

## 二〇一三年国殇节特会标语

我们若要成为完成神话语的人，  
就必须供应基督作赐生命的灵，  
并且与召会站在一起，  
在正确的地方立场上，作基督活的彰显；  
这就是我们的负担、我们的职事和我们的争战。

保罗完成职事的中心异象乃是：  
神在我们里面作我们的内容，  
基督是神的奥秘，  
而召会是基督的奥秘。

信基督最宝贵的结果，  
就是把祂接受到我们里面来，  
并且祂这赐生命的灵，现今住在我们灵里，  
给我们经历并享受，作为基督徒生活的秘诀。

我们需要与主是一，  
追求借着魂的变化而在生命里长大，  
使基督的身体得以建造成为一个新人。

## BANNERS FOR THE 2013 MEMORIAL DAY CONFERENCE

**If we would be those who complete the word of God,  
we must minister Christ as the life-giving Spirit  
and stand with the church as the living expression of Christ  
on the proper ground of locality;  
this is our burden, our ministry, and our warfare.**

**The central vision of Paul's completing ministry is  
God in us as our contents,  
Christ as the mystery of God,  
and the church as the mystery of Christ.**

**The most precious result of our faith in Christ is  
that we receive Him into us and  
that He, as the life-giving Spirit, now dwells in our spirit  
for us to experience and enjoy as the secret of the Christian life.**

**We need to be one with the Lord in pursuing the growth in life  
through the transformation of our soul  
for the building up of the Body as the one new man.**

# 二〇一三年国殇节特会

## 总 题

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# 2013 Memorial Day Conference

## General Subject

**THE COMPLETING MINISTRY OF PAUL**

## Message Titles

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保罗的完成职事

第一篇

异象与使命

讀經：西一 25 ~ 26，徒九 4 ~ 6，二二 14，二六 16、18 ~ 19

纲 目

周 一

壹 “我…作了…执事，要完成神的话” —西一 25：

一 神的话就是神的启示，在新约以前并未完成。

二 在新约时，使徒们，特别是使徒保罗，在神的奥秘（基督），以及基督的奥秘（召会）这两点上，完成了神的话—25 节，二 2，弗三 3~4。

三 歌罗西一章二十六节的“奥秘”与二十五节“神的话”是同位语：

- 1 这奥秘是关乎基督与召会，就是头与身体—弗五 32。
- 2 借着使徒保罗将这奥秘揭开，神的话，就是神圣的启示，就得以完成了一西一 25。

THE COMPLETING MINISTRY OF PAUL

Message One

The Vision and the Commission

Scripture Reading: Col. 1:25-26; Acts 9:4-6; 22:14; 26:16, 18-19

Outline

Day 1

I. “I became a minister...to complete the word of God”—Col. 1:25:

- A. *The word of God is the divine revelation, which had not been completed before the New Testament was written.*
- B. *In the New Testament the apostles, especially the apostle Paul, completed the word of God in regard to the mystery of God, which is Christ, and the mystery of Christ, which is the church—v. 25; 2:2; Eph. 3:3-4.*
- C. *In Colossians 1:26 the mystery is in apposition to the word of God in verse 25:*
  1. This mystery concerns Christ and the church, the Head and the Body—Eph. 5:32.
  2. The unveiling of this mystery through the apostle Paul is the completing of the word of God as the divine revelation—Col. 1:25.

四 在关于基督作神的奥秘，以及召会作基督的奥秘这启示上，保罗完成了神的话，将神的经纶完满地启示给我们—弗一 10，三 9，提前一 4。

## 周二

五 今天在我们的经历上，完成神的话就是在我们的日常生活中主观地经历基督，使正当的召会生活得以出现，使三一神在基督里得着彰显—加二 20，弗三 17 上，一 22~23。

六 我们若要成为完成神话语的人，就必须供应基督作赐生命的灵，并且与召会站在一起，在正确的地方立场上，作基督活的彰显；这就是我们的负担、我们的职事和我们的争战—林前十五 45 下，一 2，十二 12~13、27。

## 周三

贰 “主啊，你是谁？”—徒二二 8：

一 “...神，既然乐意将祂儿子启示在我里面”—加一 15 下~16 上：

- 1 神的心愿，是要将祂的儿子启示在我们里面，使我们认识祂，接受祂作我们的生命（约十七 3，三 16），成为神的儿子（一 12，加四 5~6）。
- 2 没有什么比神的儿子活的人位揭开、启示在我们里面，更使神喜悦—一 15 下~16 上，林后三 14~18，四 3~6。

D. *Concerning the revelation of Christ as the mystery of God and the church as the mystery of Christ, Paul completed the word of God and revealed to us God's economy in a full way—Eph. 1:10; 3:9; 1 Tim. 1:4.*

## Day 2

E. *In our experience today, to complete the word of God is to experience Christ subjectively in our daily living so that the proper church life may come forth for the expression of the Triune God in Christ—Gal. 2:20; Eph. 3:17a; 1:22-23.*

F. *If we would be those who complete the word of God, we must minister Christ as the life-giving Spirit and stand with the church as the living expression of Christ on the proper ground of locality; this is our burden, our ministry, and our warfare—1 Cor. 15:45b; 1:2; 12:12-13, 27.*

## Day 3

II. **“Who are You, Lord?”—Acts 22:8:**

A. *“When it pleased God...to reveal His Son in me”—Gal. 1:15a, 16a:*

1. The desire of God's heart is to reveal His Son in us so that we may know Him, receive Him as our life (John 17:3; 3:16), and become the sons of God (1:12; Gal. 4:5-6).
2. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God in us—1:15a, 16a; 2 Cor. 3:14-18; 4:3-6.

- 3 圣经的中心点乃是神的儿子这活的人位；祂是三一神的具体化身，实化为包罗万有的灵，在我们的灵里，使我们享受祂，有分于祂的丰富，并且活祂—林前十五 45 下，林后三 17，腓一 19，加六 18。

## 二 “你为什么逼迫我？...我就是你所逼迫的耶稣” —徒九 4 下、5 下：

- 1 这里的“我”是团体的，包括主耶稣和祂所有的信徒。
- 2 这乃是全宇宙中独特的启示，借此扫罗开始看见，主耶稣和祂的信徒是一个伟大的人—那奇妙的“我”。
- 3 这团体的“我”的启示必定使扫罗印象深刻，影响他将来关于基督与召会是神极大奥秘的职事，并为他将来的职事立下了稳固的根基—弗五 32。

### 周 四

## 三 “我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来” —徒二六 16：

- 1 执事是为着职事，见证人是为着见证：
  - a 职事主要的与工作有关，与执事的所作有关—十三 2，十四 26。
  - b 见证与人有关，与见证人的所是有关—一 8，二三 11。

3. The focal point of the Bible is the living person of the Son of God, who is the embodiment of the Triune God realized as the all-inclusive Spirit in our spirit for us to enjoy Him, partake of His riches, and live Him—1 Cor. 15:45b; 2 Cor. 3:17; Phil. 1:19; Gal. 6:18.

## B. “Why are you persecuting Me?...I am Jesus, whom you persecute”—Acts 9:4b, 5b:

1. This “Me” is corporate, comprising Jesus the Lord and all His believers.
2. This was a unique revelation in the universe, for by it Saul began to see that the Lord Jesus and His believers are one great person—the wonderful “Me.”
3. The revelation of the corporate “Me” must have impressed and affected Saul for his future ministry concerning Christ and the church as the great mystery of God and laid a solid foundation for his future ministry—Eph. 5:32.

### Day 4

## C. “I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you”—Acts 26:16:

1. A minister is for the ministry, and a witness is for the testimony:
  - a. The ministry is related mainly to the work, to what a minister does—13:2; 14:26.
  - b. A testimony is related to the person, to what a witness is—1:8; 23:11.

2 凡基督向保罗启示的事，莫不是以祂自己作那些事的内容；因此，在保罗所看见的一切异象中，他看见了基督；主指明祂要向保罗启示更多的事，在那些事中，主自己也要向他显现—二二 14~15，弗一 17。

四 “我们祖宗的神预先选定了你，叫你认识祂的旨意”（徒二二 14）；神的旨意是要为基督得着一个身体，作祂的丰满，祂的彰显—罗十二 2、5，弗一 5、9、11、22~23。

## 周 五

叁 “主啊，我当作什么？”—徒二二 10：

一 “起来，进城去，你所当作的事，必有人告诉你”（九 6）；这与扫罗对基督身体的认识有关—西一 24。

二 “叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业” —徒二六 18：

1 从黑暗转入光中，就是从黑暗转移到光里面；从撒但权下转向神，就是从撒但的权势下，转移到神里面—18 节上，西一 13：

a 撒但的权势就是撒但的国，这国属于黑暗—太十二 26，约十二 31。

b 转向神就是转向神的权柄，就是神属于光的国—三 5，约壹一 5。

2. Christ did not reveal things to Paul without Himself as the content of those things; thus, in all the visions Paul saw Christ; the Lord indicated that He would reveal more things to Paul, and in those things the Lord Himself would appear to him—22:14-15; Eph. 1:17.

D. *“The God of our fathers has previously appointed you to know His will” (Acts 22:14); the will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.*

## Day 5

III. **“What shall I do, Lord?”—Acts 22:10:**

A. *“Rise up and enter into the city, and it will be told to you what you must do” (9:6); this is related to Saul’s knowledge concerning the Body of Christ—Col. 1:24.*

B. *“To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me”—Acts 26:18:*

1. To turn from darkness to light is to have a transfer from darkness into light, and to turn from the authority of Satan to God is to be transferred out of the authority of Satan into God—v. 18a; Col. 1:13:

a. The authority of Satan is Satan’s kingdom, which belongs to darkness—Matt. 12:26; John 12:31.

b. To be transferred into God is to be transferred to the authority of God, which is God’s kingdom, belonging to light—3:5; 1 John 1:5.



- 2 赦罪是新约禧年一切福分的基础—徒二六 18 下。
- 3 我们的眼睛得开，从撒但权下转向神，结果就得着基业；这基业是三一神自己并祂所有的、所作成的以及为祂赎民所要作的一切—18 节下，西一 12，弗一 13~14，彼前一 4。
- 4 神圣的基业乃是在一切因信入基督而得圣别的人当中；这圣别是地位上的，也是性质上的一—徒二六 18 下，太二三 17、19，罗六 19、22。

2. Forgiveness of sins is the base of all the blessings of the New Testament jubilee—Acts 26:18b.
3. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we receive an inheritance; this inheritance is the Triune God with all that He has, all that He has done, and all that He will do for His redeemed people—v. 18c; Col. 1:12; Eph. 1:13-14; 1 Pet. 1:4.
4. The divine inheritance is among those who have been sanctified by faith in Christ; this sanctification is both positional and dispositional—Acts 26:18d; Matt. 23:17, 19; Rom. 6:19, 22.

肆 “我…没有违背那从天上来的异象”（徒二六 19）；在这异象中，使徒看见关于三一神的神圣事物如何分赐到祂所拣选、救赎、变化的人里面，为着按照神永远的经纶建造基督的身体—罗八 11，弗四 16，一 10，三 9。

**IV. “I was not disobedient to the heavenly vision” (Acts 26:19); this was a vision in which the apostle saw the divine things concerning the dispensing of the Triune God into His chosen, redeemed, and transformed people for the building up of the Body of Christ according to God’s eternal economy—Rom. 8:11; Eph. 4:16; 1:10; 3:9.**





## 第一周·周一

### 晨兴喂养

西一 25 「我照神为你们所赐我的管家职分，作了召会的执事，要完成神的话。」

二 2 「要叫他们的心得安慰，在爱里结合一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督。」

在歌罗西一章二十五节，保罗论到基督的身体，就是召会，说，“我照神为你们所赐我的管家职分，作了召会的执事，要完成神的话。”保罗在这里说，他是管家，成了召会的执事。

在二十五节，保罗也说到完成神的话。神的话就是神的启示，在新约以前并未完成。在新约时，使徒们，特别是使徒保罗，在神的奥秘（基督），以及基督的奥秘（召会）这两点上，完成了神的话，将神的经纶完满地启示给我们。根据歌罗西一章二十六节，神的话就是“历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了”。这隐藏的奥秘是关乎基督与召会（弗五 32），就是头与身体。使徒保罗揭开这奥秘，乃是完成神的话这神圣启示的主要部分（歌罗西书生命读经，一一三至一一四页）。

### 信息选读

在保罗的时代以前，神的启示还没有完成。保罗出来尽职以前，神的启示已经记在旧约里。此外，借着福音书和部分使徒行传所记载的事情，神将祂自己启示出来。然而，还需要保罗写许多书信，论到基督是神的奥秘，以及召会是基督的奥秘，为要完成神圣的启示。这神圣启示的完成

## WEEK 1 — DAY 1

### Morning Nourishment

Col. 1:25 "Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God."

Col. 2:2 "That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ."

Speaking of the Body of Christ, the church, Paul says in Colossians 1:25, "Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God." Here Paul says that, as a steward, he became a minister of the church.

In 1:25 Paul also speaks of completing the word of God. The word of God is the divine revelation, which was not completed until the New Testament was written. In the New Testament the apostles, especially the apostle Paul, completed the word of God in the mystery of God, which is Christ, and in the mystery of Christ, which is the church, to give us a full revelation of God's economy. According to 1:26, the word of God is the "mystery which has been hidden from the ages and from the generations but now has been manifested to His saints." This hidden mystery is related to Christ and the church, the Head and the Body. The unveiling of this mystery through the apostle Paul is a major part of the completion of the word of God as the divine revelation. (Life-study of Colossians, pp. 93-94)

### Today's Reading

Prior to the time of Paul, the divine revelation had not been completed. Before Paul came forth to minister, God's revelation had already been given in the Old Testament. Furthermore, God had revealed Himself through the events recorded in the Gospels and in part of the Acts. However, it was necessary for Paul to write a number of Epistles concerning Christ as the mystery of God and concerning the church as the mystery of Christ in order for the divine revelation

特别可见于他的四封书信：加拉太书、以弗所书、腓立比书、歌罗西书。

历世历代以来所隐藏的奥秘，乃是如今必须借着圣徒的传扬来完成之神的话。这隐藏的奥秘，已经向神的圣徒显明了，就是“基督在你们里面成了荣耀的盼望”（西一 27）。我多年来听人传福音，但我难得听见一篇信息说，人相信耶稣基督的时候，基督不仅拯救他，并且要进到他的灵里，还要留在那里作他的生命。今天的基督教，多半不是这样传扬。因此，我们需要完成神的话。

请注意二十五节的结束不是句点，乃是撇点。保罗在二十六节继续说，“就是历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了。”照这句原文的文法，二十六节的“奥秘”与二十五节“神的话”是同位语，表明神的话就是那历世历代以来所隐藏的奥秘，但如今向圣徒显明了。历世，意从永远以来；历代，意从各时代以来。关于基督与召会的奥秘，是从永远，从各时代以来一直隐藏着，直到新约时代才显明给圣徒，包括我们众人，就是在基督里的信徒（歌罗西书生命读经，一一四至一一六、一三八至一三九页）。

在二十五节，保罗清楚说到，他从神领受了使命，要完成神启示的话，特别是关于神经纶中的奥秘。这奥秘是论到基督和祂的身体，其主要的点乃是基督在祂身体里作荣耀的盼望（26~27）。如今唯一能得着发展的，就是我们的盼望。这启示已经完成了，没有什么可再发展了；今天我们已有了一切（约伯记生命读经，一九六页）。

参读：歌罗西书生命读经，第十一篇；约伯记生命读经，第三十一篇。

to be complete. This completion of the divine revelation is seen especially in four of his Epistles: Galatians, Ephesians, Philippians, and Colossians.

The mystery concealed from ages and generations is the word of God that must now be completed through the preaching of the saints. This concealed mystery, which has been made manifest to God's saints, is "Christ in you, the hope of glory" (v. 27). Although I have heard the preaching of the gospel for years, I have rarely heard a message saying that when someone believes in Jesus Christ, Christ will not only save him, but also come into his spirit and remain there as his life. Most of the preaching in today's Christianity is not like this. Thus, there is the need for the completion of the word of God.

Notice that verse 25 does not end with a period, but with a comma. Then in verse 26 Paul continues, "The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints." According to grammar, the mystery in verse 26 is in apposition to the word of God in verse 25. This means that the word of God is the very mystery which has been hidden from the ages and generations, but is now made manifest to the saints. The ages here denote eternity, whereas the generations denote the times. The mystery concerning Christ and the church had been hidden from eternity and from all times until the New Testament age, when it was manifested to the saints, the believers in Christ. (Life-study of Colossians, pp. 94-95, 114)

In Colossians 1:25 Paul made it clear that he received a commission from God to complete God's word of revelation, especially regarding the mystery in God's economy. This mystery concerns both Christ and His Body, with the main point being that Christ is within His Body as the hope of glory (vv. 26-27). Now, the only thing that can be developed is our hope. The revelation has been completed and will have no more development. Today we have everything. (Life-study of Job, p. 165)

Further Reading: Life-study of Colossians, msg. 11; Life-study of Job, msg. 31

## 第一周·周二

### 晨兴喂养

弗三 9 「并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。」

五 32 「这是极大的奥秘，但我是指着基督与召会说的。」

保罗写歌罗西书的目的，乃是要完成神的话。这是他写这卷书信的主要目的。... [一章二十五至二十六节] 指明，由保罗所完成之神的话，乃是如今向圣徒显明的奥秘。不仅如此，根据二十七节，这奥秘就是基督在我们里面成了荣耀的盼望。这奥秘的目标，乃是要产生召会（歌罗西书生命读经，三二九页）。

### 信息选读

在使徒写歌罗西书的时候，犹太教已经存在了许多世纪，召会也已经出现了。虽然召会出现了，但神的话还没有完成。保罗为歌罗西的光景焦急。犹太信徒和外邦信徒总是忽略基督与召会；他们把注意力集中于犹太教的规矩和外邦的哲学等类的事上。包括犹太人和基督徒在内的许多人，说他们认识神也敬拜神。然而基督却一直被忽略，真正的召会生活始终被摆在一边。因此，保罗写了这卷给歌罗西人的书信，为要完成神的话。

虽然犹太人有旧约，基督徒有整本圣经，但是很少人真正为正确的召会生活经历基督。基督仍然被忽略，召会生活仍然被轻忽。因此还需要在实行上完成神的话。

## WEEK 1 — DAY 2

### Morning Nourishment

Eph. 3:9 "And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things."

5:32 "This mystery is great, but I speak with regard to Christ and the church."

Paul's intention in the book of Colossians is to complete the word of God. This was his main purpose in writing this Epistle.... [Colossians 1:25 and 26] indicate that the word of God completed by Paul is the mystery now manifested to the saints. Furthermore, according to verse 27, this mystery is Christ in us, the hope of glory. The goal of this mystery is to produce the church. (Life-study of Colossians, p. 266)

### Today's Reading

At the time the book of Colossians was written, Judaism had been in existence for centuries, and the church had come into being. Nevertheless, even though the church had come into being, the word of God had not yet been completed. Paul was troubled by the situation at Colossae. The Jewish and Gentile believers were neglecting Christ and the church; they were focusing their attention on such things as Judaistic observances and heathen philosophy. Many people, Jews and Christians alike, claimed to know God and to worship Him. However, Christ was being neglected and the genuine church life was being set aside. Therefore, Paul wrote the Epistle to the Colossians in order to complete the word of God.

Although the Jews have the Old Testament and the Christians have the entire Bible, very few people truly are experiencing Christ for the proper church life. Christ is still neglected, and the church life is still ignored. Hence, there is still the need for the word of God to be completed in a practical way.

简单地说，完成神的话就是主观地经历基督，并在我们的日常生活中享受祂，使正当的召会生活得以出现，把神彰显出来。这个启示就是神话语的完成。

今天基督徒从事各种为着主的工作，但对基督的经历在哪里？召会生活的实行在哪里？保罗知道犹太教不能完成神的心愿，别的宗教也不能。神的愿望乃是要借着祂的子民对基督的亲身经历而产生召会生活。神要得着一个借着经历基督而产生的生机体，就是基督的身体。在保罗的时代，有许多犹太人，基督徒也不少。但是保罗想到那种光景，也许会问：“对基督的经历在哪里？完成神心愿的召会在哪里？”我们今天也要问同样的问题。

我们需要一再地指出，这个启示乃是关乎基督是神的具体化身，以及召会是基督的彰显。...有谁背这个负担，宣告救主基督是赐生命的灵，将神圣的生命分赐到我们里面？有谁在卸去这个负担，告诉主的子民，他们应当是基督活的身体，在各地正确的立场上彰显基督？我们在主恢复里的人必须为这事负起责任。

神话语的完成包括基督与召会这极大的奥秘（弗五32）、元首基督的完满启示（西一26~27，二19，三11）以及召会，就是基督身体的完满启示（弗三3~6）。这些事不只应当铭刻在我们心上，也当注入我们全人里面。愿主使我们清楚认识祂的恢复，并清楚看见我们是为着完成神的话而摔跤。我们若要成为完成神话语的人，就必须供应基督作赐生命的灵，并且与召会站在一起，在正确的地方立场上，作基督活的彰显。这就是我们的负担、我们的职事和我们的争战（歌罗西书生命读经，三二九至三三〇、一三五至一三六页）。

参读：歌罗西书生命读经，第十三、三十二篇。

In simple terms, to complete the word of God is to experience Christ subjectively and to enjoy Him in our daily living so that the proper church life may come forth to express God. This revelation is the completion of the word of God.

Christians today are involved in many different kinds of work for the Lord. But where is the experience of Christ, and where is the practice of the church life? Paul knew that neither Judaism nor any other religion could fulfill the desire of God's heart. God's desire is to have the church life produced through His people's personal experience of Christ. God wants an organism, the Body of Christ, brought forth through the experience of Christ. At the time of Paul, there were many Jews and a good number of Christians as well. But as Paul considered the situation, he could have asked, "Where is the experience of Christ, and where is the church to fulfill the desire of God's heart?" We should ask the same questions today.

We need to point out again and again that this revelation concerns Christ as the embodiment of God and the church as the expression of Christ... Who is bearing the burden to declare that Christ the Savior is the life-giving Spirit imparting the divine life into us? Who is discharging the burden to tell the Lord's people that they should be the living Body to express Christ on the proper ground in each locality? We in the Lord's recovery must take up the responsibility for this.

The completion of the word of God includes the great mystery of Christ and the church (Eph. 5:32); the full revelation concerning Christ, the Head (Col. 1:26-27; 2:19; 3:11); and the full revelation concerning the church, the Body (Eph. 3:3-6). Not only should these matters be impressed upon us; they should be infused into our being. May the Lord make us all clear concerning His recovery and concerning the wrestling for the completion of the word of God. If we would be those who complete the word of God, we must minister Christ as the life-giving Spirit and stand with the church as the living expression of Christ on the proper ground of locality. This is our burden, our ministry, and our warfare. (Life-study of Colossians, pp. 266 -267, 111-112)

Further Reading: Life-study of Colossians, msgs. 13, 32

## 第一周·周三

### 晨兴喂养

加一 15~16 「然而…神…乐意将祂儿子启示在我里面…。」

徒二二 8 「我回答说，主啊，你是谁？祂对我说，我就是你所逼迫的拿撒勒人耶稣。」

正当扫罗为他的宗教大发热心，逼迫召会时，神的儿子就向他启示出来。神能容忍扫罗为他祖宗的传统大发热心，因为这产生一个黑暗的背景，为要启示基督与这个背景相对。在神所乐意的时候，神将祂的儿子启示在大数的扫罗里面。神乐意向他启示出神儿子那活的人位。将祂的儿子启示在我们里面也是神的喜悦。父神始终所喜悦的乃是神的儿子基督，不是律法（太三 17，十二 18，十七 7）。

子神是父神的具体化身和彰显（约一 18，十四 9~11，来一 3），对我们乃是生命（约十 10，约壹五 12，西三 4）。神的心愿，是要将祂的儿子启示在我们里面，使我们认识祂，接受祂作我们的生命（约十七 3，三 16），成为神的儿子（一 12，加四 5~6）（加拉太书生命读经，二五页）。

### 信息选读

在加拉太一章十五和十六节保罗说，神乐意将祂儿子启示在他里面。这指明启示神的儿子带给神喜乐。没有什么比揭开、启示神的儿子活的人位更使神喜乐（加拉太书生命读经，四三页）。

圣经的中心点不是作法、道理或规条，乃是神的儿子这活的人位；祂是三一神的具体化身，实化为包罗万有的灵，在我们的灵里，使我们享受祂，有

## WEEK 1 — DAY 3

### Morning Nourishment

Gal. 1:15-16 "But when it pleased God...to reveal His Son in me..."

Acts 22:8 "And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene, whom you persecute."

When Saul, zealous in his religion, was persecuting the church, the Son of God was revealed to him. God could bear with Saul's zeal for the traditions of his fathers, for this produced a dark background against which to reveal Christ. At a time which was pleasing to Him, God revealed His Son in Saul of Tarsus. God was pleased to reveal to him the living person of the Son of God. To reveal His Son in us is also a pleasure to God. It is Christ, the Son of God, not the law, in whom God the Father is always pleased (Matt. 3:17; 12:18; 17:5).

The Son of God as the embodiment and expression of God the Father (John 1:18; 14:9-11; Heb. 1:3) is life to us (John 10:10; 1 John 5:12; Col. 3:4). The desire of God's heart is to reveal His Son in us that we may know Him, receive Him as our life (John 17:3; 3:16), and become the sons of God (John 1:12; Gal. 4:5-6). (Life-study of Galatians, p. 22)

### Today's Reading

In Galatians 1:15 and 16 Paul says that it pleased God to reveal His Son in him. This indicates that to reveal the Son of God brings pleasure to God. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God. (Life-study of Galatians, p. 38)

The focal point of the Bible is not the practices, doctrines, or ordinances. Rather, it is the living person of the Son of God who is the embodiment of the Triune God realized as the all-inclusive Spirit in our spirit for us to



分于祂的丰富，并且活祂（林前十五 45 · 林后三 17 · 腓一 19 · 加六 18）。神的心完全被祂儿子这活的人位所占有。神独一无二的心意，是要将祂儿子这活的人位赐给我们；然而，因着堕落，我们很容易受打岔，注意其他顶替基督的事物。我们得着这包罗万有之活人位的异象，是极其重要的。...祂是神、父、救赎主、拯救主、人、生命、光以及一切正面事物的实际。这就是神儿子这活的人位。

从这活的人位启示在扫罗里面开始，帕子就除去了，扫罗得到关于神儿子的亮光。因此，他在意这人位，不再顾到宗教或传统。我们需要祷告，使我们得以看见神儿子这活的人位的异象，并在意祂过于其他的任何事物。若没有这活的人位作召会生活的实际和内容，连召会生活也会成为传统。我们要看见这活的人位，这是极其重要的（新约总论第十一册，一五至一六页）。

按行传九章四节，主耶稣问扫罗：“你为什么逼迫我？”这里的“我”是团体的，包括主耶稣和祂所有的信徒。扫罗没有这启示，以为他从前是逼迫司提反，和别的他认为在异端的道路上跟从耶稣的人（二四 14），却不晓得他逼迫这些人，就是逼迫耶稣，因为他们借着相信祂与祂联合，就与祂是一。扫罗认为他是逼迫地上的人，绝没有想到他是摸着天上的人。使他非常惊奇的是，有声音从天上对他说，祂就是他所逼迫的那位，祂的名是耶稣。对扫罗而言，这是全宇宙中独特的启示！借此他开始看见，主耶稣和祂的信徒是一个伟大的人——那奇妙的“我”。这必定使他印象深刻，影响他后来关于基督与召会是神极大奥秘的职事（弗五 32），并为他独特的职事立下稳固的根基（使徒行传生命读经，二三二页）。

参读：加拉太书生命读经，第三至四篇；使徒行传生命读经，第二十五至二十六篇。

enjoy Him, partake of His riches, and live Him (1 Cor. 15:45; 2 Cor. 3:17; Phil. 1:19; Gal. 6:18). The heart of God is fully occupied with the living person of His Son. God's unique intention is to give us His Son as a living person. However, because of the fall, we are easily distracted to care for other things in place of Christ. It is crucial for us to have a vision of this all-inclusive living person....He is God, the Father, the Redeemer, the Savior, man, life, light, and the reality of every positive thing. This is the living person of the Son of God.

From the time this living person was revealed in Saul, the veil was taken away and Saul was enlightened concerning the Son of God. Henceforth, he cared for this person and no longer cared for religion or tradition. We need to pray that we may see such a vision of the living person of the Son of God and care for Him more than anything else. Without this living person as the reality and content of the church life, even the church life will become a tradition. It is vital that we see this living person. (The Conclusion of the New Testament, p. 3262)

According to Acts 9:4, the Lord Jesus asked Saul, “Why are you persecuting Me?” This is a corporate Me comprising Jesus the Lord and all His believers. Saul did not have this revelation, thinking that he was persecuting Stephen and other Jesus-followers who were in the Way, which he considered heresy (24:14). He did not know that when he persecuted these, he persecuted Jesus, for they were one with Him by being united to Him through their faith in Him. He considered that he was persecuting people on earth, never thinking that he touched anyone in heaven. To his great surprise, a voice from heaven told him that He was the One whom he was persecuting, and His name was Jesus. To him this was a unique revelation in the entire universe! By this he began to see that the Lord Jesus and His believers are one great person—the wonderful “Me.” This must have impressed him and affected him for his future ministry concerning Christ and the church as the great mystery of God (Eph. 5:32), and laid a solid foundation for his unique ministry. (Life-study of Acts, p. 206)

Further Reading: Life-study of Galatians, msgs. 3-4; Life-study of Acts, msgs. 25-26

## 第一周·周四

### 晨兴喂养

徒二六 16 「你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。」

二二 14 「…我们祖宗的神预先选定了你，叫你认识祂的旨意，又得见那义者，且得听祂口中所出的声音。」

保罗在他所经过一切的审讯中，不仅在施教或尽职，更不断在作见证。他在反对的犹太人和罗马兵丁的千夫长面前是见证，在犹太总督腓力斯和他的继任者非斯都面前也是见证。如今在行传二十六章我们看见，保罗在亚基帕面前，再次是活的见证人。保罗不是对亚基帕传讲说，“亚基帕王啊，你必须知道我是基督的见证人。”保罗没有这样说，他乃是向亚基帕见证主遇见了他，并且选定他作执事和见证人（使徒行传生命读经，六八二页）。

### 信息选读

〔在行传二十六章十六节〕里“你所看见我的事”，以及“我将要显现给你的事”，含“你在这些事中曾看见我”，并“我要在这些事中向你显现”的意思。在这里保罗乃是说，主选定他作执事和见证人，为要将主已经启示保罗的事，和主将要启示他的事，见证出来。虽然保罗的意思是说，但他不是这样来陈明这事。这一节乃是说，保罗在一些事中曾看见过主，主也要在一些事中向他显现。

十六节指明，保罗并非领受一些事的启示而没有看见基督；反之，他乃是在所领受的事中看见基督。换句话说，凡基督向保罗启示的事，莫不是以祂自己作那些事的内容。这就是保罗要将他所看见主的事见证出来的原因。在保罗所看见的一

## WEEK 1 — DAY 4

### Morning Nourishment

Acts 26:16 "But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you."

22:14 "...The God of our fathers has previously appointed you to know His will and to see the righteous One and to hear the voice from His mouth."

In all the trials through which he passed Paul was not merely teaching or ministering; he was continually bearing a testimony. He was a testimony before the opposing Jews and before the commander of the Roman soldiers. Paul was a testimony before Felix, the governor of Judea, and before Festus, who succeeded Felix as governor. Now in Acts 26 we see that Paul is once again a living witness, this time before Agrippa. However, Paul did not preach to Agrippa saying, "King Agrippa, you must know that I am a witness of Christ." Instead of speaking this way, Paul testified to Agrippa that the Lord had met him and appointed him a minister and a witness. (Life-study of Acts, p. 595)

### Today's Reading

Notice that [in Acts 26:16] the phrase "in which" is used twice. Here Paul is saying that the Lord had appointed him a minister and a witness of the things He revealed to Paul and of the things He would reveal to him. Although this is Paul's meaning, this is not the way he presented the matter. Rather, this verse speaks of the things in which Paul had seen the Lord and of the things in which the Lord would yet appear to him.

Acts 26:16 indicates that Paul did not receive the revelation of things without seeing Christ. Instead, he received the things in which he saw Christ. In other words, Christ did not reveal things to Paul without Himself as the content of those things. This is the reason that Paul would be a witness of the things in which he had seen the Lord. In all the visions Paul saw he saw



切异象中，他看见了基督。不仅如此，他也要将主所要显现给他的事，见证出来。这里主似乎对保罗说，“在你将要领受的一切异象和启示中，我都要向你显现。”这指明如果我们只看见异象和启示，而没有看见主，那我们所看见的就是虚空。

我们不赞成仅仅用神学的方式来研读圣经。这样研读圣经的人，可能学习了神学，但他们没有看见基督。研读圣经来学习神学，与研读圣经为要看见基督大不相同。

当保罗在往大马色去的路上，基督向他启示了一些事，而保罗在那些事中看见了基督。主指明祂要向保罗启示更多的事，在那些事中，主自己也要向他显现。所以，保罗所看见的不仅是事情本身，更是基督在这一切事中向他显现了。

你在经历中可能宣称从主领受了亮光，或者看见了异象或启示。然而，你需要想想，基督有否在那亮光、异象或启示中向你显现。在你所认为的亮光、异象或启示中，你看见了基督么？

在我们从主领受的任何亮光中，我们都必须看见基督。凡我们所看见的，不论是光照、异象或启示，都必须有基督向我们显现。如果我们看见一个异象而没有看见基督，那异象就没有意义。同样的，如果我们研读圣经，获得圣经知识而没有看见基督，那知识就是虚空的。我们都需要学习在所启示我们的事看见基督（使徒行传生命读经，六八二至六八四页）。

在新约中头一次提到身体是在罗马十二章五节。按照十二章，我们必须为着基督奥秘的身体（5），献上我们肉身的身体（1）。当我们献上我们肉身的身体，并在心思里得更新的时候，我们就看见、分辨并验证，神的旨意乃是要为基督得着一个身体，作祂的丰满和彰显（2）（神圣启示的中心路线，三一三至三一四页）。

参读：使徒行传生命读经，第二十七、六十八篇。

Christ. Furthermore, he would be a witness of the things in which the Lord was yet to appear to him. Here the Lord seemed to be saying to Paul, "In all the visions and revelations you will receive, I shall appear to you." This indicates that if we only see visions and revelations and do not see the Lord, then what we see is vanity.

We do not agree with studying the Bible merely in a theological way. Those who study the Bible in this way may learn theology, but they do not see Christ. There is a great difference between studying the Bible to learn theology and studying the Bible in order to see Christ.

As Paul was on the way to Damascus, Christ revealed certain things to him, and in those things Paul saw Christ. The Lord indicated that He would reveal more things to Paul, and in those things the Lord Himself would appear to him. Therefore, what Paul saw was not merely the things themselves, but Christ as the One appearing in all these things.

In your experience you may claim to receive light from the Lord or to see a vision or revelation. However, you need to consider if Christ has appeared to you in that light, vision, or revelation. In the supposed light, vision, or revelation, have you seen Christ?

In any light we receive of the Lord we must see Christ. Christ must appear to us in whatever we see in the way of enlightenment, vision, or revelation. If we see a vision without seeing Christ, that vision means nothing. Likewise, if we study the Bible and gain knowledge of the Scriptures without seeing Christ, that knowledge is vanity. We all need to learn to see Christ in the things that are revealed to us. (Life-study of Acts, pp. 595-597)

The first mentioning of the Body in the New Testament is in Romans 12:5. According to Romans 12, we must present our physical bodies (v. 1) for the mystical Body of Christ (v. 5). When we present our bodies and are renewed in our mind, we see, discern, and prove by testing that the will of God is to obtain a Body for Christ to be His fullness and expression (v. 2). (The Central Line of the Divine Revelation, p. 268)

Further Reading: Life-study of Acts, msgs. 27, 68

## 第一周·周五

### 晨兴喂养

徒二二 10「我说，主啊，我当作什么？主对我说，起来，进大马色去，在那里要将所派你作的一切事都告诉你。」

二六 18「我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。」

〔在行传九章六节〕扫罗悔改以后，主不愿直接告诉他当作什么，因为他需要基督身体的一个肢体，引他进入与这身体的联合里；他是直接因主得救并归向主的，并不是间接经由任何管道。主若不从祂的身体差遣一个肢体去接触他，祂身体的肢体就难以接受他（参 26）。这与他对基督身体的认识，并以后为基督的身体尽职有关（西一 24）（圣经恢复本，徒九 6 注 1）。

### 信息选读

行传二十六章十八节是保罗所受托付的内容。...这里叫人眼睛得开，乃是实现神的禧年，主悦纳人的禧年，就是主耶稣在路加四章十八至二十一节照神新约的经纶所宣扬的。...新约禧年属灵和神圣的福分，也就是神福音的福分，其中第一项就是叫堕落的人眼睛得开，从黑暗转入光中，使他们能在属灵的范围里看见神圣的事。要看见这些事，需要属灵的视力和神圣的光。

行传二十六章十八节不仅说到眼睛得开，也说到从黑暗转入光中，从撒但权下转向神。这个转就是我们所说的转移。从黑暗转入光中，就是从

## WEEK 1 — DAY 5

### Morning Nourishment

Acts 22:10 "And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do."

26:18 "To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."

[In Acts 9:6] the Lord would not directly tell Saul immediately after his conversion what He wanted him to do. This was because he needed a member of His Body to initiate him into identification with the Body, for he had been saved and brought to the Lord directly by Him, not indirectly through any channel. Unless a member of His Body had been sent by the Lord to contact him, it would have been difficult for any member of the Body to receive Saul (cf. v. 26). This is related to Saul's knowledge concerning the Body of Christ and to his ministry for the Body of Christ later (Col. 1:24). (Acts 9:6, footnote 1)

### Today's Reading

In Acts 26:18 we have the contents of Paul's commission.... Here the opening of people's eyes is the carrying out of the fulfillment of God's jubilee, the acceptable year of the Lord, proclaimed by the Lord Jesus in Luke 4:18-21 according to God's New Testament economy....The first item of the spiritual and divine blessings of the New Testament jubilee, which are the blessings of the gospel of God, is to open the eyes of those who are fallen and turn them from darkness to light so that they may see the divine things in the spiritual realm. To see these things requires spiritual sight and divine light.

