

## 第十一週

# 終極完成的神與重生信徒之 神人二性的合併— 基督為父用神聖的榮耀 所榮耀的結果

詩歌：177

讀經：路十二 49～50，約十二 23～24，十四  
2，10～11，17，20～21，23，十五 1～8，  
16，十六 13～16，啓二一 3，22

### 【週一】

壹 我們必須看見，在整個宇宙裏神只要一件事，就是祂自己這終極完成的神與重生信徒的宇宙合併—約十四 10～11，20，十七 21，23，十四 23，啓二一 3，22：

一 信徒與主的關係可由『聯結』、『調和』與『合併』這些辭所描述；『聯結』關係到我們與主在生命上的一，『調和』與神聖的性情和屬人的性情有關，『合併』是人位彼此內住（也就是互相內在）—約十五 4～5，彼後一 4，約十四 20。

二 神聖三一的三者在其所是和所作上，從永遠就是一個合併—10 節：

## Week Eleven

# The Divine-human Incorporation of the Consummated God with the Regenerated Believers—the Issue of Christ Being Glorified by the Father with the Divine Glory

Hymns: 233

Scripture Reading: Luke 12:49-50; John 12:23-24; 14:2, 10-11, 17, 20-21, 23; 15:1-8, 16; 16:13-16; Rev. 21:3, 22

### § Day 1

I. **We have to see that in the entire universe, there is only one thing that God wants, that is, the universal incorporation of Himself as the consummated God with the regenerated believers—John 14:10-11, 20; 17:21, 23; 14:23; Rev. 21:3, 22:**

A. The believers' relationship with the Lord is described by the words union, mingling, and incorporation; union is concerning our oneness in life with the Lord, mingling is related to the divine and human natures, and incorporation is persons indwelling one another, coinhering—John 15:4-5; 2 Pet. 1:4; John 14:20.

B. The three of the Divine Trinity are an incorporation from eternity both in what They are and in what They do—v. 10:

- 1 神聖三一的三者藉着互相內在，而成爲一個合併—『我在父裏面，父在我裏面』—10 節上，11 節上。
  - 2 神聖三一的三者藉着在一起是一的行事，而成爲一個合併—『我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事；』（10 下；）『你們當…因我所作的事而信。』（11。）
- 三 行傳二章二十三節指明這宇宙的神聖合併，就是神聖三一的三者，在永遠裏舉行了一個會議，同意差遣神聖三一的第二者進到時間裏成爲人，以完成神的神聖經綸—彼前一 20，彌五 2，參創一 26。
- 四 在成爲肉體以前，這宇宙的合併包括三方；然後神聖三一的第二者將這宇宙的合併帶進人性裏—約十四 10 ~ 11。
- 五 神聖三一的三者在已過的永遠裏已經合併了；這合併者進到時間裏，爲要把一切祂所揀選的人合併到祂的合併裏，使終極完成的神與重生的信徒成爲一個神、人二性宇宙的大合併—十七 21。
- 六 約翰十四章二十節啓示，終極完成的三一神與重生的信徒，在基督的復活裏成了一個合併：
- 1 『到那日』，就是到子復活那日。
  - 2 『你們就知道我在我父裏面』（子與父合併爲一）；『你們在我裏面』（重生的信徒合併到子裏面，也在子裏合併到父裏面）；『我也在你們裏面』（在父裏的子合併到重生的信徒裏面）。
  - 3 十七節裏實際之靈的『在…裏面』（『實際的靈…與你們同住，且要在你們裏面』），乃是二十節裏三個『在…裏面』的總和。

1. The three of the Divine Trinity are incorporated by coinhering mutually—"I am in the Father and the Father is in Me"—vv. 10a, 11a.
  2. The three of the Divine Trinity are an incorporation by working together as one—"The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works" (v. 10b); "believe because of the works themselves" (v. 11b).
- C. Acts 2:23 indicates that this universal divine incorporation, the three of the Divine Trinity, held a council in eternity and agreed to send the second of the Divine Trinity into time to become a man for the carrying out of God's divine economy—1 Pet. 1:20; Micah 5:2; cf. Gen. 1:26.
- D. Before the incarnation, this universal incorporation consisted of three parties; then the second of the Divine Trinity brought this universal incorporation into humanity—John 14:10-11.
- E. The three in the Divine Trinity were incorporated already in eternity past; this incorporated One came into time in order to incorporate all His chosen ones into His incorporation to make a great, universal, divine-human incorporation of the consummated God with the regenerated believers—17:21.
- F. John 14:20 reveals that the consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ:
1. "In that day"—in the day of the Son's resurrection.
  2. "You will know that I am in My Father" (the Son and the Father are incorporated into one), "and you in Me" (the regenerated believers are incorporated into the Son and into the Father in the Son), "and I in you" (the Son in the Father is incorporated into the regenerated believers).
  3. The in of the Spirit of reality in verse 17 ("the Spirit of reality... abides with you and shall be in you") is the totality of the three ins in verse 20.

貳 基督神性之榮耀的釋放，乃是祂經過死而在復活裏，（路二四 26，）為父用神聖的榮耀所榮耀；（約十二 23 ~ 24；）祂神性的榮耀連同祂神聖的生命得以釋放出來，乃是把火丟在地上（路十二 49 ~ 50）：

- 一 基督神性的榮耀原藏在祂裏面，如同藏在一粒麥種之內；祂藉着成為肉體所穿上的人性，成了遮藏祂神性之榮耀連同祂神聖生命的外殼—約十二 23 ~ 24。
- 二 主受困迫和拘禁，渴望受死的浸，好藉着祂人性的外殼破裂，使祂神性的榮耀連同祂神聖的生命得以釋放出來—路十二 49 ~ 50，約十二 23 ~ 24：
  - 1 祂是那獨一的麥種，含有神聖的生命和神聖的榮耀；當祂人性的外殼藉着祂的釘十字架而破裂時，祂神性的一切元素—祂神聖的生命和神聖的榮耀—同時就都釋放出來。
  - 2 祂無限無量的神聖所是連同祂神聖的生命，藉着祂肉體的死釋放出來之後，就在復活裏成了信徒屬靈生命的衝力。
- 三 基督神性之榮耀的釋放，乃是祂經過死而在復活裏，為父用神聖的榮耀所榮耀；基督在祂的人性生活裏禱告，求父榮耀祂，父也答應了祂的禱告—十七 1，徒三 13，路二四 26。
- 四 這樣的得榮耀把基督從祂成肉體的時期遷入祂總括的時期；在這總括時期中，祂這位末後的

**II. The release of the glory of Christ's divinity is His being glorified by the Father with the divine glory (12:23-24) in His resurrection through His death (Luke 24:26); the release of the glory of His divinity with His divine life was to cast fire on the earth (12:49-50):**

