

## 第十周

### 约翰福音中所启示的荣耀 与得荣耀

读经：约一 14，二 11，五 44，八 54，十二 23，  
十三 31～32，十七 1，5，22

#### 【周一】

壹 荣耀是神的一个属性；荣耀是神的彰显，就是辉煌的彰显出来的神——出四十 34，徒七 55，彼后一 3，启二一 11。

贰 神的荣耀与神的经纶有内在的关系——弗一 6，10，12，14，三 21，五 27：

一 三一神乃是荣耀的神——徒七 2，弗一 17，三 14，16，林前二 8，林后四 6，彼前四 14。

二 神永远的目标是要领祂许多的儿子进荣耀里去——来二 10，林前二 7，弗一 5～6，12，14。

三 人是神按着祂的形像造的，使人在祂的荣耀里彰显祂——创一 26，西一 15，林后四 4，6。

四 犯罪就是欠缺了神的荣耀，因而彰显罪和有罪的己，并且爱人的荣耀，过于爱神的荣耀——罗三 23，约五 44，七 18 上，十二 43。

五 基督的救赎满足了神荣耀的要求——罗三 24～25，来九 5，参创三 24。

## Week Ten

### Glory and Glorification as Revealed in the Gospel of John

Scripture Reading: John 1:14; 2:11; 5:44; 8:54; 12:23; 13:31-32; 17:1, 5, 22

#### § Day 1

**I. Glory is an attribute of God; glory is the expression of God, God expressed in splendor—Exo. 40:34; Acts 7:55; 2 Pet. 1:3; Rev. 21:11.**

**II. The glory of God is intrinsically related to the economy of God—Eph. 1:6, 10, 12, 14; 3:21; 5:27:**

A. The Triune God is a God of glory—Acts 7:2; Eph. 1:17; 3:14, 16; 1 Cor. 2:8; 2 Cor. 4:6; 1 Pet. 4:14.

B. God's eternal goal is to bring His many sons into glory—Heb. 2:10; 1 Cor. 2:7; Eph. 1:5-6, 12, 14.

C. Man was created by God in His image in order that man may express Him in His glory—Gen. 1:26; Col. 1:15; 2 Cor. 4:4, 6.

D. To sin is to fall short of God's glory and thus to express sin and the sinful self and to love the glory of men more than the glory of God—Rom. 3:23; John 5:44; 7:18a; 12:43.

E. Christ's redemption has fulfilled the requirements of God's glory—Rom. 3:24-25; Heb. 9:5; cf. Gen. 3:24.

六 神借着基督荣耀的福音，已经用祂永远的荣耀，呼召我们进入祂永远的荣耀里——林后四4，提前一11，帖前二12，彼前五10。

## 【周二】

七 包罗万有的基督住在我们里面，作荣耀的盼望——西一27，三4，11。

八 我们观看并返照主的荣光，就渐渐变化成为主的形像，从荣耀到荣耀——林后三18。

九 神生机救恩的目标，以及这救恩的最后阶段，乃是荣耀——我们的得荣耀——来二10，罗八17，21，30。

十 神的建造乃是三一神作到我们里面，使我们成为祂荣耀的团体彰显——弗二21～22，三17上，19下，21，四16，五27，参出四十34，王上八10～11，结四三4～5，该二7，9。

十一因着神的国与神的荣耀是不能分开的，神的荣耀必显明在要来的国度里——太六13，十六27，二六29，帖前二12，启五13。

十二新耶路撒冷一个显著的特色是有神的荣耀，有神的彰显；新耶路撒冷全城（一个团体的人位）要带着神的荣耀，这荣耀就是神自己透过那城（祂的妻子）照耀出来——十九7～9，二一2，10～11。

十三在神的经纶里，神的荣耀与神圣启示的高峰有关——神成为人，为要使人在生命、性情和彰显上成为神，但无分于神格——约一14，西三4，来二10，启二一10～11。

十四神经纶的目标，乃是要我们众人都照耀出祂的荣耀——2，23～24节。

F. Through the gospel of the glory of Christ, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10.

## § Day 2

G. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27; 3:4, 11.

H. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.

I. The goal of God's organic salvation, and the last stage of this salvation, is glory—our glorification—Heb. 2:10; Rom. 8:17, 21, 30.

J. The building of God is the Triune God wrought into us so that we may become His glorious corporate expression—Eph. 2:21-22; 3:17a, 19b, 21; 4:16; 5:27; cf. Exo. 40:34; 1 Kings 8:10-11; Ezek. 43:4-5; Hag. 2:7, 9.

K. Since the kingdom of God and the glory of God are inseparable, the glory of God will be manifested in the coming kingdom—Matt. 6:13; 16:27; 26:29; 1 Thes. 2:12; Rev. 5:13.

L. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression; the entire city, a corporate person, of the New Jerusalem will bear the glory of God, which is God Himself shining out through the city, His wife—19:7-9; 21:2, 10-11.

M. The glory of God in the economy of God involves the high peak of the divine revelation—God becoming man so that man may become God in life, nature, and expression but not in the Godhead—John 1:14; Col. 3:4; Heb. 2:10; Rev. 21:10-11.

N. The goal of God's economy is that we all shine forth His glory—vv. 2, 23-24.

### 【周三】

叁 神的荣耀与基督的成肉体、经人生、钉死、复活、升天、再来，以及祂是新耶路撒冷的灯有关：

- 一 主耶稣在祂的生活和工作上，不寻求自己的荣耀，乃寻求那差祂来者的荣耀——约七 18，八 50，54。
- 二 基督在祂的复活里得着荣耀——路二四 26，约七 39，十七 5，徒三 13，彼前一 21。
- 三 基督在祂的升天里得着荣耀；主耶稣是“过河”进入神荣耀之人的模型，在荣耀里祂得了荣耀尊贵为冠冕——来二 9～10，六 19～20，九 24。
- 四 主作为人子，要在父的荣耀里来临——太十六 27，路二一 27。
- 五 在永世的新耶路撒冷里，那是灯的羔羊基督要凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮新耶路撒冷——启二一 11，23，二二 5。

### 【周四】

肆 在约翰福音里，我们能看见主耶稣的荣耀与得荣耀：

- 一 “我们…见过祂的荣耀，正是从父而来独生子的荣耀；”（一 14；）这是指基督在山上变化形像。（太十七 1～2，5。）
- 二 “耶稣…显出祂的荣耀来；”主的神性显明出来——约二 11。

### § Day 3

**III. The glory of God is involved with Christ's incarnation, human living, crucifixion, resurrection, ascension, and coming again and His being the lamp in the New Jerusalem:**

- A. In His life and work the Lord Jesus did not seek His own glory but the glory of the One who sent Him—John 7:18; 8:50, 54.
- B. Christ was glorified in His resurrection—Luke 24:26; John 7:39; 17:5; Acts 3:13; 1 Pet. 1:21.
- C. Christ was glorified in His ascension; the Lord Jesus was a model of a person who "crossed the river" and entered into God's glory, where He was crowned with glory and honor—Heb. 2:9-10; 6:19-20; 9:24.
- D. The Lord as the Son of Man will come in the glory of the Father—Matt. 16:27; Luke 21:27.
- E. In the New Jerusalem for eternity, Christ, the Lamb as the lamp, will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light—Rev. 21:11, 23; 22:5.

