

二〇一三年國殤節特會標語

我們若要成爲完成神話語的人，
就必須供應基督作賜生命的靈，
並且與召會站在一起，
在正確的地方立場上，作基督活的彰顯；
這就是我們的負擔、我們的職事和我們的爭戰。

保羅完成職事的中心異象乃是：
神在我們裏面作我們的內容，
基督是神的奧祕，
而召會是基督的奧祕。

信基督最寶貴的結果，
就是把祂接受到我們裏面來，
並且祂這賜生命的靈，現今住在我們靈裏，
給我們經歷並享受，作爲基督徒生活的祕訣。

我們需要與主是一，
追求藉着魂的變化而在生命裏長大，
使基督的身體得以建造成爲一個新人。

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.**

二〇一三年國殤節特會

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保羅的完成職事

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2013 Memorial Day Conference

General Subject

THE COMPLETING MINISTRY OF PAUL

Message Titles

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保羅的完成職事

第一篇

異象與使命

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

綱 目

週 一

壹『我…作了…執事，要完成神的話』—
西一 25:

一 神的話就是神的啓示，在新約以前並未完成。

二 在新約時，使徒們，特別是使徒保羅，在神的奧祕（基督），以及基督的奧祕（召會）這兩點上，完成了神的話—25 節，二 2，弗三 3 ~ 4。

三 歌羅西一章二十六節的『奧祕』與二十五節『神的話』是同位語：

- 1 這奧祕是關乎基督與召會，就是頭與身體—弗五 32。
- 2 藉着使徒保羅將這奧祕揭開，神的話，就是神聖的啓示，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 在關於基督作神的奧秘，以及召會作基督的奧秘這啓示上，保羅完成了神的話，將神的經綸完滿的啓示給我們—弗—10，三9，提前—4。

週 二

五 今天在我們的經歷上，完成神的話就是在我們的日常生活中主觀的經歷基督，使正當的召會生活得以出現，使三一神在基督裏得着彰顯—加二20，弗三17上，一22~23。

六 我們若要成爲完成神話語的人，就必須供應基督作賜生命的靈，並且與召會站在一起，在正確的地方立場上，作基督活的彰顯；這就是我們的負擔、我們的職事和我們的爭戰—林前十五45下，一2，十二12~13、27。

週 三

貳 『主啊，你是誰？』—徒二二8：

一 『...神，既然樂意將祂兒子啓示在我裏面』—加一15下~16上：

- 1 神的心願，是要將祂的兒子啓示在我們裏面，使我們認識祂，接受祂作我們的生命（約十七3，三16），成爲神的兒子（一12，加四5~6）。
- 2 沒有甚麼比神的兒子活的人位揭開、啓示在我們裏面，更使神喜悅—一15下~16上，林後三14~18，四3~6。

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 聖經的中心點乃是神的兒子這活的人位；祂是三一神的具體化身，實化為包羅萬有的靈，在我們的靈裏，使我們享受祂，有分於祂的豐富，並且活祂—林前十五 45 下，林後三 17，腓一 19，加六 18。

二 『你為甚麼逼迫我？...我就是你所逼迫的耶穌』—徒九 4 下、5 下：

- 1 這裏的『我』是團體的，包括主耶穌和祂所有的信徒。
- 2 這乃是全宇宙中獨特的啓示，藉此掃羅開始看見，主耶穌和祂的信徒是一個偉大的人—那奇妙的『我』。
- 3 這團體的『我』的啓示必定使掃羅印象深刻，影響他將來關於基督與召會是神極大奧祕的職事，並為他將來的職事立下了穩固的根基—弗五 32。

週 四

三 『我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來』—徒二六 16：

- 1 執事是為着職事，見證人是為着見證：
 - a 職事主要的與工作有關，與執事的所作有關—十三 2，十四 26。
 - b 見證與人有關，與見證人的所是有關—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 凡基督向保羅啓示的事，莫不是以祂自己作那些事的內容；因此，在保羅所看見的一切異象中，他看見了基督；主指明祂要向保羅啓示更多的事，在那些事中，主自己也要向他顯現—二二 14 ~ 15，弗一 17。

