

HWMR: AN OVERVIEW OF THE CENTRAL BURDEN AND PRESENT TRUTH OF THE LORD'S RECOVERY BEFORE HIS APPEARING, (Week 11)

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

**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**

- Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- John 15:1 I am the true vine, and My Father is the husbandman.
- John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.
- John 15:3 You are already clean because of the word which I have spoken to you.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.
- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
- John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality;

	for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
John 16:14	He will glorify Me, for He will receive of Mine and will declare it to you.
John 16:15	All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
John 16:16	A little while and you no longer behold Me, and again a little while and you will see Me.
Revelation 21:3	And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
Revelation 21:22	And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Day 1

John 14:10-11 - Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

John 14:20 - In that day you will know that I am in My Father, and you in Me, and I in you.

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

- A. The believers' relationship with the Lord is described by the words *union*, *mingling*, and *incorporation*; *union* is concerning our **oneness in life** with the Lord, *mingling* is related to the **divine and human natures**, and *incorporation* is persons indwelling one another, coinhering—John 15:4-5; 2 Pet. 1:4; John 14:20.
- B. The three of the Divine Trinity are an **incorporation** from eternity both in **what They are** and in **what They do**—v. 10:
 1. The three of the Divine Trinity are incorporated by **coinhering mutually**—"I am in the Father and the Father is in Me"—vv. 10a, 11a.
 2. The three of the Divine Trinity are an incorporation by **working together as one**—"The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works" (v. 10b); "believe because of the works themselves" (v. 11b).
- C. Acts 2:23 indicates that this universal divine incorporation, the three of the Divine Trinity, held a **council** in eternity and agreed to send the second of the Divine Trinity into time to become a man for the carrying out of God's divine economy—1 Pet. 1:20; Micah 5:2; cf. Gen. 1:26.
- D. Before the incarnation, this universal incorporation consisted of three parties; then **the second of the Divine Trinity** brought this universal incorporation **into humanity**—John 14:10-11.
- E. The three in the Divine Trinity were incorporated already in eternity past; this incorporated One came into time in order to incorporate all His chosen ones into His incorporation to make a **great, universal, divine-human incorporation** of the consummated God with the regenerated believers—17:21.
- F. John 14:20 reveals that the consummated Triune God and the regenerated believers became an **incorporation in the resurrection of Christ**:
 1. "In that day"—in the day of the Son's resurrection.
 2. "You will know that I am in My Father" (the Son and the Father are incorporated into one), "and you in Me" (the regenerated believers are incorporated into the Son and into the Father in the Son), "and I in you" (the Son in the Father is incorporated into the regenerated believers).
 3. The *in* of the Spirit of reality in verse 17 ("the Spirit of reality... abides with you and shall be in you") is the totality of the three *ins* in verse 20.

In considering the issue of Christ's glorification, we will use a very particular word—**incorporation**. This word is often used in business, but according to my knowledge, it has not previously been used in interpreting the holy Word. In this chapter we need to see that the issue of Christ's glorification is the **incorporation of the consummated God with the regenerated believers**.

The **issue** of Christ's glorification is an **incorporation**. An incorporation usually involves a number of parties. What God plans to do in His economy is to incorporate **all His chosen, redeemed, regenerated, transformed, and glorified people with Himself** as the consummated God into a great incorporation.

John 12 unveils Christ's glorification in a particular way. The Lord Jesus said that He was a **grain of wheat**, and His intrinsic content—the glory of His divinity—was concealed within the shell of His flesh. As the unique grain of wheat, He needed to be **put into death** so that His intrinsic content could be **released**. The issue of this release, this glorification, was the producing of a **universal incorporation**. This incorporation is revealed in a full and detailed way in chapter 14. This means that the incorporation revealed in chapter 14 is the issue of the glorification unveiled in chapter 12. If we see this, we will realize that we cannot know chapter 14 without understanding the glorification in chapter 12. (*The Issue of Christ Being Glorified by the Father with the Divine Glory, chapter 3*)

Day 2

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

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

- A. The glory of Christ's divinity was concealed in Him as in a grain of wheat; His humanity through His **incarnation became a shell** to conceal the glory of His divinity with His divine life—John 12:23-24.
- B. The Lord was **pressed and constrained, longing** to be baptized with the **baptism of His death** for the release of the glory of His divinity with His divine life through the breaking of the shell of His humanity—Luke 12:49-50; John 12:23-24:
 1. He was the unique grain that contained His divine life with His divine glory; when the shell of His humanity was **broken through His crucifixion**, all the elements of His divinity—His divine life and His divine glory—**were released simultaneously**.
 2. His unlimited and infinite divine being with His divine life, after being released through His physical death, **became the impulse of the believers' spiritual life in resurrection**.
- C. The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death; Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—17:1; Acts 3:13; Luke 24:26.
- D. Such a glorification transferred Christ from the **stage of incarnation into the stage of inclusion**, in which He, as the last Adam, became the all-inclusive life-giving Spirit in resurrection—John 1:14; 1 Cor. 15:45b; Phil. 1:19.
- E. Through His glorification in His resurrection Christ became the firstborn Son of God, **possessing both divinity and humanity** (Acts 13:33; Rom. 8:29); He became the life-giving Spirit, the pneumatic Christ (1 Cor. 15:45b; John 20:22); and He regenerated all His believers to be God's children, God's species (1 Pet. 1:3).