- A. The glory of Christ's divinity was concealed in Him as in a grain of wheat; His humanity through His incarnation became a shell to conceal the glory of His divinity with His divine life—John 12:23-24.
- B. The Lord was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with His divine life through the breaking of the shell of His humanity—Luke 12:49-50; John 12:23-24:
  1. He was the unique grain that contained His divine life with His divine glory; when the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released simultaneously.
  2. His unlimited and infinite divine being with His divine life, after being released through His physical death, became the impulse of the believers' spiritual life in resurrection.
- C. The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death; Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—17:1; Acts 3:13; Luke 24:26.
- D. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the all-

亞當，在復活裏成了包羅萬有賜生命的靈—約一 14，林前十五 45 下，腓一 19。

五 基督藉着在復活裏得着榮耀，成了神的長子，兼有神性和人性；（徒十三 33，羅八 29；）祂也成了賜生命的靈，就是那靈的基督；（林前十五 45 下，約二十 22；）並且祂重生了祂的眾信徒，使他們成爲神的兒女，就是神的種類。（彼前一 3。）

### 【週三】

叁 基督得榮耀，也就是祂的復活，其結果乃是一切神所揀選、救贖並重生的人，與祂自己之合併的三方面—父的家、子的葡萄樹、和那靈的孩子：

一 終極完成的神與重生信徒在復活裏之合併的第一方面，乃是由殿所豫表之父的家—約十四 2，二 16～21，提前三 15：

1 父的家是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併；所有在基督裏的信徒，已經藉祂的血蒙了救贖，由祂的靈所重生而有了祂的生命，並爲賜生命的靈所變化而有了神聖的元素，都是父家裏的『住處』—約十四 2，23。

2 這父的家乃是藉着父和子同着內住於蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成爲終極完成之三一神與祂所救贖之選民相互的居所。

### 【週四】

inclusive life-giving Spirit in resurrection—John 1:14; 1 Cor. 15:45b; Phil. 1:19.

E. Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity (Acts 13:33; Rom. 8:29); He became the life-giving Spirit, the pneumatic Christ (1 Cor. 15:45b; John 20:22); and He regenerated all His believers to be God's children, God's species (1 Pet. 1:3).

### § Day 3

**III. The issue of Christ's glorification, His resurrection, is the incorporation of all of God's chosen, redeemed, and regenerated people with Himself in three aspects—the Father's house, the Son's vine, and the Spirit's child:**

A. The first aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the house of the Father, typified by the temple—John 14:2; 2:16-21; 1 Tim. 3:15:

1. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect; all the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house—John 14:2, 23.

2. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect.

### § Day 4

## 二 終極完成的神與重生信徒在復活裏之合併的第二方面，乃是子的真葡萄樹—十五 1 ~ 8, 16:

- 1 真葡萄樹作包羅萬有之基督的表號，乃是經過過程並終極完成之三一神的生機體。
- 2 其枝子乃是基督的信徒，他們按天性原是野橄欖樹的枝子，藉着信入基督，（三 15，）已被接枝在栽種的橄欖樹上；（羅十一 17，24；）栽種的橄欖樹和真葡萄樹，二者都是表徵基督；因此，接枝在栽種的橄欖樹上，就是接枝在基督裏。
- 3 其接上的枝子已得着重生而有了神聖的生命，被帶進與復活之基督的生命聯結裏，且與經過過程並終極完成的三一神合併一起。

## 三 終極完成的神與重生信徒在復活裏之合併的第三方面，乃是那靈的新孩子—約十六 13 ~ 16, 19 ~ 22:

- 1 新孩子，新人，乃是由終極完成的那靈在復活裏所生；這新孩子，新人，乃是由基督在十字架上，藉着在祂的肉體裏廢掉了那規條中誠命的律法所創造—21，13 ~ 15 節，弗二 15。
- 2 這新孩子，新人，乃是同復活的基督在祂的復活中，由父所重生；並由那靈在信徒的靈裏所生—彼前一 3，羅一 4，約三 6 下。
- 3 因着基督受死離開他們而受苦的第一班信徒，乃是生產的婦人；在復活中回來的基督，乃是新生的孩子，成爲新人—十六 20 ~ 22，西三 10 ~ 11。
- 4 新人乃是由信徒藉着在他們心思的靈裏得着更新而穿上，以終極完成基督的身體—弗四 23 ~ 24。

## B. The second aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the true vine of the Son—15:1-8, 16:

1. The true vine as a sign of the all-inclusive Christ is the organism of the processed and consummated Triune God.
2. Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15); both the cultivated olive tree and the true vine signify Christ; hence, to be grafted into the cultivated olive tree is to be grafted into Christ.
3. Its grafted branches have been regenerated with the divine life, brought into the life union with the resurrected Christ, and incorporated with the processed and consummated Triune God.

## C. The third aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the new child of the Spirit—16:13-16, 19-22:

1. A new child, a new man, was born by the consummated Spirit in resurrection; this new child, the new man, was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances—vv. 21, 13-15; Eph. 2:15.
2. This new child, the new man, was regenerated by the Father with the resurrected Christ in His resurrection and born by the Spirit in the believers' spirit—1 Pet. 1:3; Rom. 1:4; John 3:6b.
3. The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman, and the Christ who returned in resurrection was the newborn child to be the new man—16:20-22; Col. 3:10-11.
4. The new man is put on by the believers through their being renewed in the spirit of their mind to consummate the Body of Christ—Eph. 4:23-24.

肆 住在基督裏面，以祂為我們的居所，並讓祂住在我們裏面，以我們為祂的居所，乃是活在經過過程並終極完成之三一神與蒙救贖並得重生之信徒宇宙合併的實際裏——約十四 2, 10 ~ 11, 17, 20, 23:

一 住在基督裏面，好使祂住在我們裏面，就是在基督裏面過生活，以祂作我們的一切；以祂為我們的住處，我們永遠的居所，乃是對基督最高、最完滿的經歷——詩九十 1, 九一 1, 9, 約十五 4 ~ 5, 啓二 22。

二 我們住在基督裏面，使祂也住在我們裏面，乃是藉着愛祂——約十四 21, 23:

1 藉着用上好的愛來愛主，我們就在一切事上讓祂居首位，並且我們就合併到三一神裏，成為祂的居所——啓二 4 ~ 5, 西一 18 下, 約十四 21, 23, 弗三 16 ~ 17, 參詩二七 4。

2 當我們愛主耶穌的時候，祂就親自向我們顯現，父就與祂同來，同我們安排住處，作我們的享受；這住處是相互的住處，在其中三一神住在我們裏面，我們也住在祂裏面——約十四 23。

3 我們越愛主，就越有祂的同在；我們越在祂的同在裏，就越享受祂之於我們的一切所是；主的恢復乃是恢復愛主耶穌——林前二 9 ~ 10, 弗六 24。

三 我們住在基督裏，使祂也住在我們裏面，乃是藉着接觸我們身外聖經裏常時的話，以及我們裏面今時的話，就是那靈——約五 39 ~ 40, 六 63, 林後三 6, 啓二 7:

**IV. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, are to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers—John 14:2, 10-11, 17, 20, 23:**

A. To abide in Christ so that He may abide in us is to have our living in Christ, taking Him as our everything; to take Him as our habitation, our eternal dwelling place, is the highest and fullest experience of Christ—Psa. 90:1; 91:1, 9; John 15:4-5; Rev. 21:22.

