

第十一周

在父的家里—

活在那借着基督的死与复活 所为我们预备的地方

读经：约十四 1～3, 6, 10～11, 20, 23, 一 4,
14, 16, 十一 25

【周一】

壹 约翰十四章的中心思想就是我们必须信入神，因而进到神里面——1 节：

- 一 相信神是客观的，信入神是主观的；乃是主观的信，将我们带进神里面。
- 二 借着信入主，我们进入祂里面，与祂成为一，得享祂，并有分于祂为我们所完成的一切——三 15。
- 三 借着信入基督，我们与祂有生机的联结，并且我们全人浸没在祂里面，使二者在生机上成为一——十五 4～5。

贰 父的家乃是三一神——借着成为肉体、钉十字架、复活——将祂自己作到信徒里面，为要完全与他们调和，好把他们建造成为一个生机体，作祂的居所和彰显——十四 2～3, 23：

Week Eleven

In the Father's House—

Living in the Place Prepared for Us through the Death and Resurrection of Christ

Scripture Reading: John 14:1-3, 6, 10-11, 20, 23; 1:4, 14, 16; 11:25

§ Day 1

I. **The central thought of John 14 is that we must believe into God and thereby enter into God—v. 1:**

- A. To believe in God is objective, but to believe into God is subjective; it is the subjective believing that brings us into God.
- B. It is by believing into the Lord that we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us—3:15.
- C. Through believing into Christ, we have an organic union with Him and have our being merged into His so that we two may be one organically—15:4-5.

II. **The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression—14:2-3, 23:**

- 一 在二章十六节，“我父的家”是指神在地上的居所，就是殿；殿乃是耶稣身体的预表或象征；这身体在复活里已扩大为基督的身体——19～22节。
- 二 在十四章二节，“我父的家”乃是基督的身体，也就是召会作神的家——弗一22～23，二21～22，提前三15。

【周二】

- 三 父的家乃是经过过程并终极完成的神，与蒙祂救赎、重生并变化的选民，所构成的一个神人二性的合并——约十四20。
- 四 在父的家里，有许多住处——2节：
 - 1 许多住处乃是基督身体的许多肢体，这身体就是神的殿——罗十二5，林前三16～17。
 - 2 所有在基督里的信徒，都是神的建造——父的家——里的住处；这建造就是基督的身体——弗一22～23，二21～22，五30，林前十二27。
- 五 “我去是为你们预备地方，”意思就是，主要预备地方，完成救赎，为我们开路并作出立场，好使我们进入神里面——约十四2～3，6：
 - 1 借着死与复活，主耶稣铺好了路，预备了地方，好把我们带进神里面——20节。
 - 2 借着死与复活，主耶稣为我们在神面前，并在神里面，预备了立场；这样，祂就在神里面为我们预备了地方——2～3，6节。

【周三】

- 3 在神里面的立场扩大之后，就成为在基督身体里的

- A. In 2:16 My Father's house refers to the dwelling place of God on earth, the temple; the temple is a type, or figure, of the body of Jesus, which in resurrection has been enlarged to be the Body of Christ—vv. 19-22.
- B. My Father's house in 14:2 is the Body of Christ, the church as the house of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15.

§ Day 2

- C. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect—John 14:20.
- D. In the Father's house are many abodes—v. 2:
 - 1. The many abodes are the many members of the Body of Christ, which is God's temple—Rom. 12:5; 1 Cor. 3:16-17.
 - 2. All the believers in Christ are the abodes in God's building, the Father's house; this building is the Body of Christ—Eph. 1:22-23; 2:21-22; 5:30; 1 Cor. 12:27.
- E. I go to prepare a place for you means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for us to enter into God—John 14:2-3, 6:
 - 1. By death and resurrection the Lord Jesus paved the way and prepared the place so that we might be brought into God—v. 20.
 - 2. By His death and resurrection He prepared a standing for us before God and in God; in this way He prepared a place for us in God—vv. 2-3, 6.

§ Day 3

- 3. The standing in God, being enlarged, becomes the standing in the Body of

立场——罗十二 4 ~ 5，弗五 30，林前十二 27：

- a 凡在神里面没有立场、没有地方的，他在基督的身体，就是父的家，神的居所里，也没有地方——弗一 22 ~ 23，二 21 ~ 22。
- b 我们这些在基督里的信徒，都在神里并在基督身体里有地方，现今我们都该活在那借着基督的死与复活所为我们预备的地方——约十四 2 ~ 3，20，林前十二 27。

六 主的来把神带到人里面，祂的去把人带到神里面；借着这样的来和去，祂将神建造到人里面，并将人建造到神里面，借此建造神的家——约一 14，十 10 下，十四 2 ~ 3。

【周四】

- 七 神的儿子主耶稣基督，凭着那灵并借着祂的死与复活，正在建造一个生机体，召会，就是祂的身体和父的家，是由三一神与蒙祂拣选并救赎之人调和而产生的——7 ~ 24 节。
- 八 父的家乃是借着父和子同着那灵，不断眷临蒙救赎的选民而得以建造起来——23 节。
- 九 父的家分为三个阶段：神成为肉体的阶段；基督与祂的信徒一同复活，建造成为召会的阶段；以及终极完成的阶段，就是新耶路撒冷——二 19 ~ 21，启二一 2 ~ 3，9 ~ 10。

【周五】

叁 父的家，召会，是在父神里——约十四 2，20，帖前一 1，帖后一 1：

- 一 召会要在父神里面，神就必须成为我们的父，

Christ—Rom. 12:4-5; Eph. 5:30; 1 Cor. 12:27:

- a. Anyone who does not have a standing, a place, in God does not have a place in the Body of Christ, which is the Father's house, the dwelling place of God—Eph. 1:22-23; 2:21-22.
- b. As believers in Christ, we all have a place in God and a place in the Body, and now we should live in the place prepared for us through the death and resurrection of Christ—John 14:2-3, 20; 1 Cor. 12:27.