### § Day 4

**IV. In the Gospel of John we can see the glory and glorification of the Lord Jesus:**

- A. "We beheld His glory, glory as of the only Begotten from the Father" (1:14); this refers to Christ's transfiguration on the mount (Matt. 17:1-2, 5).
- B. "Jesus...manifested His glory"; the Lord's divinity was manifested—John 2:11.

三 主耶稣“不接受从人来的荣耀”，并且问：“你们互相受荣耀，却不寻求从独一之神来的荣耀，怎能信我呢？”——五 41，44。

四 “那从自己说的，是寻求自己的荣耀；唯有那寻求差祂来者之荣耀的，这人才是真的”——七 18：

1 “我不寻求自己的荣耀，有一位为我寻求荣耀并审判人的”——八 50。

2 “我若荣耀自己，我的荣耀就算不得什么，荣耀我的乃是我的父”——54 节。

3 “他们爱人的荣耀，过于爱神的荣耀”——十二 43。

五 耶稣说，“人子得荣耀的时候到了；”（23；）人子耶稣的得荣耀就是祂的复活。

## 【周五】

六 在十七章耶稣说，“父啊，…愿你荣耀你的儿子，使儿子也荣耀你；”（1；）“父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀”（5）：

1 这是主在约翰十七章祷告的主题。

2 主在这个祷告之先，曾预言祂要得荣耀，父也要在祂身上得荣耀——十二 23，十三 31 ~ 32。

3 基督要复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得着彰显，以致祂的全人，包括神性和人性，都得着荣耀；这样，父也在子身上得着荣耀。

七 主耶稣祷告，愿我们进入一的最高阶段——在神圣荣耀里的一，使三一神得着团体的彰显：“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样”——十七 22：

C. The Lord Jesus did "not receive glory from men," and asked, "How can you believe when you receive glory from one another and do not seek the glory that is from the only God?"—5:41, 44.

D. "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true"—7:18:

1. "I do not seek My glory; there is One who seeks glory for Me and judges"—8:50.

2. "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me"—v. 54.

3. "They loved the glory of men more than the glory of God"—12:43.

E. Jesus said, "The hour has come for the Son of Man to be glorified" (v. 23); for Jesus as the Son of Man to be glorified was for Him to be resurrected.

## § Day 5

F. In chapter 17 Jesus said, "Father,...glorify Your Son that the Son may glorify You" (v. 1); "Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was" (v. 5):

1. This is the subject of the Lord's prayer in John 17.

2. Before this prayer the Lord Jesus predicted that He would be glorified and that the Father would be glorified in Him—12:23; 13:31-32.

3. Christ would resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, with the result that His entire being, His divinity and His humanity, would be glorified; thus the Father would be glorified in the Son.

G. The Lord Jesus prayed that we would enter into the highest stage of oneness—the oneness in the divine glory for the corporate expression of the Triune God: "The glory which You have given Me I have given to them, that they may be one, even as We are one"—17:22:



- 1 这是信徒最深的一；这个一是在神圣的荣耀里，为着神团体的彰显。
- 2 在这个一的这面，信徒已完全否认己，享受父的荣耀作他们那个被成全之一的要素，得被建造而团体的彰显神。

## 【周六】

伍 子基督作为三一神的具体化身，乃是父的得荣耀——1, 5, 22 ~ 23 节：

一 得荣耀的意思就是显明；得荣就是得着显明。

二 主在约翰十四至十六章信息的要点，就是子要得荣耀，好使父在子身上得荣耀：

- 1 主在信息中说到得荣耀，祂在祷告中也为得荣耀祷告——十三 31 ~ 32，十四 13，十五 8，十七 1，5。
- 2 基督乃是在复活里，为父用神圣的荣耀所荣耀——七 39：
  - a “得着荣耀”是指“复活”，因为主是在复活时得着荣耀；祂的复活把祂带进荣耀里——路二四 26，林前十五 43，徒三 13，15。
  - b 按照新约的思想，复活乃是生命的释放，这种生命的释放就是得荣耀；所以，“得荣耀”与“复活”乃是同义辞。

三 今天，子乃是借着召会得着荣耀，使父在子里面，并借着子得着荣耀——约十七 22，弗三 21：

- 1 荣耀是神圣生命和神圣性情的彰显；我们越凭神圣生命和神圣性情活着，召会中就越有神圣的荣耀——约十七 22，弗三 21。
- 2 借着基督的信徒在那奇妙、互相内在的一里，在子里

1. This is the believers' deepest oneness, the oneness in the divine glory for the corporate expression of God.
2. In this aspect of oneness the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.

## § Day 6

V. **As the embodiment of the Triune God, Christ the Son is the Father's glorification—vv. 1, 5, 22-23:**

A. Glorification means manifestation; to be glorified is to be manifested.

B. The main point of the Lord's message in John 14 through 16 is that the Son may be glorified so that the Father may be glorified in the Son:

1. In His message the Lord spoke of glorification, and in His prayer He prayed for glorification—13:31-32; 14:13; 15:8; 17:1, 5.
2. Christ was glorified by the Father with the divine glory in His resurrection—7:39:
  - a. Glorified stands for resurrected, for the Lord was glorified when He was resurrected; His resurrection brought Him into glory—Luke 24:26; 1 Cor. 15:43; Acts 3:13, 15.
  - b. According to the New Testament thought, resurrection is a release in life, and this release in life is a matter of glorification; glorification is therefore a synonym of resurrection.

