fact that the revelation of Jesus Christ was made known by signs (1:1). The New Jerusalem is therefore a sign, a symbol with spiritual significance, and the significance is that the consummation of God's building work is a corporate person, the wife of the Lamb. From Jacob's dream in Genesis 28 to John's vision of the New Jerusalem in Revelation, there is a line of revealed truth regarding God's desire and intention to have a house, a dwelling place, with His people on earth. In the Old Testament God's building is portrayed in types; in the New Testament God's building is a revealed and manifested reality. In Matthew 16:18 the Lord Jesus prophesied that He would build His church, and in Revelation 21 this prophecy is fulfilled. Between Matthew and Revelation we can trace the spiritual development of God's building, God's house, in the Gospel of John, Acts, and the Epistles. With the foregoing sketch as a background, we may now consider God's building in John's Gospel.

The Building of God in the Gospel of John

The Gospel of John is a book of life and a book of building. The Son of God, who is life (11:25), came that those who believe into Him and receive Him may have eternal life, the divine life, the life of God Himself (3:15; 10:10). When experienced in a corporate way, the divine life produces the divine building—the temple of God and the bride of Christ. Life is for building, and building is of life (11:25; 14:2). Life is the content, and building is the expression of this content in a corporate way. Life is actually God Himself (5:26), and building is the corporate expression of the Triune God. The building is God's goal, and the divine life is the unique way to attain the divine goal.

Life and building are revealed in John 1. "In Him [the Word] was life, and the life was the light of men" (v. 4). In verse 14 we see the building: "The Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality." Through incarnation the only begotten Son became a tabernacle, fulfilling the type of the tabernacle in Exodus. Just as the glory of God filled the tabernacle in Exodus 40, the glory of God was with the Lord Jesus as the real tabernacle in John 1. In Christ God became an enterable tabernacle, and through Christ as the Lamb of God, redeemed sinners may enter into God and, with Him, become an enlarged, corporate tabernacle. In verses 42 and 51 we have further indicators that the Gospel of John is a book of building. "Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter)" (v. 42). The significance of the stone is that it denotes a work of transformation to bring forth material for God's building—Bethel, the house of God. The house of God signifies Christ increased through the church built up with the believers as stones and with the life-giving Spirit as the oil for them to be the enlarged house of God (Bethel) for the fulfillment of Jacob's dream and of God's eternal purpose (Gen. 28:10-22; Eph. 1:9, 11; 3:11; 2 Tim. 1:9). In John 1:51 there is an allusion to the central matter in Jacob's dream—the ladder: "You shall see heaven opened and the angels of God ascending and descending on the Son of Man." Whereas the Son of God is for the imparting of eternal life into those who believe into Him, the Son of Man is for the building of God's dwelling place with those who are one with Him. *Angels of God ascending and descending on the Son of Man* reveals that the Lord Jesus, the Son of Man, is the real ladder; through Him heaven is brought to earth, and earth is joined to heaven for Bethel, the house of God, the building that God desires. These references to the tabernacle, a stone, and a ladder in chapter 1 indicate that the central thought in this book is that the Word became flesh as the real tabernacle so that the believers in Christ may become stones built together in Christ to become the church, Bethel, the house of God, where heaven and earth are joined, and God and redeemed human beings are one for the fulfillment of God's eternal purpose.

In John 2 we see that Christ is not only the real tabernacle but also the real temple. As

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He was cleansing the temple, the Lord Jesus spoke of "My Father's house" (v. 16). Verse 17 goes on to say, "His disciples remembered that it was written, 'The zeal of Your house shall devour Me.'" Immediately thereafter, John inserts a section on the body of Jesus, the temple, being destroyed and raised up in resurrection. When the Lord was asked, "What sign do You show us, seeing that You do these things?" (v. 18), He replied, "Destroy this temple, and in three days I will raise it up" (v. 19). Thinking that He was referring to the physical temple in Jerusalem, the religionists exclaimed, "This temple was built in forty-six years, and You will raise it up in three days?" (v. 20). They asked for a sign, a miraculous action with spiritual meaning, and the Lord Jesus indicated that His resurrection would be the sign. Understanding this, John testifies, "He spoke of the temple of His body" (v. 21). Significantly, in Matthew 12 the Lord first indicated that He Himself was the real temple: "Something greater than the temple is here" (v. 6). The scribes and Pharisees wanted to see a sign from Him (v. 38). But He answered, saying, "An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet. For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights" (vv. 39-40). The indirect connection between the real temple and Christ's resurrection in Matthew 12 is direct and explicit in John 2:16-22. The Father's house, the temple, the Lord's body, and His resurrection are all part of a marvelous divine reality related to Christ as the temple and the resurrected Christ with His believers as the enlarged temple, which is the Father's house. The Lord's physical body was "this temple" that was destroyed through His death on the cross and raised up in three days. The temple, the body, that was raised up in resurrection was not merely the resurrected and glorified body of Christ in His resurrection; it was the enlarged temple composed of Christ and all the believers (called His "brothers" in John 20:17). This means that in His resurrection the Lord Jesus rebuilt, raised up, God's temple in a larger way, making it a corporate one, the mystical Body of Christ. The body of Jesus, the temple, that was destroyed on the cross was small and weak, but the Body of Christ in resurrection is vast and powerful (1 Cor. 3:16-17; Eph. 1:22-23). The enlarged temple in John 2 is the Father's house in John 14.