Acts 26:18 speaks not only of the opening of the eyes but also of the turn from darkness to light and from the authority of Satan to God. This turn is what we mean by a transfer. To turn from darkness to light is to have a

黑暗转移到光里面；从撒但权下转向神，就是从撒但的权势下，转移到神里面。这是何等大的转移！第一周·周五

黑暗是罪和死的标记；光是义和生命的标记（约一4·八12）。撒但的权势就是撒但的国，这国属于黑暗（太十二26）。撒但是这世界的王（约十二31），也是空中掌权者的首领（弗二2）。他有他的权势和他的使者（太二五41），就是他的从属，作这黑暗世界的执政者、掌权者和管辖者（弗六12）。因此，他有他的国，就是黑暗的权势（西一13）。

按照行传二十六章十八节，我们是从撒但权下转向神。实际上，转向神就是转向神的权柄，也就是转向神那属于光的国。先前我们是在黑暗里，是在撒但的权下。但我们已经从黑暗和撒但权下转移出来，转入光与神里面。

黑暗实际上就是撒但的权势。什么时候我们在黑暗里，我们就在撒但权下。光就是神自己（约壹一5），所以，当我们在光中，我们就在神里面。撒但与黑暗怎样是一，神与光也照样是一。我们所得着的最大转移，乃是从黑暗转入光中。

在行传二十一章，雅各提倡犹太教老旧的事物。他这样作，乃是在黑暗里。雅各对保罗说，“弟兄，你看犹太人中信主的有多少万，并且都为律法热心。”（20）这话是在黑暗里说的，指明雅各自己瞎眼且在黑暗里。因为他在黑暗里，他也在撒但的权下。这样说雅各并不是太苛刻。

保罗必然不是瞎眼，但他在二十一章有被拖回到黑暗里的危险。实际上，他与别人在殿里要完成拿细耳人之愿的那些日子，乃是在黑暗里（使徒行传生命读经，六八八至六九〇页）。

参读：使徒行传生命读经，第六十至六十一、六十九篇。

transfer from darkness into light, and to turn from the authority of Satan to God is to be transferred out of the authority of Satan into God. What a great transfer this is!

Darkness is a sign of sin and death; light is a sign of righteousness and life (John 1:4; 8:12). The authority of Satan is Satan's kingdom (Matt. 12:26), which belongs to darkness. Satan is the ruler of this world (John 12:31) and the ruler of the power of the air (Eph. 2:2). He has his authority and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, Satan has his kingdom, the authority of darkness (Col. 1:13).

According to Acts 26:18, we are transferred from the authority of Satan to God. Actually, to be transferred to God is to be transferred to the authority of God, which is God's kingdom belonging to light. Formerly we were in darkness and under the authority of Satan. But we have been transferred out of darkness and the authority of Satan into light and God.

Darkness is actually the authority of Satan. Whenever we are in darkness, we are under the satanic authority. Light is God Himself (1 John 1:5). Therefore, when we are in the light, we are in God. Just as Satan and darkness are one, so God and light are one. The greatest transfer we can have is the transfer from darkness to light.

In chapter 21 of Acts James was promoting the old things of Judaism. When he was doing this, he was in darkness. James said to Paul, "You observe, brother, how many thousands there are among the Jews who have believed; and all are zealous for the law" (21:20). This word was spoken in darkness, and it indicates that James himself was blind and in darkness. Because he was in darkness, he was also under the authority of Satan. It is not too severe to say this concerning James.

Paul certainly was not blind. However, in Acts 21 he was in danger of being pulled back into darkness. Actually, for the days he was in the temple with the others for the completion of the Nazarite vow, he was in darkness. (Life-study of Acts, pp. 599-601)

Further Reading: Life-study of Acts, msgs. 60-61, 69

## 第一周·周六

### 晨兴喂养

弗一 14 「这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。」

徒二六 19 「亚基帕王啊，我故此没有违背那从天上来的异象。」

在行传二十六章十八节我们看见，当我们的眼睛得开，从黑暗和撒但权下回转、转移到光与神，我们就得蒙赦罪。赦罪是新约禧年一切福分的基础。真正的赦罪，是借着眼睛得开，以及从撒但转向神而来。所以，我们需要眼睛得开，从撒但权下转向神，好接受完整且完全的赦罪（使徒行传生命读经，六九〇页）。

### 信息选读

我们的眼睛得开，从撒但权下转向神，结果不仅在消极一面得蒙赦罪，也在积极一面得着基业。这神圣的基业就是三一神自己并祂所有的、所作成的以及为祂赎民所要作的一切。这位三一神化身在包罗万有的基督里面（西二 9）；这基督是分给众圣徒的分，作他们的基业（一 12）。而赐给众圣徒的圣灵，乃是这神圣基业的预尝、凭质和保证（罗八 23，弗一 13~14）。我们今天在神新约的禧年里，就有分于并享受这基业作预尝；到来世和永远里还要完满地享受这基业（彼前一 4）。在利未记二十五章八至十三节禧年的预表里，主要的福分乃是宣告自由，以及各人归回自己的产业。...在〔行传二十六章十八节〕禧年的应验里，从黑暗的权势得着释放，以及得着神圣的基业，也是主要的福分。

## WEEK 1 — DAY 6

### Morning Nourishment

Eph. 1:14 "Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory."

Acts 26:19 "Therefore, King Agrippa, I was not disobedient to the heavenly vision."

In Acts 26:18 we see that when our eyes are opened and we have a turn, a transfer, from darkness and satanic authority to light and God, we may receive forgiveness of sins. Forgiveness of sins is the base of all the blessings of the New Testament jubilee. The genuine forgiveness of sins comes through the opening of the eyes and the transfer from Satan to God. Therefore, we need to have our eyes opened and to have a transfer from the authority of Satan to God in order to receive the complete and perfect forgiveness of sins. (Life-study of Acts, pp. 601-602)

### Today's Reading

As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins on the negative side, but also we receive an inheritance on the positive side. This divine inheritance is the Triune God Himself with all that He has, all He has done, and all He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (Col. 1:12). The Holy Spirit, who has been given to the saints, is the foretaste, the seal, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:13-14), which we are sharing and enjoying today in God's New Testament jubilee as a foretaste, and will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4). In the type of the jubilee in Leviticus 25:8-13, the main blessings were the liberty proclaimed and the returning of every man unto his own inheritance. In the fulfillment of the jubilee here, liberation from the authority of darkness and receiving the divine inheritance are also the primary blessings.

按照十八节，神圣的基业乃是在一切因信入基督而得圣别的人当中。这圣别不仅是地位上的，也是性质上的（罗六19、22）。成圣（成为圣别）不光是地位上的事，就是从凡俗属世的地位，分别到为着神的地位；就如马太二十三章十七节、十九节所说的，由于地位的改变，金子因殿而成圣，礼物因坛而成圣；以及提前四章三至五节所说的，食物因圣徒的祷告而成圣。成圣也是性质上的事，就是从天然的性质变化为属灵的性质，如林后三章十八节，罗马十二章二节所说的。这包含漫长的过程，开始于重生（彼前一2~3，多三5），经过整个基督徒的一生（帖前四3，来十二14，弗五26），而完成于被提，就是生命成熟的时候（帖前五23）。

地位一面的圣别，只是在地位和用途上有改变；性质一面的圣别，乃是在性情上为神的圣别性情所变化，也是用神的圣别性情所完成的变化。圣别就是给神浸透；祂是我们的产业，作我们今天的享受。这要完成于我们在神生命里成熟，得以像神，并有资格在来世和永世，完满得着并享受神作我们的基业。

保罗在行传二十六章十九节用“异象”一辞，指明他所顺从的，不是道理、学说、宗教信条或任何神学，乃是从天上来的异象。在这异象中，他看见关于三一神的神圣事物如何分赐到祂所拣选、救赎、变化的人里面。他在使徒行传里所传讲的，以及他在罗马书至希伯来书这十四封书信中所写的，都是他所看见这从天上来之异象的详细描述（使徒行传生命读经，六九〇至六九三页）。

参读：保罗的完成职事，第一章；主恢复中应有的认识，第一篇。

According to Acts 26:18, the divine inheritance is among those who have been sanctified by faith in Christ. This sanctification is not only positional but also dispositional (Rom. 6:19, 22). Sanctification (being made holy) is not only a matter of position, that is, not only a matter of being separated from a common, worldly position to a position for God, as illustrated in Matthew 23:17 and 19, where the gold is sanctified by the temple and the gift is sanctified by the altar through a change of position, and in 1 Timothy 4:3-5, where food is sanctified by the saints' prayer. Sanctification is also a matter of disposition, that is, a matter of being transformed from the natural disposition to a spiritual one, as mentioned in 2 Corinthians 3:18 and Romans 12:2. This involves a long process, beginning from regeneration (1 Pet. 1:2-3; Titus 3:5), passing through the whole Christian life (1 Thes. 4:3; Heb. 12:14; Eph. 5:26), and being completed at the time of rapture, at the maturity of life (1 Thes. 5:23).

To be sanctified positionally is only to have a change in position and usage; to be sanctified dispositionally is to be transformed in nature by and with the holy nature of God. Sanctification is a saturation with God as our possession for our enjoyment today. It will consummate in our maturity in the divine life so that we may resemble God and be qualified to fully possess and enjoy Him as our inheritance in the coming age and for eternity.

Paul's use of the word "vision" in Acts 26:19 indicates that Paul was obedient not to doctrine, theory, religious creed, or theology, but to the heavenly vision, in which he saw the divine things concerning the Triune God to be dispensed into His chosen, redeemed, and transformed people. All his preachings in Acts and writings in his fourteen Epistles from Romans through Hebrews are a detailed description of this heavenly vision he saw. (Life-study of Acts, pp. 602-604)

Further Reading: The Completing Ministry of Paul, ch. 1; Young People's Training, ch. 1

补 534

使我知你恢复所是

(英1220)

降 A 大调

4/4

5 | 1 1 1<sup>2</sup> 3<sup>1</sup> | 6 6<sup>7</sup> 6<sup>5</sup> 3 | 5 5 6 1 | 3·2<sup>1</sup>3<sup>2</sup> <sup>^</sup>

— 哦,主,将我帕子去除,赐下真实启示;

1 3 | 5 5 5 6 5 | 3 3 2 1 | 6 1 6 5 6 7 | 1 — —

哦,主,使我异象清楚,知你恢复所是。

5 | 1 1 1<sup>2</sup> 3<sup>1</sup> | 6 6<sup>7</sup> 6<sup>5</sup> 3 | 5 5 6 1 | 3·2<sup>1</sup>3<sup>2</sup> <sup>^</sup>

哦,主,使我异象清楚,知你恢复所是;

1 3 | 5 5 5 6 5 | 3 3 2 1 | 6 1 6 5 6 7 | 1 — — ||

哦,主,使我异象清楚,知你恢复所是。

- 二 你从死里复活能力, 我借启示知悉;  
大能传输借信经历, 引我到召会里。
- 三 你的大能将我释放, 脱离烦扰俗务;  
你的大能为我开广 进入召会路途。
- 四 我今进入地方召会, 愿以你为人位;  
外面旧人日渐销毁, 心向你绝对。
- 五 我接受你作人位,主, 与你同钉十架;  
里面之人得着恢复, 你在我心安家。
- 六 当众肢体都愿舍己, 荣耀身体得显;  
人数虽多,人位同一, 新人在地出现。
- 七 召会生活——一个新人—— 显于各地召会;  
你的身体是团体人, 显出一个人位。

注:每节均重复第二行歌辞二次。

*Hymns, #1220*

- 1 Remove the veils, Lord, from my heart;  
True revelation grant to me;  
A vision clear, O Lord, impart  
Of Thy recovery.
- 2 By revelation I perceive  
The power that raised Christ from the dead;  
When I by faith this power receive,  
I to the church am led.
- 3 Thy mighty power has set me free  
From all the world's distracting things;  
An entrance to the local church  
This mighty power brings.
- 4 Once in the local church, I need  
To take Thee as my person, Lord;  
My outward man each day recede,  
My heart is for the Lord.
- 5 I take Thee as my person, Lord;  
I have been crucified with Thee.  
My inner man has been restored;  
I'm now indwelt by Thee.
- 6 When all Thy members self forsake,  
Thy glorious Body, Lord, is known;  
When of Thy Person we partake,  
The one new man is shown.
- 7 The church life is the one new man  
In every local church expressed;  
Thy Body is a corporate man,  
One Person manifest.

(Repeat the last two lines of each stanza)





保罗的完成职事

第二篇

中心的异象

THE COMPLETING MINISTRY OF PAUL

Message Two

The Central Vision

讀經：西二 2，弗三 4，罗九 21、23，腓二 13，西一 12，罗十二 5

Scripture Reading: Col. 2:2; Eph. 3:4; Rom. 9:21, 23; Phil. 2:13; Col. 1:12; Rom. 12:5

纲 目

周 一

Outline

Day 1

壹 保罗完成职事的中心异象，乃是论到基督是神的奥秘（西一 25~27，二 2），召会是基督的奥秘（弗三 4）；这是极大的奥秘—基督与召会（五 32）：

**I. The central vision of Paul's completing ministry concerns Christ as the mystery of God (Col. 1:25-27; 2:2) and the church as the mystery of Christ (Eph. 3:4); this is the great mystery of Christ and the church (5:32):**

一 神是个奥秘；基督是神具体的表现彰显神（西二 9），所以是神的奥秘。

A. *God is a mystery, and Christ, as the embodiment of God to express Him (Col. 2:9), is the mystery of God.*

二 基督也是个奥秘；召会是基督的身体彰显基督，所以是基督的奥秘。

B. *Christ also is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.*

三 这奥秘就是神的经纶，将祂自己的具体表现，基督，分赐到祂所拣选的人里面，为要产生一个身体，作祂在基督里具体表现的扩增，使祂得着一个团体的彰显—提前一 4，弗三 8~9。

C. *This mystery is God's economy, which is to dispense Christ, as the embodiment of God, into God's chosen people in order to produce a Body to be the increase of God's embodiment in Christ, that God may have a corporate expression—1 Tim. 1:4; Eph. 3:8-9.*

贰 保罗完成职事的中心异象乃是：神在我们里面作我们的内容，基督是神的奥秘，而召会是基督的奥秘：

**II. The central vision of Paul's completing ministry is God in us as our contents, Christ as the mystery of God, and the church as the mystery of Christ:**

## 周二

### 一 人是盛装神的器皿—创二 7~9，徒九 15，罗九 21~24，林后四 7，提后二 20~21：

- 1 我们必须学习从所有我们行为的想法上转离，只关心被神充满。
- 2 圣经把神描绘成食物、水、空气；我们必须吸取祂，被祂充满，就好像我们接受所吃的食物，所饮的水，以及所吸入的空气—约六 35、57，四 10、14，七 37~39，二十 22，哀三 55~56。
- 3 以弗所四章六节启示，父不只超越我们，贯彻我们，也在我们之内；神自己安家在我们里面。

## 周三

- 4 以弗所三章十九节说，“使你们被充满，成为神一切的丰满”：
  - a 被充满成为神一切的丰满，意思是被充满成为神一切的所是；神的丰满，含示神所是的丰富成了祂的彰显。
  - b 神一切的所是应当是我们的内容；我们应当这样被神充满，使我们成为祂的丰满，祂的彰显—14~19 节。
- 5 腓立比二章十三节说，“乃是神为着祂的美意，在你们里面运行，使你们立志并行事”：
  - a 这节的思想是神一直在我们里面行动、行事并作工。

## Day 2

### A. *Man is a vessel to contain God—Gen. 2:7-9; Acts 9:15; Rom. 9:21-24; 2 Cor. 4:7; 2 Tim. 2:20-21:*

1. We must learn to turn away from all considerations of our behavior and care only to be filled with God.
2. God is illustrated in the Bible as food, water, and breath; we must take Him in and be filled with Him, just as we take in the food we eat, the water we drink, and the air we breathe—John 6:35, 57; 4:10, 14; 7:37-39; 20:22; Lam. 3:55-56.
3. Ephesians 4:6 reveals that the Father is not only over us and through us but also in us; God is housing Himself in us.

## Day 3

4. Ephesians 3:19 says, “That you may be filled unto all the fullness of God”:
  - a. To be filled unto all God’s fullness means to be filled unto all that God is; the fullness of God implies that the riches of what He is become His expression.
  - b. All that God is should be our contents; we should be so filled with Him that we become His fullness, His expression—vv. 14-19.
5. Philippians 2:13 says, “It is God who operates in you both the willing and the working for His good pleasure”:
  - a. The thought in this verse is that God is moving, acting, and working within us.

- b 那在我们里面运行（使我们有力）的神，乃是三一神—父、子、灵；这位神就是在我们里面的基督（林后十三 3 上、5），也就是在我们里面的那灵（罗八 11）；那灵、神、基督，三者乃是一。
- 6 希伯来十三章二十至二十一节说，“但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，在万般善事上成全你们，好实行祂的旨意；祂是在我们里面，借着耶稣基督，行祂看为可喜悦的事。愿荣耀归与祂，直到永永远远。阿们”：
  - a 新约不仅是更美之约（七 22，八 6），也是永远之约；这约永远有功效，因为是借着基督那永远有功效的宝血所立的（太二六 28，路二二 20）。
  - b 神是在我们里面，借着耶稣基督，行祂看为可喜悦的事，使我们能实行祂的旨意；神在我们里面，是借着内住的基督运行，使我们实行祂的旨意—加一 15 下~16 上，二 20，四 19。

## 周 四

- 7 提前三章十六节说，“大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里”：
  - a 基督是单个的神显现于肉体，召会作为基督的身体彰显祂，乃是团体的神显现于肉体。

- b. The God who operates (energizes) in us is the Triune God—the Father, the Son, and the Spirit—the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit in us (Rom. 8:11); the three—the Spirit, God, and Christ—are one.
- 6. Hebrews 13:20-21 says, “Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant, perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen”:
  - a. The new covenant is not only a better covenant (7:22; 8:6) but also an eternal covenant; it is eternally efficacious because of the eternal efficacy of Christ’s blood, with which it was enacted (Matt. 26:28; Luke 22:20).
  - b. God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will; it is through the indwelling Christ that God works in us so that we can do His will—Gal. 1:15a, 16a; 2:20; 4:19.

## Day 4

- 7. First Timothy 3:16 says, “Great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory”:
  - a. Christ is the individual manifestation of God in the flesh, and the church as the Body of Christ to express Him is the corporate manifestation of God in the flesh.

- b 敬虔乃是指神活在召会中，就是那是生命的神在召会中活了出来。
- 8 我们必须看见，神已经在复活里，借着基督成了那灵，进到我们的里面；如今祂正住在我们的里面，与我们是一，并使我们与祂自己成为一灵；我们既是祂的器皿，就该被祂充满，凡我们所作的，必须是祂的彰显—林前十五 45 下，六 17，罗八 2、4、6、9~11，约十四 23、16~17，林后四 7。

- b. Godliness refers to the living of God in the church, that is, to God as life lived out in the church.
- 8. We must see that God in resurrection through Christ has entered into us as the Spirit, is now indwelling us, is one with us, and has made us one spirit with Himself; as His vessels, we should be filled with Him, and whatever we do must be an expression of Him—1 Cor. 15:45b; 6:17; Rom. 8:2, 4, 6, 9-11; John 14:23, 16-17; 2 Cor. 4:7.

## 二 神的奥秘就是基督作神的具体化身和彰显，使神对我们成为如此真实，如此可享受—西二 2、9，罗九 5：

## B. *The mystery of God is Christ as the embodiment and manifestation of God, making God so real and enjoyable to us—Col. 2:2, 9; Rom. 9:5:*

- 1 基督是信徒的一切—林前一 9，十五 45 下，弗三 8，林后四 6~7，约八 58：
  - a 基督是神所分给众圣徒的分—西一 12，二 6，林前一 2。
  - b 基督是我们的生命—约十四 6 上，西三 4，罗八 2、4、6。
  - c 基督是荣耀的盼望—西一 27，弗一 18 下，四 4 下，罗八 19、23~25。
  - d 基督是我们的需要和享受—约八 12，六 51、57 下，林前十 4，约二十 22，加三 27，约十五 7 上，西二 16~17，太十一 28。
  - e 基督是从神给我们的能力和智慧—林前一 24、30。第二周 · 纲目

- 1. Christ is everything to the believers—1 Cor. 1:9; 15:45b; Eph. 3:8; 2 Cor. 4:6-7; John 8:58:
  - a. Christ is the God-allotted portion to the saints—Col. 1:12; 2:6; 1 Cor. 1:2.
  - b. Christ is our life—John 14:6a; Col. 3:4; Rom. 8:2, 4, 6.
  - c. Christ is the hope of glory—Col. 1:27; Eph. 1:18b; 4:4b; Rom. 8:19, 23-25.
  - d. Christ is our necessities and our enjoyment—John 8:12; 6:51, 57b; 1 Cor. 10:4; John 20:22; Gal. 3:27; John 15:7a; Col. 2:16-17; Matt. 11:28.
  - e. Christ is God's power and God's wisdom to us—1 Cor. 1:24, 30.

## 周 五

## Day 5

- 2 基督是召会的一切：

- 2. Christ is everything to the church:

- a 基督是身体的头—西一 18。
  - b 基督是头的身体—林前十二 12。
  - c 基督是基石—赛二八 16，林前三 11。
  - d 基督是活石、房角石和顶石—彼前二 4、6~7，弗二 20，亚三 9，四 7。
  - e 基督是新人一切的肢体—西三 10~11。
- 3 神要我们领悟，在基督里三一神—父、子、灵—经过了一个过程，包含成为肉体、人性生活、钉十字架、复活和升天：
- a 借着成为肉体，基督将无限的神带到有限的人里面—约一 14。
  - b 在祂的人性生活里，主耶稣在人性里彰显神性—十四 9~11。
  - c 借着钉十字架，耶稣基督了结了旧造—西一 15。

## 周 六

- d 借着复活，祂使我们有新生的起头而成为新造—彼前一 3。
  - e 借着升天，祂得了荣耀、被高举、登宝座、被立为主并受委派施行神圣的行政—徒二 33、36。
  - f 之后，祂作为包罗万有、赐生命的灵降临在召会身上—一 8，二 4。
- 4 作为赐生命的灵，主正等待人借着信入祂而接受祂—林前十五 45 下，林后三 17，约一 12~13，三 15：

- a. Christ is the Head of the Body—Col. 1:18.
  - b. Christ is the Body of the Head—1 Cor. 12:12.
  - c. Christ is the foundation stone—Isa. 28:16; 1 Cor. 3:11.
  - d. Christ is the living stone, the cornerstone, and the topstone—1 Pet. 2:4, 6-7; Eph. 2:20; Zech. 3:9; 4:7.
  - e. Christ is all the members of the new man—Col. 3:10-11.
3. God wants us to realize that in Christ the Triune God—the Father, the Son, and the Spirit—has passed through a process involving incarnation, human living, crucifixion, resurrection, and ascension:
- a. By incarnation Christ brought the infinite God into the finite man—John 1:14.
  - b. In His human living the Lord Jesus expressed divinity in humanity—14:9-11.
  - c. By crucifixion Jesus Christ terminated the old creation—Col. 1:15.

## Day 6

- d. By resurrection He germinated us as the new creation—1 Pet. 1:3.
  - e. By ascension He was glorified, exalted, enthroned, appointed Lord, and commissioned with the divine government—Acts 2:33, 36.
  - f. Following this He came down upon the church as the all-inclusive life-giving Spirit—1:8; 2:4.
4. As the life-giving Spirit, the Lord is waiting for people to receive Him by believing into Him—1 Cor. 15:45b; 2 Cor. 3:17; John 1:12-13; 3:15:



- a 人一呼求主耶稣的名，基督就立刻进到人里面，重生人的灵，住在人的灵里，并使祂自己与人重生的灵调和，使人真正与祂成为一—6 节，林前六 17。
- b 初信者必须认识这二灵—他重生的灵和赐生命的灵，使他得以变化，并与别人建造一起成为身体，就是彰显三一神的生机体，以完成祂的定旨—林后三 18，弗二 21~22，四 16。

- a. As soon as a person calls on the name of the Lord Jesus, Christ will immediately come into him, regenerate his spirit, indwell his spirit, and mingle Himself with his regenerated spirit to cause him to become truly one with Him—v. 6; 1 Cor. 6:17.
- b. A new believer must come to know the two spirits—his regenerated spirit and the life-giving Spirit—so that he may be transformed and built up with others to be the Body, the organism to express the Triune God for the fulfillment of His purpose—2 Cor. 3:18; Eph. 2:21-22; 4:16.

### 三 基督的奥秘乃是经过死并在复活里的三一神，将祂自己与我们调和，使我们成为祂生机身体上的活肢体：

- 1 中心的异象就是：作神彰显的基督，已经成了赐生命的灵，为要将祂自己分赐到我们里面作生命，使我们成为祂身体上活的肢体，生机地彰显祂—林前十五 45 下，罗十二 5。
- 2 主乃是在恢复基督作我们的生命和一切，以及召会作祂的身体，祂的丰满—西三 4、11、16，二 19。
- 3 主要得着一个由那些被祂自己灌注、充满并浸透之信徒所组成的召会，作祂的身体，使祂得着彰显；至终，这活的身体会成为基督可爱的新妇，为祂的回来预备道路—弗一 22~23，后十九 7~9。
- 4 我们不该注意无关重要的事物，也不该受道理或作法所打岔；乃该注意借着让三一神分赐到我们里面，使我们成为祂生机身体的肢体以彰显祂，好成为祂活的见证—弗三 6、19 下、21。

### C. *The mystery of Christ is that the Triune God through death and in resurrection is mingling Himself with us, making us the living members of His organic Body:*

1. The central vision is the vision that Christ, the expression of God, has become the life-giving Spirit so that He may impart Himself into us as our life to make us the living members of His Body to express Him organically—1 Cor. 15:45b; Rom. 12:5.
2. The Lord is recovering Christ as life and everything to us and the church as His Body, His fullness—Col. 3:4, 11, 16; 2:19.
3. The Lord wants a church composed of believers who are infused, filled, and saturated with Himself to be His Body for His expression; eventually, this living Body will become Christ's loving bride, who will prepare the way for His coming back—Eph. 1:22-23; Rev. 19:7-9.
4. We should not care for insignificant things or be distracted by doctrines or practices; instead, we should care to become a living testimony by having the Triune God dispensed into us to make us members of His organic Body to express Him—Eph. 3:6, 19b, 21.

- 5 我们需要在以下各方面来看召会这基督的奥秘：
- a 召会在创世以前，奥秘地在基督里，为父神所拣选、预定——3~5。
  - b 召会在创世以后，奥秘地在那蒙爱者里面，得蒙救赎—6~12 节。
  - c 召会在蒙救赎时，奥秘地受了圣灵为印记，并得着圣灵作凭质—13~14 节。
  - d 召会奥秘地有分于基督复活的大能，并祂升天所达到并所得着的一切，而成为基督的身体—19~23 节。
  - e 召会奥秘地作宇宙的新人，作神的国、神的家，被建造成为神的居所—二 15、19~22。
  - f 召会奥秘地得享受基督那追测不尽的丰富—三 2、7~11。
  - g 召会乃是由神借着祂的灵，用大能得以加强到里面的人里，使基督奥秘地安家信徒心里，而被基督所是的阔、长、高、深所充满，成为神一切的丰满—15~19 节。
  - h 基督与召会奥秘的生命联结，乃是宇宙中极大的奥秘—五 32。
  - i 今日与三一神奥秘联结相调的召会，乃是新耶路撒冷的雏型，一切都应该以这圣城为至高的标准，无上的盼望—启二一 2。

5. We need to see the church as the mystery of Christ in the following aspects:
- a. The church was mysteriously chosen and predestinated in Christ by God the Father before the foundation of the world—1:3-5.
  - b. The church was mysteriously redeemed in the Beloved after the foundation of the world—vv. 6-12.
  - c. The church was mysteriously sealed with the Holy Spirit and received the Holy Spirit as the pledge at the time of its redemption—vv. 13-14.
  - d. The church mysteriously participates in the resurrection power of Christ and in everything that He has attained and obtained in ascension, thereby becoming the Body of Christ—vv. 19-23.
  - e. The church mysteriously becomes the universal new man, as God's kingdom and God's house, and is being built up as the habitation of God—2:15, 19-22.
  - f. The church is mysteriously enjoying the unsearchable riches of Christ—3:2, 7-11.
  - g. The church is strengthened into the inner man with power by God through His Spirit, that Christ may mysteriously make home in the believers' hearts, that the church may be filled with the breadth, the length, the height, and the depth of what Christ is, to become all the fullness of God—vv. 15-19.
  - h. The mysterious life union of Christ and the church is the great mystery in the universe—5:32.
  - i. The church, which is joined to and mingled mysteriously with the Triune God today, is a miniature of the New Jerusalem and needs to take the holy city as its highest standard and matchless hope in everything—Rev. 21:2.





## 第二周·周一

### 晨兴喂养

西一 25~27 「我照神为你们所赐我的管家职分，作了召会的执事，要完成神的话，就是历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了；神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。」

很少基督徒看见保罗的完成职事。完成职事这个辞，是根据歌罗西一章二十五节，那里保罗说他受了托付，要“完成神的话”。完成神的话意思是完成神的启示。钦定英文译本把“完成神的话”翻成“成就神的话”；没有疑问，这种翻法多少会使真正的意义含混。

没有保罗的著作，神的启示就不能完成。如果把他的十四卷书信（罗马书到希伯来书）从圣经中挪去，圣经无疑仍是一本美妙的书。想想看创世记多奇妙！出埃及记多伟大！...创世记和出埃及记虽然令人赞赏，然而若没有保罗的著作，就缺少完成（保罗的完成职事，一〇〇至一〇一页）。

### 信息选读

在原文语法里，〔歌罗西一章二十六节的〕“奥秘”与〔二十五节〕“神的话”是同位语。神完成的话乃是奥秘。这奥秘曾是隐藏的，但如今显明出来了，这奥秘是关乎“基督在你们里面成了荣耀的盼望”〔27〕。

的确，新约每一卷书都论到基督。然而，除了保罗的书信以外，没有一卷书说到基督是神的奥秘。...甚至在约翰福音中也没有找到奥秘这个辞。奥秘这辞的确

## WEEK 2 — DAY 1

### Morning Nourishment

Col. 1:25-27 "Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God, the mystery which has been hidden from the ages and from the generations but now has been manifested to His saints; to whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Very few Christians have seen Paul's completing ministry. This term, the completing ministry, is based upon Colossians 1:25, where Paul says he was commissioned "to complete the word of God." To complete the word of God means to complete the revelation of God. No doubt the King James Version's rendering of "complete the word of God" as "fulfil the word of God" has somewhat obscured the real meaning.

Without Paul's writings the revelation of God is not complete. If his fourteen Epistles, from Romans through Hebrews, were taken from the Bible, it would no doubt still be a marvelous book. Think how wonderful Genesis is! How great a book Exodus is!...Though Genesis and Exodus are admirable, without Paul's writings they lack completion. (The Completing Ministry of Paul, p. 73)

### Today's Reading

Grammatically speaking, "the mystery" [in Colossians 1:26] is in apposition with "to complete the word of God" [in verse 25]. The completion of the word of God is the mystery. This mystery, which was hidden but is now manifested, concerns "Christ in you, the hope of glory" [v. 27].

Surely every book of the New Testament is about Christ. None of these books except Paul's, however, says that Christ is God's mystery. Matthew deals with the mystery of the kingdom of God, but does not present Christ as God's mystery....Even in John's Gospel the word mystery is not to be found.

出现在约翰的启示录中，可是不像在保罗的书信中那么清楚。只有保罗把奥秘这辞用在基督和祂的身体上。

基督是一个奥秘。那么基督这奥秘的源头又是哪一位？当然是神。犹太人和回教徒都宣告他们认识神。他们的来源很类似，他们的信仰是根据旧约（回教徒的可兰经，大多是模仿旧约，再稍作修改的）。犹太人和回教徒所相信的神是旧约的神。在新约里，我们的神是在基督里并经过基督的神。成为一个基督徒，就是进入基督里面，并经过基督进到神里面。神具体化身在这位基督里。神格一切的丰满，都有形有体地居住在基督里面（西二9）。神的一切所是都具体化身于基督里。...如果人只有神而没有基督，他定规像犹太人或回教徒一样。所以，神是这奥秘的源头。

这奥秘的结果是什么？这奥秘出于神，其结果乃是召会——包括所有相信基督的人。在整个宇宙中这是个奥秘！没有这样的话，圣经就无法完成。这个完成的话就是这极大的奥秘：基督是神的奥秘，召会是基督的奥秘。这二者组成了历世历代的奥秘。

保罗书信中三个重要的点〔乃是〕：神是我们的内容，基督是神的奥秘，召会是基督的奥秘。没有这三点，保罗的著作是个空壳子。这些也就是主所要恢复的。没有这些，什么都无意义。今天我们的神在我们里面作我们的内容。神的奥秘就是作神具体化身和彰显的基督，使神对于我们是如此真实、如此可享受。基督的奥秘乃是经过死并在复活里的三一神，将祂自己与我们调和，使我们成为祂生机身体上的活肢体。这个异象必须引导我们，并且会保守我们在中心线上，照着调和的灵而行，并活在身体生活里。这就是主所要得着的（保罗的完成职事，一〇一至一〇二、一四六页）。

参读：保罗的完成职事，第十章；使徒行传生命读经，第六十八至六十九篇。

It does occur in his Revelation, but it is not as clearly mentioned as in Paul's Epistles. Only Paul uses the word mystery for Christ and for His Body.

Christ is a mystery. What is the source of Christ as a mystery? It is surely God. Both the Jews and the Moslems claim to know God. They are of a similar origin, in that their faith is based on the Old Testament. (The Moslem Bible, the Koran, is largely an imitation of the Old Testament, with some changes.) The God in whom the Jews and Moslems believe is the God of the Old Testament. In the New Testament our God is the God in Christ and through Christ. To be a Christian is to come into Christ and through Him into God. God is embodied in this Christ. The fullness of the Godhead dwells in Him bodily (Col. 2:9). God's entire being is embodied in Christ...If anyone has a God who is apart from Christ, he must be like a Jew or a Moslem. God, then, is the source of this mystery.

What is the issue of this mystery? This mystery comes out of God and issues in the church, including all the believers of Christ. In the whole universe this is the mystery! Without such a word the Bible is not complete. This completion of the word is this great mystery: Christ as the mystery of God and the church as the mystery of Christ. These two comprise the mystery of the ages.

Three crucial points in Paul's Epistles [are]: God as our contents, Christ as God's mystery, and the church as Christ's mystery. Without these three points, Paul's writings are an empty shell. These are what the Lord is going to recover. Without them, nothing is meaningful. Our God today is in us to be our contents. The mystery of God is Christ as the embodiment and manifestation of God, making God so real and so enjoyable to us. The mystery of Christ is that the Triune God through death and in resurrection is mingling Himself with us, making us the living members of His organic Body. This vision must direct us. It will keep us in the central lane, walking according to the mingled spirit and being in the Body life. This is what the Lord is after. (The Completing Ministry of Paul, pp. 74-75, 106-107)

Further Reading: The Completing Ministry of Paul, ch. 10; Life-study of Acts, msg. 68-69

## 第二周·周二

### 晨兴喂养

罗九 23~24 「且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；这器皿就是我们这蒙祂所召的，不但从犹太人中，也从外邦人中，这有什么不可？」

弗四 6 「一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。」

保罗说到神的时候，他当然说神是创造者（罗一 25），但这不是他的中心点；旧约已经这样指示我们了。...〔罗马九章二十三至二十四节〕称我们作器皿；神已拣选我们作祂的器皿—蒙怜悯得荣耀的器皿。这含示且指明神要人盛装祂，祂渴望为自己得着一个容器。

人是一个器皿。首先，我们的身体是一个器皿。我们每天用食物、水和空气来充满我们的身体。...我们多半一天吃三次。我们一天喝好多次。此外，我们不停地呼吸。我们无论作什么，都一直呼吸。不呼吸我们就活不了！借着吃、喝并呼吸，我们就得着充满。所以我们外面的人是一个器皿（保罗的完成职事，一〇三至一〇四页）。

### 信息选读

我们里面的人也是一个器皿。神已造了我们作器皿来盛装祂。“我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”这是保罗在林后四章七节所告诉我们的。从五至六节我们知道，宝贝是神自己在基督里，祂已经把祂自己放到我们这瓦器里面。这些经节我们都很熟，但我们却活得不像有神作内容的人。

少有人会有我们是盛装神的器皿这种想法。然而，我们大多数人常常有一种想法：我们必须行

## WEEK 2 — DAY 2

### Morning Nourishment

Rom. 9:23-24 "In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory, even us, whom He has also called, not only from among the Jews but also from among the Gentiles."

Eph. 4:6 "One God and Father of all, who is over all and through all and in all."

When Paul refers to God, he of course says that God is the Creator (Rom. 1:25), but this is not his central point. The Old Testament has already told us this....[In Romans 9:23-24 we are] called vessels. God has chosen us to be His vessels, vessels of mercy unto glory. This implies and indicates that God wants to be contained; He wants a container for Himself.

Man is a vessel. Firstly, our body is a vessel. Every day we fill it with food, water, and air....We eat probably three times a day, besides snacks. We drink more times a day. In addition, we are continuously breathing. Whatever else we are doing, we keep breathing. Without it, we graduate from living! By eating, drinking, and breathing we fill ourselves. Our outer man, then, is a vessel. (The Completing Ministry of Paul, pp. 75-76)

### Today's Reading

Our inner man is also a vessel. God has created us as vessels to contain Him."We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us," Paul tells us in 2 Corinthians 4:7. From verses 5 and 6 we know that the treasure is God Himself in Christ, who has sown Himself into us, the earthen vessels. These verses are familiar to us, yet we do not live as those who have God as their contents.