The glory of Christ's divinity was released through the **breaking of the shell of His humanity by His death**. The death of Christ was a release. In John 12:23 the Lord Jesus said, "*The hour has come for the Son of Man to be glorified.*" For Him to be glorified was not to be exalted but to be **released**. This is clearly indicated by the following verse: "*Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.*" This was His release.

If a grain of wheat does not fall into the ground and die, it abides by itself alone, and no one knows what is within the grain. But when the grain **enters into death**, its content is **released**. In John 12:24 the Lord Jesus likens Himself to a grain of wheat. When He was living in His humanity for thirty-three and a half years, **no one**, including His mother, **knew who He was**. Others regarded Him as nothing more than a man, but no one knew what He was according to the contents of His inner being. He was a man in the flesh, but there was another One in this man. This other One was **God Himself**, and **God is glory**. Since God as glory was concealed in His flesh as a shell, He needed the release spoken of in John 12:24. In order to be released and not to remain alone, the one grain of wheat had to fall into the ground and die. **Through the Lord's death the glory of His divinity was released.** (*The Issue of Christ Being Glorified by the Father with the Divine Glory, chapter 2*)

Day 3

John 14:2 - In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

John 14:23 - Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

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

- A. The first aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the **house of the Father**, typified by the temple—John 14:2; 2:16-21; 1 Tim. 3:15:
1. The **Father's house is a divine and human incorporation** of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect; all the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house—John 14:2, 23.
 2. The Father's house is **built up by the constant visitation** to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect.

Day 4

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

John 16:21 - A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

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

- B. The second aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the **true vine of the Son**—15:1-8, 16:
1. The true vine as a sign of the all-inclusive Christ is the organism of the processed and consummated Triune God.
 2. Its **branches are the believers of Christ**, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15); both the **cultivated olive tree** and the **true vine** signify **Christ**; hence, to be grafted into the cultivated olive tree is to be **grafted into Christ**.
 3. Its grafted branches have been regenerated with the divine life, brought into the **life union** with the resurrected Christ, and incorporated with the processed and consummated Triune God.
- C. The third aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the **new child of the Spirit**—16:13-16, 19-22:
1. A **new child**, a **new man**, was born by the consummated Spirit in resurrection; this new child, the new man, was **created by Christ on the cross** by abolishing in His flesh the law of the commandments in ordinances—vv. 21, 13-15; Eph. 2:15.
 2. This new child, the new man, was **regenerated by the Father** with the resurrected Christ in His **resurrection** and born by the Spirit in the believers' spirit—1 Pet. 1:3; Rom. 1:4; John 3:6b.
 3. The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman, and the **Christ** who **returned in resurrection** was the newborn child to be the new man—16:20-22; Col. 3:10-11.
 4. The new man is **put on** by the believers through their **being renewed in the spirit of their mind** to consummate the Body of Christ—Eph. 4:23-24.

Day 5

John 14:21 - He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

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

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

- A. To abide in Christ so that He may abide in us is to **have our living in Christ**, taking Him **as our everything**; to take Him as our habitation, our eternal dwelling place, is the highest and fullest experience of Christ—Psa. 90:1; 91:1, 9; John 15:4-5; Rev. 21:22.
- B. We abide in Christ so that He may abide in us by **loving Him**—John 14:21, 23:
1. By loving the Lord with the **first love**, we give Him the **first place** in all things, and we are incorporated into the Triune God to be His dwelling place—Rev. 2:4-5; Col. 1:18b; John 14:21, 23; Eph. 3:16-17; cf. Psa. 27:4.
 2. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to **make an abode with us** for our enjoyment; this abode is a **mutual abode**, in which the Triune God abides in us and we abide in Him—John 14:23.
 3. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a **recovery of loving the Lord Jesus**—1 Cor. 2:9-10; Eph. 6:24.