F. The Lord's coming brought God into man, and His going brought man into God; by this coming and going, He builds up the house of God by building God into man and man into God—John 1:14; 10:10b; 14:2-3.

§ Day 4

- G. By the Spirit and through His death and resurrection, the Son of God, the Lord Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by the mingling of the Triune God with His chosen and redeemed people—vv. 7-24.
- H. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—v. 23.
- I. The Father's house is in three stages: the stage of God's incarnation, the stage of Christ resurrected with His believers to be built up as the church, and the consummate stage—the New Jerusalem—2:19-21; Rev. 21:2-3, 9-10.

§ Day 5

III. The Father's house, the church, is in God the Father—John 14:2, 20; 1 Thes. 1:1; 2 Thes. 1:1:

- A. For the church to be in God the Father, God must become the Father to us,

我们需要与神有生命的关系——约二十 17:

- 1 在新约里,“父”是指生命的源头——五 26。
- 2 “神”这名称是指创造;“父”这名称是指生命的分赐与繁增——约壹三 1。
- 3 神不再仅仅是我们的创造主,祂也是我们的父,是生我们的那位,因为祂已经用祂的生命生了我们——约一 12 ~ 13。
- 4 我们能称神为我们的父,因为我们已经从神而生;如今我们是祂的儿女,就与祂有生命的关系——罗八 15 ~ 16。
- 5 主借着祂释放生命的死和分赐生命的复活,已使我们与祂成为一;祂的父如今也是我们的父——约二十 17。
- 6 借着祂的死与复活,主耶稣把我们带进祂自己里面;因着祂在父里面,我们就借着在祂(主耶稣)里面而在父里面——十四 20。

二 在父神里的召会,意思就是在那是独一的源头、发起者和起始者里面的召会——林前八 6:

- 1 认识神是父,就是认识一切都是由祂发起,一切都是由祂而出——太十五 13, 罗十一 36。
- 2 在召会生活中,父应当是独一的源头,我们众人应当在祂独一的定旨和计划里——提后一 9, 罗八 28。

【周六】

肆 我们需要看见,活在召会这父的家里内在的意义——约十四 2 ~ 3, 23:

- 一 活在召会这父的家里,乃是活在那是生命的三一神里——一 4, 五 26, 六 53, 十一 25, 十四 6。
- 二 活在召会这父的家里,乃是活在光中——一 4, 八 12。

and we need to have a life relationship with Him—John 20:17:

1. In the New Testament the Father denotes the source of life—5:26.
2. The title God refers to creation; the title Father refers to the impartation and multiplication of life—1 John 3:1.
3. God is no longer merely our Creator; He is also our Father, our Begetter, for He has begotten us with His life—John 1:12-13.
4. We can call God our Father because we have been born of Him, and now, as His children, we have a life relationship with Him—Rom. 8:15-16.
5. Through His life-releasing death and life-imparting resurrection the Lord has made us one with Him; His Father is now our Father—John 20:17.
6. By His death and resurrection the Lord Jesus has brought us into Him; since He is in the Father, we are in the Father by being in Him, the Lord Jesus—14:20.

B. For the church to be in God the Father means that the church is in the One who is the unique source, the Originator and Initiator—1 Cor. 8:6:

1. To know God as the Father is to know that everything originates from Him and that everything proceeds from Him—Matt. 15:13; Rom. 11:36.
2. In the church life the Father should be the unique source, and we all should be in His unique purpose and plan—2 Tim. 1:9; Rom. 8:28.

§ Day 6

IV. We need to see the intrinsic significance of living in the church as the Father's house—John 14:2-3, 23:

- A. To live in the church as the Father's house is to live in the Triune God as life—1:4; 5:26; 6:53; 11:25; 14:6.
- B. To live in the church as the Father's house is to live in the light—1:4; 8:12.

- 三 活在召会这父的家里，乃是活在复活里——十一 25。
- 四 活在召会这父的家里，乃是活在恩典和实际里——一 14, 16～17, 十四 6, 十六 13。
- 五 活在召会这父的家里，乃是活在神圣的荣耀里——十七 22～23。
- 六 活在召会这父的家里，乃是活在祷告和敬拜的殿（家）里——十四 13, 十五 7, 16, 十六 23～24, 四 23～24。
- 七 活在召会这父的家里，乃是过牧养的生活——十 10～11, 15～17, 二一 15～17。
- 八 活在召会这父的家里，乃是活在神的建造里，并为神的建造而活——二 19～21, 十四 23。
- 九 活在召会这父的家里，乃是活在终极完成之灵的神圣奥秘范围里，为着保守——七 39, 十四 16～20, 十六 13, 十七 11, 21, 23。
- 十 活在召会这父的家里，乃是活在经过过程并终极完成之三一神与蒙救赎并重生之三部分信徒神人二性的合并里——十四 10～11, 20。

- C. To live in the church as the Father's house is to live in resurrection—11:25.
- D. To live in the church as the Father's house is to live in grace and reality—1:14, 16-17; 14:6; 16:13.
- E. To live in the church as the Father's house is to live in the divine glory—17:22-23.
- F. To live in the church as the Father's house is to live in a house of prayer and worship—14:13; 15:7, 16; 16:23-24; 4:23-24.
- G. To live in the church as the Father's house is to live a life of shepherding—10:10-11, 15-17; 21:15-17.
- H. To live in the church as the Father's house is to live in and for God's building—2:19-21; 14:23.
- I. To live in the church as the Father's house is to live in the divine and mystical realm of the consummated Spirit for the keeping of oneness—7:39; 14:16-20; 16:13; 17:11, 21, 23.
- J. To live in the church as the Father's house is to live in the divine and human incorporation of the processed and consummated Triune God with the redeemed and regenerated tripartite believers—14:10-11, 20.