Seldom does the thought cross our mind that we are a vessel to contain God. All too often, however, we entertain the thought that we must behave

事端正、殷勤、谦卑、不得罪人。我们天天懊悔自己没有更顺从父母，更取悦同学，或是更亲爱兄弟姊妹。我们也许会想更属灵，怎样早起晨兴，或花更多时间读圣经。我们很容易有这种想法，但对于我们是盛装神的器皿这种想法又如何？我们有这种想法么？我们也许顺从我们的父母，爱我们的姊妹，但可能没有让神盛装到我们里面。果真如此，我们就像一个空壳子，想去讨好别人，却远离了神。不只不信的人走错了路，不只别的基督徒偏离了，我们这些在主恢复里的人也常常偏离正道。每当我们想要爱别人或是待人仁慈，而不领悟我们是命定盛装神时，就连我们也偏离了目标。我们必须学习从所有我们行为的想法上转离，只关心被神充满。

圣经把神描绘成食物、水、空气。我们必须吸取祂，被祂充满，就好像我们接受所吃的食物，所饮的水，以及所吸入的空气。在已过二十年里，我们中间编了许多的诗歌，说到吃喝主并吸入神。...对一些人来说，吃神的思想太粗野，无法接受。我们不能责备他们这么想，因为他们缺少启示。

我们不只为神所造，更是被祂拣选成为蒙怜悯的器皿；并且不只是蒙怜悯的器皿，更是早预备得荣耀的器皿。在新约二十七卷书中，只有保罗的著作把我们是盛装神的器皿这思想传输给我们。...我们从罗马八章看见神如何必须是灵，而这灵必须是基督的灵。然后神才能在我们里面作我们的内容。

以弗所四章六节说，“一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”父不只超越我们，贯彻我们，祂也在我们里面；“在...之内”这个介系词原文不仅有“同在”之意，更指神在我们里面。神自己安家在我们里面，正如保罗在别处所写的（保罗的完成职事，一〇四至一〇六页）。

参读：保罗的完成职事，第十一章。

rightly, courteously, humbly, and inoffensively. Day after day we are sorry not to be more obedient to our parents, more pleasant to our classmates, and kinder to our sister or brother. We may think along even more spiritual lines, about getting up early for morning watch or spending more time to read the Bible. Such thoughts are commonplace to us. But how about the thought that we are vessels to contain God? Does this thought occur to us? We may obey our parents and love our sister but not have God contained in us. If so, we are like an empty box, trying to please others but apart from God. It is not only the unbelievers who are on the wrong track. It is not only other Christians who are off. We who are in the Lord's recovery are also often off the track. Whenever we think in terms of loving others or being kind, without realizing that we were ordained to contain God, we too are missing the mark. We must learn to turn away from all such considerations of behavior and care only to be filled with God.

God is illustrated in the Bible as food, water, and air. We must take Him in and be filled with Him just as we take in the food we eat, the water we drink, and the air we breathe. Over these past twenty years a number of hymns have been composed among us that speak of eating and drinking Christ and of breathing God in....To some people the thought of eating God is rough and unacceptable. We cannot blame them for thinking this way; they are short of revelation.

We have been not only created by God, then, but also chosen by Him to be vessels of His mercy. And not only are we vessels of mercy; we are also vessels prepared unto glory. It is only Paul's writings, of all the twenty-seven books of the New Testament, which convey the thought that we are vessels to contain God....From Romans 8 we [can] see how God must be the Spirit and that this Spirit must be the Spirit of Christ. Then God can be in us as our contents.

[According to Ephesians 4:6] the Father is not only over us; He is not only through us; He is also in us. This preposition in does not mean merely "with"; it means that God is within us. God is housing Himself in us, as Paul writes elsewhere. (The Completing Ministry of Paul, pp. 76-77)

Further Reading: The Completing Ministry of Paul, ch. 11



## 第二周·周三

### 晨兴喂养

弗三 19 「并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。」

腓二 13 「因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。」

〔在以弗所三章十九节，〕被充满成为神一切的丰满，意思是被充满成为神一切的所是。神这丰满居住在基督里面（西一 19，二 9）。基督借着祂的内住，将神这丰满分赐到我们里面，使我们成为神的彰显。神的丰满，含示神所是的丰富成了祂的彰显。神的丰富在神里面，乃是神的丰富；这丰富彰显出来，就成了祂的丰满。神一切的所是应当是我们的内容。我们应当这样被神充满，使我们成为祂的丰满，祂的彰显。

成为神的丰满与变得亲切、谦卑完全不同。...我多次因着没有被主充满，只是外面无可指摘而向主悔改。...我们都必须清楚辨别作好与被主充满之间的不同（保罗的完成职事，一〇六至一〇七页）。

### 信息选读

〔腓立比二章十三节〕到底告诉我们神在作什么？是说神从天上感动我们立志、行事么？是全能的神从宝座下来激动我们么？不是。乃是说，神一直在我们里面运行。英文里没有一个辞与“运行”的希腊字相当，虽然“使...有力”（energize）是出于这个希腊字，也多少能表达其意义。这节的思想是神一直在我们里面行动、行事、作工并磨搓。我们的神一直不断地在我们里面作工。我们不要认为祂只是远在宝座上，而不在我们里面，一直接触、行动、磨搓并搅扰我们。

## WEEK 2 — DAY 3

### Morning Nourishment

**Eph. 3:19 "And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God."**

**Phil. 2:13 "For it is God who operates in you both the willing and the working for His good pleasure."**

[In Ephesians 3:19] to be filled unto all God's fullness means to be filled unto all that God is. This fullness dwells in Christ (Col. 1:19; 2:9). Through His indwelling, Christ imparts the fullness of God into our being. This makes us God's expression. The fullness of God implies that the riches of what He is become His expression. When the riches are in Him, they are His riches; when they are expressed, they become His fullness. All that God is should be our contents. We should be so filled with Him that we become His fullness, His expression.

To become God's fullness is in a category entirely apart from being kind and humble....I have several times repented for being outwardly blameless while I was not filled with the Lord....We all need to become aware of this distinction between being good and being filled with the Lord. (The Completing Ministry of Paul, pp. 77-78)

### Today's Reading

What does [Philippians 2:13] tell us God is doing? Does it say that it is God who inspires us from the heavens to will and to do? Is the almighty God reaching down from His throne to stir us up? No! God is operating in us. The Greek word for operate has no precise English equivalent, though the word energize comes from it and somewhat conveys the meaning. The thought in this verse is that God is moving, acting, working, rubbing within us. Our God is continuously working in us. We must think of Him not as far off on the throne but as within, constantly touching, moving, rubbing, and bothering us.

紧接着下一节说，“凡所行的，都不要发怨言，起争论。”（14）当你在发怨言时，神一直在你里面运行。当你在起争论时，祂也在你里面运行。祂叫你停止，你却回答：“再等一下！”虽然你不停止，甚至时间也到了，神还是继续在你里面运行。祂在里面的运行从不停止。这就是我们的神。你也许说，这样的一位神太小了。犹太人相信他们的神很伟大，高坐在宝座上；但我喜欢这样一位小小的神；祂更实际、更联于我每日的光景。...我的神在我里面，一直不断地搅扰着我。

“但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，在各项善事上成全你们，好实行祂的旨意；祂是在我们里面，借着耶稣基督，行祂看为可喜悦的事。”（来十三20~21）如果是我们来写这样一个祷告，很可能会这么说，“但愿平安的神，成全你们行各项的善事，好叫你们荣耀祂！”保罗为什么要插进这样长的一段修饰词——“就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的”？

旧约是借着祭牲的血设立的，这血也为新约开了门，带进了新约。新约将神的性情写到我们里面作生命的律，赐给我们一个新灵，甚至把我们放进灵神里面。谁的血是永约之血？乃是基督的血。这血引进祂的复活。在基督的复活里，神进到我们的里面。

神...乃是进到我们的里面来成全我们。借着基督的复活，祂就能进到我们的里面。这里的复活，乃是借着流出祂的血。带我们经过复活的这位神，如今是“借着耶稣基督”来成全我们。神不是从天上下来激动我们，祂乃是“在我们里面，借着耶稣基督，行祂看为可喜悦的事”。我们的神借着复活里的基督已经进到我们的里面。如今祂仍然在复活里，借着基督，一直在我们的里面“行”（保罗的完成职事，一〇七至一〇九页）。

参读：保罗的完成职事，第十二章。

The very next verse says, "Do all things without murmurings and reasonings" (Phil. 2:14). While you are murmuring, God is operating in you. While you are reasoning, He is moving in you. He tells you to stop, but you reply, "In a minute!" Though you will not stop, even when the minute is up, God continues His operating in you. His working within never ceases. This is our God. You may say such a God is too small. The Jews may believe that their God is great and exalted on the throne, but I like having such a small God. He is far more practical and relevant to my everyday situation....My God is within me, bothering all the time!

"Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant, perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen" (Heb. 13:20-21). If we were writing such a prayer, we would probably say something like, "May the God of peace equip you to do good works that you may glorify Him!" Why did Paul insert such a long modifier, "Who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant"?

The old covenant was enacted by the blood of the sacrifices. The blood opened the door for the new covenant also to come in. The new covenant is to write God's nature into our being as the law of life, to give us a new spirit, and even to put us into God the Spirit. Whose blood is the blood of an eternal covenant? It is the blood of Christ. This blood ushers in His resurrection. In Christ's resurrection God comes into us.

[God] equips us by coming into us. He can come into us through the resurrection of Christ. The resurrection is here through the shedding of His blood. This God, who is brought to us through the resurrection, is now equipping us "through Jesus Christ." God is not reaching down from the heavens to stir us up. He is "doing in us that which is well pleasing in His sight through Jesus Christ." Our God through Christ in His resurrection has come into us. Now He is "doing" in us still in resurrection through Christ. (The Completing Ministry of Paul, pp. 78-80)

Further Reading: The Completing Ministry of Paul, ch. 12



## 第二周·周四

### 晨兴喂养

提前三 16「并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。」

西一 27「神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。」

神已经显现于肉体〔提前三 16〕。这句话不仅是指基督，更是指召会说的。召会是一班属肉体、却彰显神的人，召会是神在团体肉体中的彰显。神怎么能够这样彰显出来？乃是借着我们接受祂，被祂充满，祂就彰显出来了。

这是你的神，也是我的神，又是保罗的神。保罗得救以前，他的神是远在上天。如今使徒的神，就是那在复活里，借着耶稣基督，正安家在你全人里面，好使祂能浸透你，甚至从你里面彰显出来的神（保罗的完成职事，一〇九至一一〇页）。

### 信息选读

实行整天活在神的同在里，这种教导是根据旧约；在新约里没有像活在神的同在里这样的字眼。新约告诉我们，要照着灵而行（罗八 4）。我们不是操练与神同在，而是与祂成为一灵（林前六 17）。你看出二者的不同么？与神同行好像很奇妙，但这是旧约的观念。在新约里我们与神是一。当我行动时，祂与我同行；当祂行动时，我也与祂同行。

今天太多的基督徒宝贝微小的声音，他们认为这是主引导他们的方式；这还是旧约的观念（王上十九 12）。我们无需留心微小的声音，我们有灵的内住（罗八 11）和膏油涂抹（这膏油涂抹就住在我们里面—约

## WEEK 2 — DAY 4

### Morning Nourishment

1 Tim. 3:16 "And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory."

Col. 1:27 "To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

God has been manifested in the flesh. Such a statement refers not only to Christ but also to the church. The church is a group of men of flesh who manifest God. It is God manifested in corporate flesh. How could God be thus manifested? It is by our taking Him in and being filled with Him.

This is your God and my God. It was Paul's God. Before his conversion, Paul's God was far away in the heavens. Now the very God of the apostle is the God who in resurrection through Jesus Christ is making His home in your being, that He might saturate you, even express Himself from within you. (The Completing Ministry of Paul, p. 79)

### Today's Reading

To practice living in God's presence all day long...[is a teaching] according to the Old Testament. In the New Testament there is no such term as living in God's presence. The New Testament tells us to walk in spirit (Rom. 8:4). Rather than practicing the presence of God, we live one spirit with Him (1 Cor. 6:17). Do you see the difference? Walking with God seems wonderful, but it is an Old Testament concept. In the New Testament we are one with God. When I walk, He walks with me; when He walks, I walk with Him.

Too many Christians today treasure the still small voice; they think this is the way the Lord leads them. Again, this is an Old Testament concept (1 Kings 19:12). There is no need for us to listen for a still small voice. We have the indwelling (Rom. 8:11) and the anointing, which abides in us (1

壹二 27)。这比微小的声音高多了。在旧约时代，神还没有进到人里面。然而，在我们的时代，神已经在复活里，借着基督成了那灵，进到我们里面；如今祂正住在我们里面，与我们是一，并使我们与祂自己成为一灵！（保罗的完成职事，一一四至一一五页）

基督是神所分给众圣徒的分。在圣经里，基督被比作美地。以色列人进入美地时，将那地分给十二支派，所以每个支派都得着一分土地。今天每位圣徒都得着了一分基督。基督是从神所分给我们的分。基督不仅是我们的生命和我们的救主，也是我们的分。

基督作神所分给我们的分，乃是我们的生命（西三 4 上）。生命是拔尖的享受。我们的生命若失去了，我们的一切享受都完了。...我们有基督作我们的生命是事实，但有些人会想，我们怎样才能证明这事实。我们众人都有肉身的生命，但这生命不是我们能给别人看见的。生命是无法看见的，是看不见的。生命看不见，但生命的活动是人生命的有力证明。...我们全人这么活泼，这么活跃，为主这么进取，就证明我们有祂的生命。祂的生命在里面加力量给我们。许多时候我觉得疲倦，但我尽话语职事的时候，主就用祂的生命供应我，我就满了祂生命的能力。我们全人在基督里并着基督这么活跃，表明我们有基督作我们的生命。

基督在我们里面是荣耀的盼望（一 27）。基督不仅今天我们的生命，将来也是我们的荣耀。我们的盼望乃是我们的身体被基督荣耀、辉煌的元素所浸透。这将是我们的身体得赎，我们的身体改变形状。

作为神圣的供备，基督对我们是神的能力（林前一 24 上），以执行且完成祂所计划并定意的。...基督也是从神给我们的智慧（24 下、30 下）。一天又一天，我们需要基督作我们的智慧。基督作智慧，该不断地从神流到我们，作我们经历上现实和实际的智慧（一九九〇年秋全时间训练信息合辑，一五四至一五六、一六〇至一六二页）。

参读：一九九〇年秋全时间训练信息合辑，第十八篇。

John 2:27). This is far higher than the still small voice. In the time of the Old Testament God had not yet entered into man. In our day, however, God in resurrection through Christ has entered into us as the Spirit, is now indwelling us, is one with us, and has made us one spirit with Himself! (The Completing Ministry of Paul, pp. 82-83)

Christ is the God-allotted portion to the saints. In the Bible, Christ is likened to the good land. When the children of Israel entered into the good land, they allotted the land to the twelve tribes, so every tribe received a lot. Today every saint has received a "lot," a portion, of Christ. Christ is our allotted portion from God. Christ is not only our life and our Savior, but also our lot, our portion.

As the God-allotted portion to us, Christ is our life (Col. 3:4a). Life is the top enjoyment. If our life is gone, all of our enjoyment is finished....It is a fact that we have Christ as our life, but some may wonder how we can prove this fact. All of us have our physical life, but this life is not something which we can show others. Life is unseen; it is invisible. Life cannot be seen, but the activities of life are strong proofs that someone has life....Our being so living, so active, and so aggressive for the Lord is a proof that we have His life. His life within energizes us. Many times I feel tired, but when I am ministering the word, the Lord supplies me with His life, and I am full of the energy of His life. Our being so active in Christ and for Christ shows that we have Christ as our life.

Christ is in us as the hope of glory (Col. 1:27). Christ is not only life to us today but also our glory in the future. Our hope is for our body to be saturated with Christ's glorious, splendid element. This will be the redemption of our body, the transfiguration of our body.

As the divine provision, Christ is God's power to us (1 Cor. 1:24a) for carrying out and accomplishing what He has planned and purposed....Christ is also wisdom to us from God (1 Cor. 1:24b, 30b). Day by day we need Christ to be wisdom to us. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience. (Messages to the Trainees in Fall 1990, pp. 134-136, 139-140)

Further Reading: Messages to the Trainees in Fall 1990, ch. 18

## 第二周·周五

### 晨兴喂养

西一 18 「祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。」

林前十二 12~13 「就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。」

照着歌罗西三章十至十一节，在新人里，基督是一切，又在一切之内。这就是说，祂是新人一切的肢体，又在一切肢体之内。我们也许想，召会作基督的身体，怎能是基督，基督又怎能是新人一切的肢体。在我们的经历中，这在于是谁活着。我们若单凭自己活，我们就不是基督。我们若活基督，让基督活在我们里面，那么我们就活在祂里面，并且我们就是基督。...基督徒的生活该是这样（一九九〇年秋全时间训练信息合辑，一六四至一六五页）。

### 信息选读

我们在主的恢复里，不该在意无关重要的事，或被道理、作法所打岔。我们只该在意三一神分赐到我们里面，使我们成为祂生机身体的肢体，以彰显祂，借此成为活的见证。我们不期望大多数的基督徒会看见这异象或走这条路。但我们相信少数主所拣选、爱祂并寻求祂的人，会被带进这中心的异象，使他们在生命里长大，且被那灵变化，成为基督活的身体的一部分，这乃是出于主。至终，这活的身体会成为基督爱的新妇，为祂的回来预备道路（哥林多前书生命读经，二二二页）。

现在我们一点一点地来看召会这基督的奥秘。

## WEEK 2 — DAY 5

### Morning Nourishment

Col. 1:18 "And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things."

1 Cor. 12:12-13 "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ. For also in one Spirit we were all baptized into one Body...and were all given to drink one Spirit."

According to Colossians 3:10-11, in the new man Christ is all and in all. This means that He is all the members of the new man and in all the members. We may wonder how the church as the Body of Christ can be Christ and how Christ can be all the members of the new man. In our experience, this depends upon who lives. If we live alone by ourselves, we are not Christ. If we live Christ, letting Christ live in us, then we live in Him, and we are Christ....The Christian life should be like this. (Messages to the Trainees in Fall 1990, p. 142)

### Today's Reading

We in the Lord's recovery...should not care for insignificant things or be distracted by doctrines or practices. We should care only to become a living testimony by having the Triune God dispensed into us to make us members of His organic Body to express Him. We do not expect that the majority of Christians will see this vision or take this way. But we do believe that it is of the Lord that a minority of His chosen people, who love Him and seek Him, will be brought into this central vision that they may grow in life and be transformed by the Spirit to become parts of the living Body of Christ. Eventually, this living Body will become Christ's loving bride, who will prepare the way for His coming back. (Life-study of 1 Corinthians, p. 184)

Let us consider the church as the mystery of Christ point by point. First,

第一大点，在创世以前，奥秘地在基督里，为父神所拣选、预定（弗一3~5）。...我们原是神的造物，不是神的儿子，但神已经拣选了我们，预定了我们，召我们来得祂儿子的名分。现今我们因着有分于神的生命，成了神的儿子。

第二大点，在创世以后，奥秘地在那蒙爱者里面，得蒙救赎（6~12）。...我们都是永远在蒙神拣选，而蒙救赎却是在时间里，并且有早晚先后的不同。我们这样得蒙救赎，乃是照着神洋溢恩典的丰富，在那蒙爱者里面，所恩赐召会的，也是照祂所喜悦之旨意中奥秘的经纶所安排的。

第三大点，我们在蒙救赎时，奥秘地受了圣灵为印记，并得着圣灵作凭质（13~14）。当我们信主的时候，就受了圣灵为印记。这圣灵的印记会在我们里面运行、作工，提醒我们，使我们有个感念，我们乃是信耶稣的人，是属神的人。我信我们每个人都有这样的经历。这说出我们是得救的人，有圣灵为印记在我们里面，这圣灵就是那灵（罗八9），也就是三一神（太二八19）。

第四大点，基督的奥秘—召会，奥秘地有分于基督复活的大能，并祂升天所达到并所得着的一切，而成为基督的身体（弗一19~23）。...基督的身体完全是由基督的复活和升天所产生出来的。基督复活后成了赐生命的灵，而后升天成为浇灌的灵。这样，祂就成了素质、经纶、复合的灵，...在我们里面，并在我们身上，就叫我们成为基督的身体（神新约经纶中的奥秘，四三至四六页）。

参读：哥林多前书生命读经，第二十篇；神新约经纶中的奥秘，第一篇；新约总论，第一百九十篇；过照着圣经中神圣启示高峰之生活实行的路，第四、六章。

the church was mysteriously chosen and predestinated in Christ by God the Father before the foundation of the world (Eph. 1:3-5)...We were God's creation; we were not His sons. But God chose us, predestinated us, and called us to sonship. Now through partaking of the life of God, we become the sons of God.

Second, after the foundation of the world, the church was mysteriously redeemed in the Beloved (Eph. 1:6-12)...We were all chosen by God in eternity. But we were redeemed in time and even at different times. Our redemption is according to the riches of God's abounding grace with which He graced the church in the Beloved. It is also according to the dispensation of the mysterious economy in God's will, which is according to His good pleasure.

Third, at the time of our redemption, we were mysteriously sealed with the Holy Spirit, and we received the Holy Spirit as the pledge (Eph. 1:13-14). At the time we believed in the Lord, we received the Holy Spirit as the seal. This seal of the Holy Spirit operates and works, reminding us and giving us the feeling that we have believed in the Lord Jesus and that we belong to God. I believe every one of us has had this experience. This tells us that we are the saved ones, and we have the Holy Spirit in us as the seal. This Holy Spirit is the pneumatic Christ (Rom. 8:9), who also is the Triune God (Matt. 28:19).

Fourth, the mystery of Christ, the church, participates mysteriously in the resurrection power of Christ and in everything that He has attained and obtained in ascension, thereby becoming the Body of Christ (Eph. 1:19-23)...The Body of Christ is produced fully from the resurrection and ascension of Christ. After Christ resurrected, He became the life-giving Spirit. In His ascension He became the outpoured Spirit. In this way He becomes the essential, economical, and compound Spirit...in us and also upon us, making us the Body of Christ. (The Mysteries in God's New Testament Economy, pp. 43-46)

Further Reading: Life-study of 1 Corinthians, msg. 20; The Mysteries in God's New Testament Economy, ch. 1; The Conclusion of the New Testament, msg. 190; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, chs. 4, 6



## 第二周·周六

### 晨兴喂养

弗三 16~17 「愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。」

五 32 「这是极大的奥秘，但我是指着基督与召会说的。」

〔召会作基督之奥秘的第五大点是：〕召会奥秘地作宇宙的新人，作神的国、神的家，被建造成为神的居所（弗二 15、19~22）。...这实在是奥秘。召会是基督的奥秘，作宇宙的新人，是顶替神创造里的旧人，来彰显神，并完成神的经纶；作神的国，是让神掌权，也为神掌权（罗五 17下）；作神的家，是得享神的丰富，也彰显神丰富的荣耀（提前三 15~16）；并且被建造成为神的居所，这乃是服神国中的权柄，并享受神家里的丰富所产生的结果（弗四 16）（神新约经纶中的奥秘，四七页）。

### 信息选读

第六大点，召会〔作为基督的奥秘〕，...得以奥秘地享受基督那追溯不尽的丰富（弗三 2、7~11）。这是借着神所赐，恩典的管家职分，也是照着神奥秘的经纶所安排的，目的是为要借着召会，彰显神万般的智慧。

第七大点，召会由神借着祂的灵，用大能将她的众肢体加强到他们里面的人里，使基督奥秘地安家在他们心里，而被基督所是的阔、长、高、深所充满，成为神一切的丰满（15~19）。我们

## WEEK 2 — DAY 6

### Morning Nourishment

Eph. 3:16-17 "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love."

5:32 "This mystery is great, but I speak with regard to Christ and the church."

[The fifth point of the church as the mystery of Christ is that] the church mysteriously becomes the universal new man as God's kingdom and God's house, and is built up as the habitation of God (Eph. 2:15, 19-22)...This is indeed a mystery. The church, the mystery of Christ, as the universal new man, is replacing the old man in God's creation for the expression of God and the accomplishing of God's economy. It is God's kingdom to be ruled by God and to rule for God (Rom. 5:17b). It is also God's house to enjoy God's riches and to express the glory of God's riches (1 Tim. 3:15-16). Furthermore, it is built up as the habitation of God. This is the result of submitting to the authority in God's kingdom and enjoying the riches in God's house (Eph. 4:16). (The Mysteries in God's New Testament Economy, p. 46)

### Today's Reading

Sixth,...[the church as the mystery of Christ] mysteriously enjoys the unsearchable riches of Christ (Eph. 3:2, 7-11). This is through the stewardship of grace given by God and is according to the dispensation of the mysterious economy of God. The purpose of this is to make known through the church the multifarious wisdom of God.

Seventh, the church, being strengthened in its members into the inner man with power by God through His Spirit, has Christ mysteriously making home in the believers' hearts, with the result that it is filled with the breadth, the length, the height, and the depth of what Christ is, to

不光有基督在我们里面作丰富的供应，并且这位基督还要安家、居住在我们心里。为这缘故，我们需要圣灵来加强我们，把我们整个人从外面加强到我们的灵里。这样，就给基督机会，来占有我们心的各部分—心思、情感、意志和良心。不仅是全灵，更是全魂都一步一步地让基督扩展并占有。...结果，我们就要被充满，成为神一切的丰满，得作神一切的彰显。

第八大点，基督与祂的身体，召会，有一奥秘的生命联结。...这奥秘就是经过过程的三一神，与得着重生变化的三部分人，联结相调成为一对宇宙的配偶。...换句话说，神性活在人性里，作人性的实际；人性的美德活出神性的荣美，作神性的彰显。神性与人性二者调和为一。

末了，〔召会是〕神经纶中奥秘的终极完成，就是新耶路撒冷（启二一2）。这是经过过程的三一神与变化的三部分人，联结调和的登峰造极，成为神居住，与人同生活的帐幕，也成为人居住，事奉神的殿，二者乃是救赎人的神，和蒙救赎的人，互为居所（3、22）。...在那里，有三一神作其中的生命供应；三部分人作其外表，使神得着彰显（12、14）。三一神在宝座上，为圣城的中心，流出生命河，长着生命树，作全城的供应（二二1~2）。这是新耶路撒冷里面的情景。...我们若是对基督的奥秘—召会，有这样深入、超越的认识，我们的目标和遥望就要被拔高，我们就要看见并认定我们人生一切的至高标准是新耶路撒冷，我们终极的盼望也是这新耶路撒冷（神新约经纶中的奥秘，四八至五一页）。

参读：神新约经纶中的奥秘，第一至二篇；世界局势与神的行动，第五至六章。

become all the fullness of God (Eph. 3:15-19). Not only do we have Christ in us as the rich supply; this Christ is also making home and living in our hearts. For this reason, we need the Holy Spirit to strengthen our whole being into our spirit. In this way, Christ will have the chance to occupy the different parts of our heart—our mind, emotion, will, and conscience. In addition to our spirit, Christ will spread and occupy our whole soul step by step....In the end, we will be filled to become all the fullness of God as the full expression of God.

[Eighth] is the mysterious life union of Christ and His Body, the church....This mystery is the processed Triune God being joined and mingled with the regenerated and transformed tripartite man to become a universal couple....In other words, divinity is living in humanity to become the reality of humanity, and the human virtues are living out the divine glory and beauty to become the expression of divinity. Divinity and humanity are mingled as one.

Finally...[the church] is the mysterious ultimate consummation in God's economy, the New Jerusalem (Rev. 21:2). This is the peak, the climax, of the union and mingling of the processed Triune God with the transformed tripartite man, resulting in the tabernacle where God dwells and lives with man, and the temple where man dwells and serves God. The two become the mutual habitation of the redeeming God and the redeemed man (Rev. 21:3, 22)....In such a place, the Triune God is the life supply, and the tripartite man is the outward appearance for the expression of God (Rev. 21:12, 14). The Triune God on the throne is the center of the holy city from which flows the river of life with the tree of life growing alongside to be the supply of the whole city (Rev. 22:1-2). This is the inward condition of the New Jerusalem....If we have such a profound and transcendent realization concerning the mystery of Christ, the church, our goal and hope will be uplifted. We will see and identify with the New Jerusalem as the highest standard of everything in our lives, and our ultimate hope will also be the New Jerusalem. (The Mysteries in God's New Testament Economy, pp. 47-50)

Further Reading: The Mysteries in God's New Testament Economy, ch. 2; The World Situation and God's Move, chs. 5-6



*Hymns, #818*

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## 教会 — 基督的奥秘

8 8 8 8 (英 818)

降 E 大调

2/2

3 - 3 2 | 1 - 5 - | 5 2 3 4 | 3 - - - | i - i 6 |

一 神 是 人 所 不 能 见 者, 从 未 有

5 - 3 - | 2 7 7 6 | 5 - - - | 5 - 5 6 | 4 - 4 5 | 3 -

人 见 过 祂 形; 但 有 基 督 作 祂

3 4 | 2 - - - | 3 · 2 1 1 | 1 - 1 - | 7 4 4 7 | 1 - - - ||

奥 秘, 将 祂 向 人 全 然 表 明。

- |                          |                         |
|--------------------------|-------------------------|
| 二 基督乃是神的活话,<br>祂是神的具体化身, | 是神唯一真实说明;<br>在祂得见神的本性。  |
| 三 基督是神本体真像,<br>神的丰满住祂里面, | 是神荣耀所发光辉;<br>神之所是由祂发挥。  |
| 四 基督现今也是隐瞒,<br>但有教会作祂奥秘, | 地上今日无人能见;<br>到处将祂显于人前。  |
| 五 教会是祂丰满表现,<br>教会是祂真实复本, | 祂是教会内容生命;<br>祂借教会向人显明。  |
| 六 教会具有基督形像,<br>祂之所是全在教会, | 是祂扩增,是祂普及;<br>教会乃是祂的身体。 |
| 七 父神乃在子神里面,<br>现今这位三一神灵, | 子神且已成为那灵;<br>是与教会合一同性。  |

- 1 Christ is the mystery of God;  
God is invisible, unshown,  
His image man hath never seen,  
But Christ the Son hath made Him known.
- 2 Christ is the very Word of God,  
He is God's explanation true;  
God's full embodiment is He  
And God's own image brings to view.
- 3 Image of God invisible,  
Effulgence of God's glory fair;  
God's fulness ever dwells in Him,  
God's testimony He doth bear.
- 4 The Church the myst'ry is of Christ,  
For He is now to man unshown;  
No man on earth may see Him now,  
But thru the Church He is made known.
- 5 The Church is Christ's expression full,  
In her Christ dwelleth bodily;  
She is His duplication true,  
And man in her Himself may see.
- 6 The Church the image has of Christ,  
She is His increase and His spread;  
Christ's very self is found in her,  
The Body, she, to Christ the Head.
- 7 Thus, in the Son the Father is,  
And now the Spirit is the Son;  
The Spirit of the triune God  
Is in the Church and with her one.



保罗的完成职事

第三篇

内住的基督

讀經：约十四 16~18、20，罗八 10，林后四 7，西一 27，弗三 17 上

纲 目

周 一

壹 信基督最宝贵的结果，就是把祂接受到我们里面来—约一 12~13，三 15，罗八 10，林后十三 5，西一 27：

一 这虽是纯正奥秘的真理，却被多数基督徒所忽略。

二 基督已升上高天，但祂也住在我们里面—三 1，一 27：

1 一面祂在天上作大祭司为我们代求，作我们的辩护者，执行神的经纶—来七 25~26，约壹二 1，罗八 34。

2 另一面祂是那包罗万有的基督，住在我们里面—10 节。

贰 基督在复活里，作为赐生命的灵住在信徒里面—约十四 16~18、20，林前十五 45 下：

THE COMPLETING MINISTRY OF PAUL

Message Three

The Indwelling Christ

Scripture Reading: John 14:16-18, 20; Rom. 8:10; 2 Cor. 4:7; Col. 1:27; Eph. 3:17a

Outline

Day 1

**I. The most precious result of our faith in Christ is that we receive Him into us—John 1:12-13; 3:15; Rom. 8:10; 2 Cor. 13:5; Col. 1:27:**

*A. Although this is the pure and unadulterated yet mystical truth, it has been neglected by most Christians.*

*B. Christ has ascended to heaven, but He is also dwelling in us—3:1; 1:27:*

1. On the one hand, He is in heaven interceding for us as our great High Priest, our Advocate, to carry out God's economy—Heb. 7:25-26; 1 John 2:1; Rom. 8:34.

2. On the other hand, He is the all-inclusive Christ dwelling in us—v. 10.

**II. Christ dwells in the believers as the life-giving Spirit in resurrection—John 14:16-18, 20; 1 Cor. 15:45b:**

- 一 基督在地上时，是在门徒身外的保惠师，借着祂的死与复活，已经成了另一位保惠师，就是实际的灵，在门徒里面——约十四 16~18、20。
- 二 基督的复活乃是祂的变化形像，使祂成为赐生命的灵，为要进到信徒里面——林前十五 45 下，约十四 17。
- 三 作为在我们里面的另一位保惠师，就是实际的灵，这位内住的基督是我们的生命，我们的供应，也是我们的人位——西三 4，弗三 17 上。

## 周 二

叁 神的福音乃是罗马书的主题，论到基督在祂复活后，成了那灵活在信徒里面——一 3~4，八 10：第三周 · 纲目

- 一 罗马书启示基督已经复活，成了赐生命的灵；祂不再只是我们身外的基督，现今乃是我们里面的基督——八 9~10、34。
- 二 罗马书中的福音，乃是现今住在信徒里面，作他们主观救主者的福音——八 10。

肆 内住的基督是基督徒生活的秘诀——西 1:27，腓四 12：

- 一 我们所享受基督的救恩，最重要的一点，就是基督的内住——林后十三 5，腓一 19，二 12~13。
- 二 基督对我们是主观的；祂不仅与我们相近，更在我们里面，在我们这人的深处。

- A. *The Christ who was the Comforter outside the disciples while He was on earth has become, through His death and resurrection, another Comforter, the Spirit of reality, inside the disciples—John 14:16-18, 20.*
- B. *Christ's resurrection was His transfiguration into the life-giving Spirit in order to enter into the believers—1 Cor. 15:45b; John 14:17.*
- C. *As another Comforter, the Spirit of reality, inside of us, the indwelling Christ is our life, our supply, and our person—Col. 3:4; Eph. 3:17a.*

## Day 2

**III. The gospel of God, as the subject of the book of Romans, concerns Christ as the Spirit living within the believers after His resurrection—1:3-4; 8:10:**

- A. *Romans reveals that Christ has resurrected and has become the life-giving Spirit; He is no longer merely the Christ outside of us—He is now the Christ within us—vv. 9-10, 34.*
- B. *The gospel in Romans is the gospel of the One who is now indwelling the believers as their subjective Savior—v. 10.*

**IV. The indwelling Christ is the secret of the Christian life—Col. 1:27; Phil. 4:12:**

- A. *The most crucial point in our enjoyment of Christ's salvation is the indwelling Christ—2 Cor. 13:5; Phil. 1:19; 2:12-13.*
- B. *Christ is subjective to us; He is not only near us but also within us, in the depths of our being.*

三 基督在我们里面，这是圣经的心脏，也是我们全人的心脏—弗三 17 上。

伍 内住的基督是瓦器里的宝贝—林后四 7：

一 神照在我们心里，带给我们一个宝贝，就是那是三一神的具体化身，作了我们的生命和一切之荣耀的内住基督—6 节。

二 这宝贝，内住的基督，乃是基督徒生活神圣供应的源头—7 节。

三 我们若学习借着观看基督眼中所标示的，享受祂的同在，而接受祂作我们的人位，就会有一种甜美的感觉，觉得内住基督的宝贝—二 10，三 18，四 6~7。

### 周 三

陆 我们敬拜在诸天之上登宝座的基督，但我们经历、享受并有分于我们灵里内住的基督；我们非常主观地与祂是——西三 1，一 27，林前六 17：

一 住在我们灵里的基督，是我们荣耀的盼望；内住的基督要浸透我们全人，使我们的身体改变形状，同形于祂荣耀的身体—西三 4，腓三 21。

二 住在我们里面的基督，不是小的、有限的基督，乃是包罗万有、延展无限、居首位的基督—西一 15~16、18~19。

C. *Christ in us is the heart of the Bible and the heart of our being—Eph. 3:17a.*

## V. The indwelling Christ is the treasure in earthen vessels—2 Cor. 4:7:

A. *God's shining in our hearts brings into us a treasure, the indwelling Christ of glory, who is the embodiment of the Triune God to be our life and our everything—v. 6.*

B. *This treasure, the indwelling Christ, is the divine source of the supply for the Christian life—v. 7.*

C. *If we learn to take Christ as our person by looking at the index of His eyes and enjoying His presence, we will have a sweet sense of the preciousness of the indwelling Christ—2:10; 3:18; 4:6-7.*

### Day 3

## VI. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit; we are one with Him in a very subjective way—Col. 3:1; 1:27; 1 Cor. 6:17:

A. *Christ, who dwells in our spirit, is our hope of glory; the indwelling Christ will saturate our entire being so that our physical body may be transfigured and conformed to the body of His glory—Col. 3:4; Phil. 3:21.*

B. *The Christ who indwells us is not a small, limited Christ but the all-inclusive, extensive, preeminent Christ—Col. 1:15-16, 18-19.*

三 我们需要被包罗万有、延展无限、居首位的基督注入、浸透、充满，直到我们经历祂是我们的一切—二 16~17，三 4、10~11。

四 内住的基督是我们的生命；基督在宇宙一面是延展无限的，但在我们的经历里，祂是我们的生命，是我们的所是—4 节。

## 周 四

五 我们需要让内住基督的平安，在我们心里作仲裁；基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断—15 节。

六 我们需要让内住基督的话，丰丰富富地住在我们里面，好使祂运用元首的权柄，将祂的丰富供应给我们—17 节，一 18，二 19。

## 周 五

柒 保罗祷告，要我们得以加强到里面的人里，好使基督安家在我们心里—弗 3:17 上：

一 我们的心是我们内里各部分的总和，也是我们里面之人的中心，以及有关我们倾向、感情、喜好和愿望的代表；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。

C. *We need to be infused, saturated, and permeated with the all-inclusive, extensive, preeminent Christ until in our experience He is everything to us—2:16-17; 3:4, 10-11.*

D. *The indwelling Christ is our life; universally, Christ is extensive, but in our experience He is our life, our being—v. 4.*

## Day 4

E. *We need to allow the peace of the indwelling Christ to arbitrate in our hearts; the arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—v. 15.*

F. *We need to let the word of the indwelling Christ dwell in us richly so that He may exercise His headship and minister His riches to us—v. 17; 1:18; 2:19.*

## Day 5

**VII. Paul prayed that we would be strengthened into the inner man so that Christ may make His home in our hearts—Eph. 3:17a:**

A. *Our heart is the totality of our inward parts, the center of our inward being, and our representative with regard to our inclination, affection, delight, and desire; thus, when Christ makes His home in our hearts, He controls our entire inward being and supplies and strengthens every inward part with Himself.*



二 基督越多在我们里面扩展，就越多定居且安家在我们里面，占有、得着我们里面的每一部分，并以祂自己浸透各部分。

三 当基督安家在我们心里，祂就成为我们，并使我们成为祂—17节上，加四19，腓一21上。

## 周 六

四 当基督扩展到我们心里，祂就成了我们的人位；基督成为我们人位唯一的路，乃是祂安家在我们心里—弗三17上。

五 那位正安家在我们心里的基督，乃是无限无量、无法测量的基督—18节。

六 当基督安家在我们心里，我们就被充满，成为神一切的丰满；神的丰满乃是基督的身体将三一神彰显到极致，就是三一神团体彰显的终极总结—19节。

七 真正的召会生活，乃是无限无量、无法测量的基督亲自安家在我们心里的结果；召会的内容乃是我们所接受作为我们人位的基督，就是作到我们里面的基督—17节上，四16。

*B. The more Christ spreads within us, the more He settles down in us and makes His home in us, occupying every part of our inner being, possessing all these parts, and saturating them with Himself.*

*C. As Christ makes His home in our hearts, He becomes us and causes us to become Him—v. 17a; Gal. 4:19; Phil. 1:21a.*

## Day 6

*D. When Christ spreads into our hearts, He becomes our person; the only way for Christ to be our person is for Him to make His home in our hearts—Eph. 3:17a.*

*E. The Christ who is making His home in our hearts is an unlimited, immeasurable Christ—v. 18.*

*F. When Christ makes His home in our hearts, we will be filled unto all the fullness of God; the fullness of God is the Body of Christ as the expression of the Triune God to the uttermost, the ultimate consummation of the corporate expression of the Triune God—v. 19.*

*G. The genuine church life is the issue of the unlimited and immeasurable Christ personally making His home in our hearts; the content of the church is the Christ whom we take as our person, the Christ who is wrought into our being—v. 17a; 4:16.*



## 第三周·周一

### 晨兴喂养

罗八 10 「但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。」

约十四 16 「我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在。」

信基督最宝贵的点，就是把祂接受到我们的里面来。这虽是纯正奥秘的真理，今天却被一般基督徒所忽略。他们说，基督今天是坐在天上的宝座上，并没有住在信祂的人里面。但是圣经说，基督现今在天上神的右边，同时也住在信祂的人里面（罗八 34、10）。我们的经历也能证实，基督今天的确是在我们里面。主耶稣当初虽然与门徒同在、同行、同住、同活，却没有办法进到他们里面。所以祂要去转一下，就是祂要去死而复活；祂复活后还要回来，好进到门徒们里面。...这位原是在门徒身外的保惠师，现今借着死而复活的过程，就能进到他们里面，成了他们里面的保惠师（主观经历内住的基督，三三、三五页）。

### 信息选读

今天我们所享受基督的救恩，最关键、最重要的一点，就是基督的内住。基督已升上高天，但祂同时也住在我们里面。一面祂在天上作大祭司为我们代求，作我们的辩护者，执行神的经纶；另一面祂是那包罗万有内住的基督，住在我们里面，作我们的保惠师，作我们的生命和一切的供应。

主耶稣原来是在人身外的保惠师，但祂经过死而复活，就成了那实际的灵，进到我们里面，作了我们里面的保惠师。这位内住的基督，是我们的生命，

## WEEK 3 — DAY 1

### Morning Nourishment

Rom. 8:10 "But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness."