- C. We abide in Christ so that He may abide in us by dealing with the **constant word** in the Scriptures, which is **outside of us**, and the **present word** as the Spirit, which is **within us**—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:
1. By the outward, written word we have the **explanation, definition, and expression** of the mysterious Lord, and by the inward, living word we have the **experience of the abiding Christ** and the presence of the practical Lord—Eph. 5:26; 6:17-18.
 2. If we **abide in the Lord's** constant and written word, His instant and living words will **abide in us**—John 8:31; 15:7; 1 John 2:14.
 3. In this way we **take root downward** into Christ as our soil, our earth, and **bear fruit upward** for the Father to be glorified—2 Kings 19:30; Isa. 37:31; John 15:7-8.
 4. We abide in Him and His words abide in us so that we may **speak in Him and He may speak in us** for the building of God into man and man into God—v. 7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.
 5. Morning by morning we need to be sanctified **by touching the Word** and **allowing the Spirit** to touch us in order to move out of ourselves, our old lodging place, and into the Triune God, our new lodging place, the place of the coinhering oneness of the Triune God—John 17:17, 21; Eph. 5:26.

We need to **let** the Son abide in us. This is very meaningful. **We abide in Him and He abides in us**. But many times we do not give Him the ground, the space, to abide in us. The Lord desires to spread His abiding within us. However, we like to narrow down His abiding. We **restrict** Him. There is constantly a gentle struggle between the abiding Christ and us. While Christ's abiding is gradually spreading within us, there is something within that restricts this abiding Christ. The abiding Christ wants to **gain more ground gradually**, even inch by inch. But sometimes there is a struggle over His gaining even one inch. Christ wants to gain another inch, but we restrict Him from doing so. As a result, we **bargain** with Him. If you do not bargain with the Lord, you must be a Christian in the third heaven. Probably even today many of us have bargained with Him. Although we have shouted, "We have been ruined by Him," still within us we may say, "Lord Jesus, I will give You just this much. I can't afford to give You more space. Lord, have mercy on me. Be patient until I am ready to give You another half an inch. Until then, Lord, stay where You are." Although we may not say this audibly, many times we have this thought deep within us. The Lord may say, "I would like to take another five inches." Then you begin to bargain with Him once more. After this, He remains silent, turning His face aside. He refuses to talk to you anymore, and you lose His presence. Although you gained the ground, the five inches that the Lord wanted, you lost His presence. Oh, how we need to **keep our fellowship with Him and be willing to allow Him** to take more ground and to expand within us! May we allow the Lord to spread Himself within us, taking as much ground as He wants. If we do this, we shall have the real growth of life. We shall see the growth of life within. (*Life-Study of John, chapter 34*)

Day 6

Revelation 21:3 - *And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.*

Revelation 21:22 - *And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.*

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

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

- B. God is three—the Father, the Son, and the Spirit—a corporate person; we, the millions of believers, are also a corporate person; **these persons are now in one another**—John 14:20-21; 15:5; 1 John 4:15-16.
- C. **We are God's tabernacle** for His dwelling place, and **God is our temple** for our dwelling place—the mutual abode of God and man—Rev. 21:2-3, 22-23; Psa. 90:1; 27:4; Deut. 33:27.
- D. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to **eat Christ as the hidden manna**—Rev. 21:3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17:
1. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—this means that the **Son is in the Father**, that the **Father is in the Son**, and that the **Son as the Spirit is the reality of the Holy of Holies**.
 2. We should not be joined to the world—we should be incorporated into the New Jerusalem by eating Christ as the hidden manna; when we **eat Him, we live by Him in this great incorporation**, which today is the corporate Body of Christ and which eventually consummates the New Jerusalem.
 3. The **holy city**, the **New Jerusalem**, is the **goal of God's eternal economy**; the unique God is eventually enlarged into one city for His eternal enlargement and eternal expression as a great divine-human, universal incorporation.

The **New Jerusalem is a mutual abode**. The Triune God in eternity will abide in His chosen people, and His chosen people will abide in Him. His chosen people will be His abode, and He Himself will be their abode. This is why the New Jerusalem, the holy city, is, on the one hand, a **temple** and, on the other hand, a **tabernacle**. It is a tabernacle for God's dwelling and a temple for our dwelling in which we live to serve God. The New Jerusalem will be a tabernacle to God and a temple to us.

The Son and the Father come to us and make an abode with us because of our loving the Son. **The Son and the Father's making an abode with us depends upon whether or not we love the Lord Jesus**. When we tell the Lord Jesus that we love Him, we will sense His coming to us and making His abode with us. If we neglect our love toward Him, we will lose His manifestation, His appearing. When Peter and the other disciples went fishing, as recorded in John 21, they thought that they were absent from the Lord. They did not know that the Lord was still with them. He was with them, but at the time of their fishing they did not have His manifestation, His appearing. If we say, "Lord Jesus, I love You," we will not only **have Him with us** but also **have Him appearing to us, manifesting Himself to us**. His coming to us and making an abode with us is His appearing, His manifestation. (*Living in and with the Divine Trinity, chapter 10*)