C. Today it is by the church that the Son will be glorified so that the Father might be glorified in and through the Son—John 17:22; Eph. 3:21:

1. Glory is the expression of the divine life and the divine nature; the more we live by the divine life and the divine nature, the more divine glory there will be in the church—John 17:22; Eph. 3:21.
2. The Father is glorified through the organic union of Christ's believers with

与父有生机的联结，父就得着荣耀——约十七 23：

- a 当我们是一时，基督就得着荣耀，父也得着荣耀。
- b 约翰十七章的一，乃是为着父在子里得荣耀；这个一实际上就是神圣的得荣。
- 3 在神圣的得荣里，三一神在人性里得着荣耀，而人性也在神性里得着荣耀——启二一 10 ~ 11。

the Father in the Son in a wonderful coinhering oneness—John 17:23:

- a. When we are one, Christ is glorified, and the Father also is glorified.
- b. The oneness in John 17 is for the Father's glorification in the Son; this oneness is actually the divine glorification.
- 3. In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity—Rev. 21:10-11.

## 第十周■周一

### 晨兴喂养

罗三 23 ~ 25 “因为众人都犯了罪，亏缺了神的荣耀，但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，…显示祂的义。”

徒七 2 “…当日我们的祖宗亚伯拉罕在米所波大米…的时候，荣耀的神向他显现。”

人是神按着祂的形像造的，使人为着祂的荣耀彰显祂。但人犯了罪，抵触了神的圣与义，不但没有彰显神，反倒彰显罪和有罪的己，因此亏缺了神的荣耀。这样亏缺神的荣耀与彰显，就是罪。我们罪人不仅在神圣别和公义的要求之下，也在神荣耀的要求之下。我们都干犯了神圣别的所是，和祂公义的律法，也都亏缺了神的荣耀。因此，我们都在神的定罪之下。（圣经恢复本，罗三 23 注 1。）

〔平息处〕是出埃及二十五章十七节约柜上的遮罪盖所预表的。约柜是神与人相会的地方，其中放着十条诫命的律法，借其圣别和公义的要求，暴露并定罪前来接触神之人的罪。但借着约柜的盖，连同遮罪日洒在其上遮罪的血，罪人的整个光景就完全得着遮盖。因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。…这预表基督作神的羔羊，除去人与神出事的罪，（约一 29，）满足了神一切圣别、公义和荣耀的要求，平息了人与神之间的关系。（罗三 25 注 2。）

## WEEK 10 — DAY 1

### Morning Nourishment

Rom. 3:23-25 For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption which is in Christ Jesus; whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness...

Acts 7:2 ...The God of glory appeared to our father Abraham while he was in Mesopotamia...

Man was made by God in His image that man might express Him for His glory. But man has sinned and has contradicted the holiness and righteousness of God. Instead of expressing God, man expresses sin and his sinful self. Hence, man falls short of God's glory. This falling short of God's glory and expression is sin. Sinners are not only under the requirements of God's holiness and righteousness but also under the demand of God's glory. All have offended God's holy being and have broken God's righteous law, and all are short of God's glory. Therefore, all are under God's condemnation. (Rom. 3:23, footnote 1)

The propitiation place is typified in Exodus 25:17 by the sin-covering lid on the Ark. The Ark was the place where God met with people. In the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God. However, by the lid of the Ark, with the expiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark...This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God (John 1:29), thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God. (Rom. 3:25, footnote 2)

〔那向亚伯拉罕显现之神的荣耀，〕也许是看得见的荣耀，（参徒七 55，）就如云和火向以色列人显现，（出十六 10，二四 16～17，…）并充满帐幕和殿。（四十 35，王上八 11。）乃是这样荣耀的神，向亚伯拉罕显现并呼召他。这荣耀对亚伯拉罕乃是极大的吸引，将他从世界里分别（圣别）出来归给神；（出二九 43；）也是极大的鼓励和力量，使他能跟从神。（创十二 1，4。）同样的原则，神也用祂看不见的荣耀，呼召新约的信徒。（彼后一 3。）（圣经恢复本，徒七 2 注 2。）

神的…一个奇妙属性是荣耀。行传七章五十五节说，“司提反…定睛望天，看见神的荣耀。”荣耀是神的彰显，就是辉煌的彰显出来的神。神的荣耀对亚伯拉罕是极大的吸引，将他从世界分别出来归给神。（参 2。）神的荣耀也是极大的鼓励和力量，使亚伯拉罕能以跟从神。（创十二 1，4。）

彼后一章三节说，神用祂自己的荣耀和美德呼召我们，或呼召我们到祂自己的荣耀和美德。此外，彼前五章十节说，神召我们进入祂永远的荣耀。按提后二章十节，神的救恩乃是连同着永远的荣耀。这指明永远的荣耀是神救恩的终极目标。（罗八 21。）神的救恩领我们进入祂的荣耀。（来二 10。）

在约翰福音我们读到，那是神的话成为肉体，支搭帐幕在我们中间，我们也见过祂的荣耀。（一 1，14。）一章十八节接着说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”神得表明的时候有荣耀。我们看见神，就看见荣耀。…我们已被命定要得神的荣耀，并且蒙召来得这荣耀。（林前二 7，帖前二 12。）（新约总论第一册，一三一页。）

参读：新约总论，第十一篇。

[The glory of the God who appeared to Abraham] might have been visible glory (cf. Acts 7:55), as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17...) and filled the tabernacle and the temple (40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to him. It separated (sanctified) him from the world unto God (Exo. 29:43) and was a great encouragement and strength that enabled him to follow God (Gen. 12:1, 4). In the same principle, God calls the New Testament believers by His invisible glory (2 Pet. 1:3). (Acts 7:2, footnote 2)

[A] marvelous attribute of God is glory...Acts 7:55 says, "Looking intently into heaven, he [Stephen] saw the glory of God." Glory is the expression of God, God expressed in splendor. God's glory was a great attraction to Abraham, separating him from the world unto God [cf. v. 2]. God's glory was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10).

In the Gospel of John we read that the Word, who was God, became flesh and tabernacled among us and that we beheld His glory (John 1:1, 14). John 1:18 goes on to say, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him." There is glory in the declaration of God. When we see God, we see glory. We have been ordained for God's glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). (The Conclusion of the New Testament, pp. 111-112)

Further Reading: The Conclusion of the New Testament, msg. 11



## 第十周■周二

### 晨兴喂养

西一 27 “…基督在你们里面成了荣耀的盼望。”

来二 10 “…为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

启二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

基督能成为我们荣耀的盼望，因为祂住在我们灵里，作我们的生命和我们的人位。照着歌罗西三章四节，基督是我们的生命，祂显现的时候，我们也要与祂一同显现在荣耀里。祂要显现，在我们蒙救赎、得变化的身体上得荣耀。（罗八 23，腓三 21，帖后一 9。）基督来的时候，我们要在祂身上得荣耀，祂也要在我们身上得荣耀。这指明内住的基督要浸透我们全人，包括我们物质的身体。这使我们的身体改变形状，以致与祂荣耀的身体一模一样。那时基督就要在我们身上得荣耀。这就是基督在我们里面作荣耀的盼望。…歌罗西一章二十七节指明，我们将要凭以得荣的荣耀，现今正住在我们里面。这荣耀不是一样东西；这荣耀乃是活的人位，就是内住的基督，经过过程之三一神包罗万有的具体化身。这位基督现今是我们里面荣耀的种子。…至终，这种子的长大要带进信徒得荣的“开花”。（新约总论第六册，四三四至四三五页。）

### 信息选读

现今我们信徒正被变化到〔神的〕荣耀里，（林后三 18，）并且要被带进这荣耀里。（来二 10。）至终我们要与基督同得这荣耀，（罗八 17，30，）在新耶路撒冷里带着神的荣耀作神的彰显。

## WEEK 10 — DAY 2

### Morning Nourishment

Col. 1:27 ...Christ in you, the hope of glory.

