

Guidelines for the Exercise of the Lord's Day Prophesying 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

I. Overview:

We have to see that God wants the universal incorporation of Himself as the consummated God with the regenerated believers. The three of the Divine Trinity are an incorporation by coinhering mutually. John 14:20 reveals that the consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ. The glory of Christ's divinity was concealed in Him. 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. Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity; and He regenerated all His believers. 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. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, and the present word as the Spirit, which is within us. The New Jerusalem is the mutual abode of God and man; the way to be incorporated into this universal incorporation, is to eat Christ as the hidden manna.

II. Truth and Enlightenment:

Day 1 —

A. Expound God in His Divine Trinity being an incorporation.

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? 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.

B. Explain that the consummated Triune God and the regenerated believers are an incorporation.

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. 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.

Day 2 —

A. Expound that it was necessary for Him to be glorified.

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. This flesh, this humanity, became a shell to conceal the glory of Christ's divinity. Christ's divinity is itself the divine glory. Because the divine glory was concealed within the shell of His flesh, it was necessary for Him to be glorified.

B. Explain the word in Luke 12:50 and its spiritual significance.

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. but through His death His glory was released for the producing in His resurrection of the many grains.

Day 3 —

A. Explain the first aspect of the incorporation of the consummated God with the regenerated believers.

The house of the Father, the true vine of the Son, and the child of the Spirit 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 John 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.

B. Expound John 14:2, "In My Father's house are many abodes..."

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. 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 —

A. Expound the third aspects of the incorporation of the consummated God with the regenerated believers. John 16 shows us the child born of the Spirit. 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. In God's eyes the house, the tree, and the man in John 14 through 16 are all Christ.

B. Explain the vine in John 15.

The Lord is not a tall pine tree but a spreading vine tree. 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". Only one vine is uniquely true. This is Christ spreading around the globe.

Day 5 —

A. Explain a mutual abode in John 14:23.

To have Christ abiding in us is to have the Son and the Father coming to us and making an abode with us. This abode is a mutual abode. He becomes our abode, and we become His abode. When we tell the Lord Jesus that we love Him, we will sense His coming to us and making His abode with us.

B. Expound 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.

Day 6 —

A. Explain the Bible speaks of the one universal incorporation.

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. 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.

B. Expound to eat the hidden manna being to be incorporated into the tabernacle.

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. 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. The Ark is in the Holy of Holies, and the Holy of Holies is our spirit.

III. Conclusion:

The church in Pergamos signifies the worldly church, the church married to the world. The Lord promised that if the overcomers of the church in Pergamos eat of Him, they would be incorporated into the incorporation of the universe, the ultimate consummation of the New Jerusalem. We should not be united with the world, but be incorporated into the new Jerusalem by eating of the hidden manna as Christ. Today, to enter and be incorporated into the unique way of incorporation is to enjoy, to eat and to participate in Jesus. For this reason, John chapter 6 emphasized the importance of eating. The building of the dwelling place of God with man on earth today is entirely based on this experience. This is the way of the Lord does the divine building work among us. This is not an organization, rules, or outside teaching, but is a matter of loving the Lord, experiencing His appearance, and experiencing abiding in Him.