四 『我們祖宗的神豫先選定了你，叫你認識祂的旨意』（徒二二 14）；神的旨意是要為基督得着一個身體，作祂的豐滿，祂的彰顯—羅十二 2、5，弗一 5、9、11、22 ~ 23。

週 五

叁 『主啊，我當作甚麼？』—徒二二 10：

一 『起來，進城去，你所當作的事，必有人告訴你』（九 6）；這與掃羅對基督身體的認識有關—西一 24。

二 『叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業』—徒二六 18：

1 從黑暗轉入光中，就是從黑暗轉移到光裏面；從撒但權下轉向神，就是從撒但的權勢下，轉移到神裏面—18 節上，西一 13：

a 撒但的權勢就是撒但的國，這國屬黑暗—太十二 26，約十二 31。

b 轉向神就是轉向神的權柄，就是神屬光的國—三 5，約壹一 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 赦罪是新約禧年一切福分的基礎—徒二六 18 下。
- 3 我們的眼睛得開，從撒但權下轉向神，結果就得着基業；這基業是三一神自己並祂所有的、所作成的以及為祂贖民所要作的一切—18 節下，西一 12，弗一 13 ~ 14，彼前一 4。
- 4 神聖的基業乃是在一切因信入基督而得聖別的人當中；這聖別是地位上的，也是性質上的一—徒二六 18 下，太二三 17、19，羅六 19、22。

肆『我…沒有違背從天上來的異象』（徒二六 19）；在這異象中，使徒看見關於三一神的神聖事物如何分賜到祂所揀選、救贖、變化的人裏面，為着按照神永遠的經綸建造基督的身體—羅八 11，弗四 16，一 10，三 9。

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.

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.

第一週・週一

晨興餽養

西一 25 『我照神為你們所賜我的管家職分，作了召會的執事，要完成神的話。』

二 2 『要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧秘，就是基督。』

在歌羅西一章二十五節，保羅論到基督的身體，就是召會，說，『我照神為你們所賜我的管家職分，作了召會的執事，要完成神的話。』保羅在這裏說，他是管家，成了召會的執事。

在二十五節，保羅也說到完成神的話。神的話就是神的啓示，在新約以前並未完成。在新約時，使徒們，特別是使徒保羅，在神的奧秘（基督），以及基督的奧秘（召會）這兩點上，完成了神的話，將神的經綸完滿的啓示給我們。根據歌羅西一章二十六節，神的話就是『歷世歷代以來所隱藏的奧秘，但如今向祂的聖徒顯明了』。這隱藏的奧秘是關乎基督與召會（弗五 32），就是頭與身體。使徒保羅揭開這奧秘，乃是完成神的話這神聖啓示的主要部分（歌羅西書生命讀經，一一三至一一四頁）。

信息選讀

在保羅的時代以前，神的啓示還沒有完成。保羅出來盡職以前，神的啓示已經記在舊約裏。此外，藉着福音書和部分使徒行傳所記載的事情，神將祂自己啓示出來。然而，還需要保羅寫許多書信，論到基督是神的奧秘，以及召會是基督的奧秘，為要完成神聖的啓示。這神聖啓示的完成

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

特別可見於他的四封書信：加拉太書、以弗所書、腓立比書、歌羅西書。

歷世歷代以來所隱藏的奧祕，乃是如今必須藉着聖徒的傳揚來完成之神的話。這隱藏的奧祕，已經向神的聖徒顯明了，就是『基督在你們裏面成了榮耀的盼望』（西一 27）。我多年來聽人傳福音，但我難得聽見一篇信息說，人相信耶穌基督的時候，基督不僅拯救他，並且要進到他的靈裏，還要留在那裏作他的生命。今天的基督教，多半不是這樣傳揚。因此，我們需要完成神的話。

