

Message 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**

EM Hymns: 564, 972

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

- Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 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.
- 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.
- John 14:10 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.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:17 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.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 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.
- John 14:23 Jesus answered and said to him, 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.
- John 15:1 I am the true vine, and My Father is the husbandman.
- John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.
- John 15:3 You are already clean because of the word which I have spoken to you.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.
- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
- John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
- John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
- John 16:16 A little while and you no longer behold Me, and again a little while and you will see Me.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

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:

- John 14:10 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.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- John 14:23 Jesus answered and said to him, 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.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- 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.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- B. The three of the Divine Trinity are an incorporation from eternity both in what They are and in what They do—v. 10:
- John 14:10 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.
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.
John 14:10a Do you not believe that I am in the Father and the Father is in Me? ...
John 14:11a Believe Me that I am in the Father and the Father is in Me; ...
 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.
- Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;
- 1 Pet 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,
- Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

- 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.
 John 14:10 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.
 John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- 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.
 John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- F. John 14:20 reveals that the consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ:
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
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.
 John 14:17 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.
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

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):

- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
 John 12:24 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.
 Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
 Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
 Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- 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.
 John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
 John 12:24 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.
- 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:
 Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
 Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
 John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

- John 12:24 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.
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.
- John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;
- Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- 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-inclusive life-giving Spirit in resurrection— John 1:14; 1 Cor. 15:45b; Phil. 1:19.
- John 1:14 And 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.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- 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).
- Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
- 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

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:
- 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.
- John 2:16 And to those who were selling the doves He said, Take these things away from here; do not make My Father's house a house of merchandise.
- John 2:17 His disciples remembered that it was written, "The zeal of Your house shall devour Me."
- John 2:18 The Jews then answered and said to Him, What sign do You show us, seeing that You do these things?

- John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?
- John 2:21 But He spoke of the temple of His body.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
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.

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.

John 14:23 Jesus answered and said to him, 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.
 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.
- 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:
- John 15:1 I am the true vine, and My Father is the husbandman.
- John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.
- John 15:3 You are already clean because of the word which I have spoken to you.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.
- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
- John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
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.

Rom 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

Rom 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

John 3:15 That everyone who believes into Him may have eternal life.
 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:

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.

John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

John 16:16 A little while and you no longer behold Me, and again a little while and you will see Me.

John 16:19 Jesus knew that they wanted to ask Him and He said to them, Are you inquiring among yourselves concerning this, that I said, A little while and you do not behold Me, and again a little while and you will see Me?

John 16:20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but 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.

John 16:22 Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.

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.

John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but 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.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.

John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

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.

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

John 3:6b ... and that which is born of the Spirit is spirit.

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.

John 16:20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but 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.

John 16:22 Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.
 Eph 4:23 And that you be renewed in the spirit of your mind
 Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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:

- 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.
- John 14:10 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.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:17 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.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:23 Jesus answered and said to him, 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.
- 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.
 Psa 90:1 O Lord, You have been our dwelling place / In all generations.
 Psa 91:1 He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.
 Psa 91:9 For You have made Jehovah, who is my refuge, / Even the Most High, Your habitation;
 John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
 John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
 Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
 - B. We abide in Christ so that He may abide in us by loving Him— John 14:21, 23:
 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.
 John 14:23 Jesus answered and said to him, 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.
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.
 Rev 2:4 But I have one thing against you, that you have left your first love.
 Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
 Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 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.
 John 14:23 Jesus answered and said to him, 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.
 Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
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.
John 14:23 Jesus answered and said to him, 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.
 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.
1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."
1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.
Eph 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.
- 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:
- John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
- John 5:40 Yet you are not willing to come to Me that you may have life.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
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.
Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
 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.
John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;
John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
1 John 2:14 I have written to you, fathers, because you know Him who is from the beginning. I have written to you, young men, because you are strong and the word of God abides in you and you have overcome the evil one.
 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.
2 Kings 19:30 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.
Isa 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
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.
- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- 2 Cor 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.
- 2 Cor 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.
- 1 Cor 14:4b ... but he who prophesies builds up the church.
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 coinhering oneness of the Triune God— John 17:17, 21; Eph. 5:26.
- John 17:17 Sanctify them in the truth; Your word is truth.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

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:

- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- 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.
- Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...
- 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.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 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.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- 1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.
- 1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
- 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; Psa. 90:1; 27:4; Deut. 33:27.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
 Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
 Psa 90:1 O Lord, You have been our dwelling place / In all generations.
 Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
 Deut 33:27 The God of old is your habitation, / And underneath are eternal arms. / And He drove out the enemy before you / And said, Destroy!

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; Exo. 16:32-34; Heb. 9:4; Rev. 2:17:

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
 Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.
 Exo 16:33 And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.
 Exo 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.
 Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,
 Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

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.