第十一周■周一

晨兴喂养

约十四 1～2 “你们心里不要受搅扰，你们当信入神，也当信入我。在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

约翰十四章一节启示了两个非常重要的点。第一是主与神相同。人若信入神，也必信入主，因为主与神自己是相同的。事实上，主就是神自己。

一节第二个重要的点乃是：信神和信入神不同。你也许说你信神，但你是否信入神？…这章的基本思想乃是：主要帮助或教导门徒在神里面。我们必须记住，信神是客观的，信入神是主观的。乃是这种主观的信，将我们带进神里面。主实在是说，“你们若信入神，也当信入我。”“入”字是很要紧的。…我们不可遗漏这字。这里不是客观的相信事实，乃是主观的相信，将我们带进神里面。本章的中心思想就是我们必须信入神。（约翰福音生命读经，三九五、三九七页。）

信息选读

按照天然的概念，大多数基督徒都认为，约翰十四章二节所说父的家必是指父神所住的第三层天。但我们不可按照我们天然的概念解释圣经。我们必须用圣经解释圣经。…“我父的家”这辞在约翰福音中用过两次。第一次在二章十六节，在那里

WEEK 11 — DAY 1

Morning Nourishment

John 14:1-2 Do not let your heart be troubled; believe into God, believe also into Me. 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.

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.

John 14:1 reveals two very important points. The first is that the Lord is the same as God. If one believes into God, he must also believe into the Lord, for the Lord is the same as God Himself. In fact, the Lord is God Himself.

The second important point in 14:1 is that believing God is different from believing into God. You may say that you believe God, but do you believe into God?... The basic thought of this chapter is that the Lord intended to help or instruct the disciples to be in God. We must remember that to believe God is objective but to believe into God is subjective. It is this kind of subjective believing that brings us into God. In effect, the Lord was saying, “If you believe into God, you must also believe into Me.” The preposition into is very important... We must not miss the preposition. It is not a matter of believing the fact objectively; it is a matter of the subjective believing that brings us into God. The central thought of this chapter is that we must believe into God. (Life-study of John, 2nd ed., pp. 336, 338)

Today's Reading

According to the natural concept, most Christians think that the Father's house mentioned in John 14:2 must refer to the third heaven where God the Father dwells. But we must not interpret the Bible according to our natural concepts. Rather, we must interpret the Scripture with the Scripture... The phrase My Father's house is used twice in the Gospel of John. It is used the

清楚的指圣殿，指神在地上的居所。这殿是耶稣身体的预表。（21。）…这殿在复活里已扩大为基督的身体。…在十六节，“我父的家”是在地上的殿。这不是指诸天之上的一个地方，乃是指神在地上的殿。殿既是耶稣身体的预表，耶稣的身体就是帐幕，（一 14，）就是殿，作神在地上的居所。“我父的家”这辞的解释，在二章中已经清楚表明了。…我们不该以为十四章二节的这辞，和二章十六节的同一个辞意义不同，因为那是不合逻辑的。这辞在同一卷福音书中第二次用到时，必须与第一次用到时意义相同。所以，在约翰十四章里父家的意思，也必定是神在地上的居所，不会是第三层天。在二章，父的家最终就是基督的身体；在十四章，父的家也必定是基督的身体。…现在我们有“我父的家”这辞正确的解释，就是基督的身体，也就是召会。

在书信中，关于基督的身体是召会，以及召会是神的家这启示，得着完全的发展。提前三章十五节揭示召会是活神的家。因此，父的家必是指活神在地上的居所，而不是指天上。林前三章十六节告诉我们，全体信徒是神的殿。彼前二章五节说，我们这些活石被建造成为属灵的殿。…此外，希伯来三章六节说，我们就是神的家。以弗所二章二十一至二十二节说，信徒同被建造成为神的居所，不是在诸天之上，乃是在灵里。因此全本新约支持这个解释，就是：父的家至终乃是约翰福音本身可看到的基督的身体。在约翰福音和本全新约里，父的家不是指天上，乃是指基督的身体，就是作神在地上居所的召会。（约翰福音生命读经，三九七至三九九页。）

参读：约翰福音生命读经，第二十九至三十篇。

first time in 2:16, where it clearly refers to the temple, the dwelling place of God on earth. The temple is a type, a figure, of the body of Jesus (v. 21), which...has in resurrection been enlarged into the Body of Christ...In 2:16 My Father's house refers to the temple on earth. It does not denote a place in the heavens but God's temple on earth. Since the temple is the type of the body of Jesus, the body of Jesus is the tabernacle (1:14), the temple, for God's dwelling place on earth. This interpretation of the phrase My Father's house is clearly shown in chapter 2...We should not take this phrase in 14:2 to have a different meaning from the same phrase found in 2:16, for that would be illogical. The second time that this phrase is used in the same Gospel, it must have the same definition as the first time it is used. Thus, the Father's house in chapter 14 must also mean God's dwelling place on earth. It cannot mean the third heaven. In chapter 2 the Father's house is eventually the Body of Christ, and in chapter 14 it must also be the Body of Christ...Now we have the proper interpretation of the phrase My Father's house: it is the Body of Christ, that is, the church.

In the Epistles the revelation that the Body of Christ is the church and that the church is the house of God is fully developed. First Timothy 3:15 discloses that the church is the house of the living God. Hence, the Father's house must mean the house of the living God on earth and not in heaven. First Corinthians 3:16 tells us that the believers, as a whole entity, are the temple of God. First Peter 2:5 says that we, as living stones, are being built up as a spiritual house...Furthermore, Hebrews 3:6 says that we are the house of God, and Ephesians 2:21-22 says that the believers are being built together as God's dwelling place, not in the heavens but in spirit. Thus, the whole New Testament supports the interpretation, as found in the Gospel of John itself, that the Father's house is eventually the Body of Christ. The Father's house in the Gospel of John and in the whole New Testament is not heaven but the Body of Christ, which is the church as the dwelling place, the habitation of God on earth. (Life-study of John, 2nd ed., pp. 338-339)