Heb. 2:10 For it was fitting for Him,...in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Christ can be our hope of glory because He dwells in our spirit to be our life and our person. According to Colossians 3:4, when Christ our life is manifested, we shall be manifested with Him in glory. He will appear to be glorified in our redeemed and transfigured body (Rom. 8:23; Phil. 3:21; 2 Thes. 1:10). When Christ comes, we shall be glorified in Him, and He will be glorified in us. This indicates that the indwelling Christ will saturate our entire being, including our physical body. This will cause our body to be transfigured and to become like His glorious body. At that time Christ will be glorified in us. This is Christ in us as the hope of glory. Colossians 1:27 indicates that the glory with which we shall be glorified dwells in us right now. This glory is not a thing—this glory is a living person, the indwelling Christ, the all-inclusive embodiment of the processed Triune God. This very Christ is now the seed of glory within us...Eventually, the growth of this seed will issue in the “blossom” of the believers’ glorification. (The Conclusion of the New Testament, p. 1951)

### Today's Reading

As believers, we are being transformed into [God's] glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually, we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God's expression in the New Jerusalem.

神创造我们作祂的器皿，以盛装祂并彰显祂。神在我们这些预备得荣耀的器皿上，〔九 23，〕彰显祂荣耀的丰富。我们被祂的主宰预定来作祂的容器，祂贵重的器皿，以彰显祂在荣耀里的所是。这要在新耶路撒冷里完全得显明。…新耶路撒冷一个显著的特色是有神的荣耀，（启二一 11，）有神的彰显。新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己透过那城照耀出来。事实上，神的荣耀乃是新耶路撒冷的内容，因这城要完全被神的荣耀所充满。这指明那城是器皿，盛装神并彰显神。…新耶路撒冷满了神的荣耀，意思就是神在这城里得显明。今天召会生活也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂。（新约总论第一册，一三一至一三二页。）

神莫大救恩的最后一步，是要领许多的儿子进荣耀里去。罗马八章告诉我们，神在我们身上恩典的工作，开始于祂的预知，经过祂的预定、呼召、称义，终结于祂叫我们得荣耀。（29～30。）八章也告诉我们，一切受造之物，正在热切等待神的众子显示出来（得荣耀），指望着受造之物自己，也要得享神儿女之荣耀的自由。（19～21。）这要借着主的再来得着成就，（腓三 21，）那时我们要与祂一同显现在荣耀里；（西三 4；）这是我们的盼望。（一 27。）神的众子这样得荣耀，乃是神救恩的目标，要持续地经过千年国，且要完满的显于新耶路撒冷，直到永远。（启二一 11，23。）（圣经恢复本，来二 10 注 3。）

身为开拓者、先锋的耶稣，（来六 20，）已领先进入荣耀；现今我们这些跟从祂的人，正在同一路上，也要被带进神所为我们命定同样的荣耀里。（林前二 7，帖前二 12。）祂已经开了路，我们现今正行在其中。（来二 10 注 5。）

参读：新约总论，第一百八十篇；真理课程四级卷四，第五十一课。

God created us as His vessels to contain Him and express Him. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory [9:23]. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. This will be fully revealed in the New Jerusalem. An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. Actually, the glory of God will be the content of the New Jerusalem, for this city will be completely filled with His glory. This indicates that the city is a vessel to contain God and express Him...The fact that the New Jerusalem is full of God's glory means that God is manifested in this city. The church life today should also have God's glory, manifesting and expressing Him in this marvelous divine attribute. (The Conclusion of the New Testament, p. 112)

The last step of God's great salvation is to bring His many sons into glory. Romans 8 tells us that God's work of grace upon us began with His foreknowing, passed through His predestination, calling, and justification, and will end with His glorification (vv. 29-30). Also, Romans 8 tells us that the whole creation eagerly awaits the revelation (glorification) of the sons of God, in hope that the creation itself will enter into the freedom of the glory of the children of God (vv. 19-21). This will be accomplished by the Lord's coming back (Phil. 3:21), at which time we will be manifested with Him in glory (Col. 3:4); this is our hope (1:27). This glorification of the sons of God, as the goal of God's salvation, will last through the millennial kingdom and will be manifested in full in the New Jerusalem for eternity (Rev. 21:11, 23). (Heb. 2:10, footnote 3)

Jesus, as the Pioneer, the Forerunner (Heb. 6:20), took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us (1 Cor. 2:7; 1 Thes. 2:12). He cut the way, and we are now taking the way. (Heb. 2:10, footnote 4)

Further Reading: The Conclusion of the New Testament, msg. 180; Truth Lessons—Level Four, vol. 4, lsn. 51

## 第十周■周三

### 晨兴喂养

约七 18 “那从自己说的，是寻求自己的荣耀；唯有那寻求差祂来者之荣耀的，这人才是真的，在祂里面没有不义。”

太二五 31 “但是，当人子在祂的荣耀里，所有的天使同着祂来的时候，祂要坐在祂荣耀的宝座上。”

〔主〕的荣耀包含祂神性的荣耀、（约十七 22, 24、）人性的荣耀、（诗四五 3、）复活的荣耀（约七 39, 徒三 13～15）以及升天的荣耀。（来二 9。）（圣经恢复本，太二五 31 注 3。）

主过着受约束的生活，不为自己行事，祂是为着神的满足，寻求神的荣耀。…〔在约翰七章十六至十八节〕我们看见，主不凭自己说话，不寻求自己的荣耀，乃寻求那差祂来者的荣耀。