John 14:16 "And I will ask the Father, and He will give you another Comforter, that He may be with you forever."

The most precious result of our faith in Christ is that we receive Him into us. Although this is the pure and unadulterated yet mystical truth, it has been neglected by most Christians. They say that today Christ is sitting on the throne in heaven and that He does not dwell in His believers. The Bible tells us, however, that today Christ is in heaven on the right hand of God but at the same time He also dwells in His believers (Rom. 8:34, 10). Our experience also confirms that Christ is indeed in us today. In those days the Lord Jesus was with His disciples and He walked, stayed, and lived with them, but He could not enter into them. Therefore, He had to go and have a change through death and resurrection; in His resurrection He would come back to enter into His disciples....The Comforter who was formerly outside the disciples could now enter into them to be the Comforter within them through the process of death and resurrection. (The Subjective Experience of the Indwelling Christ, pp. 33-35)

### Today's Reading

Today the key point, the most important point, in our enjoyment of Christ's salvation is the indwelling Christ. Christ has ascended to heaven, but at the same time He is also dwelling in us. On the one hand, He is in heaven interceding for us as our great High Priest, our Advocate, to carry out God's economy. On the other hand, He is the all-inclusive indwelling Christ who dwells in us as our Comforter to be our life and all of our supply.

The Lord Jesus was originally the Comforter outside of us, but after His death and resurrection He became the Spirit of reality to come into us to be the Comforter inside of us. This indwelling Christ is our life and our person.

也是我们的人位 ( 主观经历内住的基督 · 四三页 ) 。

基督在复活里成了赐生命的灵 ( 林前十五 45 ) 。这不是一件容易的事情 ; 反之 , 这是一件伟大的工作 。主耶稣要完成成为赐生命之灵的工作 , 必须经过死 , 然后在复活里作一些奇妙的事 。如今祂是赐人生命的灵 , 分赐生命给我们的灵 , 将自己作生命分赐到信徒里面的灵 。

基督的复活就是祂变化形像成为赐生命的灵 。祂原是在肉体里的基督 , 但祂已变化形像成为是灵的基督 ( pneumatic Christ ) , 就是赐生命之灵的基督 。...在祂死而复活以前 , 祂曾在变化山上改变形像 。然而 , 那次改变形像是暂时的 。祂真正的变化形像是祂的复活 , 因为在复活里 , 祂成了赐生命的灵 ( 新约总论第三册 , 三一〇页 ) 。

〔约翰十四章十六节里〕“另一位保惠师”的意思是说 , 子在那里已经是第一位保惠师 。子是一位保惠师 , 但子求父赐给门徒另一位保惠师 。这听起来好像有两位保惠师 。事实上 , 十六至二十节给我们看见 , 所要赐给我们的另一位保惠师 , 就是那位求父之保惠师的实际 。保惠师在那里和门徒说话 , 也在那里求父赐给他们另一位保惠师 。另一位保惠师就是实际的灵 。十七节说 , “就是实际的灵 , 乃世人不能接受的 , 因为不见祂 , 也不认识祂 ; 你们却认识祂 , 因祂与你们同住 , 且要在你们里面 。”这一节启示出很大的进展 , 因为原来的保惠师不过与门徒同住 , 却不在门徒里面 。那时子只能与门徒同在 , 并不能在他们里面 。然而 , 另一位保惠师不仅要与门徒同在 , 也要在门徒里面 ( 神新约的经纶上册 , 七六页 ) 。

参读 : 主观经历内住的基督 , 第三至四章 。

(The Subjective Experience of the Indwelling Christ, pp. 40-41)

In resurrection Christ became the life-giving Spirit (1 Cor. 15:45). This was not an easy matter; on the contrary, it was a great work. In order to accomplish the work of becoming the life-giving Spirit, the Lord Jesus had to pass through death and then, in resurrection, do certain wonderful things. Now He is the Spirit who gives life, the Spirit who imparts life to us, the Spirit who dispenses Himself as life into the believers.

Christ's resurrection was His transfiguration into the life-giving Spirit. He was Christ in the flesh, but He has been transfigured into the pneumatic Christ, the Christ who is the life-giving Spirit....Before His death and resurrection He was transfigured on the Mount of Transfiguration. However, that transfiguration was temporary. His actual transfiguration was His resurrection, for in resurrection He became the life-giving Spirit. (The Conclusion of the New Testament, p. 797)

[In John 14:16]"another Comforter" means that the Son was already there as the first Comforter. The Son was a Comforter, but the Son asked the Father to give the disciples another Comforter. This may sound like there are two Comforters. Actually, 14:16-20 shows us that the other Comforter to be given was the reality of the Comforter who was asking the Father. The Comforter was there talking to the disciples and was there asking the Father to give them another Comforter. This other Comforter is the Spirit of reality. Verse 17 says,"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." This verse reveals a great advancement because the original Comforter was only abiding with the disciples, but not in the disciples. By that time the Son was only able to be with the disciples, but He was unable to be in them. The other Comforter, however, would not only be with the disciples but would also be in the disciples. (God's New Testament Economy, p. 70)

Further Reading: The Subjective Experience of the Indwelling Christ, chs. 3-4

### 晨兴喂养

西一 27 「神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。」

林后四 7 「但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。」

神的福音乃是罗马书的主题，论到基督在祂复活后，成了那灵活在信徒里面。这比福音书所陈明的更高，更主观。福音书只论到基督在成为肉体之后，死而复活之前，在肉身里活在门徒中间。然而，罗马书启示基督已经复活，成了赐生命的灵（八～），祂不再只是信徒身外的基督，也是在他们里面的基督。因此，罗马书中的福音，乃是现今住在信徒里面，作他们主观救主者的福音（罗马书中神完整的救恩结晶读经，三至四页）。

### 信息选读

今天，基督对我们是主观的。祂不仅与我们相近，更在我们里面，在我们这人的深处。这的确很奥秘。不信者不懂基督徒为何既有美德又有欢乐。人们可能不明白，基督徒有从何而来的力量和能力，能忍受苦难，或能爱人所不能爱。这对他们是奥秘，却已向我们启示出来。我们知道，我们生命和能力的源头就是里面的基督。内住的基督是基督徒生活的秘诀。

基督在我们里面，这是圣经的心脏，也是我们全人的心脏。在相信基督以前，我们是没有生命的尸体。我们悔改、相信主、并呼求祂的名时，就有一颗心植入我们里面。这颗心就是在我们里面的基督。

### Morning Nourishment

Col. 1:27 "To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

2 Cor. 4:7 "But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us."

The gospel of God, as the subject of Romans, concerns Christ as the Spirit living within the believers after His resurrection. This is higher and more subjective than what was presented in the Gospels, which concern Christ only in the flesh as He lived among His disciples after His incarnation but before His death and resurrection. This book, however, reveals that Christ has resurrected and has become the life-giving Spirit (8:9-10). He is no longer merely the Christ outside the believers, but He is now the Christ within them. Hence, the gospel in [Romans] is the gospel of the One who is now indwelling His believers as their subjective Savior. (Crystallization-study of the Complete Salvation of God in Romans, p. 9)

### Today's Reading

Christ today is subjective to us. He is not only near us but also within us, in the depths of our being. This is indeed mysterious. Unbelievers do not understand why Christians are virtuous and joyful. People may wonder what the source of strength and power is that enables Christians to endure sufferings or to love when others cannot love. This is a mystery to them, but it has been revealed to us. We know that the source of our life and power is Christ within us. The indwelling Christ is the secret of the Christian life.

Christ in us is the heart of the Bible, and it is also the heart of our being. Before we believed in Christ, we were lifeless corpses. When we repented, believed in the Lord, and called upon His name, a heart was transplanted into us. That heart is Christ in us.

基督在我们里面是奥秘，是神话语的完成，也是圣经的心脏。基督在每一位信徒里面。歌罗西一章二十七节说，基督在我们里面成了荣耀的盼望。我们可以彰显基督，因为祂在我们里面（保罗书信中所启示经历基督极重要的方面，三一、四至五页）。

神照在我们心里，带给我们一个宝贝，就是那是神的具体化身，作了我们的生命和一切之荣耀的基督〔林后四6~7〕。但我们盛装这宝贝的，却是没有价值且脆弱的瓦器。无价之宝竟盛装在没有价值的瓦器里！这使没有价值的器皿成为新约的众执事，有无上宝贵的职事。这乃是借着在复活里的神圣能力。这超越的能力必是属于神，不是出于我们。这宝贝，内住的基督，在我们这些瓦器里，乃是基督徒生活神圣供应的源头。作新约执事的使徒，靠这宝贝超越的能力，就能过钉十字架的生活，使他们所供应基督复活的生命得以显明。

基督照在我们里面的实际，就是在我们这些瓦器里面的宝贝。外面看来，我们是瓦器，但我们里面有无价之宝。这宝贝就是那作经过过程之三一神具体化身的基督，在我们里面乃是包罗万有、赐生命的灵。这宝贝有能力，而这能力是超越的。基督作为在我们里面赐生命的灵，乃是照耀并工作的那一位。这就是我们里面的宝贝（哥林多后书生命读经，三一六页）。

假如我们都学习弃绝我们的旧人位，借着观看祂的面，享受祂的同在，而接受祂作我们的人位，我们就要有一种甜蜜的感觉，觉得内住耶稣的宝贝。这个会使我们发光照耀，这一种照耀就是祂荣耀的返照。我能保证，如果你有这种经历，其他人就会看出你是多么发光照耀。你不只是快乐，并且是发光照耀。有一些东西从你里面放出光来，那就是主耶稣的返照（内住的基督，一〇五页）。

参读：内住的基督，第七至十篇；保罗书信中所启示经历基督极重要的方面，第一至二章。

Christ being in us is the mystery and the completion of the word of God, the heart of the Bible. Christ is in every believer. Colossians 1:27 says that Christ in us is the hope of glory. We can express Christ because He is in us. (Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, pp. 30, 9)

God's shining in our hearts brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything [2 Cor. 4:7]. But we who contain this treasure are earthen vessels, worthless and fragile. What a priceless treasure is contained in worthless vessels! This has made the vessels ministers of the new covenant with a priceless ministry. The excellence of the power is surely of God and not of ourselves. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life. It is by the excellent power of this treasure that the apostles as ministers of the new covenant are able to live a crucified life so that the resurrection life of Christ may be manifest.

The shining reality of Christ is the treasure in us, the earthen vessels. Outwardly we are earthen vessels, but inwardly we have a priceless treasure. This treasure is Christ as the embodiment of the processed Triune God to be in us the all-inclusive life-giving Spirit. This treasure has a power, and this power is excellent. Christ as the life-giving Spirit in us is the One who shines and works. This is the treasure we have in us. (Life-study of 2 Corinthians, pp. 268-269)

If we would all learn to forsake our old person, taking Him as our person by looking at the index of His face while enjoying His presence, we would have a sweet sense of the preciousness of the indwelling Jesus. This would make us so shining, a shining which is the reflecting of His glory. I can assure you that if you ever have this kind of experience, others will see how shining you are. It is not that you are merely happy, but you are shining. Something from within shines out, and that is the reflection of Jesus. (The Indwelling Christ in the Canon of the New Testament, p. 94)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 7-10; Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, chs. 1-2



## 第三周·周三

### 晨兴喂养

西三 4「基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。」

10~11「并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。」

基督对我们是客观的，也是主观的。我们照着道理，同时也照着经历来认识基督。一面，我们的基督是在诸天之上的宝座上；另一面，祂是在我们的灵里。我们敬拜在诸天之上登宝座的基督，但我们经历、享受并有分于我们灵里内住的基督。...基督对我们主观到一个地步，祂与我们，我们与祂，已经成为一灵〔林前六 17〕。与主成为一灵，比得着恩赐和神迹更大。我们既与主成了一灵，在我们日常生活中，就必须经历与祂是一灵（歌罗西书生命读经，五五一页）。

### 信息选读

歌罗西一章二十七节保罗说，“基督在你们里面成了荣耀的盼望。”基督不仅住在我们里面，更在我们里面作我们荣耀的盼望。基督能成为我们荣耀的盼望，是因为祂住在我们的灵里，作我们的生命和我们的人位。三章四节说，当祂显现的时候，你们也要与祂一同显现在荣耀里。这指明内住的基督要浸透我们全人，叫我们的身体改变形状，同形于祂荣耀的身体（罗八 23，腓三 21）。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（真理课程二级卷三，九二页）。

在我们的日常生活中，基督必须成为我们的一切。基督是神的彰显，是神经纶的奥秘，现今活

## WEEK 3 — DAY 3

### Morning Nourishment

Col. 3:4 "When Christ our life is manifested, then you also will be manifested with Him in glory."

10-11 "And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all."

To us, Christ is both objective and subjective. We know Christ both according to doctrine and according to experience. On the one hand, our Christ is on the throne in the heavens. On the other hand, He is in our spirit. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit....Christ is subjective to us to such a degree that He and we, we and He, have become one spirit [1 Cor. 6:17]. To be one spirit with the Lord is greater than to have gifts and miracles. Now that we have become one spirit with the Lord, in our daily life we need to experience being one spirit with Him. (Life-study of Colossians, pp. 443-444)

### Today's Reading

In Colossians 1:27 Paul speaks of "Christ in you, the hope of glory." Christ not only dwells within us; He dwells within us as our hope of glory. Christ can be our hope of glory because He dwells in our spirit to be our life and our person. Colossians 3:4 says that when Christ is manifested, we also will be manifested with Him in glory. This indicates that the indwelling Christ will saturate our entire being and cause our body to be transfigured and conformed to the body of His glory (Rom. 8:23; Phil. 3:21). At that time Christ will be glorified in us. This is Christ in us as the hope of glory. (Truth Lessons—Level Two, vol. 3, p. 84)

Christ must become everything to us in our daily living. The Christ who is the expression of God and the mystery of God's economy now lives in us. The

在我们里面。那住在我们里面的基督，不是小的、有限的基督。祂乃是那位不能看见之神的像、神丰满的具体化身以及神经纶的中心点。这样一位基督，现今就住在我们里面，等候机会把祂自己扩展到我们全人里。我们需要时时刻刻凭祂而活。

歌罗西书把基督完全地启示出来，比加拉太书所启示的还要极致。在加拉太书里，保罗说到基督启示在我们里面，基督活在我们里面，以及基督成形在我们里面。但在歌罗西书中，他用了许多特殊的辞句来说到基督：众圣徒的分、那不能看见之神的像、一切受造之物的首生者。在这短短的一卷书中，把基督一面又一面地揭示出来。因此，歌罗西书所启示的基督是奥秘的，又是包罗万有的。这位包罗万有的基督，远超过我们所能领会的。我们需要被祂注入、浸透、充满，直到我们经历基督是我们的一切。

另一方面是在二章十六至十七节，保罗在那里说，饮食、节期、月朔、安息日都是“要来之事的影子，那实体却属于基督”。保罗的话指明，基督是一切正面事物的实际。祂是我们的真食物、真饮料、真衣服、真住处、真交通工具、真太阳、真月亮、真地球。所以，保罗在这两节中简单的话，...含示包罗万有之基督的延展无限。

然后保罗在三章四节继续告诉我们，这位延展无限的基督乃是我们的生命。虽然基督是宇宙般的延展无限，然而祂却以专特、特别的方式作了我们的生命。赞美主，这位延展无限的基督成了我们个人的生命！就宇宙一面说，祂是延展无限的；但在我们个人的经历中，祂是我们的生命。

不仅如此，在十至十一节我们看见，在召会中，就是在作神新造的新人里，这位延展无限的基督乃是一切，又在一切之内。祂是新人一切的肢体，也在一切的肢体之内。基于十一节，我们可以说，基督就是我们众人。歌罗西书所启示的，是何等一位延展无限、包罗万有的基督！（歌罗西书生命读经，三八三、一一、四八二至四八三页）。

参读：内住的基督，第十一至十二篇；歌罗西书生命读经，第三十六、四十五、五十一篇。

Christ who indwells us is not a small, limited Christ. He is the One who is the image of the invisible God, the embodiment of the fullness of God, and the focal point of God's economy. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our being. We need to live by Him moment by moment.

In Colossians Christ is revealed to the uttermost, much more than in Galatians. In Galatians Paul speaks of Christ being revealed in us, of Christ living in us, and of Christ being formed in us. But in Colossians he uses a number of special terms for Christ: the portion of the saints, the image of the invisible God, the Firstborn of all creation. In this short book, one aspect of Christ after another is unfolded. Therefore, Colossians reveals that Christ is profound and all-inclusive. The all-inclusive Christ transcends our understanding. Our need is to be infused, saturated, and permeated with Him until in our experience Christ is everything to us.

Another aspect is found in Colossians 2:16 and 17, where Paul says that eating, drinking, feasts, new moons, and Sabbaths are "a shadow of the things to come, but the body is of Christ." Paul's word indicates that Christ is the reality of all positive things. He is our real food, drink, clothing, dwelling place, transportation, sun, moon, and earth. Hence, Paul's simple word in these verses...implies the extensiveness of the all-inclusive Christ.

Then in 3:4 Paul goes on to tell us that this extensive Christ is our life. Although Christ is universally extensive, He is nonetheless our life in a specific and particular way. Praise the Lord that the extensive Christ has become our personal life! Universally, He is extensive. But in our personal experience, He is our life.

Furthermore, in 3:10 and 11 we see that in the church, the new man as God's new creation, the extensive Christ is all and in all. He is all the members of the new man, and He is in all the members. With 3:11 as our basis, we can say that Christ is all of us. What an extensive, all-inclusive Christ is revealed in the book of Colossians! (Life-study of Colossians, pp. 309, 9, 389)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 11-12; Life-study of Colossians, msgs. 36, 45, 51

西三 15~16 「又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。当用各样的智慧，让基督的话丰富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。」

基督的平安要在我们心里作仲裁，就必须在我们里面施行管治。基督的平安要为王作管治者和决断者。我信你们都经历过，有一位在你们里面作王管治你们，并且下最后的决断。...借着基督的平安作仲裁，我们的难处就解决了，圣徒之间的摩擦也消失了。然后召会生活就能得保全，新人也实际地得以维持。

召会生活就是新人的生活，不是单靠教训得保全的，乃是靠着我们思念在上面的事，并让属天的传输将神圣的元素分赐到我们里面才得以保全。然后我们就有新人的更新，并经历基督的平安在我们里面施行管治。基督的平安实际上就是基督自己显在某一特别的方面。因此，基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断。在弟兄被长老得罪的事例中，基督的话是要爱那位长老，找他交通，并且和他一同享受主。这就是作平安的基督登位管治、决断并下断语（歌罗西书生命读经，七〇一至七〇二页）。

### 信息选读

我们要有正确基督徒的行事为人，并保全召会生活，就需要基督的平安作仲裁。...唯有属天的基督，那位代求者、尽职者及管理者的，才能解决我们的难处，并消除摩擦。如果一位弟兄和他的妻子思念在诸天之上的基督，他们就会经历神圣

Col. 3:15-16 "And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God."

For the peace of Christ to arbitrate in our hearts, it must rule in us. It must be enthroned as the ruler and decider. I believe you all have experienced that Someone has been enthroned in you to rule you and make the final decisions....Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears. Then the church life is preserved, and the new man is maintained in a practical way.

The church life as the life of the new man is preserved not by mere teachings, but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the renewing of the new man and experience the peace of Christ ruling within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, the arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision. In the case of the brother offended by the elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him. This is Christ enthroned as peace ruling, deciding, and uttering the last word. (Life-study of Colossians, pp. 564-565)

### Today's Reading

In order to have a proper Christian walk and preserve the church life, we need the arbitrating peace of Christ....Only the heavenly Christ, the One who is interceding, ministering, and administrating, can solve our problems and resolve the friction. If a brother and his wife set their mind on Christ in the heavens, they will experience the divine transmission. Then the peace

的传输，然后基督的平安就要在他们里面作仲裁。当基督的平安在我们心里作王，作我们里面唯一的裁判，我们就与神有纵的平安，与众圣徒有横的平安（和平）。我们赞美主，我们享受平安，并且在这平安里，新人一召会生活就得以保全！...主恢复的治理和维持不是我们的责任。众召会以及整个恢复，都在基督的平安作仲裁之下。基督在我们里面是供应的恩典，也是作仲裁的平安。

我们必须先让基督作仲裁的平安在我们里面作王。不要求主施行主权，管治你的妻子或丈夫；反而要祷告说，“主，在我里面作王，在我身上管治我。”（歌罗西书生命读经，七〇二至七〇三页）

我们...也该让基督的话丰丰富富地住在我们里面〔西三16〕。...基督的话就是基督所说的话。在神新约的经纶里，神在子里面说话，而子不仅在福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体—使徒和申言者—说话。这些都可视为基督的话。基督的话包括整本新约。我们需要被这话充满；这意思是：我们该让基督的话住在我们里面，居住在我们里面，安家在我们里面。

以弗所五章十八节嘱咐我们，要在灵里被三一神充满；歌罗西三章十六节嘱咐我们，要让基督的话丰丰富富地住在我们里面。歌罗西书的中心是基督作我们的头和生命。基督运用祂作头的身分，并将祂的丰富供应给我们的路，乃是借着祂的话。...在以弗所书，话是为着洗涤我们天然的生命（五26），并与仇敌争战（六17）；而在歌罗西书，话是为着启示基督（一25~27）的居首位、中心和普及性。这话像那灵一样，预备好要住在我们里面，占有我们、充满我们，然而我们必须让话丰丰富富地住在我们里面（真理课程三级卷三，一四〇至一四二页）。

参读：内住的基督，第十五至十六篇；真理课程三级卷三，第五十课。

of Christ will arbitrate in them. When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved!...The management and maintenance of the Lord's recovery are not our responsibility. All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace.

We need to allow the arbitrating peace of Christ to be enthroned in us first. Do not ask the Lord to exercise His sovereign rule over your wife or husband. Instead, pray, "Lord, be enthroned in me and exercise Your rule over me." (Life-study of Colossians, p. 565)

We also need to let the word of Christ dwell in us richly [Col. 3:16]....The word of Christ is the word spoken by Christ. In His New Testament economy, God speaks in the Son, and the Son speaks not only in the Gospels but also through His members, the apostles and prophets, in Acts through Revelation. All these books may be considered as His word. The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us.

Ephesians 5:18 charges us to be filled in spirit by the Triune God; Colossians 3:16 tells us to let the word of Christ dwell in us richly. Colossians is focused on Christ as our Head and life. The way for Christ to exercise His headship and minister His riches into us is through His word....In Ephesians the word is for washing away our natural life and fighting against the enemy (5:26; 6:17); in Colossians the word is for revealing Christ in His preeminence, centrality, and universality (1:25-27). This word, like the Spirit, is prepared to dwell in us, to occupy us, and to fill us, but we need to let the word dwell in us richly. (Truth Lessons—Level Three, vol. 3, p. 116-117)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 15-16; Truth Lessons—Level Three, vol. 3, lsn. 50



弗三 16~17 「愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。」

以弗所三章十六节是保罗祷告的主题。...这个祷告与一章的祷告乃是对比：一章的是求启示的祷告，这里的是求经历的祷告。在一章的需要，乃是要我们看见与基督身体有关的事，看见身体是如何出现并如何构成的。但是只看见启示还不够，我们也需要经历我们所看见的。因为我们需要主观地经历基督，所以保罗祷告，要我们得以加强到里面的人里（以弗所书生命读经，三三五页）。

### 信息选读

我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。这些是我们人内里的各部分。借着重生，基督进到我们的灵里（提后四 22）。接着，我们该让祂扩展到我们的心的每一部分。我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分（以弗所书生命读经，三三九页）。

我们的心，是我们倾向、爱慕事物的机关，在对事物的倾向、爱慕、喜好、愿望一方面，是代表我们这个人的。...在我们未重生的时候，我们的心倾向罪恶，爱慕世界，喜好情欲的事；对于神却是冷硬的，不倾向，不爱慕；对于属神属灵的事，也不喜好，甚至连愿望也没有。所以神重生我们的时候，

Eph. 3:16-17 "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love."

In Ephesians 3:16 we have the subject of Paul's prayer....In contrast to the prayer in chapter one, which is a prayer for revelation, this is a prayer for experience. The need in chapter one is for us to see the things related to the Body of Christ, to see how the Body comes into existence and how it is constituted. But it is inadequate simply to see the revelation; we also need the experience of what we see. Because we need to experience Christ in a subjective way, Paul prayed that we would be strengthened with power into the inner man. (Life-study of Ephesians, p. 277)

### Today's Reading

Our heart is composed of all the parts of our soul—the mind, the emotion, and the will—plus our conscience, the main part of our spirit. These are the inward parts of our being. Through regeneration, Christ came into our spirit (2 Tim. 4:22). Subsequently, we should allow Him to spread Himself into every part of our heart. Our heart is the totality of all our inward parts and the center of our inward being; therefore, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself. (Life-study of Ephesians, pp. 280-281)

Our heart is the organ of our inclination and affection toward things; it represents us with regard to our inclination, affection, delight, and desire toward things....Before we were regenerated, our heart was inclined toward sin, loved the world, and desired the things of passion; toward God, however, it was cold and hard, without inclination and without affection; toward the things of God and spiritual things, it had no delight and was void of any desire. So when God regenerates us, He renews our heart and makes our

就更新我们的心，使我们的心成为一个新心，有新的倾向，新的爱慕，新的喜好，新的愿望。因此，我们一重生得救了，我们的心就倾向神，就喜欢神，就爱慕神；对于属神的事，属灵的事，属天的事，也就有喜好，有愿望；一提到这些事，我们的心就喜乐，就有向往，就有渴慕（生命的认识，三五页）。

我们得救时，基督就进到我们的灵里。现今我们必须让祂有机会，将祂自己扩展到我们内里之人的每一部分。当我们得以加强到里面的人里，就给基督开门，在我们里面扩展，从我们的灵扩展到我们的心思、情感和意志的每一部分里。基督越多在我们里面扩展，就越多定居且安家在我们里面。这意思是说，祂占有我们里面的每一部分，并以祂自己充满、浸透各部分。结果我们不仅得了启示，我们也被基督充满。然后无论我们到那里，我们都是使徒，就是受差遣的人；也是申言者，就是为基督说话的人（以弗所书生命读经，三四一页）。

我们得加强到里面的人里，基督就在我们里面扩展，将祂自己更多分赐到我们这人里面。基督借着每日将祂自己分赐到我们里面，至终就充满我们的心。

基督以祂自己充满我们这人的每一部分，借此祂就成为我们的内容。祂扩展到我们的心思、情感和意志里，充满我们的思想、考量、感觉和决定。基督占有我们全人，据有我们，甚至成为我们，使我们成为祂的彰显。这样，我们就能说，“在我，活着就是基督。”（腓一21）当我们思考，就是基督在思考。当我们爱，就是基督在爱。当我们作决定，就是基督在作决定。基督成为我们，也使我们成为祂。这就是基督安家在我们心里（保罗书信中所启示经历基督极重要的方面，三六页）。

参读：内住的基督，第十三至十四篇；保罗书信中所启示经历基督极重要的方面，第五章；以弗所书生命读经，第三十二篇。

heart a new heart, with a new inclination, new affection, new delight, and new desire. Thus, once we are regenerated and saved, our heart inclines toward God, loves God, and desires God; toward the things of God, the spiritual things, and the heavenly things, it also has delight and desire. Whenever such things are mentioned, our heart is joyful, responsive, and desirous. (The Knowledge of Life, p. 37)

When we were saved, Christ came into our spirit. Now we must give Him the opportunity to spread Himself throughout all the parts of our inner being. As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, not only do we receive the revelation, but we also are filled with Christ. Then wherever we may go, we shall be the apostles, the sent ones, and the prophets, those who speak for Christ. (Life-study of Ephesians, p. 282)

When we are strengthened into the inner man, Christ spreads in us and dispenses more of Himself into our being. By daily dispensing Himself into us, Christ eventually fills our heart.

Christ becomes our content by filling every part of our being with Himself. He spreads to our mind, emotion, and will, filling our thinking, considerations, feelings, and decisions. Christ occupies our entire being, possesses us, and even becomes us, making us His expression. Then we can say, "To me, to live is Christ" (Phil. 1:21). When we think, it is Christ thinking. When we love, it is Christ loving. When we make a decision, it is Christ deciding. Christ becomes us, and He causes us to become Him. This is Christ making His home in our heart. (Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, p. 33)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 13-14; Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, ch. 5; Life-study of Ephesians, msg. 32



## 第三周·周六

### 晨兴喂养

弗三 18~19 「使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。」

因为召会不仅是基督的身体，有基督作生命，召会也是新人，有基督作人位，所以保罗在以弗所三章十七节强调基督安家在我们心里的重要性。虽然我们的灵是盛装神的器皿，但灵不是人格的中心；人格的中心乃是心。我们人格的各种功用——我们的心思、情感和意志——直接与我们的心有关，而不是与我们的灵有关。因为人格所有的功用都集中于心，所以心是基督渴望安家的地方。基督这赐生命的灵，现今是在我们的灵里。然而，祂想要扩展到我们心里，并安家在其中（以弗所书生命读经，八〇九页）。

### 信息选读

借着重生，我们有基督作那灵在我们的灵里。但借着变化，基督要从我们的灵扩展到我们的心里。每一个重生的人，都有基督在他的灵里，但没有多少人让基督扩展到他的心里。因这缘故，保罗祷告，要我们得以加强到里面的人里，使基督能安家在我们心里（弗三 16~17）。我们不仅需要接受基督在我们的灵里作生命，也需要接受祂在我们的心里作人位。当基督在我们的灵里时，祂是我们的生命。然而，当祂扩展到我们心里，祂也成了我们的人位（以弗所书生命读经，八一〇页）。

至终，照着以弗所三章十九节，我们会“被充满，成为神一切的丰满”。首先，有里面之人的加强。第二，基督安家在我们心里，占有我们全人。第三，我们全人被充满，成为神一切的丰满。

## WEEK 3 — DAY 6

### Morning Nourishment

Eph. 3:18-19 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Because the church is not only the Body with Christ as life but also the new man with Christ as the person, Paul in Ephesians 3:17 emphasizes the importance of Christ making His home in our hearts. Although our spirit is a vessel to contain God, the spirit is not the center of personality. The center of personality is the heart. The various functions of our personality—our mind, emotion, and will—are directly related to our heart, not to our spirit. Because all the functions of personality are concentrated in the heart, it is the place where Christ desires to make His home. Christ as the life-giving Spirit is now in our spirit. However, He wants to spread into our hearts and make His home there. (Life-study of Ephesians, p. 669)

### Today's Reading

Through regeneration we have Christ as the Spirit in our spirit. But through transformation Christ will spread from our spirit into our heart. Every regenerated person has Christ in his spirit, but not many have allowed Christ to spread into their hearts. This is the reason Paul prayed that we would be strengthened into our inner man so that Christ may make His home in our hearts (Eph. 3:16). We need to take Christ not only as the life in our spirit, but also as the person in our heart. When Christ is in our spirit, He is our life. However, when He spreads into our heart, He also becomes our person. (Life-study of Ephesians, pp. 669-670)

Eventually, according to Ephesians 3:19, we will be "filled unto all the fullness of God." First, there is the strengthening of the inner man. Second, Christ makes His home in our hearts, occupying our whole being. Third, our whole being is filled unto all the fullness of God. When all the members

当召会所有的肢体都是这样的人，我们就会满有力量，领略那阔、长、高、深（18）。这就是说，我们会领悟基督无限无量的量度（李常受文集一九六五年第二册，四六四页）。

基督安家在我们心里，我们在祂的爱里生根立基，我们就能与众圣徒一同领略基督有多阔、多长、多高、多深。至终，我们甚至能经历那超越知识的大爱。从这一切出来的结果、流出，乃是经过过程、终极完成之三一神的一切丰满（19）。神的丰满就是基督的身体，作三一神至完满、至极的彰显。神一切的丰满，就是三一神团体彰显的终极完成，而这终极、完成、团体的彰显，乃是基督的身体。

我们需要有一种召会生活是享受基督丰富的结果，也是无限之基督亲自安家在我们全人里面的结果。这样，我们就会有平静的召会生活。至终，我们要在新耶路撒冷完全看见这个。在新耶路撒冷里，我们不会争执。这是因为新耶路撒冷是我们享受基督，并让祂安家在我们心里的终极结果。基督的身体是信徒享受基督那追测不尽之丰富的终极完成，也是信徒经历无限之基督安家在我们心里的终极完成（基督身体的内在观点，五八至六〇页）。

召会的内容必须是我们所接受进来，作生命和人位的基督。我们若接受基督作我们的人位，当我们聚在一起时，基督就要从我们的灵，借着我们的心彰显出来。所有与会的人会感觉到，基督与我们同在，作我们的生命和我们的人位（以弗所书生命读经，八一二页）。

参读：以弗所书生命读经，第八十篇；保罗的完成职事，第二至四章；基督身体的内在观点，第三章。

of the church are such people, we will be full of strength to apprehend the breadth, length, height, and depth (v. 18). This means that we will realize the unlimited, immeasurable dimensions of Christ. (Christ as the Content of the Church and the Church as the Expression of Christ, p. 9)

Christ makes His home in our heart, we are rooted and grounded in His love, and then we can apprehend with all the saints how broad, how long, how high, and how deep Christ is. Eventually, we can even experience a great love that is knowledge-surpassing. The result, the issue, the coming out of all of this is all the fullness of the processed, consummated Triune God (Eph. 3:19). The fullness of God is the Body of Christ as the expression of the Triune God to the fullest, to the uttermost. All the fullness of God is the ultimate consummation of the corporate expression of the Triune God, and this ultimate, consummated, corporate expression is the Body of Christ.

We need to have a church life which is the issue of the enjoyment of Christ's riches and the issue of the unlimited Christ personally making His home in our entire inward being. Then we can have a tranquil church life. Eventually, we will see this fully in the New Jerusalem. We will not quarrel in the New Jerusalem. This is because the New Jerusalem is the ultimate issue of our enjoyment of Christ and of Christ making His home in our hearts. The Body of Christ is the consummation of the believers' enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our hearts. (The Intrinsic View of the Body of Christ, pp. 51-52)

The content of the church must be the very Christ whom we take as life and as our person. If we take Christ as our person, then as we come together in the meetings Christ will be expressed from our spirit and through our heart. All those who come will sense that Christ is present both as our life and as our person. (Life-study of Ephesians, p. 671)

Further Reading: Life-study of Ephesians, msg. 80; The Completing Ministry of Paul, chs. 2-4; The Intrinsic View of the Body of Christ, ch. 3

## A 大调

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |  
 一 何 等 生 命! 何 等 平 安! 基 督 活  
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 |  
 在 我 的 里 面! 我 已 与 祂 同  
 1 - 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |  
 钉 十 架, 荣 耀 事 实、 奇 妙 救 法!  
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |  
 现 在 活 着 不 再 是 我, 乃 是 基  
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 |  
 督 在 我 活 着! 现 在 活 着 不  
 4 - 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||  
 再 是 我, 乃 是 基 督 在 我 活 着!