B. We abide in Christ so that He may abide in us by loving Him—John 14:21, 23:

1. By loving the Lord with the first love, we give Him the first place in all things, and we are incorporated into the Triune God to be His dwelling place—Rev. 2:4-5; Col. 1:18b; John 14:21, 23; Eph. 3:16-17; cf. Psa. 27:4.

2. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him—John 14:23.

3. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—1 Cor. 2:9-10; Eph. 6:24.

C. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:

- 1 藉着外面寫出來的話，我們有這位奧祕之主的說明、解釋和發表；藉着裏面活的話，我們經歷內住的基督，並有實際的主與我們同在一弗五 26，六 17 ~ 18。
- 2 我們若住在主常時並寫出來的話裏，祂即時並活的話就住在我們裏面—約八 31，十五 7，約壹二 14。
- 3 這樣我們就往下扎根在那作我們土壤的基督裏，並向上結果，使父得着榮耀—王下十九 30，賽三七 31，約十五 7 ~ 8。
- 4 我們住在主裏面，祂的話也住在我們裏面，使我們在祂裏面說話，祂也在我們裏面說話，為着將神建造到人裏面，並將人建造到神裏面—7 節，林後二 17，十三 3，林前十四 4 下。
- 5 我們每天早晨需要接觸主的話並讓那靈摸着我們，藉此被聖別，從自己（就是我們老舊的住處）遷出，進入三一神（就是我們新的住處，在此有三一神互相內在的一）裏面—約十七 17，21，弗五 26。

## 【週六】

伍 新耶路撒冷乃是經過過程並終極完成之三一神，與重生、聖別、更新、變化、模成、並榮化之三部分召會的終極合併—啓二一 3，22：

- 一 新耶路撒冷是一個團體人，一個團體偉大的神人；這個團體的人乃是一對夫婦—經過過程的三一神與經過變化之三部分人成為婚配；這就是那靈與新婦聯結、調和、且合併成為一個實體—二二 17 上。

1. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.
2. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.
3. In this way we take root downward into Christ as our soil, our earth, and bear fruit upward for the Father to be glorified—2 Kings 19:30; Isa. 37:31; John 15:7-8.
4. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—v. 7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.
5. Morning by morning we need to be sanctified by touching the Word and allowing the Spirit to touch us in order to move out of ourselves, our old lodging place, and into the Triune God, our new lodging place, the place of the inhering oneness of the Triune God—John 17:17, 21; Eph. 5:26.

## § Day 6

**V. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—Rev. 21:3, 22:**

- A. The New Jerusalem is a corporate person, a corporate, great God-man; this corporate person is a couple—the processed Triune God married to the transformed tripartite man; this is the Spirit and the bride being united, mingled, and incorporated together to become one entity—22:17a.

二 神是三一父、子、靈—是一個團體的人位；我們千千萬萬的信徒，也是一個團體的人位；二者如今彼此內在一約十四 20 ~ 21，十五 5，約壹四 15 ~ 16。

三 我們是神的帳幕作祂的居所，而神是我們的殿作我們的居所—神與人相互的住處—啓二一 2 ~ 3，22 ~ 23，詩九十一，二七 4，申三三 27。

四 新耶路撒冷是神的帳幕，其中心是作為隱藏嗎哪的基督；合併到這神人二性宇宙的合併—神與人相互的居所—裏的路，乃是喫基督這隱藏的嗎哪—啓二一 3，出十六 32 ~ 34，來九 4，啓二 17：

- 1 基督作為隱藏的嗎哪是在作為金罐的父神裏；父是在作為約櫃的基督（帶着祂的兩種性情—神性和人性）裏；這基督作為內住的靈活在我們重生的靈裏，作至聖所的實際—這意思是，子在父裏，父在子裏，而子作為那靈乃是至聖所的實際。
- 2 我們不該聯於世界，乃該藉着喫基督作隱藏的嗎哪，而合併到新耶路撒冷裏；我們喫祂，就在這偉大的合併裏憑祂活着；這合併今天就是基督團體的身體，至終要完成新耶路撒冷。
- 3 這聖城新耶路撒冷乃是神永遠經綸的目標；獨一的神至終擴大為一座城，為着祂永遠的擴大和永遠的彰顯，就是一個神人二性偉大的宇宙合併。

B. God is three—the Father, the Son, and the Spirit—a corporate person; we, the millions of believers, are also a corporate person; these persons are now in one another—John 14:20-21; 15:5; 1 John 4:15-16.

C. We are God's tabernacle for His dwelling place, and God is our temple for our dwelling place—the mutual abode of God and man—Rev. 21:2-3, 22-23; Psalms 90:1; 27:4; Deuteronomy 33:27.

D. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—Rev. 21:3; Exodus 16:32-34; Hebrews 9:4; Revelation 2:17:

1. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—this means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies.
2. We should not be joined to the world—we should be incorporated into the New Jerusalem by eating Christ as the hidden manna; when we eat Him, we live by Him in this great incorporation, which today is the corporate Body of Christ and which eventually consummates the New Jerusalem.
3. The holy city, the New Jerusalem, is the goal of God's eternal economy; the unique God is eventually enlarged into one city for His eternal enlargement and eternal expression as a great divine-human, universal incorporation.

# 第十一週 ■ 週一

## 晨興餽養

約十四 10 ~ 11『我在父裏面，父在我裏面，…我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當信我，我在父裏面，父在我裏面…。』

20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

神在祂神聖的三一裏，乃是一個合併。（約十四 10 ~ 11。）神聖三一的三者是藉着互相內在而成爲一個合併。主耶穌論到這點說，『我在父裏面，父在我裏面，你不信麼？』（10 上。）…子在父裏面，父在子裏面，乃是藉着互相內在。…神聖三一的三者是一個合併，也是藉着在一起是一的行事。在約翰十四章十節下半和十一節，…這裏主似乎是說，『你們看見我所作的一切事。這些事不是我憑自己作的，因爲我未曾從自己作過任何事。凡我所作的，都是父的工作。父與我彼此一同工作。』這樣在一起是一的行事，啓示出神聖的三一乃是一個合併。（李常受文集一九九四至一九九七年第五冊，四二〇至四二一頁。）

## 信息選讀

終極完成的三一神與重生的信徒，乃是一個合併。（約十四 16 ~ 19。）

那靈（神聖三一的第三者，作另一位保惠師）乃是子（神聖三一的第二者，作第一位保惠師，也作三一神的具體化身）的實際，不僅與重生的信徒同住，也住在他們裏面。（16 ~ 17。）

# WEEK 11 — DAY 1

## Morning Nourishment

John 14:10-11 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...