主作为一个为着神的满足，寻求神荣耀的人，并不在于祂所行、所作的，而是在于祂属于神，受神差遣，从神而来，并且说出神。…〔七章〕启示祂是受神约束的人，祂属于神，祂受神差遣，从神而来，祂不说自己的话，而是讲说神。主说神的话，神就借着祂的说话彰显出来。（李常受文集一九八二年第二册，二九三至二九四页。）

### 信息选读

基督乃是在复活里，为父用神圣的荣耀所荣耀。约翰七章三十九节下半说，“那时还没有那灵，因为耶稣尚未得着荣耀。”许多圣经读者可能觉得，

## WEEK 10 — DAY 3

### Morning Nourishment

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

Matt. 25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

The Lord's glory comprises the glory of His divinity (John 17:22, 24), the glory of His humanity (Psa. 45:3), the glory of His resurrection (John 7:39; Acts 3:13-15), and the glory of His ascension (Heb. 2:9). (Matt. 25:31, footnote 4)

As One who lived a restricted life, a life restricted from doing things for self, the Lord sought the glory of God for God's satisfaction...[In John 7:16-18] we see that the Lord did not seek His own glory, in that He did not speak from Himself. Rather, He sought the glory of the One who sent Him.

The Lord's being a person who sought God's glory for God's satisfaction did not depend on what He did or on His works; it depended instead on the fact that He was of God, that He was sent by God, that He came from God, and that He spoke God...John 7 reveals that He was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own word but spoke God. When the Lord spoke God's word, God was expressed through His speaking. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 230)

### Today's Reading

Christ was glorified by the Father with the divine glory in His resurrection. John 7:39b says, "The Spirit was not yet, because Jesus had not yet been glorified." Many readers of the Bible might find this verse

这里若是用“复活”而不是用“得着荣耀”，这一节就比较易懂。…但这节不是说“尚未复活”，而是说“尚未得着荣耀”。然而，“得着荣耀”实际上是指“复活”，因为主是在复活时得着荣耀。在路加二十四章二十六节，主论到自己说，“基督受这些害，又进入祂的荣耀，岂不是应当的么？”这是指祂的复活，（46，）这把祂带进荣耀。（林前十五43上，徒三13上，15上。）基督进入祂的荣耀，进入祂的得荣，就是进入祂的复活。这就是说，祂是在祂的复活里得着荣耀。祂的复活就是祂的得荣。

按照新约的思想，复活乃是生命的释放，这种生命的释放就是得荣耀。…所以，“得荣耀”与“复活”乃是同义辞。…复活是原因，得荣耀是结果。（新约总论第九册，二三四至二三五页。）

耶稣受了死的苦，完成救赎之后，就在复活里得着荣耀，（路二四26，）并在升天里在诸天之上得着荣耀尊贵为冠冕。（来二9。）虽然主耶稣是神子也是人子，但在说到祂得了荣耀尊贵为冠冕时，我们要特别注意祂的人性，注意祂是人子。希伯来一章说祂是神，二章说祂是人。我们读一章时，应当特别注意祂的神性；读二章时，就要特别注意祂的人性。祂乃是在祂的人性里得着荣耀尊贵为冠冕。祂乃是以升到诸天之上人的身分，得了冠冕。

这位生于马槽，长于拿撒勒贫寒之家，没有佳形容的微小耶稣，却在升到诸天之上时，得了荣耀尊贵为冠冕。…荣耀是指与耶稣人位有关的荣美；尊贵是指与耶稣价值、宝贵（彼前二章七节的宝贵与这里的尊贵，原文同字）及尊荣有关的珍贵，这尊荣与祂的地位有关。（彼后一17，罗十三7。）（希伯来书生命读经，一〇一页。）

参读：新约总论，第二百八十八篇。

easier to understand if resurrected were used instead of glorified...But the verse does not say, "Had not yet been resurrected"; it says, "Had not yet been glorified." However, glorified actually stands for resurrected, for the Lord was glorified when He was resurrected. In Luke 24:26 the Lord said of Himself, "Was it not necessary for the Christ to suffer these things and enter into His glory?" This refers to His resurrection (v. 46), which brought Him into glory (1 Cor. 15:43a; Acts 3:13a, 15a). For Christ to enter into His glory, into His glorification, was for Him to enter into His resurrection. This means that He was glorified in His resurrection. His resurrection was His glorification.

According to the New Testament thought, resurrection is a release in life, and this release in life is a matter of glorification...Glorification is therefore a synonym of resurrection. (The Conclusion of the New Testament, pp. 2954-2955)

After He accomplished redemption by suffering death, Jesus was glorified in His resurrection (Luke 24:26) and in His ascension to the heavens was crowned with glory and honor (Heb. 2:9). Although the Lord Jesus is both the Son of God and Son of Man, when we come to the matter of His being crowned with glory and honor, we must pay special attention to His humanity, to His being the Son of Man. In Hebrews 1 He is God; in Hebrews 2 He is man. When we are reading Hebrews 1, we must pay our full attention to the Lord's divinity. However, when we come to Hebrews 2, we must pay our full attention to His humanity. It is in His humanity that He is crowned with glory and honor. As a man in His ascension to the heavens, He was crowned in this way.

The little Jesus who was born in the manger, who was raised in a poor home in Nazareth, and who had no beauty or comeliness, in His ascension to the heavens has been crowned with glory and honor...Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth, value, and dignity, which is related to His position (2 Pet. 1:17; Rom. 13:7). In 1 Peter 2:7 the Greek word for preciousness is the same as that for honor here. (Life-study of Hebrews, 2nd ed., p. 84)

Further Reading: The Conclusion of the New Testament, msg. 288



## 第十周■周四

### 晨兴喂养

约一 14 “…丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

太十七 2 “就在他们面前变了形像，脸面发光如日头，衣服变白如光。”

约十二 23 “耶稣回答说，人子得荣耀的时候到了。”

〔约翰〕与彼得和雅各，乃是在山上主变化形像时，见过主的荣耀。〔约一 14。〕…当祂还活在人性里，在山上变化形像时，祂神性的荣耀才向祂的门徒短暂地显示一下。〔太十七 2。〕…彼得在彼后一章十七至十八节也说到这事：“因为祂从父神领受尊贵荣耀的时候，从显赫的荣耀中，有这样的声音向祂发出：这是我的爱子，我所喜悦的。我们同祂在圣山的时候，亲自听见这声音从天上发出。”（李常受文集一九九四至一九九七年第五册，四〇二至四〇三页。）