- 二 何等快乐!何等安息! 基督成形在我心里!  
 祂的生命、祂的性情, 在我全人都已组成;  
 我的一切全都了结, 祂的成分作我一切!  
 我的一切全都了结, 祂的成分作我一切!
- 三 何等荣耀!何等可夸! 总叫基督照常显大!  
 无论祸、福,无论生、死, 并无一事叫我羞耻;  
 任何境遇、一切事故, 都是叫我彰显基督!  
 任何境遇、一切事故, 都是叫我彰显基督!
- 四 何等结果!何等有福! 我能活着就是基督!  
 祂的心意是我爱好, 祂的荣耀是我发表;  
 无何可要、无何可宝, 唯有基督是我目标!  
 无何可要、无何可宝, 唯有基督是我目标!

## 调同前首

(英 500)

- 一 何等大能!何等大力! 神使基督从死复起,  
 远超一切, 坐在神右, 为我今作万有之首。  
 浩大能力全为教会, 好使万有尽都来归。  
 浩大能力全为教会, 好使万有尽都来归。
- 二 何等事实!何等奥秘! 我今乃是基督肢体;  
 与众圣徒彼此相调, 新人里面同被建造;  
 联于我们升天元首, 作祂身体,照神所筹。  
 联于我们升天元首, 作祂身体,照神所筹。
- 三 何等高、深!何等长、阔! 其度、其量无法测度!  
 神的基督无限、无量, 广大无边,超人所想。  
 凡祂所是和祂所有, 都是为将教会成就。  
 凡祂所是和祂所有, 都是为将教会成就。

- 1 Oh, what a life! Oh, what a peace!  
 The Christ who's all within me lives.  
 With Him I have been crucified;  
 This glorious fact to me He gives.  
 Now it's no longer I that live,  
 But Christ the Lord within me lives.
- 2 Oh, what a joy! Oh, what a rest!  
 Christ now is being formed in me.  
 His very nature and life divine  
 In my whole being inwrought shall be.  
 All that I am came to an end,  
 And all of Christ is all to me.
- 3 Oh, what a thought! Oh, what a boast!  
 Christ shall in me be magnified.  
 In nothing shall I be ashamed,  
 For He in all shall be applied.  
 In woe or blessing, death or life,  
 Through me shall Christ be testified.
- 4 Oh, what a prize! Oh, what a gain!  
 Christ is the goal toward which I press.  
 Nothing I treasure, nor aught desire,  
 But Christ of all-inclusiveness.  
 My hope, my glory, and my crown  
 Is Christ, the One of peerlessness.

## Hymns, #500

- 1 Oh, what a might! Oh, what a strength!  
 God wrought to raise Christ from the dead.  
 Far above all at His right hand,  
 O'er all to us He is the Head.  
 All this great pow'r is to the Church  
 That she o'er all her foes may tread.
- 2 Oh, what a fact! Oh, what a bliss!  
 That I of Christ a member am.  
 With all the saints I blend as one  
 And share the life of the new man.  
 Joined to our great ascended Head,  
 We'll be the Church of His own plan.
- 3 Oh, what a breadth! Oh, what a length!  
 The height, the depth unsearchable!  
 Christ the Lord is unlimited,  
 So vast, immense, immeas'urable.  
 All that He is and all He has  
 Is now our life unspeakable.

(Repeat the last two lines of each stanza)



保罗的完成职事

第四篇

那灵同我们的灵

讀經：罗八 16，林前六 17

纲 目

周 一

壹 神的灵经过了过程，我们的灵也经过了过程：

- 一 “那灵”一辞，不是仅仅指神的灵，乃是指终极完成的灵—那经过了成为肉体、人性生活、钉十字架与复活等过程的灵；当基督在复活里得着荣耀之后，祂就成了赐生命的灵，就是“那灵”，也就是那终极完成的灵—约七 39，路二四 26，林前十五 45 下。
- 二 我们的灵是神所造的（创二 7，箴二十 27）；但由于亚当，这灵堕落了，并且死了（弗二 1）；然而，我们死了的灵由基督所赎回；既已赎回，就被那重生我们的灵所复苏、点活（罗八 10）。
- 三 我们说“那灵同我们的灵”（16），意思就是说，终极完成的灵是同着信徒那被造、得重生的灵，并且在信徒那被造、得重生的灵里。

THE COMPLETING MINISTRY OF PAUL

Message Four

The Spirit with Our Spirit

Scripture Reading: Rom. 8:16; 1 Cor. 6:17

Outline

Day 1

**I. The Spirit of God has passed through a process, and our spirit has also passed through a process:**

- A. *The term the Spirit does not merely refer to the Spirit of God but to the consummated Spirit—the Spirit who has passed through the processes of incarnation, human living, crucifixion, and resurrection; after Christ was glorified in resurrection, He became the life-giving Spirit, who is “the Spirit,” the consummated Spirit—John 7:39; Luke 24:26; 1 Cor. 15:45b.*
- B. *Our spirit was created by God (Gen. 2:7; Prov. 20:27), but through Adam it became fallen and deadened (Eph. 2:1); however, our deadened spirit was redeemed by Christ, and having been redeemed, it has been quickened, enlivened, by the Spirit, who regenerated us (Rom. 8:10).*
- C. *When we speak of the Spirit with our spirit (v. 16), we mean that the consummated Spirit is with and in the believers’ created and regenerated spirit.*

貳 “那灵同我们的灵”（16）乃是神生机救恩的秘诀；这二灵一起作工，就是一切属灵事物，特别是神生机救恩之各面的技巧、秘诀：

- 一 生殖的灵在我们被基督所复苏的灵里，重生我们，赐我们权柄，作神亲生的儿女—约三 6，一 12~13，罗八 10。
- 二 滋养的灵在我们为基督所顾惜的灵里，用主话中的灵奶喂养我们，使我们长大以致得救—弗五 29，林前三 2、6，彼前二 2~3。
- 三 圣别的灵从我们为基督所夺取的灵里，用神的性情圣别我们，使我们成圣归神—弗一 4，五 26~27，帖前五 23，帖后二 13，罗六 19、22，参林后二 12~14。
- 四 更新的灵在我们为基督所内住的灵里，更新我们，使我们借着十字架的破碎，穿上新人—弗四 23~24，多三 5，提后四 22。
- 五 变化的灵在我们被基督所充满的灵里，将我们变化成为基督荣耀的形像，作祂的彰显—林后三 18，罗十二 2，弗五 18。
- 六 建造的灵在我们为基督所据有的灵里，将我们建造成为神的家和基督的身体，作祂们的居所—二 21~22，四 16。
- 七 成熟的灵在我们由基督使其丰富的灵里，将我们模成作神众子模型之神长子基督的形像—罗八 28~29，腓一 19。

## II. “The Spirit...with our spirit” (v. 16) is the secret of God’s organic salvation; these two spirits working together are the skillfulness, the secret, of all spiritual things, especially of all the aspects of God’s organic salvation:

- A. *The generating Spirit in our spirit, quickened by Christ, regenerates us, giving us authority to be the children of God, begotten of God—John 3:6; 1:12-13; Rom. 8:10.*
- B. *The nourishing Spirit in our spirit, cherished by Christ, feeds us with the spiritual milk of the Word that we may grow unto salvation—Eph. 5:29; 1 Cor. 3:2, 6; 1 Pet. 2:2-3.*
- C. *The sanctifying Spirit from our spirit, captivated by Christ, sanctifies us with the nature of God, making us holy unto God—Eph. 1:4; 5:26-27; 1 Thes. 5:23; 2 Thes. 2:13; Rom. 6:19, 22; cf. 2 Cor. 2:12-14.*
- D. *The renewing Spirit in our spirit, indwelt by Christ, renews us that we may put on the new man through the breaking of the cross—Eph. 4:23-24; Titus 3:5; 2 Tim. 4:22.*
- E. *The transforming Spirit in our spirit, filled by Christ, transforms us into the glorious image of Christ for His expression—2 Cor. 3:18; Rom. 12:2; Eph. 5:18.*
- F. *The building Spirit in our spirit, possessed by Christ, builds us into the house of God and the Body of Christ for Their dwelling—2:21-22; 4:16.*
- G. *The maturing Spirit in our spirit, enriched with Christ, conforms us to the image of Christ, the firstborn Son of God—the model of God’s sons—Rom. 8:28-29; Phil. 1:19.*



八 印涂的灵在我们因基督而欢腾的灵里，用神的荣耀将我们渗透，并将我们带进神的荣耀，使我们得荣耀—弗—13，四4、30，林后—22，罗五2。

## 周二

九 以上各步都是“那灵同我们的灵”（八16）联结“成为一灵”（林前六17）而完成的；若非如此，即使神的福音是有大能的（罗—16），在信徒身上也一无所能、一无所成，无法使他们在生命和性情上，但不在神格上，成为神，为着建造基督的身体，就是三一神永远的心爱，和祂最终的目的（太十六18，弗—9，四16）。

十 基督能够活在我们里面，乃是因着祂成了我们灵里的那灵；唯有借着我们灵里的那灵，保罗完成职事里的所有重点，才有效力。

## 周三

叁 在圣经中，有关那灵的启示是渐进的：

一 关于那灵，头一次说的是在创造里神的灵（创—2）；其次是在神与人关系中耶和华的灵（士三10，撒上十6）；而后是有关基督成孕并出生的圣灵（路—35，太—20）；再后是在主为人生活中耶稣的灵（徒十六7）；然后是在主复活中基督的灵（罗八9）；以及耶稣基督的灵（腓—19）。

H. *The sealing Spirit in our spirit, exulting with Christ, saturates us with and brings us into the glory of God for our glorification—Eph. 1:13; 4:4, 30; 2 Cor. 1:22; Rom. 5:2.*

## Day 2

I. *The above steps are accomplished by the joining of “the Spirit... with our spirit” (8:16) as “one spirit” (1 Cor. 6:17); if this were not so, even though the gospel of God is powerful (Rom. 1:16), it still would not have any power or accomplish anything in the believers to make them God in life and in nature but not in the Godhead for the building up of the Body of Christ, which is the Triune God’s eternal heart’s desire and His ultimate purpose (Matt. 16:18; Eph. 1:9; 4:16).*

J. *Christ can live in us by His being the Spirit in our spirit; it is only by the Spirit in our spirit that all the crucial points in Paul’s completing ministry become prevailing.*

## Day 3

**III. The revelation in the Bible concerning the Spirit is progressive:**

A. *The Spirit is mentioned first as the Spirit of God, in relation to the creation (Gen. 1:2); then, He is mentioned as the Spirit of Jehovah, in the context of God’s relationship with man (Judg. 3:10; 1 Sam. 10:6); as the Holy Spirit, in relation to the conception and birth of Christ (Luke 1:35; Matt. 1:20); as the Spirit of Jesus, in relation to the Lord’s human living (Acts 16:7); as the Spirit of Christ, in relation to the Lord’s resurrection (Rom. 8:9); and as the Spirit of Jesus Christ (Phil. 1:19).*

二 耶稣基督的灵，就是约翰七章三十九节所说的“那灵”；这不仅是主成为肉体前之神的灵，更是主复活后之神的灵，就是具有神性的圣灵，与主的成为肉体（人性）、十字架下的为人生活、钉十字架并复活调和而成的：

- 1 在出埃及三十三章二十三至二十五节，由橄榄油和四种香料调和而成的圣膏油，是这复合之神的灵完满的预表；现今这灵乃是耶稣基督的灵。
- 2 腓立比一章十九节不是说耶稣的灵（徒十六7），也不是说基督的灵（罗八9），乃是说耶稣基督的灵：
  - a 耶稣的灵主要的是为着主的人性和为人生活，基督的灵主要的是为着主的复活。
  - b 我们要经历腓立比二章五至八节所描绘主的人性，就需要耶稣的灵。
  - c 我们要经历三章十节所说主复活的大能，就需要基督的灵。
  - d 使徒保罗在受苦时，经历了主在人性中的受苦并主的复活；因此，那灵对他乃是耶稣基督的灵，就是三一神那复合、包罗万有、赐生命的灵。第四周 · 纲目
  - e 对于像使徒那样经历并享受基督的为人生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应。

B. *The Spirit of Jesus Christ is “the Spirit” mentioned in John 7:39; this is not merely the Spirit of God before the Lord’s incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord’s resurrection, compounded with the Lord’s incarnation (humanity), human living under the cross, crucifixion, and resurrection:*

1. The holy anointing ointment in Exodus 30:23-25, a compound of olive oil and four kinds of spices, is a full type of the compound Spirit of God, who is now the Spirit of Jesus Christ.
2. In Philippians 1:19 it is not the Spirit of Jesus (Acts 16:7) or the Spirit of Christ (Rom. 8:9) but the Spirit of Jesus Christ:
  - a. The Spirit of Jesus is related mainly to the Lord’s humanity and human living; the Spirit of Christ is related mainly to the Lord’s resurrection.
  - b. To experience the Lord’s humanity, as illustrated in Philippians 2:5-8, we need the Spirit of Jesus.
  - c. To experience the power of the Lord’s resurrection, as mentioned in 3:10, we need the Spirit of Christ.
  - d. In his suffering the apostle Paul experienced both the Lord’s suffering in His humanity and the Lord’s resurrection; hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God.
  - e. Such a Spirit has, and even is, the bountiful supply for a person like the apostle, who was experiencing and enjoying Christ in His human living and resurrection.

- 3 至终，这复合的耶稣基督之灵，成了神的七灵，祂是神宝座前的七盏火灯，在地上完成神的行政，使神关乎召会的经纶得以成就；祂也是羔羊的七眼，为要把祂一切的所是传输到召会里面—启一4，四5，五6。

肆 “那灵自己同我们的灵见证我们是神的儿女”（罗八16）；“与主联合的，便是与主成为一灵”（林前六17）：

### 周 六

一 与主“联合”成为一灵，指信徒借着信入主（约三15~16，参提后四22，林后三17），与祂有生机的联结；这联结可用枝子与葡萄树的联结（约十五4~5）说明：

- 1 保罗完成职事的极致，就是实行与主成为一灵。
- 2 照着灵而行并将心思置于灵，就是操练与主成为一灵—罗八4、6。

二 那灵如今住在我们重生的灵里，与我们的灵联合成为一灵：

- 1 我们全人必须转向这联结的灵，并将全人置于其上—6节下。
- 2 我们也必须照着这联结的灵生活行动—4节。
- 3 当我们因此活在这联结的灵里，我们就能活出基督的身体，而成为基督团体的彰显—弗一23。

3. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before God's throne to carry out His administration on earth for the accomplishing of His economy concerning the church, and who are the seven eyes of the Lamb for the transfusing of all that He is into the church—Rev. 1:4; 4:5; 5:6.

**IV. “The Spirit Himself witnesses with our spirit that we are children of God” (Rom. 8:16); “he who is joined to the Lord is one spirit” (1 Cor. 6:17):**

### Day 6

A. *To be “joined” to the Lord as one spirit refers to the believers’ organic union with the Lord through believing into Him (John 3:15-16; cf. 2 Tim. 4:22; 2 Cor. 3:17); this union is illustrated by that of the branches with the vine (John 15:4-5):*

1. To practice being one spirit with the Lord is the consummate point of Paul's completing ministry.
2. To walk according to the spirit and to set our mind on the spirit is to practice being one spirit with the Lord—Rom. 8:4, 6.

B. *The Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit:*

1. We should have our whole being turned to and set on this joined spirit—v. 6b.
2. We should also live and walk according to this joined spirit—v. 4.
3. When we thus live in this joined spirit, we can live out the Body of Christ to become the corporate expression of Christ—Eph. 1:23.



## 第四周·周一

### 晨兴喂养

约七 39 「耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。」

罗八 10 「但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。」

〔约翰七章三十九节〕里的“那灵”一辞，不是仅仅指神的灵，乃是指终极完成的灵——那经过了成为肉体、人性生活、钉十字架与复活等过程的灵。这灵在三十九节的时候还没有，因为耶稣尚未得着荣耀。当基督在复活里得着荣耀之后，祂就成了赐生命的灵（林前十五 45 下）。这赐生命的灵乃是“那灵”，就是那终极完成的灵。

神的灵经过了过程，我们的灵也经过了过程。我们的灵是神所造的；但由于亚当，这灵堕落了，并且死了。然而，我们死了的灵由基督所赎回；既已赎回，就被那重生我们的灵所复苏、点活。终极完成的灵就在我们得重生的灵里。我们说“那灵同我们的灵”，意思就是说，终极完成的灵是同着信徒那被造、得重生的灵。现在我们要看见，那灵同我们的灵，乃是对神生机救恩一切经历的秘诀，这生机的救恩包括：重生、喂养、圣别、更新、变化、建造、模成和得荣（神生机救恩的秘诀——“那灵自己同我们的灵”，六至七页）。

### 信息选读

我...的负担，是要陈明最好的神学，论到神生机救恩的八段，加上神加强救恩的一段。神生机救恩的八段乃是重生、喂养、圣别、更新、

## WEEK 4 — DAY 1

### Morning Nourishment

John 7:39 "...This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified."

Rom. 8:10 "But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness."

The term the Spirit [in John 7:39] does not refer merely to the Spirit of God but to the consummated Spirit—the Spirit who has passed through the processes of incarnation, human living, crucifixion, and resurrection. This is the Spirit who, in John 7:39, was "not yet, because Jesus had not yet been glorified." After Christ was glorified in resurrection, He became the life-giving Spirit (1 Cor. 15:45b). This life-giving Spirit is the Spirit, that is, the consummated Spirit.

The Spirit of God has passed through a process, and our spirit also has passed through a process. Our spirit was created by God, but through Adam it became fallen and deadened. However, our deadened spirit was redeemed by Christ and, having been redeemed, it has been quickened, enlivened, by the Spirit, who regenerated us. The consummated Spirit is in our regenerated spirit. When we speak of the Spirit with our spirit, we mean that the consummated Spirit is with the believers' created and regenerated spirit. Now we need to see that the Spirit with our spirit is the secret of all the experiences of God's organic salvation: regeneration, feeding, sanctification, renewing, transformation, building, conformation, and glorification. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 11)

### Today's Reading

My burden...is to present the best theology in eight sections concerning God's organic salvation plus one section concerning God's intensified salvation. The eight sections of God's organic salvation are regeneration,



变化、建造、模成和得荣；附加的一段乃是加强的一段。

〔当我们说到〕“重生的秘诀”...，我们用“秘诀”一辞，意指在作某些事情或制作某些东西上的技巧。保罗在腓立比四章十二节用到这辞：“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”保罗学得面对各种情形的秘诀、技巧。神生机救恩八段的秘诀，就是那灵同我们的灵。这二灵一起作工，就是一切属灵事物，特别是神生机救恩之各面的技巧、秘诀。

约翰三章三节和五节告诉我们，重生乃是再生一次。那灵使罪人知罪自责，是要叫他们从水（受浸的水表征死），和那灵（祂已将罪人从其余的人中间圣别出来，并且祂就是复活的实际），在他们那被复活的基督所点活的灵里，得以重生。受浸的水指明，我们若要得重生，就必须承认我们一无用处，只配与基督同钉十字架，并被埋葬。这就是说，我们已经了了，我们的已往、我们的历史已经过去。因着那圣别我们的灵乃是复活的实际，所以我们有了祂，就有了复活。这复活就重生我们。

重生乃是借着基督的复活，使祂将神圣的生命分赐到失丧的罪人里面作权柄，叫他们成为神亲生的儿女，作祂的种类（彼前一3，约一12~13）。当基督复活时，祂所有的信徒，就是神所拣选并赐给祂的人，全都包括在祂里面。因此他们都与祂一同复活（弗二6），并借着祂得了重生，使他们得着永远的生命作权柄，成为神的儿女，作祂的种类。借着重生，我们人成了神人；我们成了神类（神生机救恩的秘诀——“那灵自己同我们的灵”，七至八、一〇至一一页）。

参读：神生机救恩的秘诀——“那灵自己同我们的灵”，第一章。

feeding, sanctification, renewing, transformation, building, conformation, and glorification. The additional section is intensification.

[When we speak of the secret of regeneration,] we are using the word secret as a noun meaning skillfulness in doing things or in making things. Paul used this word in Philippians 4:12: "I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack." Paul had learned the secret, the skillfulness, of facing every kind of situation. The secret of these eight sections of God's organic salvation is the Spirit with our spirit. These two spirits working together is the skillfulness, the secret, of all spiritual things, especially of all the aspects of God's organic salvation.

John 3:3 and 5 tell us that regeneration is to be born anew. The Spirit convicts sinners that they may be born anew of water (the water of baptism signifying death) and of the Spirit (who has sanctified the sinners from among others and who is the reality of resurrection) in their spirit enlivened by Christ in resurrection. The water of baptism indicates that, if we would be regenerated, we must admit that we are good only to be put on the cross with Christ and buried. This means that we are finished and that our past, our history, is gone. Because the Spirit who sanctifies us is the reality of resurrection, when we have Him, we have resurrection. It is resurrection that regenerates us.

Regeneration is through the resurrection of Christ that He may impart the divine life into the lost sinners as the authority for them to be the children of God, begotten of God as His species (1 Pet. 1:3; John 1:12-13). When Christ was resurrected, all His believers, chosen and given to Him by God, were included in Him. Hence, they were resurrected with Him (Eph. 2:6) and regenerated through Him that they may have the eternal life as the authority for them to be children of God as His species. Through regeneration we, who are human, have become God-men; we have become God's kind. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," pp. 11-12, 14)

Further Reading: The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," ch. 1



约三 6 「从肉体生的，就是肉体；从那灵生的，就是灵。」

罗八 16 「那灵自己同我们的灵见证我们是神的儿女。」

神与人的联结，完全是在于神灵与人灵二灵的联结。神是灵，人有灵，二灵才能相联结合为一。

乃是到了新约一开头，神才作了一件大事，就是祂自己生到一个童女腹中，在那里成孕九个月。这个成孕就是神、人的联结，也是神、人的联调。我们有一首新诗歌说，“何大神迹！何深奥秘！神竟与人联调为一！”〔附五首〕这个联调乃是从童女腹中开始。神不是在那里暂时停留，乃是在那里成孕九个月。

神成为人，在地上生活三十三年半。...四卷福音书，是专讲神在地上为人的生活，就是神与人联结的故事（三一神终极完成之灵与信徒重生之灵联结的果效，三三至三四页）。

### 信息选读

从使徒行传到启示录...都是讲神与信徒联结的故事。神与人联结为一，是圣经中最难读、难懂的事。

我们这些凡俗有罪的人能成为神，乃是借着重生、圣化、更新、变化、模成、荣化这六大步。重生是开始，荣化是完成，圣化、更新、变化和模成是其中的过程。...这六大步完成后，产生一

### Morning Nourishment

John 3:6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Rom. 8:16 "The Spirit Himself witnesses with our spirit that we are children of God."

The union of God and man is altogether a matter of the union of the two spirits, the Spirit of God and the spirit of man. God is Spirit and man has a spirit; thus, these two spirits can be united together as one.

It was at the beginning of the New Testament that [God] did a great thing; that is, He was begotten in the womb of a virgin and remained there for nine months. This begetting is the union of God and man. It is also the joining and mingling of God and man. We have a new hymn which says, "What miracle! What mystery! / That God and man should blended be!" This joining and mingling began in the womb of the virgin. God did not merely stay there temporarily but remained there for nine months.

God became a man and lived on the earth for thirty-three and a half years...The four Gospels...speak about God's living on the earth as a man. That is the story of the union of God and man. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 34-35)

### Today's Reading

[The twenty-three books from Acts to Revelation] present the story of the union of God and the believers. The union of God and man, causing the two to be one, is a matter that is most difficult to study and understand in the Bible.

We common and sinful men are made God through the six big steps of regeneration, sanctification, renewing, transformation, conformation, and glorification. Regeneration is the initiation; glorification is the consummation; sanctification, renewing, transformation, and conformation are the process

个结果，就是圣城新耶路撒冷。新耶路撒冷乃是神灵与人灵这六大步联结的一大结果。...这些也是我们信徒今天所必须经过的。

神的灵与信徒之灵的联结，乃是将神带到人里面，使神与人联结调和，就是使神性与人性调和为一，而不产生第三性；这就是联结的要义。这个思想太深了，...〔就是〕神、人二性调和为一，却不产生第三性这件奥秘的事。

以上六步都是“那灵同我们的灵”（罗八16）联结“成为一灵”（林前六17）而完成的。若非如此，即使神的福音是有“大能”的（罗一16），在我们信徒身上也一无所能、一无所成。唯有经过神灵与人灵在这六步上的联结，才使“人成为神”这个变化的工作，完全得着成就（三一神终极完成之灵与信徒重生之灵联结的果效，三四至三五、四四至四五页）。

基督怎么能够活在我们里面？乃是因着祂成了我们灵里的那灵。住在我们灵里的乃是那灵。我们怎么能够在所提过的这么多方面来享受基督？倘若祂不是赐生命的灵，祂的所是就全是客观、遥不可及的。由于祂是那灵，祂的一切所是我们就都能在灵里享受。召会怎样才能成为基督的奥秘、基督的身体和新人？也是借着我们的灵里的那灵。

唯有借着我们的灵里的那灵，保罗完成职事里的所有重点，才有效力。保罗一而再，再而三地对我们说到那灵和我们的灵。他的著作里透彻地论到这两个灵（保罗的完成职事，六八页）。

参读：三一神终极完成之灵与信徒重生之灵联结的果效，第三至四篇。

between these two ends....After these six big steps are completed, an issue is produced, which is the holy city, New Jerusalem. This New Jerusalem is the great issue of the union of the Spirit of God and the spirit of man in these six big steps....All these steps are also what we, the believers, must pass through today.

The union of the Spirit of God and the spirit of the believers brings God into man that God and man may be joined and mingled together. This causes divinity and humanity to be blended as one, yet without producing a third nature. This is the crucial significance of joining and mingling. This thought is very deep....This mystery [is] of the two natures of God and man blended to become one yet without producing a third nature.

The above six steps are accomplished by the joining of "the Spirit with our spirit" (Rom. 8:16) as "one spirit" (1 Cor. 6:17). If this were not so, even though the gospel of God is "powerful" (Rom. 1:16), it still would not have any power or accomplish anything in the believers. Only through the union of the Spirit of God and the spirit of man in these six steps can the transforming work of making man God be fully accomplished. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 35-36, 44)

How can Christ live in us? It is by His being the Spirit in our spirit. It is the Spirit that lives in our spirit. How can Christ be enjoyed by us in the many different aspects we have mentioned? If He were not the life-giving Spirit, all that He is would be objective and remote. Because He is the Spirit, whatever He is we may enjoy in our spirit. How can the church be the mystery of Christ, the Body of Christ, and the new man? Again, it is by the Spirit in our spirit.

Only by the Spirit in our spirit will all the crucial points in Paul's completing ministry become prevailing. Again and again Paul refers us to the Spirit and to our spirit. His writings thoroughly cover these two spirits. (The Completing Ministry of Paul, p. 49)

Further Reading: The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, chs. 3-4

创一 2 「而地变为荒废空虚，渊面黑暗。神的灵覆盖在水面上。」

腓一 19 「因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。」

在圣经中，有关神、基督和那灵的启示是渐进的。头一次说的是在创造里神的灵（创一 2）。其次是在神与人关系中耶和华的灵（士三 10，撒上 16）。而后是有关基督成孕并出生的圣灵（路一 35，太一 20）。再后是在主为人生活中耶稣的灵（徒十六 7）。然后是在主复活中基督的灵（罗八 9）。在〔腓立比一章十九节〕是耶稣基督的灵。

耶稣基督的灵，就是约翰七章三十九节所说的那灵。这不仅是主成为肉体前之神的灵，更是主复活后之神的灵，就是具有神性的圣灵，与主的成为肉体（人性）、十字架下的为人生活、钉十字架并复活调和而成的（圣经恢复本，腓一 19 注 2）。

### 信息选读

在出埃及三十三章二十三至二十五节，由橄榄油和四种香料调和而成的圣膏油，是这复合之神的灵完满的预表。现今这灵乃是耶稣基督的灵〔腓一 19〕。...耶稣的灵〔徒十六 7〕主要的是为着主的人性和为人生活，基督的灵〔罗八 9〕主要的是为着主的复活。我们要经历腓立比二章五至八节所描绘主的人性，就需要耶稣的灵；要经历三章十节所说主复活的大能，就需要基督的灵。使徒在受苦

Gen. 1:2 "But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters."

Phil. 1:19 "For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ."

The revelation in the Bible concerning God, Christ, and the Spirit is progressive. The Spirit is mentioned first as the Spirit of God, in relation to creation (Gen. 1:2). Then, He is mentioned as the Spirit of Jehovah, in the context of God's relationship with man (Judg. 3:10; 1 Sam. 10:6); as the Holy Spirit, in relation to the conception and birth of Christ (Luke 1:35; Matt. 1:20); as the Spirit of Jesus, in relation to the Lord's human living (Acts 16:7); as the Spirit of Christ, in relation to the Lord's resurrection (Rom. 8:9); and [in Philippians 1:19] as the Spirit of Jesus Christ.

The Spirit of Jesus Christ is "the Spirit" mentioned in John 7:39. This is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection. (Phil. 1:19, footnote 4)

### Today's Reading

The holy anointing ointment in Exodus 30:23-25, a compound of olive oil and four kinds of spices, is a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ [Phil. 1:19]...The Spirit of Jesus [Acts 16:7] is related mainly to the Lord's humanity and human living; the Spirit of Christ [Rom. 8:9] is related mainly to the Lord's resurrection. To experience the Lord's humanity, as illustrated in [Philippians] 2:5-8, we need the Spirit of Jesus. To experience the power of the Lord's resurrection, as mentioned in 3:10, we need the Spirit of Christ. In his suffering the apostle experienced

时，经历了主在人性中的受苦并主的复活；因此，那灵对他乃是耶稣基督的灵，就是三一神那复合、包罗万有、赐生命的灵。对于像使徒那样经历并享受基督的为人生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应。至终，这复合的耶稣基督之灵，成了神的七灵，祂是神宝座前的七盏火灯，在地上完成神的行政，使神关乎召会的经纶得以成就；祂也是羔羊的七眼，为要把祂一切的所是传输到召会里面（启一4，四5，五6）（圣经恢复本，腓一19注2）。

旧约多半是用“神的灵”一辞，如创世记一章二节。此外，旧约里也可以看见“耶和华的灵”（如士六34）。到旧约末了，还有一个不平常的称呼，就是“恩典的灵”（亚十二10），也提到“圣别的灵”（赛六三10、11，诗五一11）。

新约多半是用圣灵、神的灵和那灵。另外保罗也用了许多其他的辞。“神的灵”在保罗的著作里也能见到（罗八9），只是如今祂不再是覆盖在水面上，而是“住在你们里面”。那覆盖的灵现今住在我们里面，与创世记一章大不相同！

保罗在他的书信中也多次使用“圣灵”一辞。路加一章三十五节提到“圣灵”，是当主耶稣在祂肉身的母亲里成孕时所引进的一个称呼；这是因为有个凡俗的东西要成为圣别。同一节把将要出生的那一位称作“圣者”。圣灵进到一个人里面，使其孕育圣者。当圣灵进到这些凡俗的人里面，我们也能够成为圣别。

行传十六章七节说，“耶稣的灵却不许。”“耶稣的灵”这辞只在这一节里出现，指明主耶稣在地上生活行动的时候，有神的灵与祂同在。耶稣是一个人，却有神的灵与祂同在；这灵就变成耶稣的灵，来过人性生活（保罗的完成职事，六九至七〇页）。

参读：保罗的完成职事，第七章。

both the Lord's suffering in His humanity and the Lord's resurrection. Hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has, and even is, the bountiful supply for a person like the apostle, who was experiencing and enjoying Christ in His human living and resurrection. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before God's throne to carry out His administration on earth for the accomplishing of His economy concerning the church, and who are the seven eyes of the Lamb for the transfusing of all that He is into the church (Rev. 1:4; 4:5; 5:6). (Phil. 1:19, footnote 4)

The Old Testament mostly uses the term "Spirit of God," as in Genesis 1:2. Further on in the Old Testament we find the term "Spirit of Jehovah" (e.g., Judg. 6:34). At the end of the Old Testament there is even the remarkable term "Spirit of grace" (Zech. 12:10). Spirit of holiness is also mentioned (Isa. 63:10, 11; Psa. 51:11).

In the New Testament mostly the terms Holy Spirit, Spirit of God, and the Spirit are used. Paul uses many other terms as well. "Spirit of God" is found in his writings (Rom. 8:9), but now He is no longer brooding over the waters; He "dwells in you." The brooding Spirit today is indwelling us. What a change from Genesis 1!

Paul also uses the term Holy Spirit a number of times in his Epistles.... Luke 1:35 gives us the first mention of the Holy Spirit. He is introduced at the time when the Lord Jesus was conceived by a human mother. This is because something common is to be made holy. In this same verse the One to be born is called "the holy thing." The Holy Spirit came into a human being to conceive something holy. When the Holy Spirit came into us common human beings, we too could be made holy.

[Acts 16:7] says, "The Spirit of Jesus did not allow them." This term is found only in this verse. It indicates that when the Lord Jesus was walking on this earth, the Spirit of God was with Him. Jesus was a man, yet the Spirit of God was with Him. This Spirit became the Spirit of Jesus to live a human life. (The Completing Ministry of Paul, pp. 49-50)

Further Reading: The Completing Ministry of Paul, ch. 7

## 第四周·周四

### 晨兴喂养

罗八 9 「但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。」

出三十 23~25 「你要取上好的香料，…又取橄榄油一欣；你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。」

罗马八章九节有“基督的灵”。耶稣的灵与人性生活有关，基督的灵则与复活的生命有关。主耶稣在地上凭着耶稣的灵来过人性生活。既然祂已复活，祂就凭着基督的灵来过复活的生活。…腓立比一章十九节说到“耶稣基督之灵”，这是包罗万有、复合的灵。不要以为有好几个不同的灵，各有不同的名称：神的灵、圣灵、耶稣的灵、基督的灵，现在又有耶稣基督的灵。灵只有一位，不同的名称乃是指明这包罗万有之灵的不同方面。当我们称这灵为“耶稣基督的灵”时，这个名称里就包含了神的灵、圣灵、耶稣的灵、基督的灵。在神的灵里面只有神性，但如今在耶稣基督的灵里面也包含了人性。此外，还包含了祂的人性生活、受死和复活（保罗的完成职事，七〇至七一页）。

### 信息选读

请你们看出埃及三十一章里的圣膏油。单单橄榄油是表征神的灵，或神性。但是把四种香料加到橄榄油里，与油复合，就成了膏油。这些成分一加进来，油就不再是单纯的油了。

加在油里的没药，说出基督的死；肉桂表征祂死的功效；菖蒲表征祂的复活；桂皮则表征祂复活的大能。

## WEEK 4 — DAY 4

### Morning Nourishment

Rom. 8:9 "But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him."

Exo. 30:23-25 "You also take the finest spices...and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil."

Romans 8:9 has the term Spirit of Christ. While the Spirit of Jesus relates to human living, the Spirit of Christ relates to resurrection life. On earth the Lord Jesus lived a human life by the Spirit of Jesus. Now that He has entered into resurrection, He lives a resurrected life by the Spirit of Christ...Philippians 1:19 has the expression "the Spirit of Jesus Christ." This is the all-inclusive, compound Spirit. Do not think that there are several different Spirits, all with different names: the Spirit of God, the Holy Spirit, the Spirit of Jesus, the Spirit of Christ, and now the Spirit of Jesus Christ. There is only one Spirit. His different names indicate different aspects of this all-inclusive Spirit. When He is called the Spirit of Jesus Christ, this name includes the Spirit of God, the Holy Spirit, the Spirit of Jesus, and the Spirit of Christ. In the Spirit of God there was only divinity, but now the Spirit of Jesus Christ includes humanity also. In addition, His human living, His death, and His resurrection are included. (The Completing Ministry of Paul, pp. 50-51)

### Today's Reading

[In] the anointing ointment in Exodus 30, the oil alone speaks of the Spirit of God, or divinity. But four spices were to be added to the olive oil and compounded with it to make an ointment. With these ingredients added, the oil was no longer a single element.

To the oil was added myrrh, which speaks of Christ's death; cinnamon, signifying the effectiveness of His death; calamus, which typifies His



这四种香料加上一欣的橄榄油，就说出神（由一这数字所代表）与人（由四这数字所代表）联合；也就是神性加上了人性。膏油里所使用之香料的分量也很有意义：1. 没药—五百舍客勒（23）。2. 肉桂—二百五十舍客勒（23）。3. 菖蒲—二百五十舍客勒（23）。4. 桂皮—五百舍客勒（24）。这四种香料分成三个五百舍客勒的单位。“三”是指三一神。五百舍客勒的第二个单位为什么分成两半，肉桂和菖蒲各二百五十舍客勒呢？这乃是说出神格的第二者在十字架上裂开了。

从旧约的这幅图画里，我们晓得在耶稣基督的灵，就是这复合的灵里，有神性、人性、人性生活、基督的死（就是十字架上的切割）及其死的功效、基督的复活及其复活的大能。这复合、包罗万有的灵必然有全备的供应。祂的富源与我们同在，我们可以便利的取用，作为我们全备的供应。这供应包含了神性、正确拔高的人性、正确的人性生活、基督奇妙的死及其死的功效、祂的复活以及复活的大能，尤其是其驱邪的能力。这一位带着这样全备供应的包罗万有之灵，是与我们同在的！

〔林后三章十七节〕首先告诉我们，主就是那灵。这意思是说，主和那灵乃是一。然后同一节又说到主的灵，这辞听起来好像是说，灵和主是有关联的；但灵是一位，主是另一位。然后到十八节有“主灵”这个辞，这和父神一样，是复合名称。我们说父神，意思不是指父是一位，神是另一位。“主灵”也是一样；主和灵就是一位。

我们能用电来说明这个思想。电流动的时候称为电流。但不是说，电流是一回事，电是另一回事。...照样，主就是主；而祂行动的时候，乃是那灵，或主的灵。主在天上的时候是主，临到我们的时候就是那灵。主的灵就是在我们里面行动的主。我们能够从经历里说这话（保罗的完成职事，七一至七三页）。

参读：保罗的完成职事，第七章。

resurrection; and cassia, representing the power of His resurrection. These four spices plus the one hin of olive oil tell us that God (represented by the number one) is joined to man (represented by the number four); that is, divinity is added to humanity. The amount of spices used in the ointment is also meaningful: myrrh—500 shekels, cinnamon—250 shekels, calamus—250 shekels (v. 23), [and] cassia—500 shekels (v. 24). These four spices are of three units of five hundred. Three speaks of the Triune God. Why is the second unit of five hundred shekels divided between the cinnamon and the calamus? This is an indication that the second of the Godhead was split on the cross.