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

God in His Divine Trinity is an incorporation (John 14:10-11). The three of the Divine Trinity are an incorporation both in what They are and in what They do. The three of the Divine Trinity are incorporated by coinhering mutually. Concerning this, the Lord Jesus said, “Do you not believe that I am in the Father and the Father is in Me?” (v. 10a)...The Son is in the Father and the Father is in the Son by a mutual coinhering. The three of the Divine Trinity are an incorporation also by working together as one. In verses 10b and 11b...the Lord seemed to be saying, “You have seen all the works that I have done. These works were not done by Me, for I never did anything of Myself. Whatever I did was the Father’s work. The Father and I work together mutually.” This working together as one reveals that the Divine Trinity is an incorporation. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” p. 334)

## Today's Reading

The consummated Triune God and the regenerated believers are an incorporation (John 14:16-19).

The Spirit, the third of the Divine Trinity as another Comforter, being the reality of the Son, the second of the Divine Trinity as the first Comforter and the embodiment of the Triune God, not only abides with the regenerated believers but also dwells in them (vv. 16-17).

子這第一位保惠師，藉着死離開了祂的信徒，又藉着復活回來作他們的另一位保惠師，使他們與祂一同活着。

終極完成的三一神與重生的信徒，在基督的復活裏成了一個合併。…『到那日』，〔20，〕就是到子復活那日。『你們就知道我在我父裏面』：子與父合併為一。『你們在我裏面』：重生的信徒合併到子裏面，也在子裏合併到父裏面。『我也在你們裏面』：在父裏的子合併到重生的信徒裏面。這裏有三個『在…裏面』。在十七節有第四個『在…裏面』：『實際的靈…與你們同住，且要在你們裏面。』十七節裏實際之靈的『在…裏面』，乃是二十節裏三個『在…裏面』的總和。

基督的得榮耀產生一個結果——一個合併。照聖經的神聖啓示，神在宇宙中的工作，乃是要完成祂的經綸，而神在祂經綸中的願望，就是要得着一個獨一的合併。…神聖三一的三者是一個合併，乃是藉着互相內在並藉着在一起是一的行事。這就是說，神聖三一的三者是一個合併，乃是藉着祂們的所是和所作。…神的目的是要所有基督的信徒都合併到祂的合併裏，成爲一個擴大的合併。…這個合併就是基督得榮耀的結果。

聯結與調和是指我們與主在生命和性情上（但不是在人位上）的關係。按着人而言，沒有一個人能在另一個人裏面。但在神聖奧祕的範圍裏，終極完成的神與得重生的信徒，這些人位乃是彼此內在的。這就是合併。在這宇宙、神聖且屬人的合併裏，有一些人位住在彼此裏面，也就是互相內在。（李常受文集一九九四至一九九七年第五冊，四二一至四二三、四四〇頁。）

參讀：基督爲父用神聖的榮耀所榮耀的結果，第三章。

The Son as the first Comforter left His believers through His death and came back to be another Comforter to them through His resurrection to make them live with Him.

The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ..”In that day” [v. 20] is in the day of the Son’s resurrection. “You will know that I am in My Father”: The Son and the Father are incorporated into one. “And you in Me”: The regenerated believers are incorporated into the Son and into the Father in the Son. “And I in you”: The Son in the Father is incorporated into the regenerated believers. Here we have three ins. In verse 17 we have a fourth in: “The Spirit of reality...abides with you and shall be in you.” The in of the Spirit of reality in verse 17 is the totality of the three ins in verse 20.

Christ’s glorification produced an issue—an incorporation. According to the divine revelation in the Scriptures, God’s work in the universe is to complete His economy, and God’s desire in His economy is to have a unique incorporation...The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do...God’s intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation...This incorporation is the issue of Christ’s glorification.

Union and mingling refer to our relationship with the Lord in our life and nature but not in our person. Humanly speaking, no person can be in another person. But in the divine and mystical realm the consummated God and the regenerated believers, the persons, indwell one another. This is an incorporation. In this universal, divine-human incorporation, persons indwell one another; that is, they coinhere. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 334-336, 349)

Further Reading: CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” ch. 3

## 晨興餽養

約十二 23 ~ 24『耶穌回答說，人子得榮耀的時候到了。我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

基督是三一神的第二者，從已過的永遠就有神聖的榮耀。

基督藉着成爲肉體所穿上的人性，成了遮藏祂神性之榮耀的外殼。…約翰一章十四節告訴我們，這位神成了肉體。這肉體，這人性，成了遮藏基督神性之榮耀的外殼。基督的神性本身就是神聖的榮耀。就如神是光，照樣，神性就是榮耀。當基督在肉體裏，在祂的人性裏，祂的肉體就是遮藏祂神性的外殼，因而遮藏了祂的榮耀。

因着神聖的榮耀遮藏在祂肉體的外殼裏，所以祂必須得榮耀。〔參約十二 23，十七 1，5。〕（李常受文集一九九四至一九九七年第五冊，四〇〇至四〇二頁。）

## 信息選讀

在路加十二章五十節主說，『我有當受的浸，還沒有成就，我是何等的困迫！』困迫，原文也可譯爲受拘禁。主在祂成爲肉體時所穿上的肉體裏受拘禁，祂需要肉身受死，需要受浸，使祂無限無量的神聖所是連同祂神聖的生命，得以從祂的肉體裏釋放出來。所以主耶穌渴望從祂肉體外殼的拘禁裏釋放出來。祂在約翰十二章二十四節說到這個釋放。…主耶穌作爲一粒麥子若沒有死，就仍是一樣；但祂

## Morning Nourishment

John 12:23-24 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Christ as the second of the Triune God possessed the divine glory from eternity past.

Christ's humanity through His incarnation became a shell to conceal the glory of His divinity...John 1:14 tells us that the very God became flesh. This flesh, this humanity, became a shell to conceal the glory of Christ's divinity. Christ's divinity is itself the divine glory. Just as God is light, divinity is glory. When Christ was in the flesh, in His humanity, His flesh was a shell that concealed His divinity and thereby concealed His glory.

