

## The Gospel of John 14:1-14

### I An Overview of John

The gospel of John can be divided into two sections of John. In chapters 1-13, we have the Lord's Coming, i.e., by incarnation God came into man we take Him as life and life supply. In the first part of John (1-13), the Lord as the eternal Word of God and the Son of God, came through incarnation to be life and life supply to His disciples that they might have eternal life and become parts of the church. But how would this be actually accomplished? This is accomplished in the next section, from chapters 14-21. In chapters 14-21, we have the Lord's Going, i.e., by death and resurrection, man got into God, thus we are built into God. In the second section (14-21) we see Jesus crucified and Christ resurrected going to prepare the way to bring man into God. It also shows the Spirit coming to abide and live in the believers as their life to build God's habitation. On one hand Christ is going, on the other hand, the Spirit is coming.

### II Jesus Going Through Death and Christ Coming in Resurrection to Bring Believers into the Father

A. The Lord had just told His disciples that He was going away and that they could not go where He was going (13:33, 36). They thought He was going to some place, so, of course, they wanted to go with Him. But, in fact, His destination was death. So, in verse 1, we see troubled and confused disciples. As a result, Jesus begins this next chapter by encouraging them to believe in Him, just as they believe in God. Why? Because the Lord Jesus is the same as God; He is God Himself. If God is omnipresent, then the Lord is omnipresent and will be wherever they are. Although, the Lord was limited as a man (7:6), while on earth, He was still in heaven (3:13). So whether He went or stayed, it would be the same for them, because He would always be present with them. He also encouraged them to believe into Him. That is, He was not merely telling them to believe in Him like believing in some objective truth. Rather, they needed to believe into Him, subjectively, in order to receive Him. (1:12)

B. Then the Lord says, "In My Father's house." What does this phrase mean? Does it mean heaven? According to the interpretation of 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. Through Christ's death and resurrection, the body of Christ has increased to be His corporate Body, which is the assembly, including all His believers, who have been regenerated through His resurrection (1Peter 1:3). In Christ's resurrection, the assembly is the Body of Christ, which is the house of God (1Tim.3:15; Heb.3:6, 1Pet.4:17; 2:5), God's habitation (Eph.2:21-22), God's temple (1Cor.3:16-17).

C. There are many abodes in this house. Some translations say, mansions. However, the Greek word used here is the same as in v.23, where it says that the Lord with the Father will come and make an abode with us. The thought concerning "abodes" can be seen in the two main sections of John. The first section, chs.1-13, points out how Christ as the eternal Word came through incarnation to bring God into man that He might be the life and life supply to man. The second section, chs.14-21, unveils how Christ, as the man Jesus, went through death and resurrection to bring man into God. This was for the building of God's habitation, which is the building of the assembly (Matt. 16:18) and which is related to the building of the New Jerusalem (Heb.11:10; Rev. 21:2). In the entire universe God has only one building, that is, His living habitation, built with His redeemed people. He goes (through death and resurrection) to prepare a place for us. This preparation is the fulfillment of His great prophecy, "I will build my church." Preparing a place is equivalent to building the church.

D. *If I go...I am coming* proves that the Lord's going (through His death and resurrection) was His coming (to His disciples—vv. 18, 28). He came in the flesh (1:14) and was among His disciples, but He could not enter into them while He was in the flesh. He has to take the further step of passing through death and resurrection in order to be transfigured from the flesh into the Spirit that He might come into the disciples and dwell in them, as revealed in vv. 17-20. After His resurrection He did come to breathe Himself as the Holy Spirit into the disciples (20:19-22; 1Cor.15:45).

E. The Lord's intention in this chapter was to bring man into God for the building of His dwelling place. But between man and God there were many obstacles, such as sin, sins, death, the world, the flesh, the self, the old man, and Satan. For the Lord to bring man into God, He had to solve all these problems. Therefore, He had to go to the cross to accomplish redemption that He might open the way and make a standing for man that man might enter into God. This standing in God, being enlarged, becomes the



standing in the Body of Christ. Anyone who does not have a standing, a place, in God does not have a standing, a place, in God's dwelling place. Hence, the Lord's going in order to accomplish redemption was to prepare a place in His Body for the disciples.

- F. In receiving the disciples to Himself, the Lord put them into Himself, as indicated in v. 20 by the words, *you in Me*. The Lord is in the Father (vv. 10-11). He wanted His disciples, also, to be in the Father, as revealed in 17:21. Through His death and resurrection He brought His disciples into Himself. Since He is in the Father, they are in the Father by being in Him. Hence, where He is, the disciples are also. The way for man to enter into God is the Lord Himself. He is the way. **Since the way is a living person, the place to which the Lord brings man also must be a person, God the Father Himself.** The Lord Himself is the loving 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. Christ is the reality of the divine things. **This reality came through Him and becomes the realization of God to us.** (1:17)
- G. According to the human concept, His going to the Father meant that He was going back to heaven. But the Lord Jesus never said that He was going to heaven. **The Father, the living Person, is the ultimate destination, [v. 12] and the Son, the living Person, is the way.** Neither the way nor the destination is a place. The way is the Son and the destination is the Father. The Lord Jesus is the new and living way into the Father (Heb. 10:19-20). The Lord also told His disciples that He was going to the Father (vv.12, 28). Again, the disciples did not really understand what He meant. According to the human concept going to the Father should mean that He was going to heaven. Then He told them, "And you know where I go and you know the way." **Thomas, speaking for all the confused disciples said he didn't know the way and Jesus responded, "I am the way" and the destination is the Father, Himself, not heaven.**

### III The Father Embodied in the Son Seen Among the Believers

- A. This chapter unveils the way God dispenses Himself into man. In the dispensing of Himself into us, God is Triune. He is one, yet He is three—the Father, the Son, and the Spirit. The Son is the embodiment and the expression of the Father (vv. 7-11), and the Spirit is the reality and realization of the Son (vv. 17-20). In the Son (the Son is even called the Father—Isa. 9:6) the Father is expressed and as the Spirit (2Cor. 3:17) the Son is revealed and realized. The Father in the Son is expressed among the believers, and the Son as the Spirit is realized in the believers. God the Father is hidden, God the Son is manifested among men, and God the Spirit entered into man to be his life, his life supply, and his everything. Hence, the Triune God—the Father in the Son and the Son as the Spirit—dispenses Himself into us to be our portion that we may enjoy Him as out everything in His divine Trinity.
- B. In vv.9-11, the Lord seemed to be saying, "I have been with you three and a half years and all this time you have been seeing Me, and still you have not known the Father [v.9]? Don't you know that if you see Me, you see the Father, that if you know Me, you know the Father? I am in the Father and the Father is in Me." Even up until this very moment, the Lord's word here remains a mystery. What does it mean? On the one hand, it means that the Father and the Son are just one and, on the other hand, that They are still two. This is the mystery of the Triune God.
- C. **To be in the Lord's name, in vv. 13-14, means to be one with the Lord, to live by the Lord, and to let the Lord live in us.** The Lord came and did things in the Father's name (5:43; 10:25), meaning that He was one with the Father (10:30), that He lived by the Father (6:57), and that the Father worked in Him (v.10). In the Gospels the Lord as the expression of the Father did things in the Father's name. In the Acts the disciples as the expression of the Lord did even greater things (v.12) in His name.