

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2019**

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Message Thirteen

Living a Life of Coinherence in the Father's House

Scripture Reading: John 14:1-6, 20; 15:4-5; Gal. 2:20; Col. 1:2, 17

I. We need to have a clear spiritual understanding of the eternal coexistence and coinherence of the Divine Trinity—Matt. 28:19; 2 Cor. 13:14; Eph. 3:14-17:

- A. The three of the Divine Trinity are eternally coexistent:
 - 1. The Father is God (1 Pet. 1:2; Eph. 1:17), the Son is God (Heb. 1:8; John 1:1; Rom. 9:5), and the Spirit is God (Acts 5:3-4).
 - 2. The Father is eternal (Isa. 9:6), the Son is eternal (Heb. 1:12; 7:3), and the Spirit is eternal (9:14).
 - 3. The Father, the Son, and the Spirit coexist simultaneously from eternity to eternity—John 14:16-17; Eph. 3:14-17; 2 Cor. 13:14.
- B. The three of the Divine Trinity are eternally coinherent:
 - 1. The Father, the Son, and the Spirit simultaneously coexist in the way of coinherence; that is, the Father, the Son, and the Spirit mutually indwell one another—John 14:10-11, 26.
 - 2. The Father exists in the Son and the Spirit, the Son exists in the Father and the Spirit, and the Spirit exists in the Father and the Son; this mutual indwelling among the three of the Godhead is coinherence—vv. 10-11, 20, 26.
 - 3. The Father, the Son, and the Spirit are both coexistent and coinherent; the three of the Divine Trinity eternally coexist and coinhere as one God.

II. The Christian life is a life of coinherence—15:4-5; Gal. 2:20; Col. 1:2, 17:

- A. On the day of the Lord's resurrection, the disciples were to know that the Lord was in the Father, that they were in Him, and that He was in them—John 14:20.
- B. The Christian life is a life of two persons living together—Gal. 2:20.
- C. We not only coexist with Christ—we coinhere in Him; we live a life of coinherence with Christ—Col. 1:2, 17; John 14:20.
- D. The proper concept concerning our relationship with Christ is coinherence—15:4-5:
 - 1. Our organic union with Christ is a coinherence, a mutual abiding—vv. 4-5.
 - 2. Christ lives in us, and we live in Him—Gal. 2:20.
 - 3. God in Christ put Himself into us (Col. 1:27; Rom. 8:10) through regeneration (John 1:12-13; 3:6), and then we were put into Christ through baptism (Rom. 6:3; Gal. 3:27; Matt. 28:19).
- E. To live in the Triune God and to have the Triune God live in us is the greatest blessing in the universe—v. 19; Eph. 3:14-17.

III. As Christians living a grafted life in the mingled spirit, we live a life of coinherence in the Father's house—1 Cor. 6:17; John 14:1-6, 20:

- A. The central thought of John 14 is that we must believe into God and thereby enter into God—v. 1:
 - 1. To believe in God is objective, but to believe into God is subjective; it is the subjective believing that brings us into God.
 - 2. It is by believing into the Lord that we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us—3:15.
- B. In John 14:1-6 we see Jesus going through death and Christ coming in resurrection to bring us, the believers, into the Father:
 - 1. The Lord Jesus was going to a living person, the Father Himself—vv. 12, 28.
 - 2. The Lord was going to the Father, and the Lord’s intention was to bring His disciples into the divine person of the Father—vv. 5-6, 12, 20:
 - a. The Lord came from the Father by incarnation to bring God into man, and He went to the Father in order to bring man into God—1:14; 14:20.
 - b. The way of His going was by death and resurrection, and the purpose of His going was to bring man into the Father—v. 6.
 - 3. The words *I go* in verse 2 mean that the Lord was going through death and resurrection to bring man into God for the building up of God’s dwelling place; this is the building of the church mentioned in Matthew 16:18.
 - 4. Christ died to prepare the way for us to enter into God and for God to enter into us—John 14:6, 20.
- C. “My Father’s house” in John 14:2 is the Body of Christ, the church as the house of God:
 - 1. 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 Body of Christ—vv. 19-22.
 - 2. *My Father’s house* in 14:2 refers not to heaven but to God’s dwelling place on earth—the Body of Christ, the church.
 - 3. In the Epistles the revelation that the Body of Christ is the church and that the church is the house of God is fully developed—1 Tim. 3:15-16; 1 Pet. 2:5; Eph. 2:21-22.
 - 4. 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—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15-16.
- D. In the Father’s house are many abodes—John 14:2:
 - 1. 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.
 - 2. All the believers in Christ are the 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.
- E. *I go to prepare a place for you* means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for us to enter into God—John 14:2-3, 6:
 - 1. By death and resurrection the Lord Jesus paved the way and prepared the place so that we might be brought into God—v. 20.
 - 2. By His death and resurrection He prepared a standing for us before God and in God; in this way He prepared a place for us in God—vv. 2-3, 6.
 - 3. The standing in God, being enlarged, becomes the standing in the Body of Christ—Rom. 12:4-5; Eph. 5:30; 1 Cor. 12:27.
 - 4. As believers in Christ, we all have a place in God and a place in the Body, and now we should live a life of coinherence in the place prepared for us through the death and resurrection of Christ—John 14:2-3, 20; 1 Cor. 12:27.