Knowing the Truth concerning the Father's House

If we really desire to know the truth concerning the Father's house in John 14, we need the proper function and exercise of our mind, our heart, and our spirit. In Luke 24:44 the resurrected Christ said to His disciples, "These are My words which I spoke to you while I was still with you, that all the things written in the Law of Moses and the Prophets and the Psalms concerning Me must be fulfilled." Then He "opened their mind to understand the Scriptures" (v. 45). If the natural, unaided human mind, filled with ideas and concepts originating from human cleverness and worldly culture, was able to understand the Scriptures, it would not have been necessary to open the mind of the disciples. Rather, it would have been sufficient simply to remind them of what He had spoken without opening their mind. We dare not presume that believers today no longer need their mind to be opened by the resurrected Christ who indwells them. Related to Luke 24:45 is Paul's word in 2 Corinthians 3:14-15. Speaking of those in Judaism, he said, "Their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ. Indeed unto this day, whenever Moses is read, a veil lies on their heart." Can believers in the present age be so self-confident as to think that there cannot be a veil on their heart whenever they read John 14? It is reasonable to express the concern that such a veil in fact exists, covering the hearts of millions of genuine believers, including preachers, exegetes, and theologians. For any who have this concern there is good news: "Whenever their heart turns to the Lord, the veil is taken away" (2 Cor. 3:16). The veil "is being done away with in Christ" (v. 14), and it may also be "done away with" in our relationship with the Lord as we study His Word in His presence. Once the veil has been removed, there is still the need for enlightenment. For this reason Paul says that the eyes of the believers' heart need to be enlightened (Eph. 1:18). Several years ago

the Evangelical Theological Society published in its journal an article that strongly denied the need for spiritual enlightenment in our reading of the Scriptures. Paul would disagree with the author, and we should agree with Paul: the eyes of our heart certainly need to be enlightened. Paul also prayed that the children of God would have “a spirit of wisdom and revelation” in the full knowledge of the Triune God (v. 17). We do not need, and we cannot have, new revelation directly from God, but we surely need our regenerated human spirit, which has the capacity to discern and receive the divine revelation in the Bible with the result that, experientially, the revelation given to the apostles becomes a revelation, a lifting of the veil, in our experience as believers.

Perhaps some will take issue with the claim that the Lord wants to open their mind, that veils must be removed from their heart, that the eyes of their heart need enlightening, and that it is crucial for them to have a spirit of revelation. They may appeal to the doctrine of the perspicuity of Scripture and argue that the meaning of John 14 is self-evident and can readily be understood. If this is the case, then why do the vast majority of believers claim that the Father’s house in John 14:2 is heaven, yet others, such as the present writer, teach that the Father’s house is not heaven but the church, the temple of God, the mystical Body of Christ? This essay is written with the deep conviction that if our mind is not open, if our heart is not unveiled and enlightened, and if there is no exercise of the spirit of wisdom and revelation, there is no way of knowing the truth regarding the Father’s house. This truth is conspicuous only for those who humble themselves before God and His word and confess that they need their mind to be opened, their heart to be unveiled and enlightened, and their spirit to function, with its faculty of intuition, as a spirit of wisdom and revelation. Hopefully, believers will eventually have the required spiritual understanding (Col. 1:9) to recognize that the Father’s house in John 14 is not heaven; the Father’s house is the church as the house of God, the Body of Christ.

“In My Father’s house are many abodes” (John 14:2). There is absolutely no ground, or basis, to believe, much less to teach, that the Father’s house in chapter 14 of the Gospel of John is heaven or a glorious abode in heaven. Instead of following blindly the traditional view, held even by such highly regarded Bible teachers and theologians as R. C. Sproul and John MacArthur, the proper way to view the Father’s house is, as has been suggested, to study it against the background of God’s building revealed in the Bible and, in special ways, by the apostle John. In 2:16 *My Father’s house* refers to the dwelling place of God on earth, the temple; the temple is a type, or figure, of the body of Jesus, which in resurrection has been enlarged to be the organic, mystical Body of Christ. *My Father’s house* in 14:2 refers not to heaven but to God’s dwelling place on earth—the church, the Body of Christ. In the Epistles the revelation that the church is the house of God and the Body of Christ is fully developed (1 Tim. 3:15; 1 Pet. 2:5; Eph. 2:21-22). The Father’s house in the Gospel of John and in the whole New Testament is the Body of Christ, which is the church as the dwelling place of God on earth (1:22-23; 2:21-22; 1 Cor. 3:16-17; 1 Tim. 3:15). As the Lord was speaking about the Father’s house, His heart was set on the church that would be produced through His redemptive death and life-imparting resurrection.