From this Old Testament picture we learn that in the Spirit of Jesus Christ, this compounded Spirit, there is divinity, humanity, human living, the death of Christ—even the cutting on the cross—and its effectiveness, the resurrection of Christ and its power. Surely this compound, all-inclusive Spirit has a bountiful supply! His resources, which are with us and available to us as a bountiful supply, include divinity; a proper, uplifted humanity; the proper human living; Christ's wonderful death and its effectiveness; His resurrection and its power, especially its repelling power. This all-inclusive Spirit with such a bountiful supply is with us!

[In 2 Corinthians 3:17 and 18] first we are told that the Lord is the Spirit. This means that the Lord and the Spirit are one. Then in the same verse we have the Spirit of the Lord. This term sounds as if the Spirit is related to the Lord, but that the Spirit is one person and the Lord another. Then in verse 18 we have the term Lord Spirit. This is a compound title like Father God. When we say Father God, we do not mean that Father is one and God another. The same is true with "Lord Spirit"; Lord and Spirit are one.

Electricity illustrates this thought. When electricity moves, it is called electric current. The current, however, is not one thing and electricity another....Similarly, the Lord is the Lord; when He moves, He is the Spirit, or the Spirit of the Lord. While the Lord is in the heavens, He is the Lord. When He comes to us, He is the Spirit. The Spirit of the Lord is the Lord moving in us. We can say this from experience. (The Completing Ministry of Paul, pp. 51-52)

Further Reading: The Completing Ministry of Paul, ch. 7



林后三 17~18 「而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。」

林前十五 45 「…末后的亚当成了赐生命的灵。」

究竟是谁活在我们里面？乃是那灵。那灵是谁？就是主，也就是父。照新约所说，父、子、灵都在我们里面。我们里面有两个人位么？我们不能回答得太急促。以弗所四章六节说，父在我们里面。歌罗西一章二十七节说，基督在我们里面。罗马八章九节告诉我们，神的灵住在我们里面。到底有几位在我们里面？这是一个奥秘。我们有了那灵，就有了子；我们有了子，就有了父。因着有那灵，我们就有父也有子。我们有了子，就有了三！祂们不能分开。阿利路亚，主的灵乃是奇妙的灵！（保罗的完成职事，七三页）

### 信息选读

罗马八章二节提到“生命之灵”，这个辞不容易说明。生命本身是很不容易用言语来说明的，但生命很容易辨认。你看一个人，立刻就知道他是活的。倘若你到殡仪馆去，明显就能看见，一个死人是没有生命的。你不需要大声宣告你是活的，或者想要说服别人相信你有生命。别人甚至不用看你，就知道你是活的。照样，人死了，生命就没有了，这也是显而易见的。

你有了生命之灵，你就是活的，你就显出了生命的征兆！这指明你有神、有基督，二者都是生命。那灵乃是生命之灵。“末后的亚当成了赐生命的灵。”（林前十五 45 下）那灵不仅是生命之灵，也是分赐生命者。祂赐人生命！

2 Cor. 3:17-18 "And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit."

1 Cor. 15:45 "...The last Adam became a life-giving Spirit."

Who is it that lives in us? It is the Spirit. Who is the Spirit? He is the Lord. He is also the Father. According to the New Testament, the Father, the Son, and the Spirit are all in us. Do we have three persons within? We cannot answer too hastily. Ephesians 4:6 says that the Father is in us. Colossians 1:27 says that Christ is in us. Romans 8:9 tells us that the Spirit of God dwells in us. How many are in us? This is a mystery. When we have the Spirit, we have the Son. When we have the Son, we have the Father. With the Spirit we have both the Father and the Son. When we have one, we have all three! They cannot be separated. The Spirit of the Lord is a wonderful Spirit! (The Completing Ministry of Paul, pp. 52-53)

### Today's Reading

The Spirit of life is mentioned in Romans 8:2. This term is not easy to define. Life itself cannot easily be defined in words, but it is easily identified. When you look at someone, you can tell immediately that he is alive. If you go to a mortuary, it is plain to see that a dead person has no life. You do not need to declare that you are living or try to persuade others that you have life. They can tell even without a glance that you are alive. By the same token, it is immediately apparent when someone is dead: the life has gone.

When you have the Spirit of life, you are living. You show signs of life! This indicates that you have God and Christ, who are life. The Spirit is the Spirit of life. "The last Adam became a life-giving Spirit" (1 Cor. 15:45b). This Spirit is not only the Spirit of life; He is also the One who imparts life. He is life-giving!

〔约翰七章三十九节的“那灵”〕这个辞很短，却是最大的一个辞。〔这节说，〕“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

“那时还没有那灵”，这说法很奇怪！新旧约圣经曾多次提到神的灵，那灵究竟是什么意思？因为那时耶稣还没有经过死、复活与得荣耀，所以还没有耶稣基督的灵，就是那包罗万有、复合、赐生命的灵。今天我们已经有了那灵！我们借着信，已经接受了所应许的那灵（加三 14）。

“那灵自己同我们的灵见证我们是神的儿女。”（罗八 16）既然那灵借着重生已经在我们的灵里，祂便同我们的灵见证我们是神的儿女。我们里面这二灵彼此呼应，一同见证我们是神的儿女。

现今的那灵，就是三一神带着属人的性情、人性生活、基督包罗万有的死并祂的复活。林前六章十七节说，“但与主联合的，便是与主成为一灵。”我们的灵已经与这灵调和为一。

你也许渴望行在神的同在里。你可能读过劳伦斯弟兄《与神同在》那本小册子。但是你知不知道，活在神的同在里是旧约的观念？亚伯拉罕在神的同在里行走。然而不管你和神行走得多近，多么敬畏祂，一心求祂的喜悦，你和祂还是彼此分开的。新约没有劝我们操练与神同在，而是说，“与主联合的，便是与主成为一灵！”我们与主成为一灵。亚伯拉罕没有经历这件事。神不在亚伯拉罕里面，亚伯拉罕也不在神里面。亚伯拉罕顶多只能在神的同在里行走（保罗的完成职事，七四至七六页）。

参读：保罗的完成职事，第七章。

[In John 7:39 the Spirit] is a short term, but it is the greatest one! [This verse says], "This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified."

How strange to say "the Spirit was not yet"! The Spirit of God had already been mentioned in both the Old and New Testaments many times. What is meant by the Spirit? Because Jesus had yet to pass through death and resurrection and be glorified, the Spirit of Jesus Christ—the all-inclusive, compound, life-giving Spirit—was not yet. Today we have this Spirit! We have received the promise of the Spirit through faith (Gal. 3:14).

"The Spirit Himself witnesses with our spirit that we are children of God" (Rom. 8:16). Now that the Spirit is within our spirit through regeneration, He witnesses with our spirit, testifying that we are the children of God. These two spirits within us correspond to each other, together confirming that we are God's children.

The Spirit today is the Triune God with human nature, human living, Christ's all-inclusive death, and also His resurrection. First Corinthians 6:17 says, "He who is joined to the Lord is one spirit." Our spirit is mingled as one with this Spirit.

Your aspiration may be to walk in the presence of God. You may have read Brother Lawrence's booklet, "The Practice of the Presence of God." Do you realize that to be in God's presence is an Old Testament concept? Abraham walked in God's presence. However close to God you walk, however much you fear Him and seek to please Him, you and He are still separate from each other. The New Testament does not exhort us to practice God's presence. It says, "He who is joined to the Lord is one spirit"! We are one spirit with the Lord. Abraham did not experience this. God was not in Abraham, nor was Abraham in God. At best, Abraham could walk in His presence. (The Completing Ministry of Paul, pp. 53-54)

Further Reading: The Completing Ministry of Paul, ch. 7

## 第四周·周六

### 晨兴喂养

罗八6「因为心思置于肉体，就是死；心思置于灵，乃是生命平安。」

4「使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。」

林前六 17 但与主联合的，便是与主成为一灵。

[与主“联合”成为一灵，]指信徒借着信入主(约三 15~16)，与祂有生机的联结。这联结可用枝子与葡萄树的联结(十五 4~5)说明。这不仅是生命的事，也是在生命(神的生命)里的事。这样与复活之主的联结，只能在我们的灵里(圣经恢复本·林前六 17 注 1)。

### 信息选读

我们与神成为一灵！这和仅仅活在神的同在里真有天壤之别！我们不但与神是一；更与神成为一灵。我看见这事的那天，兴奋得难以言喻。从那时起，我开始操练与主成为一灵。我一次又一次地失败。我循规蹈矩，不发脾气，我的行为无可指摘。然而我所行的善事却在神以外。亲近神或与神同在，和与主成为一灵截然不同。我爱圣经，爱召会，态度谦卑，待人亲切。但是到了晚上，我仍要承认我的失败：“主，赦免我，我今天一整天都失败了。虽然我爱圣徒，但我却远离了你。我行了许多善事，却是离开你而作的。我没有活出与你成为一灵的生活。我操练的是基督徒的道德，而不是操练与你成为一灵。主，赦免我，洗净我。”

要操练与主成为一灵真不容易！五十多年来，我所操练的一直是好行为及属灵道德。...这些习

## WEEK 4 — DAY 6

### Morning Nourishment

Rom. 8:4 "That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit."

6 "For the mind set on the flesh is death, but the mind set on the spirit is life and peace."

1 Cor. 6:17 "But he who is joined to the Lord is one spirit."

[To be "joined" to the Lord as one spirit] refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (John 15:4-5). It is a matter not only of life but in life (the divine life). Such a union with the resurrected Lord can only be in our spirit. (1 Cor. 6:17, footnote 1)

### Today's Reading

We are one spirit with God! What a tremendous difference from merely being in His presence! Not only are we one with God; we are also one spirit with Him. The day I saw this I was thrilled beyond words. From that time on, I began to practice being one spirit with Him. I failed again and again. I behaved well. I did not lose my temper. My conduct was above reproach. Nonetheless, the good things I did were apart from God. Being close to Him or walking in His presence is not the same as being one spirit with Him. I loved the Bible. I loved the church. I was humble in my manner and kind in my relationships with others. Nonetheless, at the end of the day, I would find myself confessing my failure."Lord, forgive me. This whole day has been a failure. I loved the saints, but I did so apart from You. I did many kind deeds, but I did them apart from You. I did not live one spirit with You. I was practicing Christian ethics. I did not practice being one spirit with You. Forgive me, Lord. Wash me."

It is not easy to practice being one spirit with the Lord! For over fifty years I have been practicing good behavior, spiritual ethics,...building up these

惯我已经建立起来了，我为什么还需要主？当我从早到晚都过着高尚的道德生活时，主可以离开，自然而然我凭自己就能过这种合乎道德的生活。

我操练与主成为一灵，唯一成功的时间乃是祷告的时候。祷告一结束，我又溜开了。自从我看见我们与主成为一灵以后，我一直操练与主同住。我不敢离开祂，我必须停留在祂里面，不住地祷告。祂说，“你们要住在我里面，我也住在你们里面...”（约十五4）这样的互住不是操练与神同在，而是操练与祂成为一灵。

“心思置于灵，乃是生命平安。”（罗八6）我们必须整天将心思置于这调和的灵。...照着灵而行（4），就是操练与祂成为一灵。我们必须将心思置于灵，并且照着这一灵而行，这灵就是我们的灵与祂的灵调和。我们能够告诉祂：“主，我不管爱人或恨人，骄傲、谦卑也无关紧要。...我所要作的，只是将心思置于灵，并且照着灵而行。我要操练这个属灵的事实，就是我与祂成为一灵。”保罗完成职事的极致，就是实行与主成为一灵。不要想去胜过罪和世界，也不要想属灵。只要将你的心思置于灵，并且照着这一灵而行（保罗的完成职事，七六至七八页）。

如今，〔经过过程、终极完成之三一神的那灵〕住在我们的灵里，与我们的灵联结为一灵（八9~11上，林前六17）。...为此，我们就要操练，将我们全人转向这联结的灵，并放置在这联结的灵上（罗八6下）。不要把我们的心思放在许多无谓的事上，要把我们的心思置于灵上，全人转向这联结的灵。并且，我们更要照着这联结的灵生活、行动（4）。我们说话、行事、待人、接物，都照着这联结的灵，连我们在家庭生活中，与家人谈话都要照着这灵。我们这样活在这联结的灵里，就能活出基督的身体，而成为基督团体的彰显（弗一23）（对基督身体的透视，三三至三四页）。

参读：哥林多前书生命读经，第三十九篇；对基督身体的透视，第二篇。

habits. Why do I need the Lord? He can stay away, while I live my highly moral life from morning till evening. It is spontaneous and natural for me to live in such a virtuous way.

When it comes to practicing one spirit with the Lord, however, the only time I succeed is when I am in prayer. When the prayer is over, I slip away. Since I saw that we are one spirit with the Lord, I have been exercising to stay with Him. I dare not leave Him. I must remain in Him, constantly praying. He says, "Abide in Me and I in you" [John 15:4]... This mutual abiding is not the practice of His presence. It is rather the practice of being one spirit with Him.

"The mind set on the spirit is life and peace" (Rom. 8:6). All day long we must set our mind on this mingled spirit.... To walk according to spirit (Rom. 8:4) is to practice being one spirit with Him. We must set our mind on and walk according to this one spirit, our spirit mingled with His. "Lord," we can tell Him, "I don't care whether I love others or hate them. It doesn't matter whether I am proud or humble.... All I want to do is to set my mind on the spirit and walk according to the spirit. I want to practice this spiritual fact: that I am one spirit with You." To practice being one spirit with the Lord is the consummate point of Paul's completing ministry. Do not try to overcome sin or the world. Do not try to be spiritual. Simply set your mind on the spirit, and walk according to this one spirit. (The Completing Ministry of Paul, pp. 54-56)

This Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit (Rom. 8:9-11a; 1 Cor. 6:17).... We must therefore exercise to turn our whole being to this joined spirit and set our mind on it (Rom. 8:6b). Do not place your mind on frivolous matters; set it on the spirit by turning your entire being to this joined spirit. We should also live and walk according to this joined spirit (Rom. 8:4). We must speak, do things, treat others, and deal with matters according to this joined spirit. We should talk to our family members in our home life according to this spirit. When we live in this joined spirit, we will be able to live out the Body of Christ and become His corporate expression (Eph. 1:23). (A Thorough View of the Body of Christ, p. 33)

Further Reading: Life-study of 1 Corinthians, msg. 39; A Thorough View of the Body of Christ, ch. 2

*Hymns, #611*

449

## 经历神 — 在灵里

8 8 8 8 (英 611)

F 大调

3/4

3 3 3 | 3 - 3 | 5 - 4 | 3 - - | 1 1 7̣ | 1̣·2̣ 3 | 2 - 1 | 2 - - |  
 一 灵是神的 荣耀本质, 也是神的 神圣所是;  
 3 3 3 | 3 - 3 | 6 - 5 | 4 - - | 2 5 4 | 3 - 1 | 1 - 7̣ | 1 - - ||  
 与神接触, 享神丰富, 必须借灵, 舍此无路。

二 灵也是人最深部分, 全人里面灵是最真;  
 要作真人, 要摸着神, 必须从灵, 才能入门。

三 神是要人以灵拜灵, 享受祂作一切供应;  
 祂灵要进人灵里面, 使人与祂灵里相联。

四 灵灵相交, 灵灵响应, 二灵调和成为一灵;  
 人灵作了神灵居所, 神灵成为人灵生活。

五 须凭人灵接触神灵, 才能得享神的丰盛;  
 在人灵里神灵同在, 才能向神献上敬拜。

六 福音、造就、聚会、交通, 都该将人带进灵中;  
 读经、听道或听见证, 都该化祷, 灵中响应。

七 灵里祷告, 灵里事奉, 灵里摸着神圣生命;  
 灵里长进, 灵里建造, 灵里显出基督荣耀。

八 主啊, 我愿回到灵里, 学习摸着你的自己;  
 你灵、我灵不断交流, 涌流生命直到永久!

- 1 God's glorious substance Spirit is,  
His essence, holy and divine;  
To contact God and Him enjoy,  
His Spirit I must touch with mine.
- 2 The spirit is the innermost,  
The part of man most deep and real;  
If he would contact God in life,  
'Tis with the spirit he must deal.
- 3 The worship which the Father seeks  
Is in the spirit's strength alone;  
His Spirit into man's would come,  
That His and man's may thus be one.
- 4 When Spirit unto spirit calls  
The two commingle and are one;  
Man's spirit is the Spirit's home,  
The Spirit doth man's life become.
- 5 Man's spirit must God's Spirit touch  
If in God's fulness he would live;  
'Tis only with the spirit thus  
That he to God may worship give.
- 6 In ministry and fellowship  
Man to the spirit we must bring;  
All ministry should turn to prayer,  
Spirit to spirit answering.
- 7 In spirit we must pray and serve,  
In spirit touch the life divine,  
In spirit grow, in spirit build,  
That Christ thru us may fully shine.
- 8 Lord, to the spirit I would turn  
And learn to truly contact Thee;  
Thy Spirit thus will flow with mine  
And overflow eternally.





保罗的完成职事

第五篇

召会的五方面

讀經：提前三 15~16，加六 10、16

綱 目

周 一

壹 神的召会是活神的家—提前三 15：

一 神的家就是神的家人—弗二 19：

- 1 居所（家）和家庭（家人）乃是一体，也就是一班蒙召、重生并由神自己内住的人—彼前一 3，二 5，林前三 16。
- 2 神的家人是由神许多儿子，就是神长子基督的许多弟兄所组成—罗八 29，来二 10~12。
- 3 基督与祂身体上的肢体不是分开的，乃是住在他们里面；照样，父不是在祂家人中分开的一员，乃是在祂所有的儿女里面—罗八 10，十二 4~5，林后六 16。
- 4 在说到召会是神的家时，保罗特别说到神是活神；因为神是活的，召会作神的家也就在祂里面、凭祂并同祂活着；活的神与活的召会，同活着、同行动、同工作—提前三 15，林前三 16。

THE COMPLETING MINISTRY OF PAUL

Message Five

Five Aspects of the Church

Scripture Reading: 1 Tim. 3:15-16; Gal. 6:10, 16

Outline

Day 1

I. The church of God is the house of the living God—1 Tim. 3:15:

A. The house of God is the household of God—Eph. 2:19:

1. The dwelling place—the house—and the family—the household—are one entity—a group of called, regenerated ones indwelt by God Himself—1 Pet. 1:3; 2:5; 1 Cor. 3:16.
2. The household of God is composed of the many sons of God as the many brothers of Christ, the firstborn Son of God—Rom. 8:29; Heb. 2:10-12.
3. Just as Christ is not separate from the members of His Body but dwells in them, the Father is not a separate member of His household but is in all the children—Rom. 8:10; 12:4-5; 2 Cor. 6:16.
4. In speaking of the church as the house of God, Paul refers to God as the living God; because God is living, the church as the house of God is also living in Him, by Him, and with Him; a living God and a living church live, move, and work together—1 Tim. 3:15; 1 Cor. 3:16.

## 周二

- 二 召会作神的家，乃是神的居所——是神能得着安息并寄托的所在——弗二 22。
- 三 召会是活神的家，父的家，乃是扩大、宇宙、神人二性的合并——约十四 2、20。

## 周三

贰 召会是支持真理的柱石，也是托住真理的根基——提前三 15：第五周 · 纲目

- 一 真理就是三一神，以基督为具体化身、中心和彰显，以产生召会作基督的身体、神的家和神的国——西二 9，弗一 22~23，四 16，提前三 15，约三 3、5。
- 二 提前三章十五节的“真理”，是指照着神新约的经纶，在新约里所启示，关乎基督与召会的真实事物——太十六 16、18，弗五 32。
- 三 召会有基督作实际；召会向全宇宙见证，基督是实际，并且唯有基督才是实际——约一 14、17，十四 6。
- 四 召会既是支持真理的柱石，和托住柱石的根基，就为“基督是神的奥秘”与“召会是基督的奥秘”之实际、真理作见证——西二 2，弗三 4。

叁 召会是神显现于肉体——敬虔的奥秘——提前三 15~16：

## Day 2

- B. *As the house of God, the church is the dwelling place of God—the place where God can have His rest and put His trust—Eph. 2:22.*
- C. *The church as the house of the living God—the Father’s house—is the enlarged, universal, divine-human incorporation—John 14:2, 20.*

## Day 3

**II. The church is the supporting pillar and the holding base of the truth—1 Tim. 3:15:**

- A. *The truth is the Triune God, having Christ as the embodiment, center, and expression, to produce the church as the Body of Christ, the house of God, and the kingdom of God—Col. 2:9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5.*
- B. *Truth in 1 Timothy 3:15 refers to the real things revealed in the New Testament concerning Christ and the church according to God’s New Testament economy—Matt. 16:16, 18; Eph. 5:32.*
- C. *The church bears Christ as the reality; the church testifies to the whole universe that Christ, and Christ alone, is the reality—John 1:14, 17; 14:6.*
- D. *As the pillar, which bears the truth, and the base, which upholds the pillar, the church testifies the reality, the truth, of Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4.*

**III. The church is the manifestation of God in the flesh—the mystery of godliness—1 Tim. 3:15-16:**

一 神的显现首先是在基督里，那是在肉体里个别的彰显—16节，西二9，约一1、14。

二 神显现于召会—神的家和基督的身体—就是祂在肉体里扩大的团体彰显—弗二19，一22~23：

- 1 神显现于肉体，开始于基督，在召会中延续；召会是神显现于肉体的扩增、扩大和繁殖—约十四9，提前三15~16。
- 2 基督从召会活出，成为神的显现；这是照着新约成为肉体的原则，神以一种更广泛的方式显现于肉体—林前七40，加二20。

三 敬虔的极大奥秘乃是神成为人，使人在生命和性情上，但不在神格上，成为神，以产生一个团体的神人，使神显现于肉体—罗八3，一3~4，弗四24。

## 周 四

肆 召会是信仰之家—加六10：

一 信徒是信仰之家（家庭）的一分子；神的家，永远的伯特利作为神心头的愿望，乃是信仰之家—创二八11~12、16~19上，加六10。

二 信有两种意义—客观的与主观的—提前一19，彼后一1：

- 1 在客观的意义上，信（信仰）指我们所相信的事物—徒十四22，林前十六13，犹3、20，弗四13，提后四7。

A. *God's manifestation was first in Christ as an individual expression in the flesh—v. 16; Col. 2:9; John 1:1, 14.*

B. *God is manifested in the church—the house of God and the Body of Christ—as the enlarged, corporate expression in the flesh—Eph. 2:19; 1:22-23:*

1. The manifestation of God in the flesh, which began with Christ, continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh—John 14:9; 1 Tim. 3:15-16.
2. This is Christ lived out of the church as the manifestation of God—God manifested in the flesh in a wider way according to the New Testament principle of incarnation—1 Cor. 7:40; Gal. 2:20.

C. *The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh—Rom. 8:3; 1:3-4; Eph. 4:24.*

## Day 4

**IV. The church is the household of the faith—Gal. 6:10:**

A. *The believers are the members of the family, the household, of the faith; the house of God, the eternal Bethel as the desire of God's heart, is the house of faith—Gen. 28:11-12, 16-19a; Gal. 6:10.*

B. *Faith bears two denotations—objective and subjective—1 Tim. 1:19; 2 Pet. 1:1:*

1. In the objective denotation, “the faith” refers to the things in which we believe—Acts 14:22; 1 Cor. 16:13; Jude 3, 20; Eph. 4:13; 2 Tim. 4:7.

2 在主观的意义上，信指信徒相信的行动—加二 20，罗一 17。

三 信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信—三 22，加二 16。

四 信乃是信神是；信神是，就是信祂是我们的一切，而我们一无所是—来十一 6，约八 58，传一 2。

五 我们信心的灵乃是将那看不见之神的一切，质实到我们里面的器官，我们必须运用这器官，将祂一切客观的所是迁移到我们里面来，成为我们主观的经历—约四 24，来十一 1、27，彼前一 8，二 7，林后四 13。

六 我们所有的信在质的一面都是同样的，但这信的量有多少，乃在于我们有多少接触活的神，使祂得以在我们里面增长—罗十二 3，徒六 5，西二 19。

## 周 五

伍 召会是神的以色列—加六 16：

一 使徒保罗认为在基督里许多单个的信徒，在团体一面乃是神的以色列—8、16 节：

1 神的以色列即真以色列人，包括在基督里所有外邦和犹太的信徒，他们是亚伯拉罕的真子孙，是信仰之家的人—罗九 6 下，二 28~29，腓三 3，加六 15~16、10，三 7、29。

2 真以色列，属灵的以色列，乃是召会—一六 16，太十六 18。

2. In the subjective denotation, “faith” refers to the believing action of the believers, the act of believing—Gal. 2:20; Rom. 1:17.

C. *The faith of the believers is actually not their own faith but Christ entering into them to be their faith—3:22; Gal. 2:16.*

D. *Faith is to believe that God is; to believe that God is, is to believe that He is everything to us and that we are nothing—Heb. 11:6; John 8:58; Eccl. 1:2.*

E. *Our spirit of faith is the organ we must exercise to substantiate everything of the unseen God, transferring all that He is objectively into us to become our subjective experience—John 4:24; Heb. 11:1, 27; 1 Pet. 1:8; 2:7; 2 Cor. 4:13.*

F. *We all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us—Rom. 12:3; Acts 6:5; Col. 2:19.*

## Day 5

**V. The church is the Israel of God—Gal. 6:16:**

A. *The apostle Paul considers the many individual believers in Christ collectively as the Israel of God—vv. 8, 16:*

1. The Israel of God is the real Israel including all the Gentile and Jewish believers in Christ, who are the true sons of Abraham and the household of the faith—Rom. 9:6b; 2:28-29; Phil. 3:3; Gal. 6:15-16, 10; 3:7, 29.

2. The real Israel, the spiritual Israel, is the church—6:16; Matt. 16:18.

- 3 在神新约的经纶里，我们已成为神的儿子和神的以色列；我们的定命是作神的儿子彰显神，并作君王在神的国里掌权—加三 26，六 16，启二一 7，二二 5 下，十二 5 上。

## 周 六

- 4 我们作为神的以色列，代表神，行使祂的权柄，并在地上执行祂的行政，以完成祂的定旨—创一 26、28，路十 19，启十二 5、7~11。
- 5 神新约的经纶不但要使我们成为神的儿子，也要使我们成为神的以色列；我们需要成为这样的以色列，就是王子，在地上执行神的行政—弗一 5，来二 10，罗八 14、19，加三 26，四 6~7，六 16，太六 9~10。

二 召会作为神的以色列是要来新耶路撒冷的小影，新耶路撒冷将是神的以色列终极的完成—启二一 2。

3. In God's New Testament economy we have been made both the sons of God and the Israel of God; our destiny is to be sons of God expressing God and also kings reigning in the kingdom of God—Gal. 3:26; 6:16; Rev. 21:7; 22:5b; 12:5a.

## Day 6

4. As the Israel of God, we represent God, exercise His authority, and carry out His administration on earth for the fulfillment of His purpose—Gen. 1:26, 28; Luke 10:19; Rev. 12:5, 7-11.
5. God's New Testament economy is not only to make us sons of God but also to make us the Israel of God; we need to be such an Israel, a prince, to execute God's government on earth—Eph. 1:5; Heb. 2:10; Rom. 8:14, 19; Gal. 3:26; 4:6-7; 6:16; Matt. 6:9-10.

*B. The church as the Israel of God is a miniature of the coming New Jerusalem, which will be the ultimate consummation of the Israel of God—Rev. 21:2.*





## 第五周·周一

### 晨兴喂养

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。」

弗二 19 「这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人。」

神的家人（神的家庭）就是神的家。家与家人是指同一样东西——由信徒组成的会集（弗二 19，来三 6）。这家是活神的居所，其实际是在我们的灵里（弗二 22）。我们必须在我们的灵里生活行动，使神能在这家中显明为活的神（圣经恢复本，提前三 15 注 1）。

活在召会里的活神，对召会必是主观的，不是客观的。在异教庙里的偶像是无生命的。但神是活的，不仅在祂活的殿，召会中活着，并且在其中活动、行动并工作。因为祂是活的，召会也就在祂里面、凭祂并同祂活着。活的神与活的召会，同活着、同行动、同工作。活的召会是活神的家和家人，因此成了神在肉体的显现（注 3）。

### 信息选读

召会，活神的家，乃是活在父的名里和父的生命里，意即召会是活在父的实际里。神的家是一个活的组成，由许多在父的生命和实际里的儿女所组成。这就是说哪里有神的家，哪里就有父神同祂的生命和实际。这与召会是基督的身体相同。基督与祂身体的肢体不是分开的，因为基督作身体的头，乃是住在众肢体里面。因此，基督不该算作身体上分开的肢体，因为

## WEEK 5 — DAY 1

### Morning Nourishment

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."

Eph. 2:19 "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God."

The household, the family, of God is the house of God. The house and the household are one thing—the assembly that is composed of the believers (Eph. 2:19; Heb. 3:6). The reality of this house as the dwelling place of the living God is in our spirit (Eph. 2:22). We must live and act in our spirit so that in this house God can be manifested as the living God. (1 Tim. 3:15, footnote 2)

The living God, who lives in the church, must be subjective to the church rather than objective. The idol in the heathen temple is lifeless. The God who not only lives but also acts, moves, and works in His living temple, the church, is living. Because He is living, the church too is living in Him, by Him, and with Him. A living God and a living church live, move, and work together. The living church is the house and the household of the living God. Hence, it becomes the manifestation of God in the flesh. (1 Tim. 3:15, footnote 3)

### Today's Reading

The church, the house of the living God, is living in the Father's name and in the Father's life. This means that the church is living in the Father's reality. God's house is a living composition of His many children in the Father's life and reality. This means that where the house of God is, there is God the Father with His life and reality. This is similar to the church being the Body of Christ. Christ is not separate from the members of the Body, for, as the Head of the Body, Christ dwells in all the members. For this reason, Christ should not be counted as a separate member of the Body, because He

祂在身体的所有肢体里面。召会是神的家原则也是一样。父不是家人中分开的一员，乃是在所有的儿女里面。

召会的身分的第一个特点，就是召会是从世界中召出来的会众。第二个特点是召会是神的家，由那些神所生的人组成。这第二个特点不仅是一件分别出来的事，而是属灵、神圣的出生。为要成为会集，我们需要被圣别，就是从世界被分别出来。然而要成为神家的一分子，我们需要从神而生。任何不是神所生的人，都不能成为祂家（家庭）的一部分。

召会，神在地上的居所，是神能得着安息并寄托的所在。神在这居所里生活行动，以成就祂的意愿并满足祂心里的渴望。

召会乃是信徒的组成；而信徒是神的儿女，由神而生，有祂的生命和性情。因此，他们就成为神家里的亲人。

〔根据〕以弗所二章十九节...，犹太和外邦信徒都是神家里的亲人。神的家是生命和享受的问题；所有的信徒都由神生到祂的家里，享受祂的丰富。神家里的亲人加在一起就成为神的家，神的居所。

神的居所就是祂的家人，祂的家庭；祂的家庭是借着神的生育而产生的。我们若没有从神而生，神就不可能得着家庭。然而，神的确有一个大家庭，是宇宙中最大的家庭，由那些从祂所生作祂儿女的人所组成。...因此，就内在的一面说，召会是神的家人，乃是在我们为神所创造、蒙神重生、有神内住的灵里（新约总论第七册，二一一至二一三、二一五至二一六页）。

参读：新约总论，第二百零八篇；提摩太前书生命读经，第三篇。

is in all the members of the Body. The principle is the same with the church as God's house. The Father is not a separate member of the household, the house, but is in all the children.

The first characteristic of the status of the church is that it is an assembly called out of the world. The second characteristic is that the church is God's house composed of those who have been born of God. This second characteristic is a matter not merely of separation but of a spiritual, divine birth. In order to be the assembly, we need to be sanctified, that is, separated from the world. But to be a component of the house of God, we need to be born of God. Anyone who has not been born of God cannot be part of His house, part of His family.

The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart.

The church is a composition of the believers, and the believers are children of God, born of Him and having His life and nature. Thus, they become members of the household of God.

[According to] Ephesians 2:19...both the Jewish and the Gentile believers are members of God's household. God's household is a matter of life and enjoyment; all believers were born of God into His household to enjoy His riches. The members of God's family added together become the household of God, which is the house, the dwelling place, of God.

God's dwelling place is His household, His family, and His family comes into being by God's begetting. If we had not been begotten of God, God could not have a family. But God does have a great family, the largest family in the universe, composed of those who have been born of Him to be His children...Intrinsically speaking...the church as God's household is in our God-created, God-regenerated, and God-indwelt spirit. (The Conclusion of the New Testament, pp. 2228-2229, 2231-2232)

Further Reading: The Conclusion of the New Testament, msg. 208; Life-study of 1 Timothy, msg. 3

## 第五周·周二

### 晨兴喂养

约十四2「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。」

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。」

终极完成的神与重生信徒之合并的第一方面，乃是父的家（约十四2）。...父的家是由约翰二章十六至二十一节神的殿所预表。...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。父的家不只是一个构成，乃是一个合并。...在十四章二节上半，主耶稣说，“在我父的家里，有许多住处。”所有在基督里的信徒，已经借祂的血蒙了救赎，由祂的灵所重生而有了祂的生命，并为赐生命的灵所变化而有了神圣的元素，都是父家里的“住处”。在我们的家里有许多房间。我们既是在基督里的信徒和基督身体的肢体，就都是父家里的房间、住处（基督为父用神圣的荣耀所荣耀的结果，三二至三三页）。

### 信息选读

这父的家乃是借着父和子同着内住蒙救赎之选民的那灵，不断地眷临蒙救赎的选民而得以建造起来，成为终极完成之三一神与祂所救赎之选民相互的居所。在约翰十四章二十三节，主耶稣说，“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。”二节告诉我们，在父的家里有许多住处，在二十三节我们看见这些住处是借着父和子眷临爱祂的人而得以建造起来的。二十三节没有明说那灵，但其中含示了那灵，因为那灵住在所有爱主耶稣之人重生的灵里。

## WEEK 5 — DAY 2

### Morning Nourishment

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."

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

The first aspect of the incorporation of the consummated God with the regenerated believers is the house of the Father (John 14:2)...The Father's house was typified by the temple of God in 2:16-21...The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution—it is an incorporation....In 14:2a the Lord Jesus said,"In My Father's house are many abodes." All the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the"abodes" in the Father's house. In our houses we have rooms. As believers in Christ and members of the Body of Christ, we all are rooms, abodes, in the Father's house. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 32-33)

### Today's Reading

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. In John 14:23 the Lord Jesus said,"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." Verse 2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

在我们日常的生活中，父和子常常来眷临我们。我们可能在家里、在学校或在工作中，但无论我们在哪里，父和子都来眷临我们，在我们里面作建造的工作，安排住处，这住处乃是三一神和我们相互居住的地方。父的家就是这样借着三一神不断地眷临而得以建造起来。

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。

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（基督为父用神圣的荣耀所荣耀的结果，三三至三四、三六页）。

父的家是给祂居住（约十四 2），这是指神圣的家庭，有神所生的儿女（一 12~13），也是指伯特利（神的家），作为竖立属天梯子的地方，把天带到地上，并把地联于天（51）。父的家也是神的殿作神的家，就是在复活以前的基督自己，并且祂借着复活，凭着祂的信徒得了扩大（二 16~22）。不仅如此，父的家是一个由父和子所建造，给三一神和信徒居住的相互住处（十四 23），终极完成于新耶路撒冷（启二一）。那灵同父与子内住于这住处，作三一神与祂变化过的选民相互的居所（约翰福音结晶读经，一三四页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第四章；约翰福音结晶读经，第十一篇。

In our daily life the Father and the Son often come to visit us. We may be at home, at school, or at work, but wherever we may be the Father and the Son come to visit us to do a building work in us, making an abode which will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

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. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 33, 35)

The Father's house for His dwelling (John 14:2) refers to the divine family with the children born of God (1:12-13) and to Bethel (the house of God) as the place for the heavenly ladder to bring heaven to earth and join earth to heaven (1:51). The Father's house is also the temple of God as the house of God, which was Christ Himself before His resurrection and was enlarged with His believers through His resurrection (2:16-22). Furthermore, the Father's house is a mutual abode for the Triune God and the believers built up by the Father and the Son (14:23), consummating in the New Jerusalem (Rev. 21). The Spirit indwells this abode with the Father and the Son for the mutual dwelling place of the Triune God and His transformed elect. (Crystallization-study of the Gospel of John, p. 112)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 4, 6; Crystallization-study of the Gospel of John, msg. 11

提前三 15~16 「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。并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。」

召会是支持真理的柱石，也是托住真理的根基。〔提前三章十五节〕的“真理”，是指照着神新约的经纶，在新约里所启示，关乎基督与召会的真实事物。召会是支持这一切实际的柱石，也是托住这一切实际的根基。地方召会该是这样的建筑，托住、担负并见证基督与召会的真理—实际。

神新约的经纶由两个奥秘所组成：基督是神的奥秘（西二 2），召会是基督的奥秘（弗三 4）。基督与召会，头与身体，乃是神新约经纶之实际的内容。召会既是支持真理的柱石，和托住柱石的根基，就为“基督是神的奥秘，召会是基督的奥秘”这个实际（真理）作见证。

按照上下文，我们可以说提前三章十五节的真理，是指十六节敬虔的奥秘，就是神在肉体的显现。宇宙间独一的真理，独一的实际，乃是三一神显现于肉体。...神这个显现不仅在基督身上，也是在召会中（新约总论第七册，二一七页）。

### 信息选读

神显现于召会，召会乃是基督的身体，也是活神的家，成为神在肉体扩大、团体的彰显。...〔提前三章十六节〕的“祂”就是基督，是神显现于

1 Tim. 3:15-16 "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. And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory."

The church is the supporting pillar and holding base of the truth. [In 1 Timothy 3:15] truth refers to the real things revealed in the New Testament concerning Christ and the church according to God's New Testament economy. The church is the supporting pillar and holding base of these realities. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church.