Because the divine glory was concealed within the shell of His flesh, it was necessary for Him to be glorified [cf. 12:23; 17:1, 5]. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 318-319)

## Today's Reading

In Luke 12:50 the Lord said, "I have a baptism to be baptized with, and how I am pressed until it is accomplished!" The Greek word translated "pressed" can also be rendered "constrained." The Lord was constrained in His flesh, which He had put upon Himself in His incarnation. He needed to undergo physical death, to be baptized, that His unlimited and infinite divine being with His divine life might be released from His flesh. The Lord Jesus therefore desired to be released from the constraint of the shell of His flesh. He referred to this release in John 12:24...If the Lord Jesus as a grain

落在地裏死了，那死就將祂從祂人性的體殼裏釋放出來。祂的成爲肉體，使祂神聖的榮耀遮藏在祂的肉體裏，但藉着祂的死，祂的榮耀就釋放出來，好在復活裏產生許多子粒，成爲祂的擴增，彰顯祂的榮耀。

基督神性的榮耀得以釋放出來，乃是把火丟在地上。（路十二 49。）…這火乃指屬靈生命的衝力，出於主所釋放的神聖生命。…當基督在十字架上受死的浸時，祂神性的榮耀就釋放出來。從祂復活那時起，就有一把火在地上燒。這火從耶路撒冷燒起，經過猶太全地和撒瑪利亞，蔓延到地極。今天這火在全地…一直在焚燒。

基督在祂的人性生活裏禱告，求父榮耀祂，（約十七 1，）父也答應了祂的禱告。（參徒三 13。）

這樣的得榮耀乃是一種遷移，把基督從祂成肉體的時期遷入祂總括的時期；在這總括時期中，祂這位末後的亞當，在復活裏成了賜生命的靈。

我們若在稱讚、高舉的意義上榮耀某人，這種榮耀不會使他遷移。…然而，神榮耀基督，乃是把基督從一個時期遷入另一個時期。祂原在第一個時期，就是成爲肉體的時期，但祂被遷移離開那個時期，進入第二個時期，就是總括的時期。在這總括的時期中，祂這位末後的亞當，在復活裏成了賜生命的靈。

基督藉着在復活裏得着榮耀，成了神的長子，兼有神性和人性，也成了賜生命的靈，就是那是靈的基督，並且重生了祂的眾信徒，使他們都成爲神的兒女，就是神的種類。（李常受文集一九九四至一九九七年第五冊，四〇三至四〇四、四一一至四一三、四一七頁。）

參讀：基督爲父用神聖的榮耀所榮耀的結果，第一至二章。

of wheat had not died, He would have remained the same. But He fell into the ground and died, and that death released Him from His human shell. His incarnation caused His divine glory to be concealed in His flesh, but through His death His glory was released for the producing in His resurrection of the many grains, which become His increase as the expression of His glory.

The release of the glory of Christ's divinity was to cast fire on the earth (Luke 12:49)...This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life...When Christ was baptized with the baptism of His death on the cross, the glory of His divinity was released. From the time of His resurrection a fire has been burning on earth. This fire started from Jerusalem, and then it spread through Judea and Samaria to the uttermost part of the earth. Today this fire is burning all over the earth.

In His human living...the Lord Jesus prayed that the Father would glorify Him, and the Father answered Him by resurrecting Him [cf. Acts 3:13].

Such a glorification is a transfer, transferring Christ from the stage of His incarnation into the stage of His inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.

If we glorify a certain person in the sense of praising and exalting him, this kind of glorification does not transfer him...However, God's glorification of Christ transferred Christ from one stage to another stage. He was in the first stage, the stage of incarnation, but He was transferred out of that stage into the second stage, the stage of inclusion. In the stage of inclusion He, as the last Adam, became the life-giving Spirit in resurrection.

Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity, and became the life-giving Spirit, the pneumatic Christ, and regenerated all His believers to be God's children, God's species. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 320-321, 326-327, 332)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1-2

## 晨興餽養

約十四 2『在我父的家裏，有許多住處；若是沒有，我早已告訴你們了；我去是為你們豫備地方。』

23『…人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

終極完成的神與重生信徒之合併的第一方面，乃是父的家。（約十四 2。）…父的家、〔十四、〕子的真葡萄樹、〔十五、〕和那靈的孩子，〔十六、〕乃是基督得榮耀之結果，也就是宇宙合併的三個不同方面。

父的家是由約翰二章十六至二十一節神的殿所豫表。…父的家乃是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併。（李常受文集一九九四至一九九七年第五冊，四三〇至四三一頁。）

## 信息選讀

所有在基督裏的信徒，已經藉祂的血蒙了救贖，由祂的靈所重生而有了祂的生命，並為賜生命的靈所變化而有了神聖的元素，都是父家裏的『住處』。（約十四 2 上。）

這父的家乃是藉着父和子同着內住於蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成為終極完成之三一神與祂所救贖之選民相互的居所。…約翰十四章二節告訴我們，在父的家裏有許多住處，在二十三節我們看見這些住處是藉着父和子眷臨愛祂的人而得以建造起來的。二十三節

## Morning Nourishment

John 14:2 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.

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 first aspect of the incorporation of the consummated God with the regenerated believers is the house of the Father (John 14:2)...The house of the Father [ch. 14], the true vine of the Son [ch. 15], and the child of the Spirit [ch. 16] are the three different aspects of the universal incorporation as the issue of Christ's glorification.

The Father's house is typified by the temple of God in 2:16-21...The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 341-342)

## Today's Reading

All the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house [John 14:2a].

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect...John 14:2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not

沒有明說那靈，但其中含示了那靈，因為那靈住在所有愛主耶穌之人重生的靈裏。

在我們日常的生活，父和子常常來眷臨我們。…無論我們在那裏，父和子都來眷臨我們，在我們裏面作建造的工作，安排住處，這住處乃是三一神和我們相互居住的地方。父的家就是這樣藉着三一神不斷的眷臨而得以建造起來。

父的家乃是建造在使徒和申言者的根基上，以基督為房角石，長成主的聖殿，也就是神在信徒靈裏的居所。（弗二 19～22。）

在這建造裏，基督正安家在信徒的心裏；他們為父照着祂榮耀的豐富，藉着祂的靈，用大能加強到裏面的人裏，而成為終極完成之三一神的豐滿（彰顯）。（三 16～19。）

父的家兼為神的家庭和神的國。…作為神的家庭，父的家是由神的兒女，就是神的種類所構成，有祂神聖的生命，使他們在生命上長大，並使祂得着彰顯。（二 19。）

父家的目的，第一乃是使看不見且奧祕的三一神，在地上人間，有一個看得見且具體的顯現，就是召會。（提前三 15～16。）…第二，父家的目的是要使經過過程並終極完成的三一神得着滿足和安息。…父家的目的也是要使永遠且有目的之三一神，得以完成祂永遠的經綸，終極完成祂永遠的目標新耶路撒冷，為着祂永遠的擴展和彰顯。父的家就是神的居所，至終就是新耶路撒冷；這是神永遠的目標，為着祂永遠的擴展和彰顯。（李常受文集一九九四至一九九七年第五冊，四三一至四三四頁。）

參讀：基督為父用神聖的榮耀所榮耀的結果，第四至第六章。

explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

In our daily life the Father and the Son often come to visit us...Wherever we may be, the Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

The Father's house is built upon the foundation of the apostles and prophets with Christ as the cornerstone, and it is growing into the holy temple of the Lord, the dwelling place of God in the believers' spirit (Eph. 2:19-22).