Further Reading: Life-study of John, msgs. 29—30

第十一周■周二

晨兴喂养

林前三 16 “岂不知你们是神的殿，神的灵住在你们里面么？”

十二 27 “你们就是基督的身体，并且各自作肢体。”

在父的家里，有许多住处。（约十四 2。）这里的“住处”（复数）和约翰十四章二十三节的“住处”（单数）原文同。“住处”是什么意思？这许多住处是指基督身体的许多肢体，（罗十二 5，）这身体就是神的殿。（林前三 16～17。）主的身体有许多肢体，每个肢体就是一个住处。许多住处就是身体的许多肢体，这由约翰十四章二十三节得到充分证明。那里说，主与父要同爱祂的人安排住处。…我们都是神建造的住处。这建造就是基督的身体，所有的住处乃是基督身体的肢体。（约翰福音生命读经，四〇一页。）

信息选读

约翰十四章二节的“我去”，意思是主要经过死与复活而去，将人带进神里面，以建造神的居所。这就是马太十六章十八节所说召会的建造。在那里主说，“我要把我的召会建造…”。在约翰十四章二节这里主说，“我去是为你们预备地方。”…主只有一个工作。…我们若把这两段话摆在一起，就会看见预备地方就是建造召会。主为着建造召会，就必须去预备地方。这件事最终的结果将是新耶路撒冷的建造。（启二一 2。）主现今在建造召会。这个建造召会就等于建造新耶路撒冷。我们曾看过，在全宇宙中，神只有一个建造——用祂的赎民，建造祂活的居所。

WEEK 11 — DAY 2

Morning Nourishment

1 Cor. 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

12:27 Now you are the Body of Christ, and members individually.

In the Father's house are many abodes (John 14:2). The Greek word for abodes in verse 2 is the plural form of the word translated “abode” in verse 23. What does abode mean? The many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). The Lord's Body has many members, and each member is an abode. That the many abodes are the many members of the Body is adequately proven by John 14:23, which says that the Lord with the Father will make an abode with the one who loves Him...We all are the abodes of God's building. This building is the Body of Christ, and all the abodes are the members of the Body of Christ. (Life-study of John, 2nd ed., p. 343)

Today's Reading

The words I go in John 14:2 mean that the Lord was going through death and resurrection to bring man into God for the building of God's habitation. This is the building of the church mentioned in Matthew 16:18, where the Lord said, “I will build My church.” Here, in John 14:2 the Lord said, “I go to prepare a place for you.”...The Lord has only one work...If we put these two portions of the Word together, we will see that the preparing of a place is just the building of the church. In order for the Lord to build the church, He had to go to prepare a place. The consummate result of this will be the building of the New Jerusalem (Rev. 21:2). The Lord is now building the church. This building of the church is equal to the building of the New Jerusalem...In all the universe God has only one building—the building of His living habitation with His redeemed people.

“我去是为你们预备地方，”意思就是：主要预备地方，完成救赎，为人开路，并为人作出立场，好使人进入神里面。…这是约翰十四章的中心思想。我们若要让神住在我们里面，我们首先必须进入祂里面。我们若不进入祂里面，祂就不会进入我们里面。一旦我们住在神里面，祂就要住在我们里面。

罪人怎能进入神里面？所有隔离的元素：罪性、罪行、世界、魔鬼、死亡、肉体、以及己，都必须除去，然后我们才会亲近神，不只到神面前，更是到神里面。…为此，需要一些工作，一些预备。主必须作预备的工作。祂必须去，不是到诸天之上，乃是到十字架，好除掉所有的障碍。所有的障碍都被主那包罗万有的死除掉了。…祂对付了罪性、罪行、世界、这世界的王、肉体、己、旧人、甚至死亡。借着死与复活，主铺好了路，预备了地方，好把我们带进神里面。…借着祂的死与复活，主开辟、预备了道路，铺好了大道，能立刻领人进入神里面。主挪移了所有的山冈，填平了所有的凹地，铺好了大道，付上了所有的过路费。我们无须付上什么，我们可以直接进入神里面。

借着主的死而复活，祂不只开了进入神的道路，也为我们在神面前，并在神里面，预备了立场。…只要我们相信主耶稣的名，我们就在神面前，并在神里面有了立场。我们都必须喊说，“阿利路亚！我在神面前，甚至在神里面有了立场，甚至神自己也不能拒绝我。哦，因着基督预备的工作，公义的神永远不能赶逐我。我在神里面有这样一个坚固的立场。”我能向你们见证，对于我在神里面的这个事实，我十分有把握。没有钉死并复活的基督，我们绝不能有这个保证。但主既经过了十字架，并且从死人中复活，我们就知道我们在神面前有了地位，在神里面也有了立场。（约翰福音生命读经，四〇一至四〇四页。）

参读：约翰福音生命读经，第三十一至三十二篇。

I go to prepare a place for you means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for man to get into God...This is the central thought of John 14. If we are going to allow God to dwell in us, we must first get into Him. If we do not get into Him, He will not get into us. Once we dwell in God, then He will dwell in us.

How can sinners get into God? All the separating elements, the obstacles of sin, sins, the world, the devil, death, the flesh, the self, and the old man, must be abolished. Then we will be brought near to God, and not only to God but into God. For this, some work, some preparation, was needed. The Lord had to do a work of preparation. He had to go not to the heavens but to the cross to remove all the obstacles. All the obstacles have been removed by the Lord's all-inclusive death...He dealt with sin, sins, the world, the ruler of this world, the flesh, the self, the old man, and even death. By death and resurrection the Lord paved the way and prepared the place that we might be brought into God. By His death and resurrection the Lord cut and prepared the way and paved the highway that can bring any person into God immediately. The Lord removed all the mountains, filled all the gaps, paved the highway, and paid all the tolls. There is no charge for us to pay. We may come directly into God.