請注意二十五節的結束不是句點，乃是撇點。保羅在二十六節繼續說，『就是歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了。』照這句原文的文法，二十六節的『奧祕』與二十五節『神的話』是同位語，表明神的話就是那歷世歷代以來所隱藏的奧祕，但如今向聖徒顯明了。歷世，意從永遠以來；歷代，意從各時代以來。關於基督與召會的奧祕，是從永遠，從各時代以來一直隱藏着，直到新約時代纔顯明給聖徒，包括我們眾人，就是在基督裏的信徒（歌羅西書生命讀經，一一四至一一六、一三八至一三九頁）。

在二十五節，保羅清楚說到，他從神領受了使命，要完成神啓示的話，特別是關於神經綸中的奧祕。這奧祕是論到基督和祂的身體，其主要的點乃是基督在祂身體裏作榮耀的盼望（26~27）。如今惟一能得着發展的，就是我們的盼望。這啓示已經完成了，沒有甚麼可再發展了；今天我們已有了一切（約伯記生命讀經，一九六頁）。

參讀：歌羅西書生命讀經，第十一篇；約伯記生命讀經，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

第一週・週二

晨興餽養

弗三 9 『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

五 32 『這是極大的奧祕，但我是指着基督與召會說的。』

保羅寫歌羅西書的目的，乃是要完成神的話。這是他寫這卷書信的主要目的。... [一章二十五至二十六節] 指明，由保羅所完成之神的話，乃是如今向聖徒顯明的奧祕。不僅如此，根據二十七節，這奧祕就是基督在我們裏面成了榮耀的盼望。這奧祕的目標，乃是要產生召會（歌羅西書生命讀經，三二九頁）。

信息選讀

在使徒寫歌羅西書的時候，猶太教已經存在了許多世紀，召會也已經出現了。雖然召會出現了，但神的話還沒有完成。保羅為歌羅西的光景焦急。猶太信徒和外邦信徒總是忽畧基督與召會；他們把注意力集中於猶太教的規矩和外邦的哲學等類的事上。包括猶太人和基督徒在內的許多人，說他們認識神也敬拜神。然而基督卻一直被忽畧，真正的召會生活始終被擺在一邊。因此，保羅寫了這卷給歌羅西人的書信，為要完成神的話。

雖然猶太人有舊約，基督徒有整本聖經，但是很少人真正為正確的召會生活經歷基督。基督仍然被忽畧，召會生活仍然被輕忽。因此還需要在實行上完成神的話。

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.

簡單的說，完成神的話就是主觀的經歷基督，並在我們的日常生活中享受祂，使正當的召會生活得以出現，把神彰顯出來。這個啓示就是神話語的完成。

今天基督徒從事各種爲着主的工作，但對基督的經歷在那裏？召會生活的實行在那裏？保羅知道猶太教不能完成神的心願，別的宗教也不能。神的願望乃是要藉着祂的子民對基督的親身經歷而產生召會生活。神要得着一個藉着經歷基督而產生的生機體，就是基督的身體。在保羅的時代，有許多猶太人，基督徒也不少。但是保羅想到那種光景，也許會問：『對基督的經歷在那裏？完成神心願的召會在那裏？』我們今天也要問同樣的問題。

我們需要一再的指出，這個啓示乃是關乎基督是神的具體化身，以及召會是基督的彰顯。...有誰背這個負擔，宣告救主基督是賜生命的靈，將神聖的生命分賜到我們裏面？有誰在卸去這個負擔，告訴主的子民，他們應當是基督活的身體，在各地正確的立場上彰顯基督？我們在主恢復裏的人必須爲這事負起責任。

神話語的完成包括基督與召會這極大的奧祕（弗五32）、元首基督的完滿啓示（西一26~27，二19，三11）以及召會，就是基督身體的完滿啓示（弗三3~6）。這些事不只應當銘刻在我們心上，也當注入我們全人裏面。願主使我們都清楚認識祂的恢復，並清楚看見我們是爲着完成神的話而摔跤。我們若要成爲完成神話語的人，就必須供應基督作賜生命的靈，並且與召會站在一起，在正確的地方立場上，作基督活的彰顯。這就是我們的負擔、我們的職事和我們的爭戰（歌羅西書生命讀經，三二九至三三〇、一三五至一三六頁）。