In the Father’s house are many abodes (John 14:2). The leavened doctrine (Matt. 13:33; 16:12) regarding the Father’s house includes the notion that, since the Father’s house is heaven, the many abodes are spectacular apartments or suites prepared for each believer. Some preachers have gone so far off as to say that because the Lord was a carpenter, He is a skilled Builder, fully capable of designing and constructing beautiful physical abodes for the believers. Some have asserted that the ascended Christ has been building these luxurious abodes for nearly two thousand years. How deplorable that God’s people must be subject to that kind of preaching! The truth is that the many abodes are the many members of the Body of Christ, which is God’s temple (Rom. 12:5; 1 Cor. 3:16-17). All the believers in Christ are abodes in God’s building, the Father’s house; this building is the Body of Christ, and all the abodes are members of the Body of Christ (Eph. 1:22-23; 2:21-22; 5:30; 1 Cor. 12:27).

Truth is conspicuous only for those who humble themselves before God and His word and confess that they need their mind to be opened, their heart to be unveiled and enlightened, and their spirit to function with its intuition as a spirit of wisdom and revelation.

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the Body of Christ.

“I go to prepare a place for you” (John 14:2). In verses 1 through 6 we see Jesus going through death and Christ coming in resurrection to bring us, the believers, into the Father and into the place prepared for us in the Father’s house. The Lord Jesus was not going to a place but to a living person, the Father Himself (vv. 12, 28). He was going to the Father, and His intention was to bring His believers into the divine person of the Father, to whom He, the Son, is the unique way (vv. 5-6, 12, 20). The Lord came from the Father by incarnation to bring God into humanity, and He went to the Father in order to bring redeemed persons, children of God (1:12-13), into God (v. 14; 14:20). The way of His going was by death and resurrection, and the purpose of His going was to bring the believers into the Father so that they may be in the Father’s house. *I go to prepare a place for you* means that the Lord would prepare a place by accomplishing redemption, opening up the way, and making a standing for us to enter into God. The words *I go* in verse 2 indicate that the Lord was going through death and resurrection to bring His chosen, redeemed, and regenerated people into God for the building up of God’s dwelling place. By His death and resurrection the Lord Jesus prepared a standing for us in God; in this way He prepared a place for us in God, not in some kind of heavenly yet physical building. Our standing in God the Father, being enlarged, becomes our standing in the Body of Christ (Rom. 12:4-5; 1 Cor. 12:27; Eph. 5:30). “God has placed the members, each one of them, in the body, even as He willed” (1 Cor. 12:18).

No matter how prevalent the popular interpretation of John 14 might be, there is absolutely no thought in this chapter of the believers going to heaven in order to live in some kind of heavenly abode, or suite, that is supposedly under construction. This concept, which has its source in the enemy of God working through the natural, religious human mind and which is constantly injected into the text by preachers, expositors, and theologians, has no basis in truth. The intention of the Lord Jesus was not to prepare a place in heaven and then eventually to take us there. This religious, even pagan, notion is contrary to the divine thought concerning God’s dwelling place with His people on earth.

The Lord said, “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” (v. 3). The Lord’s going was His dying on the cross to remove all barriers between us and God so that in Him, the Son, we may be in the Father, a person, not in heaven, a place. In verses 3 and 28 the Lord spoke not only of His going but also of His coming. “You have heard that I said to you, I am going away and I am coming to you” (v. 28). The Lord’s coming again in John 14 refers neither to the rapture of the believers nor to the Lord’s return to usher in the manifestation of the kingdom of God. *I am coming again* denotes the Lord’s coming in His resurrection to indwell His disciples. In the evening of the day of His resurrection, the Lord came to see His disciples, and when they saw Him, they rejoiced (16:22; 20:20). The Christ who was with His disciples in His incarnation came again in resurrection not only to be with them but—and this is amazing!—also to be in them (14:16-20). As a result of His coming again, the believers in Christ can now, at this very moment, be where He is. *Where I am you also may be* does not mean that Christ is in heaven and that He will come again in order that we may be in heaven, where He is. Such a belief and teaching are a serious and costly deviation from the revealed truth. The Son is in the Father (vv. 10-11), and by being in the Son, we also are in the Father, where the Son is. Through the Son as the way (v. 6), we are in the Father; we are in a person, the Father, where the Lord is, not in a place, vainly imagined by countless believers to exist. The Son is in the Father, and we are in the Son. Thus, where He—the Father—is, we also are. Furthermore, through being in the Father by being in the Son, who is in the Father, we are in the Father’s house, the church, an organic and spiritual dwelling place.