By His death and resurrection the Lord has not only opened the way into God but also prepared a standing for us before and in God...As long as we believe into the name of the Lord Jesus, we have a standing before God and in God. We all must shout, "Hallelujah! I have a standing before God. I even have a standing within God. Even God Himself cannot reject me. Oh, because of the preparing work of Christ, the righteous God can never cast me out. I have such a firm standing in God." I can testify to you that I am so secure about the fact that I am in God. Without the crucified and resurrected Christ we could never have this assurance. But since the Lord has gone through the cross and has been raised from the dead, we know that we have a position before God and a standing in God. (Life-study of John, 2nd ed., pp. 343-345)

Further Reading: Life-study of John, msgs. 31—32

第十一周■周三

晨兴喂养

约十四 3 “我若去为你们预备了地方，就再来接你们到我那里，我在哪里，叫你们也在哪里。”

20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

主的救赎不是为我们在天上预备地方，主的救赎乃是为我们在神里面预备地方。…这个思想是在最高的水平上。主救赎了我们，将我们带进神里面，在神里面为我们预备地方。…当我们蒙了救赎、得救、重生之后，我们在哪里？我们在基督里面，也在神里面。连约翰一书也启示，我们住在神里面，神也住在我们里面。（四 13。）整本新约的中心思想乃是说，在我们得救重生之后，我们就在神里面，也在基督里面。神与基督是我们的居所。再者，我们也成了神的居所。这样，神与我们，我们与神，乃是互为居所。主…预备地方，使我们能进入神里面，使主能借着祂的救赎，将我们带进神里面。借着祂的死而复活，祂已将我们带进神里面。赞美主，我们每个人在神里面都有地方！（约翰福音生命读经，四〇五页。）

信息选读

主去是要将人带进神里面，以建造祂的居所。祂上十字架成功救赎，除去人神之间的一切障碍，好为人开路，并为人作出立场，使人进入神里面。在神里面的立场扩大之后，就成为在基督身体里的立场。凡在神里面没有立场、没有地方的，祂在基督的身体，就是神的居所里，也没有地方；这身体就

WEEK 11 — DAY 3

Morning Nourishment

John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.

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

The Lord's redemption was not to prepare a place for us in heaven. The Lord's redemption was to prepare a place for us in God...This thought is on the highest plane. The Lord redeemed us to bring us into God, to prepare a place for us in God...After we have been redeemed, after we have been saved, after we have been regenerated, please tell me where we are. We are in Christ and in God. Even John's first Epistle reveals that we abide in God and that God abides in us (4:13). Throughout the whole New Testament the central thought is that after we have been saved and regenerated, we are in God and in Christ. God and Christ are our dwelling place. Furthermore, we have become the dwelling place for God. Thus, God and we, we and God, are a mutual abode...[The Lord] was preparing a place that we might get into God, that the Lord might bring us into God by His redemption. By His death and resurrection He has brought us into God. Praise the Lord that each one of us has a place in God! (Life-study of John, 2nd ed., pp. 346-347)

Today's Reading

The Lord's going was to bring man into God for the building of His habitation. He went to the cross to accomplish redemption, removing all the obstacles between man and God, that He might open the way and make a standing for man to get into God. The standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have the standing, a place, in God does not have a place in the Body of Christ, which is

是神的居所。因此，主去成功救赎，乃是为门徒在祂的身体里预备地方。

约翰十四章三节…证明主的去（借着死与复活）就是祂的来（到门徒这里——18, 28）。这就是说，…祂借着去而来。…主的心意是要进入门徒里面。祂曾在肉体里来，（一 14，）也曾 在门徒中间，但祂在肉体里无法进到门徒里面。祂必须进一步经过死与复活，使祂得以变化形像，从肉体变化为灵，好进入并居住在门徒里面，如十四章十七至二十节所启示的。祂复活之后的确来了，将祂自己，就是圣灵，吹进门徒里面。（二十 19 ~ 22。）因此，祂的去就是祂的来。

主说，“就再来接你们到我那里。”（十四 3。）这不是说，主要接我们到一个地方，乃是要接我们到祂自己里面。主接门徒到祂那里，乃是把他们摆在祂自己里面，如二十节所说，“你们在我里面。”

在三节主说，祂要接我们到祂那里，以致“我在哪里，叫你们也在哪里”。主在哪里？祂在天上么？不，祂在父里面。主要门徒也在父里面。（十七 21。）主既在父里面，所以祂也要把我们带进父里面。…借着祂的死而复活，主已将我们带到祂自己里面。借着在祂里面，我们也就在父里面，因为祂在父里面。祂在哪里，我们也在哪里。…在祂死而复活以前，主耶稣在父里面，门徒却不然。在祂死而复活之后，所有的门徒都进入父里面，正如主在父里面一样。那时主就能说，“我在哪里，叫你们也在哪里。”

主自己是活的道路，把人带进父神这活的地方。门徒像我们一样，以为地方与道路都是地方，不是人位。可是主对他们说，“我就是道路。”（十四 6。）。（约翰福音生命读经，四〇六至四〇九页。）

参读：神圣奥秘的范围，第三章。

God's habitation. Hence, the Lord's going to accomplish redemption was to prepare a place in His Body for the disciples.

John 14:3...proves that the Lord's going (through His death and resurrection) was His coming (to His disciples—vv. 18, 28). The tense here is very strange to the English language. It means that His going was His coming, that He was coming by going...The Lord's intention was to get into His disciples. He came in the flesh (1:14) and was among His disciples, but while He was in the flesh, He could not get into them. He had to take the further step of passing through death and resurrection that He might be transfigured from the flesh into the Spirit that He might come into the disciples and dwell in them, as is revealed in 14:17-20. After His resurrection He came to breathe Himself as the Holy Spirit into the disciples (20:19-22). Therefore, His going was just His coming.

The Lord said, "I am coming again and will receive you to Myself" (14:3). This does not mean that the Lord receives us into a place but that He receives us into Himself. In receiving the disciples to Himself, the Lord put them into Himself, as is indicated by the words you in Me in verse 20.