### 信息选读

子是神成为肉体，祂的肉体乃是一个帐幕，给神在地上居住。（约一 14。）祂神圣的元素限制在祂的人性里，如同神的荣光遮藏在帐幕里。在变化山上，祂神圣的元素曾从肉体里释放出来，彰显在荣耀里，为三个门徒所看见。（太十七 1～4。）但在这之后，这神圣的元素又遮藏在祂的肉体里。主在约翰十七章所记载的祷告之先，曾预言祂要得荣耀，父也要在祂身上得荣耀。（十二 23，十三 31～32。）现在祂要经过死，使祂人性的体壳得以破裂，

## WEEK 10 — DAY 4

### Morning Nourishment

John 1:14 ...(And we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Matt. 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

John..., along with Peter and James, beheld the Lord's glory when He was transfigured on the mountain [John 1:14]. His transfiguration was a glorification...In Christ's transfiguration on the mountain, while He was living in His humanity,...the glory of His divinity was manifested for a glimpse to His disciples [Matt. 17:2]...Peter refers to this in 2 Peter 1:17-18: "He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight. And this voice we heard being borne out of heaven while we were with Him in the holy mountain." (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 319-320)

### Today's Reading

The Son was God incarnated, and His flesh was a tabernacle for God's dwelling on earth (John 1:14). His divine element was confined in His humanity, just as God's shekinah glory was concealed within the tabernacle. Once, on the mountain of transfiguration, His divine element was released from within His flesh and expressed in glory, being seen by the three disciples (Matt. 17:1-4). However, it was concealed again in His flesh. Before the prayer recorded in John 17, the Lord predicted that He would be glorified and that the Father would be glorified in Him (John 12:23; 13:31-32). Now He was going to pass through death that the concealing shell of His humanity might

让祂神圣的元素，神圣的生命释放出来；祂也要复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得着彰显，以致祂的全人，包括神性和人性，都得着荣耀。这样，父就在祂身上得着荣耀。

（在十七章）主耶稣这关于得荣的祷告，要在三个阶段里得着成就。首先，这祷告是在祂的复活里得着成就。这是由于祂神圣的元素，神圣的生命，从祂的人性释放出来，进入许多信徒里面，（十二 23 ~ 24，）而祂的全人，包括祂的人性，都被带进荣耀里；（路二四 26；）也是由于父神神圣的元素，在主的复活得荣里，得着了彰显。在主的复活里，神答应并成就了祂的祷告。（徒三 13 ~ 15。）其次，这祷告已在召会里得着成就。这是因为祂复活的生命借祂许多肢体得了彰显，祂就在他们里面得了荣耀，父也在祂里面借着召会得着彰显。（弗三 21，提前三 15 ~ 16。）第三，这祷告要在新耶路撒冷得着终极的成就，因为那时祂要在荣耀里完全得着彰显，神也要在祂里面，借着圣城得着荣耀，直到永远。（启二一 11，23 ~ 24。）

神圣得荣的主题，即父在子的得荣里得荣耀，乃是约翰福音中一段很长的主题。本段开始于十二章中间，往前直到十七章末了。在十二章二十三节主耶稣宣告：“人子得荣耀的时候到了。”…二十四节指明，人子得荣耀，就是祂神圣的元素，神圣的生命，从祂人性的体壳释放出来，在复活里产生许多信徒，如一粒麦子落在地里死了，把生命的元素释放出来，结出许多果实，就是许多子粒。…由（二十四节）我们看见，主得荣耀就是祂死而复活，为要结出许多子粒来。这意思是说，结出子粒就是祂的得荣耀。（新约总论第六册，一一一至一一三页。）

参读：新约总论，第一百五十三篇；基督为父用神圣的荣耀所荣耀的结果，第一章。

be broken for His divine element, His divine life, to be released. He was also to resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, that His entire being, both divinity and humanity, might be glorified. Thus, the Father would be glorified in Him.

This prayer of the Lord Jesus [in John 17] concerning glorification will be fulfilled in three stages. First, it was fulfilled in His resurrection, in that His divine element, His divine life, was released from within His humanity into His many believers (John 12:23-24), and His whole being including His humanity was brought into glory (Luke 24:26), and in that the Father's divine element was expressed. God answered and fulfilled His prayer in His resurrection (Acts 3:13-15). Second, it has been fulfilled in the church, in that as His resurrection life has been expressed through His many members, He has been glorified in them and the Father has been glorified in Him through the church (Eph. 3:21; 1 Tim. 3:15-16). Third, it will be ultimately fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will also be glorified in Him through the holy city for eternity (Rev. 21:11, 23-24).

The subject of the divine glorification, the glorification of the Father in the glorification of the Son, is the subject of a lengthy section of the Gospel of John. This section begins from the middle of chapter 12 and goes through the end of chapter 17. In John 12:23 the Lord Jesus declared, "The hour has come for the Son of Man to be glorified."...As verse 24 indicates, for the Son of Man to be glorified is for Him to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection, just as a grain of wheat releases its life element by falling into the ground and dying in order to bear much fruit and thereby bring forth many grains...From [verse 24] we see that for the Lord to be glorified is for Him to die and be resurrected in order to bear much fruit. This means that the bearing of fruit is His glorification. (The Conclusion of the New Testament, pp. 1666-1668)

Further Reading: The Conclusion of the New Testament, msg. 153; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," ch. 1

## 第十周■周五

### 晨兴喂养

约十七 1 “耶稣…说，父啊，时候到了，愿你荣耀你的儿子，使儿子也荣耀你。”

22～23 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道你差了我来，并且知道你爱他们如同爱我一样。”

〔在约翰十七章二十二至二十三节，〕父的荣耀已经赐给了子，子又赐给了信徒；这里有信徒在这荣耀里的一。这荣耀是要借着神的生命和性情来彰显祂。（李常受文集一九八二年第二册，六三七至六三八页。）

### 信息选读

〔信徒〕合一的第一个根据乃是重生，接受父的生命；第二个根据是圣别，从神以外的一切事物中分别出来…归给神自己。…这一的第三个根据比前两个更深且更高。这是在神圣荣耀的彰显里的一。我们…从世界分别出来以后，必须借着否认己，凭着基督作生命活着。这位基督在我们里面是我们荣耀的盼望。（西一 27。）

我们若要在神圣的荣耀里成为一，就必须弃绝自己并忘掉自己。必须不再是我，乃是基督在我里面活着。（加二 20。）这“我”已经被钉死，己必须被否认，基督才能活在我们里面。我们不但要弃绝世界，还要弃绝自己。一面，我们已经从许多属世的场合和属世的事物中圣别出来，进入了父的家；另一面，我们每个人都有自己的意见、思想或观念。如果

## WEEK 10 — DAY 5

### Morning Nourishment

John 17:1 ...Jesus...said, Father, the hour has come; glorify Your Son that the Son may glorify You.