God's New Testament economy is composed of two mysteries: Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). Christ and the church, the Head and the Body, are the contents of the reality of God's New Testament economy. As the pillar which bears the truth and the base which upholds the pillar, the church testifies the reality, the truth, of Christ as the mystery of God and the church as the mystery of Christ.

According to the context, we may say that the truth in 1 Timothy 3:15 denotes the mystery of godliness, the manifestation of God in the flesh, in verse 16. The unique truth, the unique reality, in the universe is the manifestation of the Triune God in the flesh....This manifestation is not only in Christ but also in the church. (The Conclusion of the New Testament, pp. 2232-2233)

### Today's Reading

God is manifested in the church, the Body of Christ and the house of the living God, as the enlarged, corporate expression in the flesh....In Greek, the antecedent of "who" [in 1 Timothy 3:16] is omitted but easily recognized. The



肉体，作为敬虔的奥秘。从“敬虔的奥秘”转到“祂”，含示神在肉体的显现，基督，就是敬虔的奥秘（西一 27，加二 20）。这敬虔的奥秘就是正当召会的生活，这样的生活也就是神显现于肉体。

提前三章十五至十六节含示：不仅作为头的基督是神显现于肉体，作为身体的召会也是神显现于肉体。当召会在基督里以神的增长而长大时（西二 19），她就会尽功用，为着神在地上的行动作活神的家，并作支持真理的柱石和托住真理的根基，带着基督和祂身体神圣的实际，向世界作见证。然后召会要成为基督作神显现于肉体的延续。这是敬虔的极大奥秘：基督作为神在肉体的显现，从召会活出来。...召会乃是神显现于肉体的扩增和扩大。这是神按照新约成为肉体的原则，以一种更广泛的方式显现于肉体。

提前三章十六节开头的连接词“并且”，指明保罗在十五节说到关于召会的话，还没有结束。这个连接词指出，召会不仅是活神的家，真理的柱石和根基，也是敬虔的奥秘。照上下文看，敬虔是指神活在召会中，就是那是生命的神在召会中活出来而得着彰显。...基督和召会，二者都是敬虔的奥秘，在肉体里彰显神。因此，敬虔的奥秘就是正当召会的生活，这样的生活乃是神在肉体的显现。这个显现开始于基督在地上的时候，如今在召会中延续。愿我们都看见召会是神的家这个异象（新约总论第七册，二一八至二一九页）。

参读：新约总论，第十三、十六、二十六、二百三十一篇；神的经营，第二十三章；提摩太前书生命读经，第六篇。

antecedent is Christ, who was God manifested in the flesh as the mystery of godliness. The transition from "the mystery..." to "who" implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). This mystery of godliness is the living of a proper church. Such a living is also the manifestation of God in the flesh.

First Timothy 3:15 and 16 imply that not only Christ Himself as the Head is the manifestation of God in the flesh but also that the church as the Body is the manifestation of God in the flesh. When the church grows in Christ with the growth of God (Col. 2:19), it will function as the house of the living God for His move on earth and as the supporting pillar and holding base of the truth, bearing the divine reality of Christ and His Body as a testimony to the world. Then the church will become the continuation of Christ's manifestation of God in the flesh. This is the great mystery of godliness: Christ lived out of the church as the manifestation of God in the flesh...The church, then, is the increase, the enlargement, of the manifestation of God in the flesh. This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation.

The conjunction and at the beginning of 1 Timothy 3:16 indicates that Paul's speaking about the church in verse 15 is not finished. This conjunction indicates that, as the house of the living God, the pillar and base of the truth, the church is also the mystery of godliness. According to the context, godliness denotes the living of God in the church, that is, God as life lived out in the church to be expressed...Both Christ and the church are the mystery of godliness, expressing God in the flesh. Therefore, the mystery of godliness is the living of a proper church, and such a living is the manifestation of God in the flesh. This manifestation began with Christ when He was on earth, and now it continues in the church. May we all see this vision of the church as the house of God. (The Conclusion of the New Testament, pp. 2233-2234)

Further Reading: The Conclusion of the New Testament, msg. 13, 16, 26, 231; The Economy of God, ch. 23; Life-study of 1 Timothy, msg. 6



## 第五周·周四

### 晨兴喂养

加六 10 「所以我们有了时机，就当向众人行善，尤其是向信仰之家的人。」

来十一 6 「人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神〔有神，直译，神是〕，且信祂赏赐那寻求祂的人。」

保罗在加拉太六章十节说，“所以我们有了时机，就当向众人行善，尤其是向信仰之家的人。”保罗说了撒种以后，立刻提到信仰之家，这指明我们的撒种影响信仰之家，这家包括地上所有的信徒。你今天撒的种子会影响信仰之家。比方说，不要以为你头发的样式无关紧要。你在剪发的事上，不是为着肉体撒种而收败坏，就是为着那灵撒种而收永远的生命。不仅如此，你的撒种还会影响众圣徒，甚至影响众召会。你若为着那灵撒种，结果就会供应生命给众召会。我们如果看见这个，必定渴望以那灵作我们的目标，并为着这个目标而活。我有把握说，我们若为着那灵撒种而为着那灵生活，就会有永远的生命为收成。这对我们自己、我们的家庭、我们周围的众圣徒，甚至全地的众召会都会有极大的益处（加拉太书生命读经，三八三页）。

### 信息选读

“信”这辞有两种意义。第一种意义指信徒所相信的事物；这是客观的信（信仰）（弗四 13，提前一 19 下，提后四 7）。第二种意义指信徒信的行动；这是主观的信（加二 20）。基督是我们信仰的对象，这信仰是客观的。然后我们信主，这个信是主观的行动，是我们对主耶稣行动的信。

## WEEK 5 — DAY 4

### Morning Nourishment

Gal. 6:10 "So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith."

Heb. 11:6 "But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him."

In Galatians 6:10 Paul says, "So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith." Paul's mention of the household of faith immediately after his word about sowing indicates that our sowing affects the household of the faith, which includes all the believers on earth. What you sow today will have an effect on the household of faith. Do not think, for example, that the way you cut your hair is a matter of no significance. In cutting your hair you sow either unto the flesh to reap corruption or unto the Spirit to reap eternal life. Furthermore, your sowing has an effect on the saints and even on the churches. If you sow unto the Spirit, the result will be a supply of life to the churches. If we see this, we shall surely desire to take the Spirit as our goal and live unto this goal. I have the assurance that if we live unto the Spirit by sowing unto the Spirit, we shall reap a harvest of eternal life. This will be a great benefit to ourselves, our families, the saints around us, and even all the churches on earth. (Life-study of Galatians, pp. 313-314)

### Today's Reading

The word faith bears two denotations. The first denotation refers to the things the believers believe in; it is the objective faith (Eph. 4:13; 1 Tim. 1:19b; 2 Tim. 4:7). The second denotation refers to the believing action of the believers; this is the subjective faith (Gal. 2:20). Christ is the object of our faith. Here the faith is objective. Then we believe in the Lord. This believing is a subjective action, our acting faith in the Lord Jesus.

信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信（罗三 22 与注 1，加二 16 与注 1）。现在我们需要来看，基督如何并在何时进到我们里面作我们的信。当我们悔改归向神，那是灵的基督作神圣化的灵（彼前一 2 上），就在我们里面运行，作我们的信，使我们凭这信信靠主耶稣（徒十六 31）。罗马十章十七节说，“可见信是由于听，听是借着基督的话。”我们这些罪人，原是没有信的。信乃是借着我们听见话而进到我们里面的。这话就是基督自己（罗马书的结晶，八四至八五页）。

凡是相信的人，都是信徒〔帖前一 7〕。我们该尽量不用“基督徒”这个绰号（见彼前四 16 注 1），而该用“信徒”这个名称。我是一个信徒。作一个信徒和仅仅作一个基督徒，二者有很大的不同。今天有成千上万的基督徒，但他们中间有多少是相信的人？我们常常问人说，“你是基督徒么？”有人可能说他是来自基督教家庭的基督徒，但他并不像一个基督徒，因为他没有信心。在他的日常生活中，他是一切，他也作一切。这不是信心，信心乃是信神是，我不是。

如果你来问我是不是基督徒，我会说我是在基督里的信徒。你说你是基督徒，或说你是信徒，二者有很大的不同。有许多基督徒是不信的。但因着神的怜悯，我今天信了。当我们信的时候，意思就是我们信神是一切，我们什么也不是。今天神作一切，我一无所为。今天我的神，我的基督，对我乃是一切，我什么也不是。我作工，但不是我，乃是基督在我里面作工。信心指明相信的人在基督里有神，此外别无所有（罗马书的结晶，一四五至一四六页）。

参读：加拉太书生命读经，第三十五篇；罗马书的结晶，第七、十一篇。

The faith of the believers is actually not their own faith but Christ entering into them to be their faith (Rom. 3:22 and footnote 1; Gal. 2:16 and footnote 1). Now we need to consider how and when Christ entered into us to be our faith. When we repented unto God, the pneumatic Christ as the sanctifying Spirit of God (1 Pet. 1:2a) moved within us to be our faith by which we believed on the Lord Jesus (Acts 16:31). Romans 10:17 says, "So faith comes out of hearing, and hearing through the word of Christ." As sinners we did not have faith. Faith came into us by our hearing the word. This word is just Christ Himself.

[In 1 Thessalonians 1:7] those who believe are the believing ones. We should try our best not to use the nickname Christian (see 1 Peter 4:16, footnote 1). Instead, we should use the name believer. I am a believer. There is a big difference between being a believer and being a mere Christian. There are millions of Christians today, but how many of these are believing ones? Quite often we may ask someone, "Are you a Christian?" The person may say that he is a Christian from a Christian family but that he is not like a Christian because he does not have faith. In his daily life, he is everything and he does everything. This is not faith. Faith is to believe that God is and I am not.

If you came to me to ask me if I am a Christian, I would say instead that I am a believer in Christ. There is a big difference between saying that you are a Christian and saying that you are a believer. There are many Christians who do not believe. But by God's mercy today, I believe. When we believe, this means that we believe God is everything and we are nothing. Today God does everything. I am doing nothing. Today my God, my Christ, is everything to me, and I become nothing. I work, but it is not I but Christ who works in me. Faith is the indicator of the believing ones who have God in Christ and nothing else. (Crystallization-study of the Epistle to the Romans, pp. 69, 118)

Further Reading: Life-study of Galatians, msg. 35; Crystallization-study of the Epistle to the Romans, msg. 7, 11

## 第五周·周五

### 晨兴喂养

加六 15~16 「受割礼不受割礼，都无关紧要，要紧的乃是作新造。凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。」

三 26 「因为你们众人借着相信基督耶稣，都是神的儿子。」

保罗在加拉太六章十六节的末了说，“就是临到神的以色列。”“就是”在原文不是用作连接词，而是作为解释，指明使徒认为在基督里许多单个的信徒，在团体一面乃是神的以色列。神的以色列即真以色列人（罗九 6 下，二 28~29，腓三 3），包括在基督里所有外邦和犹太的信徒，他们是亚伯拉罕的真子孙（加三 7、29），是信仰之家的人（六 10）。

凡照“这准则”而行的是真以色列人，是神的以色列。就一面说，以色列国与世俗世界或宗教世界没有区别。在神眼中，以色列国并不是真以色列人。我们这些神的儿子才是真以色列人，因为我们是神的家人，是祂今日的选民。在外面我们也许不是以色列人，但在里面我们是以色列人。这就是我们说我们这班相信基督的人是真以色列人的原因。外面的以色列国并不太在意神，但我们对神却有真实的关注，并且不断地在述说祂。我们真是神的以色列（加拉太书生命读经，三三〇页）。

### 信息选读

我们这些相信基督耶稣的人也有双重的身分。一面，我们是神的儿子，神圣家庭的一员。另一面，我们是未来的君王，命定要作君王的人。君王职分与神的以色列有关。我们应当不只是神的儿子，也是神的以色列。要成为神合式的儿子，有那灵的果子，如加拉太五章二十二至二十三节所列举的那些

## WEEK 5 — DAY 5

### Morning Nourishment

Gal. 6:15-16 "For neither is circumcision anything nor uncircumcision, but a new creation is what matters. And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God."

3:26 "For you are all sons of God through faith in Christ Jesus."

Paul concludes Galatians 6:16 with the words, "even upon the Israel of God." The Greek word rendered "even" (kai) here is not connective but explicative, indicating that the apostle considers the many individual believers in Christ collectively the Israel of God. The Israel of God is the real Israel (Rom. 9:6; 2:28-29; Phil. 3:3), including all the Gentile and Jewish believers in Christ. These are the true sons of Abraham (Gal. 3:7, 29), the household of the faith (6:10).

Those who walk by "this rule" are the true Israel, the Israel of God. In a way there is no difference between the nation of Israel and the secular world or the religious world. In the eyes of God, the nation of Israel is not the real Israel. We, the sons of God, are the true Israel, for we are God's household, His chosen people today. We may not be Israel outwardly, but we are Israel inwardly. This is why we say that we, the believers in Christ, are the true Israel. The outward nation of Israel has little concern for God. However, we have a genuine concern for God and speak of Him continually. We are indeed the Israel of God. (Life-study of Galatians, p. 269)

### Today's Reading

We who believe in Christ Jesus...have a dual status. On the one hand, we are sons of God, members of the divine family. On the other hand, we are kings-to-be, those destined to be kings. Kingship is related to the Israel of God. We should be not only sons of God, but also the Israel of God. To be proper sons of God it is sufficient to have the fruit of the Spirit, such as those virtues listed in Galatians 5:22 and 23. But to be kings, the Israel of God, we

美德，就够了。但我们要作君王——神的以色列，就需要另一种生活，一种特别的凭着灵而行。我们需要有神儿子的生活，也需要有神的以色列的生活。

许多基督徒没有第一种凭着灵而行，更不用说第二种了。我们感谢主，因着祂的怜悯，今天在召会生活中许多人的确有第一种凭着灵而行，以活基督。但现今主正呼召我们往前有第二种凭着灵而行，第二种的生活。这不仅仅是神圣家庭中儿子的生活，也是那要在神国里作君王之人的生活。愿我们的眼睛得开启，看见我们是皇家的君王！我们的定命不只是作神的儿子，乃是在神的国里作掌权的君王。

你活得像君王的样子么？你若这样生活，甚至你笑的时候也像君王。我们若看见保罗论到神的以色列这话，含示我们需要君尊的生活行动，我们里面就会激起要过君尊生活的渴慕。我们甚至要祷告：“主，使我有君尊的生活行动，好叫我够资格成为神今日以色列的一部分。”

就一面说，即使许多以色列人悖逆且非常罪恶，以色列国还是神的以色列和神的见证。然而，真以色列，属灵的以色列，乃是召会。但因为以色列国与召会都在低落的光景里，主就需要恢复神的真以色列。为着这样的恢复，我们需要两种生活，两种的行。在第一种行，我们会有爱、喜乐、和平、温柔和恒忍这样的美德，这都是那活在我们里面之基督的彰显。我们也需要第二种行，好叫我们成为神的以色列，背负神的君王职分，有祂的权柄代表祂，并执行祂的行政管理。

那些真正渴望随主往前的基督徒，通常只顾到第一种行，渴望属灵、圣别并得胜，但我们也需要顾到第二种行。我们尤其需要顾到召会生活...〔好〕成为神的以色列（加拉太书生命读经，四六六至四六八页）。

参读：加拉太书生命读经，第三十、三十四、三十六至三十七、四十三篇。

need another kind of living, a particular kind of walk by the Spirit. We need both the living of sons of God and that of the Israel of God.

Many Christians do not have the first kind of walk by the Spirit, much less the second. We thank the Lord that, by His mercy, many in the church life today do have the first kind of walk by the Spirit to live Christ. But now the Lord is calling us to go on to have the second walk by the Spirit, the second kind of living. This is the living not merely of sons in the divine family, but of those who will be kings in God's kingdom. May our eyes be opened to see that we are kings in the royal family! Our destiny is not only to be sons of God; it is to be kings reigning in the kingdom of God.

Do you live in a kingly way? If you live in this way, you will be kingly even when you laugh. If we see that Paul's word about the Israel of God implies that we need a kingly walk, the aspiration to live in a kingly way will be stirred up within us. We may even want to pray, "Lord, cause me to live and walk in a kingly way so that I may be qualified to be part of today's Israel of God."

In a sense, the nation of Israel is the Israel of God and a testimony of God, even though many Israelites are rebellious and very sinful. However, the real Israel, the spiritual Israel, is the church. But because both the nation of Israel and the church are in a low condition, there is the need for the Lord to recover the real Israel of God. For such a recovery, we need two kinds of living, two kinds of walk. In the first walk we shall have such virtues as love, joy, peace, meekness, and longsuffering, all of which are the expression of the Christ who lives in us. We also need the second kind of walk so that we may be the Israel of God bearing God's kingship, representing Him with His authority, and executing His governmental administration.

Whereas those Christians who truly desire to go on with the Lord usually care only for the first kind of walk and desire to be spiritual, holy, and victorious, we need to care also for the second kind of walk. In particular, we need to care for the church life...to become the Israel of God. (Life-study of Galatians, pp. 381-382)

Further Reading: Life-study of Galatians, msgs. 30, 34, 36-37, 43



## 第五周·周六

### 晨兴喂养

创一 26 「神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…全地…」

启十二 5 「妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。」

我们若活新造，就是神的真以色列。照着创世记，雅各这个抓脚跟的人，篡夺者，被变化成为以色列，神的君王与得胜者。...今天我们需要成为这样的以色列，就是君王，在地上执行神的行政。我们若有第二种凭着灵而行，就是照着神永远的定旨按规律而行，我们就会非常实际地成为新造，我们也就是神的以色列，代表神，行使祂的权柄，并在地上执行祂的行政，以完成祂的定旨。最终，这个神的以色列，要成为新耶路撒冷。

神的新以色列必须是新造。为此，我们需要神自己作到我们里面，浸透我们，并使我们与祂成为一。然后我们需要过这样调和的生活。我们过新造调和的生活，就会成为今天神在地上的以色列，祂的君王与得胜者，执行祂的权柄，代表祂的行政。今天神的以色列是要来新耶路撒冷的小影，新耶路撒冷将是新造和神的以色列终极的完成。愿我们都看见这点，并且照此而行（加拉太书生命读经，四六二至四六三页）。

### 信息选读

保罗在加拉太六章十六节...用动词 stoicheo〔史托依奇欧，中文译作“行”〕：“凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。”将这里的原文翻作“照基本原则而行”是正确的。这里保罗加上

## WEEK 5 — DAY 6

### Morning Nourishment

Gen. 1:26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth..."

Rev. 12:5 "And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne."

If we live a new creation, we shall be the real Israel of God. According to the book of Genesis, Jacob, a heel-holder, a supplanter, was transformed into Israel, a prince of God and a victor....Today we need to be such an Israel, a prince to execute God's government on earth. If we have the second kind of walk by the Spirit, an orderly walk according to God's eternal purpose, we shall become a new creation in a very practical way, and we shall also be the Israel of God, representing God, exercising His authority, and carrying out His administration on earth for the fulfillment of His purpose. Ultimately, this Israel of God will become the New Jerusalem.

The new Israel of God must be a new creation. For this we need God Himself to be wrought into us, to saturate us, and to make us one with Him. Then we need to live such a mingled life. By living the mingled life of the new creation, we shall be the Israel of God on earth today, His princes and victors executing His authority and representing His government. Today's Israel of God is a miniature of the coming New Jerusalem, which will be the ultimate consummation of the new creation and of the Israel of God. May we all see this and walk according to it! (Life-study of Galatians, pp. 377-378)

### Today's Reading

Paul...uses the verb stoicheo [walk] in Galatians 6:16:"And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God." It is correct to render the Greek here as"walk according to the elementary principles." Here Paul added the phrase by this rule. According

“照这准则”这辞。照上下文，“这准则”就是前节所提作为新造的准则。“照这准则而行”，就是活新造。

保罗在十五节说：“受割礼不受割礼，都无关紧要，要紧的乃是作新造。”这里我们看见，我们不是要过受割礼的生活，也不是要过不受割礼的生活；不是要过宗教的生活，也不是要过非宗教的生活。我们乃是要活新造。这里的新造就是所有神儿子的总和。神的众子就是新造。

照着圣经的启示，神的心意是要使我们成为祂的儿子。神创造人类时，作了必要的准备，要达到这目标。祂按着自己的形像，照着自己的样式造人，祂设计并创造人作器皿盛装祂。因为我们堕落了，神就差遣祂的儿子来救赎我们。我们相信基督的时候，神就差祂儿子的灵进入我们里面，重生我们，使我们成为神的儿子。如今那灵，三一神的终极完成，住在我们灵里，作工、运行、活动并膏抹我们，使我们完满地成为神的儿子。我们是神的儿子，需要凭着这灵而行，以这灵作我们的基本准则、基本原则。这样凭着灵而行，就是照着基本准则而行。

我们不应当以道德标准或宗教要求作为我们的原则。我们的基本原则应当是新造，就是神圣的儿子名分，连同神的生命与性情。一天过一天，我们需要以儿子的名分，就是新造，作为我们的基本原则，并且照着这个原则而行。我们若这样作，就要在神儿子的名分里长大成熟。这样，我们有一天就要在荣耀里，神要从我们里面照耀出来。这样，我们将是三一神浩大的、宇宙的、团体的彰显。那就是神圣儿子名分的完成。在我们的日常生活中，我们应当实行照着这儿子名分作我们的基本原则、基本准则而活。赞美主，我们这样行是可能的！（加拉太书生命读经，五〇二至五〇三、五〇七至五〇八页）

参读：加拉太书生命读经，第四十二、四十四、四十六篇。

to the context, "this rule" is the rule of being a new creation, as mentioned in the preceding verse. To "walk by this rule" is to live a new creation.

In 6:15 Paul says, "For neither is circumcision anything nor uncircumcision, but a new creation." Here we see that we are to live neither a life of circumcision nor of uncircumcision, neither a religious life nor an unreligious life. Rather, we are to live a new creation. The new creation here is the totality of all the sons of God. God's sons are the new creation.

According to the revelation in the Bible, God's intention is to make us His sons. In His creation of mankind, God made the necessary preparations to reach this goal. He created man in His image and after His likeness. He designed and created man as a vessel to contain Him. Because we became fallen, God sent His Son to redeem us. When we believed in Christ, God sent the Spirit of His Son into us to regenerate us and make us sons of God. Now the Spirit, the ultimate consummation of the Triune God, dwells in our spirit to work, move, act, and anoint us that we may be sons of God in a full way. As God's sons, we need to walk according to this Spirit, taking the Spirit as our elementary rule, our basic principle. To walk by the Spirit in this way is to walk according to the elementary principles.

We should not take ethical standards or religious requirements as our principle. Rather, our elementary principle should be the new creation, the divine sonship with the life and nature of God. Day by day, we need to take the sonship, the new creation, as our elementary principle and walk according to it. If we do this, we shall grow in God's sonship unto maturity. Then one day we shall be in glory, and God will shine forth from within us. In this way we shall be a vast, universal, corporate expression of the Triune God. That will be the consummation of the divine sonship. In our daily life we should practice living according to this sonship as our basic principle, our elementary rule. Praise the Lord that it is possible for us to walk in this way! (Life-study of Galatians, pp. 410, 414)

Further Reading: Life-study of Galatians, msgs. 42, 44, 46



降 E 大调

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -  
 一 教 会 是 主 的 身 体, 也 是 神 的 居 所;  
 4 | 5 i i 7 | 7 - 6 5 | 4 5 3 1 | 2 - -  
 是 众 圣 徒 的 结 集, 也 是 神 人 调 和;  
 2 | 3 4 5 6 | 6 - 5 i | i . 7 6 3 | 4 - -  
 创 世 以 前 神 所 选, 十 架 主 死 所 赎;  
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||  
 性 质、地 位 全 属 天, 地 上 任 何 不 属。

- 二 她是新造的新人, 基督复活所生;  
 圣灵里面受了浸, 借道之洗成圣。  
 基督是她的生命, 又是她的元首;  
 她与基督同性情, 高升远超万有。
- 三 她的根基已立定, 乃是耶稣基督;  
 能与基督同神圣, 才是她的事物。  
 凡属她者都需要 经过十架妙死,  
 在复活里被建造, 全是金银宝石。
- 四 她的元素全是一: 一神、一主、一灵、  
 一身、一信并一洗, 一望, 神所命定。  
 三一之神在里面, 众人成为一身,  
 藉信联结, 因洗断, 凭望等候主临。
- 五 她的所有众肢体, 出自各方、各民,  
 全都结合成为一, 不分任何身分;  
 没有犹太或外邦, 没有自主、为奴,  
 没有卑下或高尚, 只有新人基督。
- 六 宇宙之中独一个, 分在各地出现;  
 一地一会为原则, 地方立场为限。  
 地方行政虽独立, 各向元首负责,  
 宇宙交通却一体, 无何离异间隔。
- 七 她在各地的出现, 都是撒冷雏形;  
 为作基督的丰满, 先有圣城情景:  
 基督是灯, 神是光, 她是灯台照明,  
 显出荣耀的形像, 直到撒冷完成。

## WEEK 5 — HYMN

*Hymns, #824*

- 1 The Church is Christ's own Body, 5 From every tribe and nation  
 The Father's dwelling-place, Do all the members come,  
 The gathering of the called ones, Regardless of their classes  
 God blended with man's race; United to be one.  
 Elect before creation, No high there is, nor lowly,  
 Redeemed by Calv'ry's death, No Jew, nor Gentile clan,  
 Her character and standing No free, nor slave, nor master,  
 Of heaven, not of earth. But Christ, the "one new man."
- 2 New man of new creation, 6 One Body universal,  
 Born through her risen Lord, One in each place expressed;  
 Baptized in God the Spirit, Locality of dwelling  
 Made holy by His Word; Her only ground possessed;  
 Christ is her life and content, Administration local,  
 Himself her glorious Head; Each ans'ring to the Lord;  
 She has ascended with Him Communion universal,  
 O'er all her foes to tread. Upheld in one accord.
- 3 Christ is her one foundation, 7 Her local gatherings model  
 None other man may lay; The New Jerusalem;  
 All that she has, as Christ, is Its aspects and its details  
 Divine in every way; Must show in all of them.  
 Her members through the Spirit Christ is the Lamp that shineth,  
 Their death on Calv'ry own; With God within, the Light;  
 They're built in resurrection— They are the lampstands bearing  
 Gold, silver, precious stone. His glorious Image bright.
- 4 One God, one Lord, one Spirit—  
 Her elements all one—  
 One faith, one hope, one baptism,  
 One Body in the Son;  
 The triune God is in her,  
 One Body members own,  
 By faith they are united,  
 In hope of glory shown.



保罗的完成职事

THE COMPLETING MINISTRY OF PAUL

第六篇

Message Six

借着魂的变化而在生命里长大，  
为着身体的建造

Growth in Life through the Transformation of Our Soul  
for the Building Up of the Body

讀經：林后三 16~18，罗十二 2，林前三 6、9、  
12~13，腓二 2，弗四 12~16

Scripture Reading: 2 Cor. 3:16-18; Rom. 12:2; 1 Cor. 3:6, 9, 12-13; Phil.  
2:2; Eph. 4:12-16

纲 目

Outline

周 一

Day 1

壹 我们灵的重生是一刹那发生的，我们身体的得荣是眨眼之间发生的（林前十五 51~52），但我们魂（心思、情感和意志）的变化是漫长的过程，是我们必须经过的长“隧道”：

**I. The regeneration of our spirit takes place in an instant, and the glorification of our body takes place in the twinkling of an eye (1 Cor. 15:51-52), but the transformation of our soul (our mind, emotion, and will) is a long process, a long “tunnel,” through which we must pass:**

一 我们属灵的生命是由重生开始的；当我们相信主耶稣，呼求祂名的时候，祂这赐生命的灵就进入我们灵里，并重生了我们的灵；从此以后，三一神便内住于我们的灵；于是，我们在灵里就与祂是一——约三 6，一 12~13，罗十 12~13。

A. *Our spiritual life began with regeneration; when we believed on the Lord Jesus and called on His name, He as the life-giving Spirit entered into our spirit and regenerated it; since then, the Triune God has indwelt our spirit, and in spirit we are one with Him—John 3:6; 1:12-13; Rom. 10:12-13.*

二 现今祂需要从我们的灵扩展到我们的魂里；祂这赐生命的灵扩展到我们的魂里，并浸透我们的魂时，我们就被变化了——林后三 16~18，罗十二 2：

B. *Now there is the need for Him to spread from our spirit into our soul; when He as the life-giving Spirit has spread into our soul and saturated it, we are transformed—2 Cor. 3:16-18; Rom. 12:2:*

- 1 变化就是我们的魂被三一神浸透。
- 2 重生是在我们灵里的出生，变化是在我们魂里的浸透。

三 变化乃是一种新陈代谢的改变；变化不是外面的改变或更正，乃是神的生命在信徒里面新陈代谢的作用，产生外面的显出。

## 周二

贰 信徒若肯在神圣的生命里长大，这神圣生命的成分，就得以在他们里面增多，而起了新陈代谢的改变，使他们里面的性情变质，更使他们外面的形像变形，就是变得和主的形像相同——林后三 18：

- 一 里面新陈代谢而显于外面的，才是真健康、真美丽——参出二八 2，罗十三 14、12。
- 二 我们因观看主而变成主的形像，不是我们自修的结果，乃是主灵，就是主基督在祂复活的时候所变成赐生命之灵，在我们里面的运行，借着神圣生命的成分，在我们里面加多而有新陈代谢的改变。

## 周三

三 耶稣基督之灵全备的供应从我们的灵扩展到我们的魂，就在我们里面起新陈代谢的作用，结果就显于外面；人就要看见，从我们身上所显出来的，不是我们自己，乃是基督——腓一 19~21 上。

1. Transformation is the saturation of our soul by the Triune God.
2. Regeneration is a birth in our spirit; transformation, a saturation in our soul.

C. *Transformation is a metabolic change; it is not an outward change or correction but the metabolic function of the life of God in the believers, issuing in an outward expression.*

## Day 2

**II. If the believers are willing to grow in the divine life, the element of the divine life will increase in them and bring forth a metabolic change; thus, their inward disposition will be transformed, and their outward image will also be transformed to be the same as the image of the Lord—2 Cor. 3:18:**

- A. *Only that which is expressed outwardly through the inward metabolism is genuine health and real beauty—cf. Exo. 28:2; Rom. 13:14, 12.*
- B. *When we are transformed into the image of the Lord by beholding Him, this is not the result of our self-cultivation, but it is the Lord Spirit, the life-giving Spirit, who the Lord Christ became in His resurrection, who moves within us to bring forth a metabolic change through the increase of the element of the divine life in us.*

## Day 3

C. *When the bountiful supply of the Spirit of Jesus Christ spreads from our spirit into our soul, it begins the inner process of metabolism and issues in an outward manifestation; then people will see that what is manifested through us is not ourselves but Christ—Phil. 1:19-21a.*

四 我们必须享受耶稣基督之灵全备的供应，让这灵在我们里面作工，这就是变化；我们若是借着心转向主，天天碰着主，让主的成分进入我们里面，自然就会有新陈代谢在我们里面发生，使我们变化并彰显主，从荣耀到荣耀——林后三 16~18。

五 我们要被变化，可以凡事和祂谈一谈，商量一下——“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神”——腓四 6：

- 1 我们有难处只要告诉主；祂就在我们里面，面对面与我们同在一——参出三三 11。
- 2 挂虑一来了，我们就要说，“主啊，这挂虑是你的，不是我的；我交给你了，因为你替我挂虑”；这样，我们就在里面得着主的成分，我们里面就会常常起新陈代谢的作用；这就是活基督。
- 3 不知道这秘诀（腓四 12、6）的人，以为活基督是很难的事；其实我们只要操练常与主说话，我们自然就会活基督。

## 周 四

叁 真正生命的长大，就是魂的变化：

一 在十个童女的比喻里（太二五 1~13），主耶稣提到童女的灯和器皿；精明的和愚拙的，灯里都有油（8），但只有精明的预备油在器皿里：

*D. We must enjoy the bountiful supply of the Spirit of Jesus Christ and allow Him to work in us; this is transformation; if we touch the Lord day by day by turning our hearts to Him and allow His element to come into us, metabolism will spontaneously transpire in us so that we may be transformed and express the Lord from glory to glory—2 Cor. 3:16-18.*

*E. In order to be transformed, we need to talk with Him and confer with Him in everything—“in nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God”—Phil. 4:6:*

1. If we have some problem, we just need to tell the Lord; He is right within us, and He is with us face to face—cf. Exo. 33:11.
2. When anxiety comes, we should say, “O Lord, this anxiety is Yours, not mine; I give it to You because You bear it for me”; thus, we receive the Lord’s element into us, and metabolism will work constantly in us; this is to live Christ.
3. Those who do not know this secret (Phil. 4:12, 6) consider that to live Christ is a difficult thing; actually, we just need to practice speaking with the Lord constantly; then spontaneously, we will live Christ.

## Day 4

**III. The real growth in life is the transformation of the soul:**

*A. In the parable of the ten virgins (Matt. 25:1-13), the Lord Jesus spoke of the virgins’ lamps and their vessels; both the prudent and the foolish had oil in their lamps (v. 8), but only the prudent took oil in their vessels:*

- 1 我们需要有两分油：一分为着灯，另一分为着器皿。
- 2 凡是得救的人，都有油在灯里；也就是说，我们灵里都有了那灵（箴二十 27）；不过，我们的器皿（罗九 21、23），我们的魂里有没有一份额外的油，却是一个问题。
- 3 我们是愚拙的还是精明的童女，不在于我们的灵，而在于我们的魂；我们的灵已经蒙了重生，但我们的魂需要被那灵浸透；我们器皿里需要有额外的一分油。

二 这比喻给我们看见，我们既然蒙了重生，就需要变化，也就是需要生命长大；住在我们灵里的生命，需要扩展到我们的魂里，直到把魂浸透；神圣之灵的新成分进入我们的魂里，魂就起了生机的变化；这种变化就是生命长大。

## 周 五

肆 林前三章说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。…你们是神的耕地〔农场〕，神的建筑。…然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造，各人的工程必然显露”——6、9、12~13 节：

一 这些经文给我们看见，变化和生命的长大是相同的事——起初我们是生长在神耕地上的植物，但最后的结果却变化成为金、银、宝石。

1. Two portions of oil were needed, one for the lamp and the other for the vessel.
2. Those who are saved all have oil in the lamp; that is, we have the Spirit in our spirit (Prov. 20:27); whether we have an extra portion of oil in our vessel (Rom. 9:21, 23), our soul, however, is another question.
3. Whether we are foolish or prudent virgins depends not on our spirit but on our soul; our spirit has been regenerated, but our soul needs to be saturated with the Spirit; we need to have the extra portion of oil in our vessel.

*B. This parable shows us that after we have been regenerated, we need to be transformed; that is, we need to grow in life; the life abiding in our spirit needs to spread into our soul until it is saturated; as the new elements of the divine Spirit enter into our soul, it is organically transformed, and this transformation is the growth in life.*

## Day 5

**IV. First Corinthians 3 says, “I planted, Apollos watered, but God caused the growth...You are God’s cultivated land [farm], God’s building...But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest”—vv. 6, 9, 12-13:**

*A. These verses show that transformation and the growth in life are the same—we start out as plants growing on God’s farm, but the end result is our being transformed into gold, silver, and precious stones.*



二 这块耕地也是建筑，说明了内住的灵如何从我们灵里扩展，渗透我们的魂，因而变化我们。

伍 我们若让我们灵里内住的灵扩展并浸透我们的魂，我们自自然然就是一了一—we能“魂里联结”；天然的观念会把地位让给扩展的灵；这就是我们生命长大的路；因着生命长大，就产生一—腓二2：

一 腓立比人借着重生，有基督在他们的灵里；但他们还没有借着变化，有基督在他们的魂里；唯有让基督浸透并占有他们的全魂，他们才能在魂里成为一。

二 我们肯让内住的灵完全浸透我们的魂，而使其有生机的变化么？我们肯让那灵自由地渗透我们的灵，也渗透我们的魂么？我们的魂被内住的灵浸透，我们便与新人成为一，被建造在身体里。

## 周 六

陆 以弗所四章十二至十六节告诉我们，基督身体的建造在于生命长大：

一 我们在一切事上长到祂里面，乃是借着我们的魂被那灵浸透；必须“身体渐渐长大”，主才能得着新人—二15，四23~24，西三10~11。

B. *This farm that is also a building illustrates the way that the indwelling Spirit spreads from our spirit to permeate our soul and thus to transform us.*

**V. If we let the indwelling Spirit in our spirit spread into and saturate our soul, we shall spontaneously be one—we shall be “joined in soul”; the natural concepts will give place to the spreading Spirit; this is the way that we grow in life, and out of this growth in life comes oneness—Phil. 2:2:**

A. *The Philippians had Christ in their spirit through regeneration, but they did not have Christ in their soul through transformation; only by having Christ saturate and occupy their entire soul could they be made one in soul.*

B. *Will we allow the indwelling Spirit to thoroughly saturate our soul so that it is organically transformed? Will we give the Spirit the freedom to permeate our soul as well as our spirit? When our soul is saturated by the indwelling Spirit, we are one with the new man and built up in the Body.*

## Day 6

**VI. Ephesians 4:12-16 tells us that the building up of the Body of Christ depends on the growth in life:**

A. *Our growing up into Him in all things comes about through our soul being saturated with the Spirit; there must be “the growth of the Body” for the Lord to have the new man—2:15; 4:23-24; Col. 3:10-11.*

二 当主的身体建造起来时，祂便在地上得着一个新人来完成神永远的定旨；这是主所要达到的目标。

三 让我们为着这件事得以实现出来而祷告，并为此把自己献给祂：“主啊，求你从我的灵扩展到我的魂，浸透我的魂，使我产生新陈代谢的变化。我要有生机的改变。”

四 过了一段时间，我们就会生命长大而变化；然后，我们要建造到身体里面，成为新人的肢体；新人的出现是主的目标；让我们与祂是一，追求借着魂的变化而在生命里长大，使基督的身体得以建造成为一个新人。

*B. When His Body is built up, He will have the new man on earth to carry out God's eternal purpose; this is the goal that the Lord is pursuing.*

*C. Let us pray for this to be realized and offer ourselves to Him for this: "Lord, spread Yourself from my spirit into my soul. Saturate my soul. Transform me metabolically. I want to be organically changed."*

*D. After some time we shall be transformed by the growth in life; then we shall be built into the Body and be members of the new man; the coming into being of the new man is the Lord's goal; let us be one with Him in pursuing the growth in life through the transformation of the soul for the building up of the Body as the one new man.*

## 第六周·周一

### 晨兴喂养

约一 12 「凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。」

罗十二 2 「不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。」

一个罪人能在刹那间成为神的儿子，这是伟大的神迹。重生和那灵素质的充满并经纶的充溢都是很平常的，但也是极其神奇的。这些是神奇的常事（长老训练第九册，三〇页）。

既然重生的意思是由神而生，自然重生就使我们成为神的儿女（约一 12~13）。我们是神的儿女，神是我们的父。我们借着重生所接受的神圣生命，就是我们得作神儿女的权柄。这生命也保证，借着我们的变化和身体的荣化，有一天我们要享受完满的儿子名分（译自“什么是重生”英文小册—中文尚未出书）。

### 信息选读

成熟的信徒要借着一生被神的荣耀浸透而从里面得荣耀，也要借着被带进神的荣耀而从外面得荣耀。

里面的浸透是一生之久的过程，而我们在外面被带进神的荣耀乃是眨眼之间的事。在一刹那，眨眼之间，我们要被带进神的荣耀（神生机救恩的秘诀—“那灵自己同我们的灵”，七九页）。

圣灵在我们里面的变化不是一时所能完成的...，乃是一生之久才能成就的（林后四 16~17）。我们天天接触主，就得着祂复活生命

## WEEK 6 — DAY 1

### Morning Nourishment

**John 1:12** But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name.

**Rom. 12:2** And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

It is a great miracle that a sinner can be made a son of God in an instant. Regeneration and being filled with the Spirit essentially and economically are very normal, but they are also miraculous to the uttermost. They are miraculous normalities. (Elders' Training, Book 9: The Eldership and the God-ordained Way (1), p. 32)

Since regeneration means to be born of God, it automatically causes us to become the children of God (John 1:12-13). We are His children and He is our Father. The divine life we receive through regeneration is our authority to be His children. It is also a guarantee that one day, through the transformation of our soul and the glorification of our body, we shall enjoy full sonship. (What Is Regeneration? pp. 12-13)

### Today's Reading

The matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory.