In verse 3 the Lord said that He would receive us to Himself so that "where I am you also may be." Where is the Lord? Is He in heaven? No, He is in the Father. The Lord wants His disciples to also be in the Father (17:21). Since the Lord is in the Father, He will also bring us into the Father...Through His death and resurrection the Lord has brought us into Himself. By being in Him we are also in the Father because He is in the Father. Where He is, there we are also...Before His death and resurrection the Lord Jesus was in the Father, but the disciples were not. After His death and resurrection all the disciples got into the Father, just as the Lord was and is in the Father. At that time the Lord could say, "Where I am you also may be."

The Lord Himself is the living way by which man is brought into God the Father, the living place. Like us, the disciples thought that both the place and the way were places, not persons. Notwithstanding, the Lord said to them, "I am the way." (Life-study of John, 2nd ed., pp. 347-349)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 3

第十一周■周四

晨兴喂养

约十四 21 “有了我的诫命又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。”

23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

约翰十四章主要的是启示三一神如何将祂自己分赐到我们里面，好使祂和我们，我们和祂，能在神性与人性的调和里建造起来。这章揭示父子灵三一神，将祂自己分赐到在耶稣基督里的信徒里面，使这位神与信徒得以建造在一起，就是神性与人性的建造；至终这个建造成了相互的住处：神住在人里面，人住在神里面。这就是主在十五章四节所说之话的根据：“你们要住在我里面，我也住在你们里面。”这是相互的居住，因为我们住在祂里面，祂也住在我们里面。（约翰福音生命读经，四二三页。）

信息选读

在约翰十四章二十三节主耶稣不是说，“父与我要与他同住，”祂乃是说，“我们要到他那里去，同他安排住处。”“与他同住”和“同他安排住处”，这两种说法是不同的。…说“父与我要到他那里去，与他同住”，就语法说是正确的；但是说“父与我要到他那里去，同他安排住处”，是更有意义的。如何更有意义？因为父与子要以爱耶稣的人作祂们的住处，信徒要成为祂们的住处。主似乎说，“我

WEEK 11 — DAY 4

Morning Nourishment

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.

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 14 reveals mainly how the Triune God is dispensing Himself into us in order that He and we, we and He, might be built together in the mingling of divinity with humanity. This chapter unfolds that the Triune God—the Father, Son, and Spirit—is dispensing Himself into the believers in Jesus Christ; that this very God and the believers are being built together, a building of divinity with humanity; that eventually, this building becomes a mutual abode; and that God dwells in man and man in God. This is the basis for the Lord’s word in 15:4: “Abide in Me and I in you.” This is a mutual abiding, for we abide in Him and He abides in us. (Life-study of John, 2nd ed., p. 361)

Today’s Reading

In John 14:23 the Lord Jesus did not say, “The Father and I will abide with him,” but He said, “We will come to him and make an abode with him.” There is a difference between the two expressions abide with and make an abode with...To say “The Father and I will come to abide with him” is correct as far as language is concerned. But to say “The Father and I will come to him and make an abode with him” is more meaningful. In what way is it more meaningful? In the way that the Father and the Son will take the lover of Jesus as Their abode and that the believer will be an abode to Them. The

们要同他安排住处，使他与我们能有一个住处。他要成为我们的住处，我们要成为他的住处。”

我们能住在祂里面，祂也能住在我们里面。在这样一种局面里，就没有罪、世界、撒但、旧人或肉体的地位。这一切东西都被赶出去了。

你们已过没有这种经历么？在你深处对主耶稣有甜美的珍赏，你说，“主，我爱你。”主就说，“你既爱我，我命令你不要作这作那。”你说，“阿们，主耶稣。”也许你是含着泪说阿们，但你立刻觉得祂在你里面显现了。你真是在祂的同在中。那时你觉得祂以自己充满你，你也被吸引到祂里面。你住在祂里面，祂也住在你里面。你是祂的住处，祂也是你的住处。…我们需要终日有这种经历。

三一神同信徒安排祂的住处，乃是为着建造祂的居所。每当你甘甜地觉得你在主的同在中，并且主极其丰满地住在你里面，那时你也觉得你爱所有的信徒。按照你当时的领悟，你与任何信徒都没有问题，你也可以随时赦免每位弟兄姊妹的过错。…这就是为着神的建造切望与信徒是一。…今天神在地上人间居所的建造，完全根据这个经历。也许有两位弟兄彼此有问题，有什么办法可以解决？不容易。有一天，他们二人都开始爱主，并且对祂有深切甘甜的珍赏。主给他们诫命，他们也接受了。他们立刻都在主的同在中，问题就过去了。这就是主在我们中间作神圣建造工作的方法。这不是组织、规条或外面教导的事，这完全是爱主、经历祂显现、并经历祂同住的事。（约翰福音生命读经，四三一至四三三页。）

参读：约翰著作中帐幕和祭物的应验，第三十六至四十五篇。

Lord seemed to be saying, “We will make an abode with him that he and We may have an abiding place. He will be Our abode, and We will be his abode.”

We can abide in Him, and He can abide in us. In such a situation there is no place for sin, the world, Satan, the old man, or the flesh. All such things have been chased away.

Have you not had this experience in the past? Deep within you there was a sweet appreciation toward the Lord Jesus, and you said, “Lord, I love You.” Then the Lord said, “Since you love Me, My commandment is that you do not do this and that.” You said, “Amen, Lord Jesus.” Perhaps you said Amen with tears in your eyes. Immediately, you had the sense of His manifestation within you. You were so much in His presence. At that time you had the sense that He was filling you up with Himself and that you were being drawn into Him. You were abiding in Him, and He was abiding in you. You were His abode, and He was yours...We need to have this experience all day long.