In this building, Christ is making His home in the hearts of the believers strengthened into their inner man by the Father according to the riches of His glory with power through His Spirit unto the fullness (the expression) of the consummated Triune God (3:16-19).

The Father's house is both the household of God and the kingdom of God... As the household of God, the Father's house is constituted by the children of God, the species of God, with His divine life for their growth in life and for His manifestation (2:19).

The purpose of the Father's house is first for the invisible and mysterious Triune God to have a visible and solid manifestation—the church—among men on the earth (1 Tim. 3:15-16). Second, the purpose of the Father's house is for the satisfaction and rest of the processed and consummated Triune God. The purpose of the Father's house is also for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expansion and expression. The house of God, which is God's dwelling place, eventually will be the New Jerusalem, God's eternal goal for His eternal expansion and expression. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 342-344)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 4-6

## 晨興餽養

約十五 1『我是真葡萄樹，我父是栽培的人。』

十六 21『婦人生產的時候…既生了孩子，就不再記得那苦楚，因為歡喜世上生了一個人。』

弗二 15『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

終極完成的神與重生信徒這宇宙合併的三方面，啓示在約翰十四至十六章：家、樹和孩子。十六章給我們看見那靈所生的孩子。（21。）這孩子就是基督。至終，這孩子成了新人。歌羅西三章告訴我們，基督就是這新人；祂是新人的每一個肢體，又在每一個肢體之內。（10～11。）在神眼中，約翰十四至十六章裏的家、樹和人都是基督。基督是家，殿，就是神的居所；基督是葡萄樹；基督又是新人。（李常受文集一九九四至一九九七年第五冊，四四四頁。）

## 信息選讀

主不是高聳的松樹，而是蔓延的葡萄樹。（約十五 1～8，16。）…今天基督正把祂自己伸展到全球各處。…我見過的葡萄樹乃是基督這真葡萄樹。這葡萄樹需要全球來伸展。主在約翰十五章說，『我是真葡萄樹。』（1。）…惟有一棵葡萄樹是真的，就是那伸展到全球的基督。基督這棵真葡萄樹已經將祂自己從美國擴展到俄國、波蘭、羅馬尼亞、南非、南美、紐西蘭和澳洲等地。

## Morning Nourishment

John 15:1 I am the true vine, and My Father is the husbandman.

16:21 A woman, when she gives birth,...when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

Eph. 2:15 ...That He might create the two in Himself into one new man, so making peace.

The three aspects of the universal incorporation of the consummated God with the regenerated believers are revealed in John 14 through 16: a house, a tree, and a child. John 16 shows us the child born of the Spirit (v. 21). This child is Christ. Eventually, this child becomes the new man. In Colossians 3 we are told that Christ is this new man. He is every member and is in every member of the new man (vv. 10-11). In God's eyes the house, the tree, and the man in John 14 through 16 are all Christ. Christ is the house, the temple, the dwelling place of God; Christ is the vine tree; and Christ is the new man. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 352)

## Today's Reading

The Lord is not a tall pine tree but a spreading vine tree (John 15:1-8, 16)...Today's Christ is spreading Himself everywhere throughout the globe... The vine tree I have seen is Christ as the true vine. This vine needs the entire globe for its spreading. In John 15 the Lord said, "I am the true vine" (v. 1)... Only one vine is uniquely true. This is Christ spreading around the globe. Christ as the true vine has spread Himself from America to places such as Russia, Poland, Romania, South Africa, South America, New Zealand, and Australia.

真葡萄樹作包羅萬有之基督的表號，乃是經過過程並終極完成之三一神的生機體。

其枝子乃是基督的信徒，他們按天性原是野橄欖樹的枝子，藉着信入基督，（三 15，）已被接枝在栽種的橄欖樹上。（羅十一 17， 24。）栽種的橄欖樹和真葡萄樹，二者都是表徵基督。因此，接枝在栽種的橄欖樹上，就是接枝在真葡萄樹上。

其接上的枝子已得着重生而有了神聖的生命，被帶進與釘死並復活之基督的生命聯結裏，且與經過過程並終極完成的三一神合併一起。

這是為使無限的三一神得着繁殖，作那不可度量之基督，就是經過過程並終極完成之三一神具體化身的擴增，（約三 29 ~ 30，）為着祂宇宙的擴展。這乃是藉着基督的信徒這些枝子忠信的住在基督裏面而結果子，（十五 4 ~ 5， 16，）使父得着榮耀。（8。）

終極完成的那靈生了一個新孩子，新人。（十六 21， 13 ~ 15。）這新人乃是由基督在十字架上，藉着在祂的肉體裏廢掉了那規條中誠命的律法所創造的。（弗二 15。）當基督在十字架上受死時，祂就在創造這新人。這新人也是同復活的基督在祂的復活中，由父所重生，（彼前一 3， 羅一 4，）並由那靈在信徒的靈裏所生。（約三 6 下。）因着基督受死離開他們而受苦的第一班信徒，乃是生產的婦人。（十六 20 ~ 21。）在復活中回來的基督，乃是新生的孩子，（22，）成為新人。（西三 10 ~ 11。）現在我們信徒必須藉着在我們心思的靈裏得着更新而穿上這新人。（弗四 23 ~ 24。）

我們藉着在心思的靈裏得着更新而穿上這新人，至終就要終極完成基督的身體；這基督的身體就是召會，要終極完成新耶路撒冷。（李常受文集一九九四至一九九七年第五冊，四四五至四四七頁。）

參讀：真理信息，第六章。

The true vine is a sign of the all-inclusive Christ as the organism of the processed and consummated Triune God.

Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15). Both the cultivated olive tree and the true vine signify Christ. Hence, to be grafted into the cultivated olive tree is to be grafted into the true vine.

Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God.

This is for the unlimited Triune God's multiplication as the increase of the immeasurable Christ, the embodiment of the processed and consummated Triune God (vv. 29-30), for His universal spreading through the fruit-bearing of the believers of Christ as the branches by their faithful abiding in Christ (15:4-5, 16) for the glorification of the Father (v. 8).

A new child, a new man, was born by the consummated Spirit (16:21, 13-15). This new man was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances (Eph. 2:15). While Christ was dying on the cross, He was creating this new man. Also, this new man was regenerated by the Father with the resurrected Christ in His resurrection (1 Pet. 1:3; Rom. 1:4) and born by the Spirit in the believers' spirit (John 3:6b). The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman (16:20-21). The Christ who returned in His resurrection was the newborn child (v. 22) to be the new man (Col. 3:10-11). Now we believers have to put on this new man through the renewing in the spirit of our mind (Eph. 4:23-24).

Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, and this Body of Christ, which is the church, will consummate the New Jerusalem. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 352-354)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 6

約十四 21『有了我的誠命又遵守的，這人就是愛我的；愛我的必蒙我父愛他，我也要愛他，並且要親自向他顯現。』

十五 7『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

有基督住在我們裏面，就是有子和父到我們這裏來，同我們安排住處。（約十四 23。）…這個住處是相互的住處。祂成爲我們的住處，我們也成爲祂的住處。

因着我們愛子，子和父就到我們這裏來，同我們安排住處。…當我們告訴主耶穌我們愛祂時，我們就感覺祂到我們這裏來，同我們安排住處。我們若忽畧對祂的愛，我們就會失去祂的顯現，祂的顯出。約翰二十一章記載，當彼得和別的門徒去打魚時，他們以爲他們失去了主的同在。…祂雖然與他們同在，但在他們打魚的時候，他們沒有祂的顯現，祂的顯出。我們若說，『主耶穌，我愛你，』我們就不僅有祂與我們同在，我們也有祂向我們顯出，就是祂親自向我們顯現。祂到我們這裏來，同我們安排住處，這就是祂的顯出，祂的顯現。（李常受文集一九八八年第一冊，四九七至四九八頁。）

## 信息選讀

要讓主住在我們裏面，就需要讓祂的話住在我們裏面。主能對我們成爲實際的，惟一可行的路是藉着祂的話。我們是憑藉甚麼聽見福音，而接受主作我們的救主？乃是藉着祂的話。我們接受祂的話，實際上就是接受主自己，因爲主就在祂的話裏，並且祂自己就是話。根據這同樣的原則，我們若要讓

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.

15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

To have Christ abiding in us is to have the Son and the Father coming to us and making an abode with us (John 14:23)...This abode is a mutual abode. He becomes our abode, and we become His abode.

The Son and the Father come to us and make an abode with us because of our loving the Son...When we tell the Lord Jesus that we love Him, we will sense His coming to us and making His abode with us. If we neglect our love toward Him, we will lose His manifestation, His appearing. When Peter and the other disciples went fishing, as recorded in John 21, they thought that they were absent from the Lord...He was with them, but at the time of their fishing they did not have His manifestation, His appearing. If we say, "Lord Jesus, I love You," we will not only have Him with us but also have Him appearing to us, manifesting Himself to us. His coming to us and making an abode with us is His appearing, His manifestation. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 358)

## Today's Reading

In order for the Lord to abide in us, it is necessary to let His words abide in us. The only possible way for the Lord to be practical to us is by His words. By what means did we hear the gospel and receive the Lord as our Savior? It was by His words. When we received His word, we actually received the Lord Himself because the Lord is in His word, and He Himself is the Word. According to the same principle, if we want to allow the Lord to abide in us,

主住在我們裏面，就必須讓祂的話住在我們裏面。…讚美主，在我們手中有個非常實在、便利且實際的東西。我們有話。我們可以讀這話，並用我們的心和我們的靈來接受。我們可以在靈裏，天天甚至時時接觸主的話。只要我們接觸主的話，我們就能接觸主自己。

約翰十五章七節的『話』，是雷瑪（rhema），不是婁格斯（logos）。婁格斯是寫出來的話，雷瑪是現時的話，是主此刻為着某種特別目的，對你所說的話。…我們有婁格斯在我們手中，而我們有雷瑪在我們靈裏。婁格斯是寫出來的話，是永活基督的彰顯；雷瑪是在我們需要的時候，基督的靈在我們裏面所說的話。譬如，也許你正和另一位弟兄交通，你裏面有個東西要你不要再說了。這就是雷瑪。也許你正想到今天要作某件事，但裏面又有個東西對你說不要去作。這也是雷瑪。

我們不該含糊的說我們住在基督裏面，基督也住在我們裏面。我們必須更加精確，曉得我們必須對付兩種話—外面的話與裏面的話；那在我們外面、聖經裏的話，以及在我們裏面、靈裏的話。我們若說我們要住在基督裏面，並且讓基督住在我們裏面，我們就必須對付這兩種話。我們若不領會這兩種不同的話，就不可能保守自己與主接觸，也完全不可能住在主裏面，並且讓主住在我們裏面。因此，我們必須對付外面所寫的話以及裏面活的話；因為藉着外面所寫的話，我們有這位奧祕之主的解釋、定義和發表；藉着裏面活的話，我們經歷內住的基督，並享有實際之主的同在。（約翰福音生命讀經，四六一至四六二頁。）

參讀：約翰福音生命讀經，第三十二至三十四篇。

we must let His words abide in us...Praise the Lord that we have something very substantial, available, and practical in our hands. We have the Word. We can read the Word and receive it with our heart and our spirit. We can contact the word of the Lord in our spirit day by day and even moment by moment. As long as we are contacting the Lord's word, we are contacting the Lord Himself.

In John 15:7 the term words in the Greek language is rhema, not logos. Logos is the written word, but rhema is the present word, the word that is spoken to you by the Lord for a particular purpose at that very moment...We have logos in our hands, but we have rhema in our spirit. Logos is the written word as the expression of the living Christ; rhema is the word spoken within us by the Spirit of Christ just at the time we need it. For example, perhaps while you are fellowshipping with another brother, something within tells you to stop talking. This is rhema. Perhaps you are thinking about a certain matter that you want to do today, but again something within you tells you not to do it. This also is rhema.

We should not vaguely say that we abide in Christ and that Christ abides in us. We must be more precise and realize that we must deal with two kinds of words—the outward word and the inward word, the word in the Scriptures that is outside of us and the word in the spirit that is within us. If we say that we are going to abide in Christ and let Christ abide in us, certainly we must deal with both kinds of words. If we fail to understand these two different words, it will be impossible to keep ourselves in contact with the Lord, and it will be absolutely impossible for us to abide in the Lord and for the Lord to abide in us. Therefore, we must deal with the written word without and the living word within, because by the written word without we have the explanation, definition, and expression of the mysterious Lord, and by the living word within we have the experience of the abiding Christ and the presence of the practical Lord. (Life-study of John, pp. 411-412)

Further Reading: Life-study of John, msgs. 32-34

## 晨興餽養

啓二一3『…看哪，神的帳幕與人同在，祂要與人同住…。』

22『我未見城內有殿，因主神全能者和羔羊為城的殿。』

我花了七十多年來研讀聖經，但直到最近我纔看見，聖經實際上只揭示一件事—宇宙的合併。滿有目的的神有一個經綸，在祂的經綸裏，祂要得着一個宇宙的合併。

雖然我們看見了新耶路撒冷是神經綸的目標，但我們沒有看見新耶路撒冷乃是一個合併。在啓示錄二十一章二節使徒約翰說，『我又看見聖城新耶路撒冷，』而在下一節他說到新耶路撒冷是『神的帳幕』。新耶路撒冷作神的帳幕，乃是神的居所…（和）宇宙的合併。（李常受文集一九九四至一九九七年第五冊，四二七至四二八頁。）

## 信息選讀

嗎哪豫表基督是屬天的糧食，使神的子民有能力走祂的道路。嗎哪有一分保存在金罐裏，藏在約櫃內。（出十六32～34，來九4。）這隱藏的嗎哪表徵隱密的基督，是特別的一分，保留給祂那些勝過屬世召會之墮落的得勝信徒。（啓二17。）當召會走世界的路時，這些得勝者進前來，住在至聖所裏，在那裏享受隱藏的基督這特別的一分，作他們每日的供應。

喫隱藏的嗎哪就是合併到帳幕裏。舊約裏的帳幕乃是宇宙合併的表號。基督作為隱藏的嗎哪乃是

## Morning Nourishment

Rev. 21:3 ...Behold, the tabernacle of God is with men, and He will tabernacle with them...