A Mutual Dwelling Place

The Father’s house with its many abodes is a mutual dwelling place. John 14:2 mentions many abodes. In verse 23 the Lord said, “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.” Here we see that a mutual abode is built up by the Father and the Son’s visitation to those who love Him. The Father and the Son visit us to do a building work in us, and eventually, They and we become a mutual abode, a mutual dwelling place. The result of Christ’s coming and going is the mutual dwelling of the Triune God and the believers in Christ. By His coming in incarnation, Christ brought God into humanity, and by His going through death and coming in resurrection, He brought redeemed humanity into God. Now we, the believers, and God become a mutual abode. On the one hand, in Christ we dwell in God as our abode; on the other hand, in Christ God dwells in us as His abode. We are abodes, dwelling places, where we abide in God and God abides in us. “Abide in Me and I in you” (15:4). *Abide* here is the verbal form of *abode*. Because Christ is our abode, we abide in Him, and because we are His abode, He abides in us. Thus, the Father’s house is not heaven; it is a mutual spiritual dwelling place. In this delightful house, the church, believers may have now and will have eternally many precious spiritual experiences.

Experiencing the Triune God for the Father’s House

Just as the Body in Ephesians 4 is a four-in-one organic entity, the Father’s house in John 14 is a four-in-one organic entity. In Ephesians 4:4-6 we have one Body, one Spirit, one Lord, and one God and Father; the Body plus the Spirit, the Lord, and the Father are a four-in-one organism. In John 14 we have the Father’s house plus the Father, the Son, and the Spirit of reality. The Father’s house, the church of the living God, is a composition of the Triune God with the redeemed and regenerated believers in Christ. Apart from the believers’ subjective experience of the Divine Trinity, the Father’s house, His dwelling place on earth, cannot exist. In and for the church as the Father’s house, we must have certain crucial spiritual experiences of the Triune God both personally and corporately.

Believing into God and into the Son

As the Lord Jesus was preparing the disciples for His going through death and His coming to them in resurrection, He charged them, saying, “Believe into God, believe also into Me” (v. 1). This points to a spiritual and organic union with the Father in the Son through the Spirit. Believing into God and into the Son are of particularly vital importance. As the preposition *into* suggests, to believe into God and into the Son is to enter into a living union with God in Christ. We not only believe that Jesus is the Son of God and believe in the Son of God; we believe into the Son of God and thereby through regeneration and union we receive eternal life (3:15, 3, 5-6). This is a union in the divine life, the uncreated, indestructible life of God. This issues in the sweet, endearing sense in our regenerated spirit that the Son has received us to Himself. In this union and by the eternal, divine life, we, in the way of experienced reality, enjoy the Son as the way to the Father, and in virtue of our union with the Son, we are where the Son is—in the Father (14:3, 6). Furthermore, according to the context of John 14, believing into God and into the Son of God is essential to our being in the Father’s house, the church, and to the reality of the believers being in the Son, who is in the Father (v. 20).

Living Because Christ Lives in Us

Because we have believed into the Son and have a spiritual and organic union with Him, we experience 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 the resurrected Christ as the life-giving Spirit and is 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 concerning our living because of His living in us became the apostle Paul’s experiential reality in Galatians 2:20: “It is no longer I who live, but it is Christ who lives in me.” Now Christ lives in us, and because He lives, we also live in oneness with Him.

The Father’s house, the church of the living God, is a composition of the Triune God with the redeemed and regenerated believers in Christ. Apart from the believers’ subjective experience of the Divine Trinity, the Father’s house, His dwelling place on earth, cannot exist.

Through the experience of the resurrected Christ, we may know that the Son is in the Father, know that we are in the Son, and know that the Son is in us. Because the Son is in the Father and we are in the Son, we are in the Father, where the Son is, by being in the Son.

Living in a spiritual union with God and 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.” 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 that the Father loves us. Then we sense that the Son loves us and manifests Himself to us. This manifestation is inward, that is, in our believing and loving heart. The mutual love between us and the Son and the Father issues in a permanent mutual dwelling place, mentioned in verse 23, as part of the Father’s house mentioned in verse 2. Our love for the Son and the love of the Son and the Father for us bring us into God’s building, the goal of His eternal purpose.