22-23 And the glory which You have given Me I have given to them, that they may be one, even as We are one; 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.

[In John 17:22 and 23] we have the oneness of the believers in the Father's glory given to the Son and given to the believers by the Son. This glory is for the expression of God through His life and nature. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 497)

### Today's Reading

The first ground of [the believers'] oneness is regeneration, receiving the life of the Father, and the second ground is sanctification, being separated from everything other than God...to God Himself...The third ground of this oneness is even deeper and higher than this. It is the oneness in the manifestation of the divine glory. After we have been...separated from the world, we must live, through the denying of ourselves, by Christ as our life who is the hope of glory within us (Col. 1:27).

If we would be one in the divine glory, we must forsake and forget ourselves. It must be no longer I but Christ who lives in me (Gal. 2:20). The "I" has been crucified, and the self must be denied that Christ may live in us. We must not only renounce the world but also ourselves. On the one hand, we have been sanctified from so many worldly places and worldly things and have come home to the Father's house. On the other hand, each of us has his opinions, thoughts, or ideas. If this is the situation, how can

情形是这样，我们如何能成为一？从前我们分别在各种属世的场合中，现今我们虽然回家了，但我们仍有己的难处。为这缘故，我们不可凭自己的生命活着，乃要凭荣耀的生命，神圣的生命活着。…这样，在这生命的荣耀里，我们就要成为一。因此，信徒的一有三个根据，或三个阶段：重生、圣别并得荣。第一阶段是借着重生，得着神为我们的父；第二阶段是借着圣言，从世界分别出来，归给三一神；第三阶段是借着否认己，凭荣耀的神圣生命活着。

借着否认己，我们能经历神圣的生命到这样的地步，我们就被成全成为一。在召会生活中，如果有一天弟兄们互相辩论争吵，然后在第二天彼此认错道歉，这就表明他们还没有被成全成为一。直到有一天，他们完全认识十字架，知道“我”已经钉在十字架上，他们凭神圣荣耀的生命活着，那就是他们众人被成全成为一的日子。到那日，我们再也没有争论或争吵，因为己和意见都没有了。于是，我们就被成全成为一。…我们达到这个点，我们就会在一的最高水平上，借着赐给信徒的神圣荣耀，被成全成为一，团体的彰显三一神。

信徒中间一的第三面，就是为着神团体的彰显，在神圣荣耀里的一。在这个一的这面，信徒已完全否认己，享受父的荣耀作他们那个被成全之一的要素，得被建造而团体的彰显神。…信徒中间终极的一，乃是在神永远的生命里（在父的名里）；借着神圣别的话；并且在神圣的荣耀里，彰显三一神，直到永远。（约翰福音生命读经，五四七至五五二页。）

参读：约翰著作中帐幕和祭物的应验，第五十至五十一、五十三至五十四篇；约翰福音生命读经，第四十篇。

we be one? Once we were separated into various worldly places, but now, having come home, we may still have trouble with the self. For this reason we must not live by our own life but by the life of glory, the divine life... Then, in the glory of this life, we will be one. Hence, there are three grounds or steps of the oneness of the believers: regeneration, sanctification, and glorification. Having God as our Father by regeneration is the first step; coming to the Triune God by separation from the world through the holy word is the second step; and living by the divine life of glory through denying ourselves is the third step.

By denying ourselves we can experience the divine life to such a degree that we are perfected into one. If the brothers in the church life argue and debate with one another one day and then confess and apologize to one another the next day, it means that they have not yet been perfected into one. On the day they realize in full the matter of crucifixion, that the “I” has been crucified on the cross and that they are living by the life of the divine glory, that will be the day when they all will be perfected into one. On that day they will no longer debate or quarrel, because there will not be the self and the opinions. Then they will be perfected into one...When we reach this point, we will be on the highest level of oneness, having been perfected into one by the divine glory given to the believers to express the Triune God in a corporate way.

The third aspect of the believers’ oneness is the oneness in the divine glory for the corporate expression of the Triune God. In this aspect of oneness, the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way...The ultimate oneness of the believers is in the eternal life (in the Father’s name), by the holy word, and in the divine glory to express the Triune God for eternity. (Life-study of John, 2nd ed., pp. 467-471)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 50—51, 53—54; Life-study of John, msg. 40



## 第十周■周六

### 晨兴喂养

约十七 5 “父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。”

22 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。”

弗三 21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代代，永永远远。阿们。”

主在约翰十四至十六章信息的要点，就是子得荣耀，好使父在子身上得荣耀。

基督在成为肉体以前是神的独生子，在荣耀里与父同在，并与父同享这荣耀。但祂借着成为肉体穿上肉体的时候，这荣耀就隐藏在祂的肉体里。…神圣的荣耀，就是神圣生命和性情的彰显，被限制并隐藏在主的人性里。

今天子如何得着荣耀，使父在子面，并借着子得着荣耀？乃是借着召会。当召会经过重生、圣别、钉死，并且在荣耀里与基督联结，那时神的儿子就要得着彰显并显明。神的儿子要在召会的一里得着荣耀。神的儿子这样得了荣耀，父也就同时在子面，并借着子得了荣耀。因此，“愿你荣耀你的儿子，使儿子也荣耀你，”（十七 1，）这个祷告包含并在于召会经过重生、圣别、钉死、以及与神的儿子联结成为一。在召会时代，神在基督里，并在召会中，得着荣耀。（弗三 21。）（新约总论第九册，二三〇、二三四至二三五页。）

### 信息选读

## WEEK 10 — DAY 6

### Morning Nourishment

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

22...The glory which You have given Me I have given to them, that they may be one, even as We are one.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

The main point of the Lord's message in John 14 through 16 is that the Son may be glorified so that the Father may be glorified in the Son.

Before His incarnation Christ as the only begotten Son of God was with the Father in glory and enjoyed this glory with the Father. But when He with this glory put on flesh through incarnation, this glory was concealed in His flesh... The divine glory, the expression of the divine life and nature, was therefore confined and concealed within the Lord's humanity.

