

## AMANA TRUST BIBLE STUDIES

### Lessons from the Gospel of John (16):

#### Life's Indwelling for the Building of God's Habitation (1) —The Father's House (Part 2)

##### Bible reading

*You may find it helpful to also read the entire case found in John 14:1-31.*

##### John 14:16-20

**16** And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

**17** 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.

**18** I will not leave you as orphans; I am coming to you.

**19** Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

**20** In that day you will know that I am in My Father, and you in Me, and I in you.

##### Introduction

John 14 is the beginning of the last message that the Lord gave to His disciples. In His speaking, the Lord Jesus referred to His going to the cross. He also promised that He will come back to them in resurrection to give Himself as the Holy Spirit and enter into them. Through this process, the Triune God can now spread Himself from our spirit to the other parts of our being and thereby saturate our whole being with Himself. This saturation is the building of God's habitation.

##### Bible study reading

*Please prayerfully read through the following portions of ministry related to this lesson.*

In [John 14:3] the Lord said, "If I go...I am coming." I like this sentence very much. This word proves that the Lord's going (through His death and resurrection) is His coming (to His disciples—vv. 18, 28). The tense here is very strange to the English language. It means that His going was His coming, that He was coming by going. The Lord's going was not His departure but actually another step of His coming. The Lord's death and resurrection were a further step of His coming. His going to die was His coming into us. The Lord's intention was to get into His disciples. He came in the flesh (1:14) and was among His disciples, but while He was in the flesh He could not get into them. He had to take the further step of passing through death and resurrection that He might be transfigured from the flesh into the Spirit, that He might come into them and dwell in them, as is revealed in verses 17 through 20. After His resurrection He came to breathe Himself as the Holy Spirit into the disciples (20:19-22). Therefore, His going was just His coming. (*Life-study of John*, msg. 30, section 2)

I hope that by now we all are clear concerning the revelation of this chapter. We should not consider that this chapter speaks about the Lord going to heaven to build a heavenly mansion and of His returning to take us up to that mansion. This is altogether an understanding according to the natural human concept. We must drop this concept. God does not have two buildings, a

mansion in heaven and a church on earth. No, He has only one building—His building among and with His redeemed ones, that is, His living dwelling place. In the past, God's building was with Israel, today it is with the church, and ultimately it will consummate in the New Jerusalem. This is God's building. The way for God to accomplish this building is to dispense Himself into us all, and the way for God to dispense Himself into us is by His being the Father, Son, and Spirit. God the Father is the source, origin, substance, and element. God the Son is the expression, manifestation, and way for God to touch man and for man to touch God. Finally, God the Spirit is the reality of all that God the Father and God the Son are. Whatever God the Father and God the Son are, is fully realized in God the Spirit. The Father in the Son and the Son as the Spirit reach our spirit, first coming into our spirit as our life, second as our life supply, and finally as our everything. This Triune God first dispenses Himself into our spirit. Then He is continually spreading Himself from within our spirit to our whole being. He wants to spread from our spirit throughout our entire being. He wants to spread from our spirit to our soul and even into our body (Rom. 8:11), until our whole being is fully saturated and possessed by Him. This saturation is the actual building of His eternal habitation. The more we allow Him to saturate and possess us, the more He will accomplish His building in, through, and among us. (*Life-study of John*, msg. 31, section 4)

## Going deeper

*Please read or listen to these materials for an in-depth study of this lesson.*

### Further reading:

[\*Life-study of John\*, msg. 30](#)

### Radio broadcast link:

Broadcast 35, [\*The Dispensing of the Triune God for the Producing of His Abode \(3\)\*](#)

### Footnotes from Recovery Version of the New Testament:

John 14:17, footnotes 1-2

John 14:18, footnote 2

### Questions for personal or corporate study:

*References in brackets indicate readings or broadcasts that may be helpful in answering the questions.*

- Explain Christ's "going" and "coming" to prepare a place in the Father. You may find it helpful to use the illustration in *Life-study of John*, Message 30, section 2.
- Describe the way God dispenses Himself into us by His being the Father, the Son, and the Spirit.

## Next week

### Life's Indwelling for the Building of God's Habitation (2)—The Son's Vine

The Lord's last words to His disciples in John chapter 14 are truly mysterious and profound and far beyond our natural concept. In this chapter we see that the Lord is accomplishing a building work, not in the sense of a physical place, but as a mutual abode of God and man. This building is accomplished by the dispensing of the Triune God into man. Next week we will come to John 15, which unveils the Son as the vine tree and the believers as His branches. Now that the mutual abode has been prepared for us in chapter 14, we need to abide in Him for His spreading and for His full expression.

### Works Cited

Lee, Witness. *Life-study of John*. Anaheim: Living Stream Ministry, 1985. [www.ministrybooks.org](http://www.ministrybooks.org)

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