A Life of Coinherence

We have pointed out that the Father’s house is a mutual abode, a mutual dwelling place, for the Triune God and the believers in Christ. On the one hand, the Lord went away through His redemptive and life-releasing death to prepare a place for us in the Father’s house, the church, and then came to us in His life-imparting resurrection to receive us to Himself so that we may be where He is. On the other hand, through the tender, gracious, and loving visitation of the Triune God in response to our love for the Lord and our keeping His living word, God prepares an abode in us for Himself. Therefore, God in Christ is our abode, and we in Christ are God’s abode. Because we have believed into God and into the Son and have entered into a spiritual and organic union with Him and because we now live because the resurrected Christ as the life-giving Spirit is living in us, we may learn to live a life of mutual abiding, a life in which we dwell in the Triune God and the Triune God dwells in us. The Lord was referring to this when He said, “Abide in Me and I in you” (15:4). For us to be a branch that abides in Christ as the true vine and that has Christ abiding in us is to live in the Father’s house as a mutual abode for God and us, for the Son’s vine and the Father’s house are the same divine-human reality—the church as the house of God and the Body of Christ. This life of mutual abiding is a life of coinherence—a life in which persons dwell in each other mutually. John 14:20 reveals this: “In that day you will know that I am in My Father, and you in Me, and I in you.” The Son is in the Father, and the Father is in the Son (vv. 9-10). Through the experience of the resurrected Christ, we may know that the Son is in the Father, know that we are in the Son, and know that the Son is in us. Because the Son is in the Father and we are in the Son, we are in the Father, where the Son is, by being in the Son. We experientially know that we are in the Son; we realize that the Son is in us. Furthermore, since the Father is in the Son and the Son is in us, the Father is in us by being in the Son. We, the persons, are in the Son, a person, who is in the Father, a person; hence, persons are living in one another, abiding in one another. This is a blessed life of coinherence experienced and enjoyed by the believers for the Father’s house.

Experiencing the Triune God in the Father’s House

The more the children of God experience the Triune God for the Father’s house, the more they will experience Him in the Father’s house.

Knowing God as the God of the House of God

The record in Genesis 35 regarding Jacob’s experience at Bethel is a picture that helps us to understand what it means to experience the Triune God in the Father’s house and especially to know God as the God of the house of God. In Genesis 35 there is a crucial and radical turn from the individual experience of God to the corporate experience of God as the God of the house of God (Eph. 3:17-21; 4:4-6). In Genesis 35:7 there is a new divine title—*El-bethel*, which means “God of the house of God.” Before this chapter God was the God of individuals, but here He is no longer merely the God of individuals but the God of

a corporate body, the God of the house of God. Bethel therefore signifies the corporate life of the believers in the church as God's dwelling place on earth. Like Jacob, believers today need to advance from the personal or individual experience of the Triune God to the corporate experience of God as the God of the house of God, the Father's house.

The church, the Father's house, is in God the Father (John 14:2, 20; 1 Thes. 1:1; 2 Thes. 1:1). For the church to be in God the Father, God must become the Father to us, and we need to have a life relationship with Him (John 20:17). In the New Testament, particularly in the Gospel of John, the Father denotes the source of life (5:26); the title *Father* relates not to creation but to the impartation of life and indicates a relationship of life between Him and the children begotten of Him (1:12-13; 1 John 3:1). For the church to be in God the Father means that the church is in the One who is the unique source, Originator, and Initiator. This implies that to know God in the church as the house of God is to know the Father as the source of His purpose, plan, selection, and predestination (Eph. 1:4-5, 9, 11; 3:11). To know God the Father by being in the church that is in the Father is to know that in His house everything originates with Him and that everything proceeds from Him (Matt. 15:13; Rom. 11:36). As we live in the house of God, the church of the living God, the Father should be the unique source, and we should live in His purpose and plan according to His selection and predestination (2 Tim. 1:9; Rom. 8:28).

We experience God as the God of the house of God through knowing Him by being in Him, not individualistically but corporately (1 Cor. 12:12-13, 27). The aged apostle John was rich in spiritual understanding. In 1 John 5:20 he says, "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 word *we* indicates that John is speaking of a corporate experience of God. The Son of God has given us an understanding—the faculty of a mind enlightened and renewed by the Spirit of reality—so that we might know God, the unique divine reality. Literally, the Greek for *Him who is true* is simply "the true" or "the true One." We know God as the true One not by learning doctrines about Him; we know Him by being in Him. As John 14 reveals, we are in the true One—the Father—because we are in the Son (1 Cor. 1:30). To be in the Son is to be in the true One: "We are in Him who is true, in His Son Jesus Christ" (1 John 5:20). The true One, the only true God (John 17:3) is the Father in John 14, in whose house we dwell and in whose house we know Him as the God of the house. Because this house is "the church, which is His [Christ's] Body, the fullness of the One who fills all in all" (Eph. 1:22-23), to be in the Father's house is to be in a vast, universal realm of the Triune God in the house of God. To refer to the Father's house as a place is to refer not to heaven but to the immeasurable realm of the universal Christ with the church, the Body of Christ and the house of God—a vast realm of the Triune God in Christ. We have a place prepared for us in the Son and now in the Father as our personal place we may have precious experiences of the Triune God in the house of God.