22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

I have spent more than seventy years studying the Bible, but only very recently did I see that the Bible actually unveils just one thing—the universal incorporation. The purposeful God has an economy, and in His economy He intends to have a universal incorporation.

Although we have seen that the New Jerusalem is the goal of God's economy, we did not see that the New Jerusalem is an incorporation. In Revelation 21:2 the apostle John says, "I saw the holy city, New Jerusalem," and in the next verse he speaks of the New Jerusalem as "the tabernacle of God." As the tabernacle of God, the New Jerusalem is God's dwelling place... [and] the universal incorporation. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 339-340)

## Today's Reading

Manna is a type of Christ as the heavenly food that enables God's people to go His way. A portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). This hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming believers, who overcome the degradation of the worldly church [Rev. 2:17]. While the church goes the way of the world, these overcomers come forward to abide in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply.

To eat the hidden manna is to be incorporated into the tabernacle. The tabernacle in the Old Testament is a sign of the universal incorporation.

帳幕的中心。…隱藏的嗎哪表徵基督，乃是在金罐裏，而金罐是指神說的。嗎哪在金罐裏，指明基督在父裏。（約十四 10 上，11 上。）約櫃是在至聖所裏，至聖所就是我們的靈。今天，我們那有聖靈內住的靈就是至聖所。從這裏我們能看見，基督作為隱藏的嗎哪是在作為金罐的父神裏；父是在作為約櫃的基督（帶着祂的兩種性情—神性和人性）裏；這基督作為內住的靈活在我們重生的靈裏，作至聖所的實際。這就是說，子在父裏面，父在子裏面，而子作為靈乃是至聖所的實際。這含示並符合約翰十四章十六至二十節的四個『在…裏面』。…子在父裏面，我們在子裏面，子在我們裏面，我們又由實際的靈所內住。這就是經過過程的神與重生信徒的合併。

合併到帳幕裏的路，就是喫隱藏的嗎哪。…舊約裏的帳幕是新耶路撒冷的表號，新耶路撒冷乃稱為神的帳幕。作為神的帳幕，新耶路撒冷就是宇宙的合併。這個宇宙的合併是神永遠的目標。新耶路撒冷是神的帳幕，這帳幕的中心乃是基督作為隱藏的嗎哪給我們喫。進入新耶路撒冷的路就是喫基督。我們越喫基督，就越合併到這宇宙的合併裏。

在別迦摩的召會表徵屬世的召會，就是與世界聯婚、與世界聯合的召會。…主應許在別迦摩召會的得勝者，他們若喫祂，就要合併到宇宙的合併裏，就是終極完成的新耶路撒冷裏。我們不該與世界聯合，乃要藉着喫基督這隱藏的嗎哪而合併到新耶路撒冷裏。（李常受文集一九九四至一九九七年第五冊，四二八至四三〇頁。）

參讀：在神聖三一裏並同神聖三一活着，第四、十章。

Christ as the hidden manna is the center of the tabernacle...The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father (John 14:10a, 11a). The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20...The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna...The tabernacle in the Old Testament is a figure of the New Jerusalem, which is called the tabernacle of God. As the tabernacle of God, the New Jerusalem is the universal incorporation. This universal incorporation is God's eternal goal. The New Jerusalem is the tabernacle of God, and the center of this tabernacle is Christ as the hidden manna for us to eat. The way to be in the New Jerusalem is to eat Christ. The more we eat Christ, the more we are incorporated into this universal incorporation.

The church in Pergamos signifies the worldly church, the church that has married the world to be in union with the world...The Lord promised the overcomers in the church in Pergamos that if they ate Him, they would be incorporated into the universal incorporation, the consummated New Jerusalem. We should not be joined to the world; we should be incorporated into the New Jerusalem by eating Christ as the hidden manna. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 340-341)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," chs. 4, 10

# 第十一週詩歌

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## 讚美主—對祂的記念

8 8 8 8 (英 233)

D 大調

4/4

D G D A7 Em A  
1 3·4 5·5 | 6 7 i·5 | i 5 4 3 2 1 | 4 3 2·

一 哦主,這是何等神蹟,你我竟然聯合爲一!

D A A7 D Em D A7 D  
2 | 5 6 7·i | 2 i 7 6 5·5 | 5 i 2 4 | 3 2 1 - ||

我 在 你 內,你 在 我 裏,真 是 希 奇,真 是 奧 祕!

- 二 爲使我能有分於你, 你竟爲我捨了身體;  
並爲使我脫離罪孽, 你也爲我流了寶血。
- 三 你且復活化身聖靈, 進入我靈作我生命,  
要我時常將你接領, 享受你的一切豐盛。
- 四 我們面對桌上表記, 思念你的可愛自己!  
一面感激你的心意, 一面重溫你的經歷。
- 五 藉着喫餅,藉着喝杯, 再來享受你的甘美;  
靈裏吸取,靈裏接受, 靈裏飽嘗生命珍饈。
- 六 深願如此喫你、喝你, 用靈接受你的自己,  
直到全人被你充滿, 讓你得到真正記念!

# WEEK 11 — HYMN

## O what a miracle, my Lord

### Praise of the Lord — Remembrance of Him

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2. For me Thy body Thou didst give,  
That I may ever share in Thee;  
For me Thy precious blood was shed,  
That from my sins I might be free.
3. By resurrection Thou didst change  
Thy form and as the Spirit come;  
Thou wouldst that I be filled with Thee  
That all Thy riches mine become.
4. Now as the symbols we behold,  
Thy loving self we see anew;  
We thank Thee for Thy heart's desire  
As all Thy travail we review.
5. We eat the bread and drink the wine,  
And to Thy sweetness we are led;  
In spirit each receiving Thee,  
Our spirits with Thyself are fed.
6. We long to eat and drink e'en more,  
To take Thyself in spirit thus,  
Till Thou shalt all our being fill  
And true remembrance have from us.