Whereas the inner saturating is a lifelong process, our being brought into God's glory outwardly will be instantaneous. In an instant, in the twinkling of an eye, we will be brought into God's glory. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 69)

The transformation within us by the Holy Spirit cannot be accomplished in an instant...[It] is achieved throughout our entire life (2 Cor. 4:16-17). When we contact the Lord daily, we receive the nutrients freshly supplied

新鲜供应的滋养，而得以不断地更新...变化（神生命的救恩，四一至四二页）。

当我们相信主耶稣，呼求祂名的时候，祂这赐生命的灵就进入我们灵里，并重生了我们的灵。从此以后，三一神便内住于我们的灵。于是，我们在灵里就与祂是一。

现今祂需要从我们的灵扩展到我们的魂里。祂这位赐生命的灵扩展到我们的魂里，并浸透我们的魂时，我们就被变化了。变化就是我们的魂被三一神浸透。重生是在我们灵里的出生，变化是在我们魂里的浸透。

变化乃是一种新陈代谢的改变。就着物质的身体来说，新陈代谢是指细胞里排除旧素质，加上新素质的过程。这种改变应用到魂里，就是新约所说的“变化”（林后三18，罗十二2）。...变化乃是生命的改变，而不仅仅是外表的改变。神圣的成分加到我们里面，取代了老旧属人的成分。这种生机的改变发生在我们的魂里。

因此，我们的灵需要重生，我们的魂需要变化。各地召会的圣徒都应当关心这件事，就是借着神圣之灵的扩展而带来生命上新陈代谢的改变（保罗的完成职事，九〇至九一页）。

变化不是任何一种外面的改正或调整。...变化是一种新陈代谢的作用，借着将基督神圣生命的元素加到他们全人里面，而在外面彰显出基督的形像。...要有...健康的肤色，不是借着涂化妆品，乃是借着吃营养的食物，然后消化并新陈代谢的吸收。我们若吃得正确，我们所消化并吸收的食物就会供应我们一种新元素，这新元素至终会使我们的脸色产生一种外在、看得见的改变。变化的原则也是一样。变化是里面的新陈代谢，产生外面的显出（神生机救恩的秘诀——“那灵自己同我们的灵”，四四页）。

参读：神生命的救恩，第一至二、四章。

by His resurrection life. Thus, we will be renewed and transformed in a continuing way. (God's Salvation in Life, p. 40)

When we believed on the Lord Jesus and called on His name, He as the life-giving Spirit entered into our spirit and regenerated it. Since then, the Triune God has indwelt our spirit. Thus, in spirit we are one with Him.

Now there is the need for Him to spread from our spirit into our soul. When He as the life-giving Spirit has spread into our soul and saturated it, we are transformed. Transformation is the saturation of our soul by the Triune God. Regeneration is a birth in our spirit; transformation, a saturation in our soul.

Transformation is a metabolic change. In the physical body metabolism refers to the processes in cells by which old materials are discharged and new are added. This change, applied to the soul, is called in the New Testament transformation (2 Cor. 3:18; Rom. 12:2)...Transformation is a change in life, not merely in appearance. The divine element is added to us; this discharges the old human element. This organic change takes place in our soul.

Our spirit, then, needs regeneration; our soul, transformation. In all the churches the saints should be concerned about this metabolic change in life through the spreading of the divine Spirit. (The Completing Ministry of Paul, pp. 65-66)

Transformation is not any kind of outward correction or adjustment...Transformation is a kind of metabolism, by the addition of the element of the divine life of Christ into the believers' being, to be expressed outwardly in the image of Christ...The way to have...a healthy complexion is not to apply cosmetics but to eat nourishing food and then to digest and assimilate it metabolically. If we eat properly, the food we digest and assimilate will supply us with a new element which will eventually produce an outward and visible change in our facial color. The principle is the same with transformation. Transformation is a matter of inward metabolism issuing in an outward expression. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 41)

Further Reading: God's Salvation in Life, chs. 1-2, 4; What Is Regeneration?

林后三 16~18 「但他们的心几时转向主，帕子就几时除去了。而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。」

变化不是外面的改变和更正，乃是神的生命在信徒里面新陈代谢的作用。变化不是从外面来矫正，乃是里面有新陈代谢的作用，而显在外面。

比方，一个人营养不良，面黄肌瘦，这不是擦擦粉就可以改善的，必须补充营养，身体好起来，面色自然会红润。路加十五章说到浪子回家，得着袍子遮身；但他面黄肌瘦，光有袍子还是不管用，还必须吃肥牛犊，连续吃几天，里面起新陈代谢的作用，身体自然壮起来，面色也就好看了。因此，靠外面擦粉而有的，不是真美丽；里面新陈代谢而显于外面的，才是真健康、真美丽（神救恩生机的一面，五三页）。

### 信息选读

信徒若肯在神圣的生命里长大，这神圣生命的成分，就得以在他们里面增多，而起了新陈代谢的改变，使他们里面的性情变质，更使他们外面的形像变形，就是变得和主的形像相同。这不

2 Cor. 3:16-18 "But whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit."

Transformation is not an outward change or correction but the metabolic function of the life of God in the believers. Transformation is not to make some corrections from without; it is the function of metabolism from within and is manifested without.

Suppose a person is undernourished and appears thin and sickly. He cannot improve by merely applying some powder to his face. Rather, he needs to be supplemented with nutrition; then his physical condition will improve and his facial color will spontaneously become rosy. Luke 15 tells us that when the prodigal son returned home, he had a robe put on him for his covering, yet he still appeared thin and sickly. Merely to have the robe was not sufficient; he still needed to eat the fattened calf for several days. When metabolism began to work in him, he would naturally become strong and his facial color would look pretty. Thus, the beauty that comes by applying powder is not genuine beauty; only that which is expressed outwardly through the inward metabolism is genuine health and real beauty. (The Organic Aspect of God's Salvation, pp. 52-53)

### Today's Reading

If the believers are willing to grow in the divine life, the element of the divine life will increase in them and bring forth a metabolic change. Thus, their inward disposition will be transformed, and their outward image will also be transformed to be the same as the image of the Lord. This is not



像中国儒家反省改过的修行；那是他们自己的修行。但我们因观看主而变成主的形像，不是我们自修的结果，乃是主灵，就是主基督在祂复活的时候所变成赐生命之灵，在我们里面的运行，借着神圣生命的成分，在我们里面加多而有新陈代谢的改变（林后三 18）。这完全是主灵和神圣生命在我们里面运行工作而有的变化。...我们要有这样的变化，首先必须借着转向主而去掉在旧观念上的种种帕子（16），更要用没有帕子遮蔽的脸，仰望主而如镜返照主的荣光（18）。犹太人的问题出在他们心上有很厚的帕子。我们若有帕子，就无法被变化；但我的心几时转向主，帕子就几时除去，我们就能以没有帕子遮蔽的脸，好像镜子观看主。结果我们这镜子上所显出来的，就是主荣耀的形像。这样，我们就渐渐变化成为与祂同样的形像，从一层荣耀到另一层荣耀，而彰显祂（神救恩生机的一面，五三至五四页）。

变化是由主灵（是灵的基督）所完成，将信徒变化成为基督荣耀的形像（18）。变化所包括的新陈代谢，至终使我们变化成为基督荣耀的形像。...信徒应当以没有帕子遮蔽的脸，好像镜子观看并返照主，以彰显祂。这给变化的灵有立场，也有路，将信徒全人变化成为基督荣耀的形像；祂作为神的长子，彰显神到极点。...信徒应当凭着灵活着、凭着灵而行（加五 16、25），并照着调和的灵而行（罗八 4 下），使基督神圣的生命有路规律他们，并将他们变化成为主在荣耀里的形像（神生机救恩的秘诀——“那灵自己同我们的灵”，四四至四五页）。

参读：哥林多后书生命读经，第二十三至二十四篇。

moral cultivation by examining oneself and mending one's ways as taught by Confucianism in China. That is man's own moral cultivation. When we are transformed into the image of the Lord by beholding Him, this is not the result of our self-cultivation, but it is the Lord Spirit, the life-giving Spirit who the Lord Christ became in His resurrection, who moves within us to bring forth a metabolic change through the increase of the element of the divine life in us (2 Cor. 3:18). This is altogether a transformation brought forth by the moving and working of the Lord Spirit and the divine life within us....If we desire to have this kind of transformation, we must first remove the various kinds of veils of our old concepts by turning to the Lord (2 Cor. 3:16) and by beholding Him with an unveiled face and reflecting His glory like a mirror (v. 18). The problem with the Jews was that they had a thick veil on their heart. If we are veiled, we cannot be transformed. However, whenever our heart turns to the Lord, the veil is taken away. Then we can behold the Lord with an unveiled face like a mirror. Consequently, what is expressed through us as a mirror is the glorious image of the Lord. In this way we are being transformed into the same image as the Lord from one level of glory to another level of glory for His expression. (The Organic Aspect of God's Salvation, p. 53)

Transformation is accomplished by the Lord Spirit (the pneumatic Christ), transforming the believers into the image of the glory of Christ (2 Cor. 3:18). The metabolism involved in transformation eventually transforms us into the image of the glory of Christ....The believers should behold the Lord with an unveiled face and reflect Him like a mirror to express Him. This gives the ground and the way for the transforming Spirit to transform the believers' entire being into the glorious image of Christ as the firstborn Son of God who expresses God to the uttermost....The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 41)

Further Reading: Life-study of 2 Corinthians, msgs. 23-24



## 第六周·周三

### 晨兴喂养

腓一 19 「因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。」

四 6 「应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。」

信徒这样变化成为与主同样的形像，乃是从主灵，就是基督所变成赐生命的灵，所变化成的。这灵里包含有全备的供应，作我们新的成分。保罗说，他是凭耶稣基督之灵全备的供应，活基督并显大基督（腓一 19~21 上）。我们若是凭我们天然的生命活着，就不会有变化，不会显大基督。但我们有耶稣基督之灵全备的供应在我们里面；这全备的供应乃是一个成分，进到我们这个人里面，就在我们里面起新陈代谢的作用，结果就显于外面。人就要看见，从我们身上所显出来的，不是我们自己，乃是基督。我们必须享受耶稣基督之灵全备的供应，让这灵在我们里面作工，这就是变化（神救恩生机的一面，五四至五五页）。

### 信息选读

假设你和一位弟兄同住，这位弟兄天天晨兴、祷告、读主的话、默想主的话，过一段时间，你必会看出他身上有变化。我通常清晨四、五点钟就醒过来，我就默想主的话。这时，圣灵来了，亮光就来了；我碰着是灵的主，祂的成分就进入我里面，在我里面产生新陈代谢的作用。这就如同我们吃了正当的食物，得着正当的成分进到我们的成分，经过消化和吸收，食物的成分就成为我们的成分，使我们容光焕发，精神十足，这就是新陈代谢的作用。你若是天天碰着主，让主的成

## WEEK 6 — DAY 3

### Morning Nourishment

Phil. 1:19 "For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ."

4:6 "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God."

It is from the Lord Spirit, that is, from Christ as the life-giving Spirit, that the believers are being transformed into the same image as the Lord. This Spirit contains the bountiful supply to be our new element. Paul said that he lived Christ and magnified Christ by the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21a). If we live by our natural life, we cannot be transformed and we cannot magnify Christ. The bountiful supply of the Spirit of Jesus Christ is an element in us. When this bountiful supply comes into us, it begins the inner process of metabolism and issues in an outward manifestation. People will see that what is manifested through us is not ourselves but Christ. We must enjoy the bountiful supply of the Spirit of Jesus Christ and allow Him to work in us. This is transformation. (The Organic Aspect of God's Salvation, p. 54)

### Today's Reading

Suppose you and another brother live together. Every day that brother has morning revival, prays, reads the Bible, and meditates on the Lord's word. After a period of time, you will surely notice some transformation in him. I am usually awake early in the morning at four or five o'clock, and I just muse on the Lord's word. Then the Holy Spirit comes, and the light comes. When I touch Christ as the Spirit, His element comes into me, and it issues in a metabolic function in me. This is similar to the metabolism in our body. After we eat some proper food and receive some proper element into us, the elements of the food become our element through digestion and assimilation so that we look so radiant and so energetic. If you touch the Lord day by day and allow

分进入你里面，自然就会有新陈代谢在你里面发生，使你变化，至终像主一样。第六周·周三

我们生活中有问题，不必去问别人，因为我们里面有灵，并且主就是那灵，在我们灵里，对我们是何等亲近。我们凡事都可以问问祂，...祂就在我们里面和我们谈话。你可以凡事和祂谈一谈，商量一下。主的话说，“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。”（腓四6）因此，你有难处只要告诉祂，祂就在你里面，面对面与你同在。父、子、灵三一神在我们里面，不是麻烦我们，乃是作我们的保惠师、安慰者、扶持者。我常常祷告说，“主啊，我现在要去走路了，求你支持我，维持我，还要加我力量。”这就是喝主。这样，我就没有挂虑。挂虑一来了，你就要说，“主啊，这挂虑是你的，不是我的；我交给你了，因为你替我挂虑。”这样，你就在里面得着主的成分，你里面就会常常起新陈代谢的作用，结果你外面显出来的就是基督。这就是活基督。不知道这秘诀的人，以为活基督是很难的事；其实你只要操练常与主说话，你自然就会活基督（神救恩生机的一面，五五至五六页）。

我们的祷告，不需要乞求神为我们作什么。我们只要告诉祂我们所需要的，也就是说，我们应当让祂知道，而不把任何事留在我们自己里面。我们若有什么烦恼或挂虑，我们就应当告诉祂。我们让祂知道，乃是我们向着祂的动作。然后，甚至在答应我们所要的之先，祂的反应就是祂的分赐，将祂自己与我们调和。这种神性与人性的调和，是两个实体的调和，就是神圣实体与人性实体的调和（生命的经历与长大，一一八页）。

参读：神救恩生机的一面，第四篇；生命的经历与长大，第十五篇。

His element to come into you, metabolism will spontaneously transpire in you so that you may be transformed and eventually be like the Lord.

When we have problems in our daily life, we do not have to seek advice from others, because we have a spirit in us and the Lord as the Spirit dwelling in our spirit is very near to us. We can ask Him about everything,...for He can talk with us right within us. You can talk with Him and confer with Him in everything. The Lord's Word says,"In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God" (Phil. 4:6). Hence, if you have some problem, you just need to tell Him. He is right within you, and He is with you face to face. The Triune God—the Father, the Son, and the Spirit—is in us not to trouble us but to be our Paraclete, Comforter, Supporter. I always pray,"O Lord, now I am going to take a walk. Support me, sustain me, and strengthen me." This is to drink the Lord. In this way I have no anxiety. When anxiety comes, you should say,"O Lord, this anxiety is Yours, not mine; I give it to You because You bear it for me." Thus, you receive the Lord's element into you, and metabolism will work constantly in you. Consequently, what is expressed through you outwardly is Christ. This is to live Christ. Those who do not know this secret consider to live Christ a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously you will live Christ. (The Organic Aspect of God's Salvation, pp. 54-55)

We do not need to pray in the way of begging God to do things for us. We should just tell Him what we need; that is, we should let Him know, not keeping anything within ourselves. If we have any worry or anxiety, we should just tell Him. Our letting Him know is our motion toward Him. Then His response is His dispensing, His mingling of Himself with us, even before He answers our request. This mingling of divinity with humanity is the mingling of two entities, the divine entity and the human entity. (The Experience and Growth in Life, p. 94)

Further Reading: The Organic Aspect of God's Salvation, ch. 4; The Experience and Growth in Life, msg. 15

## 第六周·周四

### 晨兴喂养

太二五 1~4 「那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。其中五个是愚拙的，五个是精明的。愚拙的拿着她们的灯，却没有带着油；但精明的拿着她们的灯，又在器皿里带着油。」

在我们的灵里由那灵所生，乃是一个起头。我们的灵虽然得了重生，但魂还是虚空的。这位神圣、内住的灵，盼望扩展到我们的魂里，就是扩展到我们的心思、情感、意志里。祂要浸透我们里面的各部分。...多年来我一直想要找出，生命长大到底是什么意思。圣经的确强调我们需要生命长大，或者说我们需要让神圣的生命在我们里面长大。我查考圣经，阅读各种属灵书籍，并考量自己的经历，但我仍然无法清楚了解生命长大的意义，以及生命长大是怎样发生的。...现在我知道了，真正生命的长大，就是魂的变化（保罗的完成职事，九二至九三页）。

### 信息选读

在十个童女的比喻里（太二五 1~13），主耶稣提到灯和器皿。精明的和愚拙的，灯里都有油（参 8），但只有精明的预备油在器皿里。我们需要有两分油：一分为着灯，另一分为着器皿。箴言二十章二十七节说，“人的灵是耶和华的灯。”因此，童女的灯是指灵说的。罗马九章二十一至二十三节告诉我们，我们是神的器皿。这意思是说，我们的魂是器皿。凡是得救的人，都有油在灯里；也就是说，我们灵里都有了那灵。不过，我们的器皿里有没有一份额外的油，却是一个问题。精明的童女预备油在器皿里，愚拙的却不预备。

我们是精明的还是愚拙的，不在于我们的灵，而

## WEEK 6 — DAY 4

### Morning Nourishment

Matt. 25:1-4 "At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were foolish and five were prudent. For the foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps."

To be born of the Spirit in our spirit is the beginning. Our spirit has been regenerated, but the soul is still empty. The divine, indwelling Spirit expects to spread into our soul, that is, into our mind, emotion, and will. He wants to saturate our inward parts....For many years I tried to find out what is meant by the growth in life. The Bible does emphasize the need for us to grow in life, or for the divine life to grow in us. I could not come to a clear understanding of what this meant or how it could come about, even after studying the Bible, reading various spiritual books, and considering my own experiences. Now I realize that the real growth in life is the transformation of the soul. (The Completing Ministry of Paul, pp. 67-68)

### Today's Reading

In the parable of the ten virgins (Matt. 25:1-13), the Lord Jesus speaks of their lamps and their vessels. Both the prudent and the foolish had oil in their lamps (see v. 8), but only the prudent took oil in their vessels. Two portions of oil were needed, one for the lamp and the other for the vessel. Proverbs 20:27 says, "The spirit of man is the lamp of Jehovah." The virgins' lamps, then, refer to the spirit. Romans 9:21 and 23 tell us that our being is God's vessel. This means that our soul is the vessel. Those who are saved all have oil in the lamp; that is, we have the Spirit in our spirit. Whether we have an extra portion of oil in our vessel, however, is another question. While the prudent virgins took oil in their vessels, the foolish did not.

Whether we are foolish or prudent, then, depends not on our spirit but

在于我们的魂。我们的灵已经蒙了重生，但我们的魂现今被那灵浸透了么？我们器皿里有没有额外的一分油？这是我们必须认真考量的问题。我们既然蒙了重生，就需要变化，也就是需要生命长大。长大就是扩增。住在我们灵里的生命，需要扩展到我们的魂里，直到把魂浸透。不然，我们的魂还是天然、老旧的。神之灵的新成分进入我们的魂里，魂就起了生机的变化。这种变化就是生命长大。

有许多基督徒没有实际生命的长大，因为内住的灵没有机会扩展到他们的魂里，把他们的魂浸透（保罗的完成职事，九三至九四页）。

在我们得救之初，我们里面有重生的灵，有神的生命、性情；但我们里面还没有圣灵的充满。我们灯里有油，但器皿里没有预备油；虽然发光，却是个将灭的光。我们的生命并不成熟。

什么是生命成熟的路？生命成熟的路，在于预备油在器皿里，就是要追求圣灵的充满。...圣灵充满的意思，就是我们这个人里面，都让基督占有，都给神充满了；我们的思想、爱好，我们的眼光、看法，我们的倾向、选择，我们所有的一切，都给基督占有，都让神充满了。

虽然圣灵在我们里面，却是受委屈，不得地位的。这样，我们能长大么？能成熟么？能预备好么？能见主么？不能，绝对不能。除非我们肯追求圣灵的充满，让基督在我们里面占有一切，让神充满我们全人；到那时，我们这个人里面满了基督，生命成熟、长大了，我们和基督毕像毕肖，有祂荣耀的形像了；这时，我们就可以见主了（基督徒生命成熟的路，九〇至九一页）。

参读：基督徒生命成熟的路，第六至九篇。

upon our soul. Our spirit has been regenerated, but is our soul now saturated with the Spirit? Do we have the extra portion of oil in our vessel? This is a matter we must seriously consider. Now that we have been regenerated, we need to be transformed; that is, we need to grow in life. To grow is to increase. The life abiding in our spirit needs to spread out into our soul until it is saturated. Otherwise, our soul remains natural and old. As the new elements of the divine Spirit enter into our soul, it is organically transformed. This transformation is the growth in life.

There are many Christians who have virtually no growth in life. This is because the indwelling Spirit has been given no opportunity to spread into their soul and saturate it. (The Completing Ministry of Paul, p. 68)

At the beginning of our salvation we have the regenerating Spirit and God's life and nature in us, but we do not have the infilling of the Spirit in us. We have oil in our lamps, but we do not have oil prepared in our vessels. We are shining, but the light in us may be going out. We are not mature in life.

What is the way to mature in life? The way to mature in life is to prepare oil in our vessels, that is, to pursue the infilling of the Spirit....To be filled with the Spirit means that our entire being is occupied by Christ and filled with God. Our thoughts, preferences, views, insight, inclinations, choices, and everything are occupied by Christ and filled with God.

Although the Spirit is in us, He may be suffering and may not have any ground in us. Can we grow in this way? Can we mature, be made ready, and see the Lord? No, we cannot mature unless we are willing to pursue the infilling of the Spirit, allowing Christ to occupy every part of us and allowing God to fill our entire being. If we do so, then our whole being will be filled with Christ, and we will be mature and full-grown in life. We will be the same as Christ and will have His glorious image. Then we can meet the Lord. (The Way for a Christian to Mature in Life, pp. 82-83)

Further Reading: The Way for a Christian to Mature in Life, chs. 6-9



## 第六周·周五

### 晨兴喂养

林前三 6 「我栽种了，亚波罗浇灌了，唯有神叫他生长。」

9 「因为我们是神的同工，你们是神的耕地，神的建筑。」

圣经什么地方说到变化和生命长大是同一件事？林前三章说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。...你们是神的耕地，神的建筑。...然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造，各人的工程必然显露。”（6、9、12~13）

保罗说，我们是神的耕地，神的建筑。我们在这里乃是为着生长基督。保罗栽种了，亚波罗浇灌了，而神叫人生长。这些辞句都与生长的事有关。生长和变化如何是相同的事？这里说到我们也是一座建筑，由金、银、宝石所建造。起初我们是生长在神耕地上的植物，但最后的结果却成为金、银、宝石。这岂不是变化么？脆弱的植物竟然变化成这么坚实的矿物！（保罗的完成职事，九四页）

### 信息选读

我们以三位弟兄为例：他们都很年轻，也许最近才进入召会生活。我们可以把他们看作植物，一位是小树，另一位是灌木，第三位是柔嫩的小花。他们长在神的耕地上，就是长在召会里。你们看他们多么柔弱！受不了任何苦待和伤害。但是，他们虽然年轻，却一直在长大。主盼望有一天，小树会变成金子，灌木会变成银子，小花会变成宝石。

这朵小花，这丛灌木，还有这棵小树，今天看起来都很可爱。但假设三年以后，我们发现它们还是老样子，没有长大，也没有变化；虽然看起来很

## WEEK 6 — DAY 5

### Morning Nourishment

1 Cor. 3:6 "I planted, Apollos watered, but God caused the growth."

9 "For we are God's fellow workers; you are God's cultivated land, God's building."

Where does the Scripture indicate that transformation and the growth in life are one and the same? First Corinthians 3 says: "I planted, Apollos watered, but God caused the growth.... You are God's cultivated land [farm], God's building.... But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest" (vv. 6, 9, 12-13).

Paul says that we are God's farm, God's building. We are here to grow Christ. Paul planted, Apollos watered, and God gave the growth. These terms all pertain to the matter of growth. How is growth the same as transformation? We are also a building, with gold, silver, precious stones. We start out as plants growing on God's farm, but the end result is gold, silver, and precious stones. Is this not transformation? Frail plants are transformed into such solid things! (The Completing Ministry of Paul, pp. 68-69)

### Today's Reading

Suppose we take three brothers. They are young, perhaps having only recently come into the church life. We may consider them as plants. One is a small tree, another is a shrub, and the third a tender flower. They are growing on God's farm, the church. See how delicate they are! They cannot take any kind of harsh treatment or damage. Yet, though they are young, they are growing. The Lord expects that one day this small tree will change into gold, this shrub will become silver, and this flower will be a precious stone.

This flower, this shrub, and this small tree look lovely to us today. Suppose, however, that after three years we find them still the same. They have not grown and been transformed. They may be lovely to look at, but

可爱，却不适合建造的材料。一栋房子能用花来建造么？一棵小树能用来作门框么？灌木能作墙壁么？不可能有这样的建筑物！这些也不可能成为建造新耶路撒冷的材料。新耶路撒冷是由金子建造成的，有宝石墙和珍珠门。神的建筑不是用易碎的小花、脆弱的灌木和柔嫩的小树建造成的！

这三位弟兄都需要改变。他们需要一种生机的、新陈代谢的变化。三年之后，我们不盼望看见这位弟兄还是一朵小花，看来很可爱，却对建造没有用处。我们盼望他成为宝石，虽然美丽的花朵不再有了。我们盼望看见灌木也许变成珍珠，坚实而透亮。这棵小树也需要变化，也许变成纯净如同玻璃的金子。

亲爱的圣徒们，你们能满意于一直作小树、灌木和花朵么，还是渴慕成为宝石？...我相信有各式各样的东西在这〔耕地上〕生长。不但有植物，也有一些金、银、宝石。

这块耕地也是建筑，说明了内住的灵如何从我们灵里扩展，渗透我们的魂，因而变化我们。

我们必须让内住的灵扩展并浸透我们的魂。这样，我们自自然然就是一了；我们能魂里联结（腓二2），天然的观念会把地位让给扩展的灵。这就是我们生命长大的路。因着生命长大，就产生一，我们便能与众圣徒建造在一起（保罗的完成职事，九五至九七页）。

在腓立比二章二节保罗...说到魂里联结，这指明腓立比人中间的不合，是由于他们没有在魂里联结，没有在他们的心思，就是他们魂的主要部分里，思念同一件事。他们的难处不在于他们的灵，乃在于他们的魂，特别在于他们的心思。他们借着重生，有基督在他们的灵里；但他们还未借着变化，有基督丰满地在他们的魂里。唯有让基督浸透并占有他们的全魂，他们才能在魂里成为一（腓立比书生命读经，八九页）。

参读：哥林多前书生命读经，第二十二至二十三篇；腓立比书生命读经，第九篇。

they are not suitable for building material. Can a house be built with flowers? Can a little tree be used for a doorpost? Can a shrub be part of a wall? There could not be such a building! Nor can these be the building materials of the New Jerusalem. The New Jerusalem is built of gold with walls of precious stone and gates of pearl. God's building is not with fragile flowers, delicate shrubs, and tender saplings!

These three brothers all need to change. They need an organic, metabolic transformation. After three years we do not want to find this brother still a flower, lovely to look at but useless for building. We want him to be a precious stone, even though the beautiful blossoms are gone. We want to see this shrub changed into a pearl perhaps, solid and transparent. This tree also needs to be transformed, perhaps into gold as pure as glass.

Dear saints, are you content to be trees, shrubs, and flowers? Or do you long to be precious stones?...I believe [that on this "farm"] you have a variety growing here. There are plants, but also some gold, silver, and precious stones.

This farm that is also a building illustrates the way the indwelling Spirit spreads from our spirit to permeate our soul and thus transforms us.

We must let the indwelling Spirit spread and saturate our soul. Then spontaneously we shall be one. We shall be joined in soul (Phil. 2:2). The natural concepts will give place to the spreading Spirit. This is the way we grow in life. Out of this growth in life comes oneness. We can be built together with all the saints. (The Completing Ministry of Paul, pp. 69-70)

In Philippians 2:2 Paul also speaks of being joined in soul. This indicates that the dissension among the Philippians was due to their not being joined in soul, not thinking the one thing in their mind, the leading part of the soul. Their problem was not with their spirit, but with their soul, especially with their mind. They had Christ in their spirit through regeneration, but they did not have Christ fully in their soul through transformation. Only by having Christ saturate and occupy their entire soul could they be made one in soul. (Life-study of Philippians, p. 76)

Further Reading: Life-study of 1 Corinthians, msgs. 22-23; Life-study of Philippians, msg. 9



弗四 15~16 「唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。」

即使我们有神的形像，但在我们天然的光景中，我们里面并没有宝贵的东西；我们只是土造的人。神的心意是要将我们这班土造的人完全变化成为祂的形像，使我们与金、珍珠、宝石一样宝贵。成就这事的路非常简单。首先，主耶稣进到我们的灵里，成为内里的元素，因此变化我们的灵。从那时起，只要我们与祂合作，祂就会在我们里面扩增，并从我们的灵扩展到我们的魂里。在祂回来那天，甚至我们物质的身体，就是我们全人外面的部分，也会被祂的元素浸透（腓三 21）。（信徒对变化的经历，二一至二二页）。

### 信息选读

若没有那灵扩展到你的魂里，你与别人的一便无法持久。比方说，你访问香港，受到热烈的欢迎，起初在那里觉得很愉快。但是在短短的时间内，你就会发现他们作事的方法和你所认为的大相径庭。过不了几天，他们就把你得罪了。你在国内的时候，高喊“阿利路亚，一个新人！”但是到了一个新环境，新人却被你坚持不改的观念切成了碎片。

你的魂还没有变化。你还是活在老旧、天然的魂里。这对新人来说是一个阻碍。你肯让内住的灵完全浸透你的魂，而使其有生机的变化么？你肯让那灵自由地渗透你的灵，也渗透你的魂么？

**Eph. 4:15-16** But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Even though we have the image of God, in our natural state we have nothing precious within us; we are only men of clay. God's intention is to transform us men of clay into His image in a full way so that we would be as precious as gold, pearls, and precious stones. The way that this happens is very simple. First, the Lord Jesus comes into our spirit to be the inward element, thereby transforming our spirit. From that time onward, as long as we cooperate with Him, He will increase within us and spread from our spirit into our soul. On the day He returns, even our physical body, the very outer part of our being, will be saturated with His element (Phil. 3:21). (The Believer's Experience of Transformation, p. 22)

### Today's Reading

Without the spreading of the Spirit into your soul, your oneness with others is of short duration. If you visit Hong Kong, for example, you will be warmly received and at first feel happy to be there. Within a very short time, however, you will realize how differently they do things from the way you think they should be done. Before many days go by, you will be offended. While you are here at home, you shout, "Hallelujah for the one new man!" but when you are in a new environment, the new man is cut into pieces by the concepts you still hold.

Your soul is still not transformed. You are still living in your soul, which remains old and natural. This is the hindrance to the new man. Will you allow the indwelling Spirit to thoroughly saturate your soul so that it is organically transformed? Will you give the Spirit the freedom to permeate

果真如此，不论你到迦纳，到菲律宾，或者到巴西，你都不会有难处。你意见的大本营已经被毁坏了。你的魂被内住的灵浸透，你便与新人成为一，被建造在身体里。不管你访问什么地方，遇见什么人，你这一面都没有难处。

如果全地的圣徒都是这样的话，新人就出现，身体就建造起来了。...以弗所四章十二至十六章告诉我们，基督身体的建造在于生命长大：“为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，使我们不再作小孩子，...唯...在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

我们在一切事上长到元首基督里面，乃是借着我们的魂被那灵浸透。必须“身体渐渐长大”，主才能得着新人。这是主所要达到的目标。当主的身体建造起来时，祂便在地上得着一个新人来完成神永远的定旨。让我们为着这件事得以实现出来而祷告，并为此把自己献给祂。“主啊，求你从我的灵扩展到我的魂，浸透我的魂，使我产生新陈代谢的变化。我要有生机的改变。”过了一段时间，我们就会生命长大而变化。然后，我们要建造到身体里面，成为新人的肢体。这种情形在我们许多人身上产生出来，并且扩展到全地，新人就要出现。这是主的目标，让我们在追求这个目标上与祂是一（保罗的完成职事，九七至九九页）。

参读：保罗的完成职事，第八至九章；信徒对变化的经历，第二至三章。

your soul as well as your spirit? If He does, whether you go to Ghana, or the Philippines, or Brazil, you will have no problem. The base of your opinion will have been destroyed. With your soul saturated by the indwelling Spirit, you are one with the new man. You are built up in the Body. Whatever locality you visit, whomever you meet, there is no problem on your side.

When this is true of the saints all over the world, there will be the new man. The Body will be built up....Ephesians 4:12-16 tells us that the building up of the Body of Christ depends on the growth in life."For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ, that we may be no longer little children...but...may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love."

[To]"grow up into Him in all things" comes about through our soul's being saturated with the Spirit. There must be"the growth of the Body" for the Lord to have the new man. This is the goal the Lord is pursuing. When His Body is built up, He will have the new man on earth to carry out God's eternal purpose. Let us pray for this to be realized and offer ourselves to Him for this."Lord, spread Yourself from my spirit into my soul. Saturate my soul. Transform me metabolically. I want to be organically changed." After some time we shall be transformed by the growth in life. Then we shall be built into the Body and be members of the new man. As this happens in many of us throughout the whole earth, the new man will come into being. This is the Lord's goal. Let us be one with Him in pursuing this. (The Completing Ministry of Paul, pp. 71-72)

Further Reading: The Completing Ministry of Paul, chs. 8-9; The Believer's Experience of Transformation, chs. 2-3

*Hymns, #840*

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## 教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -  
 一 救我脱 离自己、天 然, 主啊, 我 愿被建 造,  
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -  
 同众 圣 徒作你 圣 殿, 为着 充 满你荣 耀。  
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -  
 救我脱 离乖 僻 个 性, 脱离 骄 傲与单 独;  
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||  
 使我甘 愿服你 权 柄, 让你有 家可居 住。

二 生命供应, 活水流通, 长进、变化又配搭;  
 守住等次, 尽我功用, 成全别人, 不践踏。  
 自己所经, 自己所见, 所是、所有并所能,  
 不再高估, 不再稍偏, 接受一切的平衡。

三 持定元首, 联络供应, 享受基督的丰富;  
 充满神的一切丰盛, 因神增加得成熟,  
 同尝基督莫测大爱, 赏识基督的阔长;  
 长大成人, 不作婴孩, 满有基督的身量。

四 作神居所, 作你身体, 主啊, 我愿被建造,  
 成为你的团体大器, 让你来显你荣耀。  
 圣城景色、新妇荣美, 今在此地就彰显,  
 透出你的荣耀光辉, 将你照耀在人间。

- 1 Freed from self and Adam's nature,  
 Lord, I would be built by Thee  
 With the saints into Thy temple,  
 Where Thy glory we shall see.  
 From peculiar traits deliver,  
 From my independent ways,  
 That a dwelling place for Thee, Lord,  
 We will be thru all our days.
- 2 By Thy life and by its flowing  
 I can grow and be transformed,  
 With the saints coordinated,  
 Buildd up, to Thee conformed;  
 Keep the order in the Body,  
 There to function in Thy will,  
 Ever serving, helping others,  
 All Thy purpose to fulfill.
- 3 In my knowledge and experience  
 I would not exalted be,  
 But submitting and accepting  
 Let the Body balance me;  
 Holding fast the Head, and growing  
 With His increase, in His way,  
 By the joints and bands supplying,  
 Knit together day by day.
- 4 By Thy Spirit daily strengthened  
 In the inner man with might,  
 I would know Thy love surpassing,  
 Know Thy breadth and length and height;  
 Ever of Thy riches taking,  
 Unto all Thy fulness filled,  
 Ever growing into manhood,  
 That Thy Body Thou may build.
- 5 In God's house and in Thy Body  
 Buildd up I long to be,  
 That within this corporate vessel  
 All shall then Thy glory see;  
 That Thy Bride, the glorious city,  
 May appear upon the earth,  
 As a lampstand brightly beaming  
 To express to all Thy worth.