Living in a Realm of Resurrection

The church as the Father's house, which is the Body of Christ, is absolutely in resurrection and is a realm of resurrection (John 11:25; 14:2). If we would experience the Triune God in the house of God, we need to know and experience Christ as resurrection life. In our natural life and in the old creation, we cannot be part of the Father's house or live in the Father's house. The principle of resurrection is that the natural life is put to death and that the divine life rises up experientially in its place (2 Cor. 1:9). When we do not live by our natural life but by Christ as the resurrection life within us (Col. 3:4), we are in resurrection and can live in the house of God as a sphere of resurrection life. Everything we are and everything we do in this realm must be in resurrection. If we truly want this to be our reality, we need to be willing for our natural strength and ability to be terminated by the cross and then brought into resurrection to match the Father's house, which was raised up by Christ in resurrection. This entails knowing and experiencing God as the God

When we do not live by our natural life but by Christ as the resurrection life within us, we are in resurrection and can live in the house of God as a sphere of resurrection life. Everything we are and everything we do in this realm must be in resurrection.

As the divine light shines upon us, it becomes the truth, which is the divine reality. This is what believers may experience as they open to the shining God in the house of God. In the Father's house, we experience and enjoy the divine light, the divine reality, and the divine fellowship.

of resurrection (2 Cor. 1:8-10). Resurrection is actually Christ Himself, God who raises the dead (John 11:25). Day by day the Triune God is working through the cross applied by the Spirit of reality to bring us to an end so that we will no longer trust in ourselves but in the God who raises the dead (2 Cor. 1:9). The application of the cross results in the manifestation of the resurrection life as a blessing to all who are living corporately in the Father's house (14:10-12). What is described here is neither a theory nor a doctrine but a reality. The church is the Father's house as a realm of resurrection in which we experience the God of resurrection and thereby gradually become beings in resurrection.

Living in a Realm of Light

As a book that emphasizes the divine, eternal life, the Gospel of John also has much to say regarding the divine light. In his first Epistle, John declares, "God is light and in Him is no darkness at all" (1:5). Speaking of the eternal Word, John 1:4 says, "In Him was life, and the life was the light of men." This chapter goes on to reveal that this light is a person, the Son of God as the incarnated Word. He is "the light," "the true light which, coming into the world, enlightens every man" (vv. 8-9). In 8:12 the Lord testified concerning Himself, "I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life." A careful reading of 1:8-13 unveils the fact that those who received the true light that has come into the world, "to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God" (vv. 12-13). Those who receive the light are born of the light to become sons of light: "While you have the light, believe into the light, so that you may become sons of light" (12:36). Since God is light and those who are begotten of Him are sons of light, surely the Father's house, which is composed of the true light and the sons of light, is a realm of light. From this it follows that to live in the Father's house is to live in a realm of light. Here we walk in the light as God is in the light and have fellowship with one another.

Light is the nature of God's expression (1 John 1:5-6). When God is expressed, the nature of that expression is light. Light is God shining, and He has shined in the hearts of those who have received the true light, the Son of God (2 Cor. 4:6). To walk in the light is to live, move, and have our being in the light, which is God Himself (1 John 1:7). The shining of God as light makes old things new (2:7-8). The more we are under God's shining, the more we participate in God's nature as light and are constituted with light as an element of His nature. The divine light—God—shines in the divine life (John 1:4; 8:12). This is according to the great principle in the Bible that light and life go together. Where light is, there is life, and where life is, there is light. When we receive the divine life and believe in Christ as the light of the world, we are born of the light. Moreover, the divine light is the source of the divine truth (v. 12; 18:37). As the divine light shines upon us, it becomes the truth, which is the divine reality. The divine light shines, and the divine things, which are eternally true in themselves, become real to us and in us. Because light is the source of truth and truth is the issue of light, we practice the truth when we walk in the light (1 John 1:6-7). This is what believers may experience as they open to the shining God in the house of God. In the Father's house as a realm of light, we experience and enjoy the divine light, the divine reality, and the divine fellowship.