By what way will the Son be glorified today so that the Father might be glorified in and through the Son? It is by the church. When the church has been regenerated, sanctified, crucified, and united with Christ in glory, then the Son of God will be expressed and manifested. The Son of God will be glorified in the oneness of the church, and the Father at that time will also be glorified in and through the Son. Therefore, the prayer, "Glorify Your Son that the Son may glorify You," includes and depends upon the matter of the church being regenerated, sanctified, crucified, and united in oneness with the Son of God. God is glorified in Christ and in the church in the church age (Eph. 3:21). (The Conclusion of the New Testament, pp. 2951, 2954-2955)

### Today's Reading

荣耀是神圣生命和神圣性情的彰显。我们若凭着神圣的生命和性情而活，我们就会彰显出神圣的荣耀。圣徒越凭着神圣生命和神圣性情而活，召会生活就越荣耀，召会中也越有神圣的荣耀。

借着基督的信徒在子里生机的与父联结为一，父就得着荣耀。（约十七23。）约翰十五章清楚的启示，我们在基督里面，基督也在我们里面。（4～5。）但在十七章，主…祷告，要叫我们知道我们在祂里面，正如祂在父里面一样，并且祂在我们里面，正如父在祂里面一样。神圣的三一有这奇妙的互相内在的一。这互相内在的一，已经重复在基督和祂的信徒身上。今天基督在祂的信徒里面，使祂的信徒也得以在祂里面。这就如父在子里面，使子也得以在父里面。基督在十七章的祷告，启示出这样互相内在的一。

十七章所启示的一，是为着父在子里得着荣耀。这一实际上就是神圣的得荣。子在召会里得着荣耀，而父在子里得着荣耀。…这一就是得荣，得荣就是新人，新人就是葡萄树，葡萄树就是父的家。（十四～十七。）主所求的得荣，实际上就是神性与人性的神圣调和，这种调和就是十七章所启示美妙的一。这一在父的名里、在三一神里、并在三一神荣耀的彰显里得着护卫。这就是新约启示的中心点。

在神圣的得荣里，三一神在人性里得着荣耀，而人性也在神性里得着荣耀。有一天，主耶稣要带着实际显明出来的荣耀来临，我们也要被带进那荣耀里。然后就有得荣加上得荣，并有在得荣里的得荣。至终，就有终极的完成——新耶路撒冷。（启二一10～11。）（新约总论第九册，二三六至二四〇页。）

参读：神建造的论据，第四篇；李常受文集一九五九年第一册，五一七至五三八页；神生命的救恩，第四章。

Glory is the expression of the divine life and the divine nature. If we live by the divine life and nature, we shall express the divine glory. The more the saints live by the divine life and the divine nature, the more glorious the church life is, and the more divine glory there will be in the church.

The Father is glorified through the organic union of Christ's believers with the Father in the Son in oneness (John 17:23). In John 15 the fact of our being in Christ and Christ being in us is clearly revealed (vv. 4-5). But in John 17 the Lord prayed...so that we would realize that we are in Him just as He is in the Father, and He is in us just as the Father is in Him. With the Divine Trinity there is such a wonderful coinhering oneness. This coinhering oneness has been duplicated by Christ with His believers. Today Christ is in His believers, causing His believers to be in Him. This is like the Father being in the Son, causing the Son to be in the Father. The prayer of Christ in John 17 is a revelation of such a coinhering oneness.

The oneness revealed in chapter 17 is for the Father's glorification in the Son. This oneness is actually the divine glorification. The Son is glorified in the church, and the Father is glorified in the Son...The oneness is the glorification, the glorification is the new man, the new man is the vine, and the vine is the Father's house [chs. 14—17]. The glorification for which the Lord prayed is actually the divine mingling with humanity, and this mingling is the marvelous oneness...in chapter 17. This oneness is safeguarded in the name of the Father, in the Triune God, and in the glorious expression of the Triune God. This is the central point of the revelation of the New Testament.

In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity. One day the Lord Jesus will come in a physical manifestation of glory, and we shall be brought into that glory. Then there will be glorification upon glorification and glorification within glorification. Eventually, there will be the ultimate consummation—the New Jerusalem (Rev. 21:10-11). (The Conclusion of the New Testament, pp. 2956-2959)

Further Reading: CWWL, 1958, vol. 2, "The Basis for the Building Work of God," ch. 4; CWWL, 1959, vol. 1, pp. 402-417; CWWL, 1993, vol. 1, "God's Salvation in Life," ch. 4

# 第十周诗歌

# WEEK 10 — HYMN

763

## 荣耀的盼望 — 基督作荣耀

降B大调

特副 (英 949)

6/8

一 荣 耀 盼 望 是 基 督，我 的 生 命 是 祂；  
 祂 已 将 我 灵 重 生，现 将 我 魂 变 化；  
 还 要 改 变 我 身 体，用 祂 归 服 大 能，  
 使 之 和 祂 身 体 同，有 祂 荣 形。  
 (副) 祂 来， 祂 来， 祂 来 将 我 荣 耀！  
 将 我 身 体 改 变 形 状，和 祂 身 体 相 肖。  
 祂 来， 祂 来， 为 我 身 体 需 要！  
 祂 是 我 们 荣 耀 盼 望 来 将 我 们 荣 耀。

- 二 荣耀盼望是基督，  
 使我有分神丰满，  
 祂来使我能与神  
 使我有分祂荣耀，  
 祂是神的奥秘；  
 将神带到我里。  
 在各方面相调，  
 将祂返照。
- 三 荣耀盼望是基督，  
 将我身体来救赎，  
 祂来使我的身体  
 永远吞灭了死亡，  
 祂是我的救赎：  
 脱离死的痛苦。  
 变成荣耀形状；  
 将我释放。
- 四 荣耀盼望是基督，  
 祂的生命我经历，  
 祂来要将我带进  
 完全与祂成为一，  
 祂是我的履历：  
 祂乃与我合一；  
 祂的荣耀、自由，  
 直到永久。

## Christ is the hope of glory, my very life is He Hope of Glory — Christ as the Glorification

949

1. Christ is the hope of glo - ry, my ve - ry life is He, He has regen - e - rat - ed and sa - turat - ed  
 me; He comes to change my bo - dy by His subdu - ing might Like to His glorious bo - dy in glo - ry  
 bright! (C) He comes, He comes, Christ comes to glorify me! My bo - dy He'll transfigure, like His own it then will  
 be. He comes, He comes, re - demp - tion to ap -  
 ply! As Hope of glo - ry He will come, His saints to glo - ri - fy.

2. Christ is the hope of glory, He is God's mystery;  
 He shares with me God's fulness and brings God into me.  
 He comes to make me blended with God in every way,  
 That I may share His glory with Him for aye.
3. Christ is the hope of glory, redemption full is He:  
 Redemption to my body, from death to set it free,  
 He comes to make my body a glorious one to be  
 And swallow death forever in victory.
4. Christ is the hope of glory, He is my history:  
 His life is my experience, for He is one with me;  
 He comes to bring me into His glorious liberty,  
 That one with Him completely I'll ever be.

## 第十周申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

[illegible]