The Triune God’s making His abode with the believers is for the building of His habitation. Whenever you have had the sweet sensation that you were in the presence of the Lord and that the Lord was indwelling you to the fullest, you also had the feeling that you loved all the believers. According to your realization at the time, you had no problem with any believer, and you were ready to forgive every brother’s or sister’s fault...This is the desire to be one with the believers for God’s building...The building of God’s habitation among men on earth today is altogether dependent upon this experience. Perhaps two brothers have a problem with each other. What can solve it? It is not easy to do. One day they both begin to love the Lord, and they have a deep and sweet appreciation of Him. The Lord gives them a commandment, and they take it. Immediately, they are both in the Lord’s presence, and the problem is over. This is the way in which the Lord does the divine work of building among us. It is not a matter of organization, regulation, or outward teaching. It is absolutely a matter of our loving the Lord and experiencing His manifestation and His abiding with us. (Life-study of John, 2nd ed., pp. 367-369)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 36—45

第十一周■周五

晨兴喂养

帖前一 1 “保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安归与你们。”

罗十一 36 “因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

〔帖前一章一节启示，〕召会不仅是神的，是基督的；召会也是在神里，在基督里的。

〔一节〕这里的“父”字指明生命的关系。…神是召会人的父，因为我们都已经从神而生。我们已经从神而生，现今神乃是我们的父！

假定你的父亲是美国总统，你提到他的时候就可以说，“我的父亲总统。”…只说“我们的总统”，指明你可能是公民。但你若说“我的父亲总统”，这就指明总统是你的父亲，你与他有生命的关系。同样的原则，我们能说神是我们的父。神不再仅仅是我们的创造者，祂已成了我们的父，因为我们已经从神而生。（帖撒罗尼迦前书生命读经，五一至五二页。）

信息选读

父是源头；祂是创始者、发起者、筹划者、设计者。…主耶稣说，“我却认识祂，因为我是从祂来的，是祂差了我来。”〔约七 29。〕这句简短的话指明父是源头。父是源头，差遣子来。约翰十三章三节也指明父是源头：“耶稣知道父已将万有交在祂手里，且知道自己是从神出来的，又要往神那

WEEK 11 — DAY 5

Morning Nourishment

1 Thes. 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

In 1 Thessalonians we have the revelation that the church is not only of God and of Christ but also in God the Father and in the Lord Jesus Christ.

The word Father [in 1:1] indicates a relationship of life...God is the Father of the church people, for we have all been born of Him. It is a wonderful fact that we have been born of God and that He is now our Father!

Suppose your father was the president of the United States. If such were the case, you could refer to him as “my father, the president.”...To refer to our president may indicate that you are a citizen. But if you could say, “my father, the president,” that would indicate that the president is your father and that you have a life relationship with him. In the same principle, we can speak of God as being our Father. No longer is God only our Creator. He has become our Father, for we have been born of Him. (Life-study of 1 Thessalonians, 2nd ed., pp. 42-43)

Today's Reading

The Father is the source; He is the Originator, the Initiator, the Planner, and the Designer...The Lord Jesus said, “I know Him, because I am from Him, and He sent Me” [John 7:29]. This brief word indicates that the Father is the source. As the source, the Father sent the Son. John 13:3 also indicates that the Father is the source: “Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God.” The

里去。”父是筹划者，祂差遣子来执行祂的计划。因为父是创始者、发起者，子从祂出来，并且从祂领受了一切。（李常受文集一九八二年第二册，五一二页。）

神是父，意思就是神是创造者，神是唯一的发起人。子是父差遣来的。“子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”（约五 19。）这是我们必须有的经历。我们必须蒙神的恩典，看见我们在神面前不能发起一件事。…起初不是我，起初是神。（创一 1。）神是父，一切都是出乎神。

有一天神给你看见“神是父”的时候，那一天是你有福的一天。那一天你会认识你不能作什么，你没有办法。你并不是勒住自己不作一件事，勒住自己不作两件事；你乃是问说，神起头了没有？这就是亚伯拉罕的经历。他的经历就是给我们看见，他不是自己要作神的子民。亚伯拉罕没有起头，是神起头的，是神从伯拉大河那一边把他带过来。（十二 1～5。）

我们如果真知道神是父，我们自己就没有这么多把握，就不能说，我要作什么就作什么；只能说，主若愿意，我才能作，主怎么说，我才怎么定规。这不是说要你作一个犹豫不决的人，这是说你自己真的不知道，只有父指示了你才知道。

亚伯拉罕认识神是父。这一种的认识，不是道理上的认识。这一种的认识，是真被神带到一个地步，看见说，“神啊，我不是根源，你是万有的根源，也是我的根源。没有你，就没有起头。”这是亚伯拉罕。…我们需要学习的第一个功课就是这一个——我自己不能作什么，一切都在乎神，祂是父，祂是一切的起头。（倪柝声文集第二辑第十五册，六至八页。）

参读：亚伯拉罕以撒雅各的神，第一章。

Father is the Planner, and He sent the Son to carry out His plan. Because the Father is the Originator and the Initiator, the Son came forth from Him and received all from Him. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 397)

For God to be the Father means that God is the Creator, the unique Initiator. The Son was sent from the Father. “The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner” (John 5:19). This must be our experience. We must receive grace from God to realize that we cannot initiate anything...In the beginning it was not us, but God [Gen. 1:1]. God is the Father, and everything originates from Him.

The day that God shows you that He is the Father will be a blessed day. On that day you will realize that you cannot do anything and that you are helpless. You will not have to try to hold yourself back from doing this thing or that thing. Instead you will ask, “Has God initiated this?” This is the experience of Abraham. His experience shows us that he had no thought of becoming God’s people. Abraham did not initiate anything. It was God who initiated. It was God who brought him from the other side of the Euphrates River (12:1-5).

If you know that God is the Father, you will not be so confident and will not say that you can do whatever you want. You will only say, “If the Lord is willing, I will do this and that. Whatever the Lord says, I will do.” This does not mean that you should be indecisive. It means that you truly do not know what to do and that you only know after the Father has revealed His will.