Living in a Realm of Glory

To live in the church as the Father's house, the dwelling place of the Triune God, is to live in a realm of glory (John 14:2; 17:22). Glory is the expression of God; the glory of God is God expressed in His divine life and nature. God is a God of glory (Acts 7:2). The glory of God is in the house of God (Eph. 3:21). The genuine oneness of the believers (possible only in the Father's house) is a oneness in the divine glory. For this the Son prayed to the Father, saying, "The glory which You have given to Me I have given to them [the believers], that they may be one, even as We are one" (John 17:22). The Son,

the effulgence of God's glory (Heb. 1:3), did not come to seek His own glory but the glory of the Father: "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him" (John 7:18). The Son is in the divine glory of the Father's expression; thus, for the believers to be with Him where He is means that they are with Him in the divine glory to express the Father (17:22-23). The purpose of the God of glory is to bring many sons into glory (Heb. 2:10), and for this He called us into His glory through the gospel of glory (2 Cor. 4:4; 1 Tim. 1:11; 1 Pet. 5:10; 1 Thes. 2:12). Christ dwells in us as the hope of glory (Col. 1:27); we may behold His glory and be transformed into His image from glory to glory (2 Cor. 3:18); and eventually, we will reach glory as the final stage of God's organic salvation (Rom. 5:10; 8:17, 21, 30). Today the church as the Father's house is a realm of glory, manifesting and expressing the Triune God in this marvelous divine attribute (Eph. 3:21). God's glory is wrought into the church, and He is expressed through the church; hence, God is glorified in the church. Verses from Psalms point us in this direction. "In His temple all say, Glory!" (29:9). "O Jehovah, I love the habitation of Your house, / And the place where Your glory abides" (26:8).

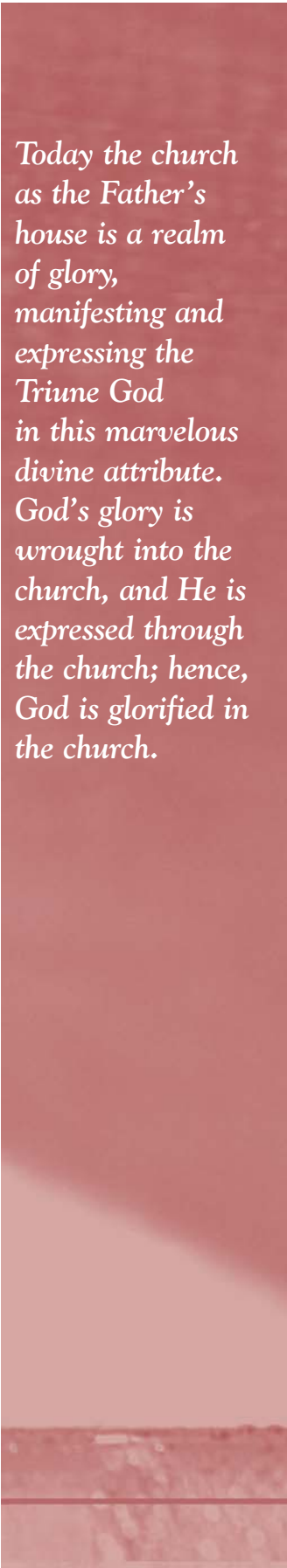
Living in a Realm of Grace and Reality

To live in the church as the Father's house is to live in a realm of grace and reality (John 1:14, 16-17). According to the full revelation in the New Testament, grace is God in Christ becoming our enjoyment. Grace is actually the Triune God in His incarnation coming to be with us and in us as our all-sufficient supply. The Triune God is a God of grace, for the New Testament speaks of the grace of God, the grace of Christ, and the grace of which the Spirit is (1 Cor. 15:10; 2 Cor. 1:12; 8:1; 9:14; 12:9; 13:14; Heb. 10:29). Through the redemption of Christ we have access to the throne of grace (4:16). Amazingly, the grace of the Lord Jesus Christ is with our spirit (Gal. 6:18; Phil. 4:23). The last word in the Scriptures is a word of grace: "The grace of the Lord Jesus be with all the saints" (Rev. 22:21). Although this wonderful grace—the processed and consummated Triune God Himself—is with our spirit for our personal enjoyment, the richest and fullest experiences of the grace of God are found only in the house of God, the Father's house, the church. The final word of grace at the end of Revelation was spoken expressly to and for the churches (v. 16; 1:11), and it is necessary to be in the house as a realm of grace to fully experience the Triune God as grace.