Abraham knew God as the Father. This kind of knowledge is not a knowledge in doctrine. It is a knowledge in which one is brought to the point of confessing, “God, I am not the source. You are the source of everything, and You are my source. Without You, I cannot have a beginning.” This was Abraham...The first lesson we have to learn is to realize that we can do nothing and that everything depends on God. He is the Father, and He is the Initiator of everything. (CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” pp. 8-9)

Further Reading: CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 1

第十一周■周六

晨兴喂养

约十七 21 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

23 “我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

所有的信徒，都应当在终极完成之灵的这个神圣奥秘的范围里与三一神调和，为着保守一。

所有的信徒都应当住在子里面，使子也住在他们里面，好叫他们多结果子，使父得着荣耀（彰显）。（约十五 4～5，8。）

所有的信徒都应当成为一；正如父在子里面，子在父里面，使信徒也在父和子里面。子在信徒里面，父在子里面，使信徒被成全成为一。（十七 21，23。）我们的一必须与三一神三者之间的一一样。事实上，信徒的一就是三一神的一。我们在三一神里，才能被成全成为一。因此，真实的一乃是在三一神里。（李常受文集一九九四至一九九七年第 四册，一四九页。）

信息选读

在约翰十四至十六章主耶稣向门徒陈明一篇信息，然后在十七章祂向父祷告。在祂结束的祷告里，祂指明我们的一应当是在三一神里，在是灵的基督和终极完成的灵里。这一就是真正的一，乃是信徒与三一神的调和。信徒要有这样的一，就必须是在三一神这神圣奥秘的范围里。这里父在子

WEEK 11 — DAY 6

Morning Nourishment

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.

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.

All the believers should be in this divine and mystical realm of the consummated Spirit to be mingled with the Triune God for the keeping of oneness.

All the believers should abide in the Son that the Son may abide in them that they may bear much fruit for the glorification (expression) of the Father (John 15:4-5, 8).

All the believers should be one, even as the Father is in the Son and the Son in the Father, that they also may be in both the Father and the Son. The Son is in the believers and the Father is in the Son, that the believers may be perfected into one (17:21, 23). Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers' oneness is the oneness of the Triune God. It is in the Triune God that we can be perfected to be one. The real oneness, therefore, is in the Triune God. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 119-120)

Today's Reading

In John 14—16 the Lord Jesus presented a message to His disciples, and then in John 17 He prayed to the Father. In His concluding prayer He indicated that our oneness should be in the Triune God, with the pneumatic Christ and the consummated Spirit. This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the

里面，子在信徒里面，信徒也在子里面，子又在父里面。这指明信徒乃是在是灵之基督与终极完成之灵那神圣奥秘的范围里，与三一神是一。（李常受文集一九九四至一九九七年第四册，一四九至一五〇页。）

神在祂神圣的三一里，乃是一个合并。（约十四10～11。）…神圣三一的三者是借着互相内在而成为一个合并。主耶稣论到这点说，“我在父里面，父在我里面，你不信么？”（10上。）

子在父里面，我们在子里面，子在我们里面，我们又由实际的灵所内住。这就是经过过程的神与重生信徒的合并。…父的家乃是经过过程并终极完成的神，与蒙祂救赎、重生并变化的选民，所构成的一个神圣且属人的合并。

在这建造里，基督正安家在信徒的心里；他们为父照着祂荣耀的丰富，借着祂的灵，用大能加强到里面的人里，而成为终极完成之三一神的丰满（彰显）。（弗三16～19。）

父家的目的，第一乃是使看不见且奥秘的三一神，在地上人间，有一个看得见且具体的显现，就是召会。（提前三15～16。）…第二，父家的目的是要使经过过程并终极完成的三一神得着满足和安息。…（第三，）父家的目的也是要使永远且有目的之三一神，得以完成祂永远的经纶，终极完成祂永远的目标新耶路撒冷，为着祂永远的扩展和彰显。父的家就是神的居所，至终就是新耶路撒冷；这是神永远的目标，为着祂永远的扩展和彰显。（李常受文集一九九四至一九九七年第五册，四二〇、四二九、四三一至四三二、四三四页。）

参读：基督为父用神圣的荣耀所荣耀的结果，第三至六篇。

Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 120)

God in His Divine Trinity is an incorporation (John 14:10-11). 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, 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 Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution; it is an incorporation.

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 (Eph. 3:16-19).

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. 334, 341-344)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 3—6

第十一周诗歌

敬拜父 — 众子的赞美

49

10 4 10 4 10 10 (英 52)

降 A 大调

3/4

一 父啊, 我们在你面前拜礼, 尊敬郑重;
 现在我们这些儿女聚集, 是要称颂:
 奇恩如何带领我们回家,
 与你儿子一同亲近阿爸!

二 知爱的人都知这里的爱, 何等的深;
 从祂身上你爱已经布开, 我父我神!
 现今祂在你的面前带同
 所有称颂你爱的人称颂。

三 祂领诗歌, 你耳何等乐听 祂的颂称;
 但你岂不也是一样爱聆 我们和声;
 你心爱祂远在创世之前,
 你也定规我们作祂同伴。

WEEK 11 — HYMN

Father, to Thee a joyful song we raise

Worship of the Father — His Praise from Many Sons

52

1. Fa - ther, to Thee a joy - ful song we raise With all Thine
 own; And in Thy pre - sence sound a note of praise To Thee a - lone;
 Bro't nigh, bro't home to Thee—O won - drous grace,
 That gives us now with Thine own Son our place.

2. How deep the holy joy that fills that scene,
 Where love is known!
 Thy love, our God and Father, now is seen,
 In Him alone;
 As, in the holy calm of Thine own rest,
 He leads the praise of those Thy love has blessed.

3. He leads the praise! How precious to Thine ear
 The song He sings!
 How precious, too, to Thee—how near, how dear
 Are those He brings
 To share His place: 'twas thus that Thou didst plan;
 Thou lovedst Him before the world began.

第十一周申言

申言稿: _____

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points.

[illegible]