As we live in the realm of grace, we spontaneously and simultaneously live in the realm of reality—the unique, divine reality (John 8:32; 14:6, 16-17). The divine reality is the Triune God and His word (1:1, 14; 14:6, 16-17; 17:17; 1 John 5:6). The divine reality is God in Christ as the Spirit becoming our experience and enjoyment and constituting this reality into our tripartite being for His corporate expression. We experience the divine reality through the dispensing of the Divine Trinity, which is the incremental imparting of the divine life and nature with the communicable divine attributes into us, who are vessels designed to contain Him. In the church, the house of God, we are constituted with the truth, the reality, for the church is the pillar and base of the truth (1 Tim. 3:15-16). In keeping the prayer of the Lord Jesus, in the Father's house we are being sanctified by His word, and His word is truth (John 17:17). The word of the truth is saturating us, and the Spirit of reality is guiding us into all the reality (16:13). In fact, the Spirit Himself is the reality, and the Father's house is a realm of reality. Apart from this mutual dwelling place as a realm of reality, the universe has no meaning. In the Father's house, the church, we enjoy Christ as grace, and we are constituted with Christ as reality, because we are in the dwelling place of God, the center and reality of the universe.

Living in the Realm of Prayer

To live in the Father's house is to live in a realm of prayer (14:2, 13-14; 15:7, 16). The Father's house, the church, is a house of prayer (Isa. 56:7; 62:6-7). In the Father's house



Today the church as the Father's house is a realm of glory, manifesting and expressing the Triune God in this marvelous divine attribute. God's glory is wrought into the church, and He is expressed through the church; hence, God is glorified in the church.

For centuries the misreading and misunderstanding of the Father's house in John 14 has resulted in a dreadful misrepresentation of God and of His purpose and in a gross misdirection of millions of genuine believers in Christ Jesus the Lord.

as a house of prayer, God wants us to pray concerning His sons, concerning the work of His hands, and concerning the New Jerusalem as His ultimate building (45:11; 62:6-7; Rev. 21:2). In the Father's house we pray for the fulfillment of God's desire, the carrying out of God's will, the coming of the kingdom, and the accomplishment of His eternal purpose and economy (Matt. 6:10; Eph. 3:14-21; 5:27; Rev. 11:15; 14:1; 21:2). Here as the church, God's dwelling place on earth, we pray according to God's desire and thought (Dan. 9:1-23). The prayer that is pleasing to God is the prayer that asks for the accomplishment of God's will and for the completion of God's work (Matt. 6:10; Col. 1:9; 4:12; Isa. 45:11; Ezek. 36:37). The central subject and goal of prayer in the Father's house as a house of prayer are to prepare a glorious church for Christ—a counterpart who will match Him and fulfill the desire of His heart (Eph. 1:5, 9; 3:14-21; 5:27). The prayers offered to God in the Father's house as a house of prayer are focused not on our personal needs and problems but on God's will, desire, purpose, and intention.

Living in a Realm of Worship

To live in the church as the Father's house is to live in a realm of worship. For centuries the Father has been seeking true worshippers—those who worship Him in spirit and truthfulness (John 4:24). Even at the present hour, there is much religious worship but very little, if any, worship in spirit and in truthfulness. The divine reality experienced and enjoyed by us and constituted into us becomes the truthfulness in which we worship the Father with the worship that He has been seeking. The worship in the church as the Father's house is the worship in the dispensing of the Divine Trinity as living water into us. First, we drink the living water, and then it becomes a fountain springing up into eternal life. While the water of life is flowing out from God and filling us, we exercise our regenerated human spirit to worship God in truthfulness.

The Lord's word in John 4 shows us that the worship of the Father in the Father's house is in the dispensing of the Divine Trinity. The worship that is revealed here is the worship of the Father in the Son and in the Spirit. This is a worship by the divine dispensing. If we would be true worshippers offering up genuine worship, we need God in His Divine Trinity to dispense Himself as life into our being (2 Cor. 13:14). The worship of the Father in this dispensing of God is related to drinking the living water (John 4:10, 14). To contact God the Spirit with our spirit is to drink of the living water, and our drinking of the living water issues in the worship that the Father desires. Through God's dispensing we are constituted with the divine life, the divine nature, and the communicable divine attributes. As a result, we have the divine reality wrought into our being, and this reality becomes the truthfulness that the Father longs for. The more we drink the living water and the more the water becomes in us a fountain of water springing up into eternal life, the more we will be able to flow our praise, adoration, and thanksgiving to God the Father by the exercise of our regenerated spirit. This is the true worship offered in the Father's house by true worshippers who corporately, in the oneness of the Body of Christ, worship the Father in spirit and truthfulness.

For centuries the misreading and misunderstanding of the Father's house in John 14 has resulted in a dreadful misrepresentation of God and of His purpose and in a gross misdirection of millions of genuine believers in Christ Jesus the Lord. God has been denied the worship that He is seeking and the mutual dwelling place that He desires, and believers have been deceived by a false hope of a splendid heavenly dwelling and defrauded of the experience and enjoyment of the Triune God that is available only in the Father's house—the church of the living God, the organic Body of Christ. Perhaps some readers will be open to reread and restudy John 14 with a clear mind, a loving heart, and an exercised spirit and thereby come to know the truth and experience the reality of the Father's house in John 14. **LFC**