參讀：歌羅西書生命讀經，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

第一週・週三

晨興餽養

加一 15~16 『然而...神...樂意將祂兒子啓示在我裏面...。』

徒二二 8 『我回答說，主啊，你是誰？祂對我說，我就是你所逼迫的拿撒勒人耶穌。』

正當掃羅爲他的宗教大發熱心，逼迫召會時，神的兒子就向他啓示出來。神能容忍掃羅爲他祖宗的傳統大發熱心，因爲這產生一個黑暗的背景，爲要啓示基督與這個背景相對。在神所樂意的時候，神將祂的兒子啓示在大數的掃羅裏面。神樂意向他啓示出神兒子那活的人位。將祂的兒子啓示在我們裏面也是神的喜悅。父神始終所喜悅的乃是神的兒子基督，不是律法（太三 17，十二 18，十七 7）。

子神是父神的具體化身和彰顯（約一 18，十四 9~11，來一 3），對我們乃是生命（約十 10，約壹五 12，西三 4）。神的心願，是要將祂的兒子啓示在我們裏面，使我們認識祂，接受祂作我們的生命（約十七 3，三 16），成爲神的兒子（一 12，加四 5~6）（加拉太書生命讀經，二五頁）。

信息選讀

在加拉太一章十五和十六節保羅說，神樂意將祂兒子啓示在他裏面。這指明啓示神的兒子帶給神喜樂。沒有甚麼比揭開、啓示神的兒子活的人位更使神喜樂（加拉太書生命讀經，四三頁）。

聖經的中心點不是作法、道理或規條，乃是神的兒子這活的人位；祂是三一神的具體化身，實化爲包羅萬有的靈，在我們的靈裏，使我們享受祂，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

分於祂的豐富，並且活祂（林前十五 45，林後三 17，腓一 19，加六 18）。神的心完全被祂兒子這活的人位所佔有。神獨一的心意，是要將祂兒子這活的人位賜給我們；然而，因着墮落，我們很容易受打岔，注意其他頂替基督的事物。我們得着這包羅萬有之活人位的異象，是極其重要的。...祂是神、父、救贖主、拯救主、人、生命、光以及一切正面事物的實際。這就是神兒子這活的人位。

從這活的人位啓示在掃羅裏面開始，帕子就除去了，掃羅得到關於神兒子的亮光。因此，他在意這人位，不再顧到宗教或傳統。我們需要禱告，使我們得以看見神兒子這活的人位的異象，並在意祂過於其他的任何事物。若沒有這活的人位作召會生活的實際和內容，連召會生活也會成爲傳統。我們要看見這活的人位，這是極其重要的（新約總論第十一冊，一五至一六頁）。

按行傳九章四節，主耶穌問掃羅：『你爲甚麼逼迫我？』這裏的『我』是團體的，包括主耶穌和祂所有的信徒。掃羅沒有這啓示，以爲他從前是逼迫司提反，和別的他認爲在異端的道路上跟從耶穌的人（二四 14），卻不曉得他逼迫這些人，就是逼迫耶穌，因爲他們藉着相信祂與祂聯合，就與祂是一。掃羅認爲他是逼迫地上的人，絕沒有想到他是摸着天上的人。使他非常驚奇的是，有聲音從天上對他說，祂就是他所逼迫的那位，祂的名是耶穌。對掃羅而言，這是全宇宙中獨特的啓示！藉此他開始看見，主耶穌和祂的信徒是一個偉大的人—那奇妙的『我』。這必定使他印象深刻，影響他後來關於基督與召會是神極大奧祕的職事（弗五 32），並爲他獨特的職事立下穩固的根基（使徒行傳生命讀經，二三二頁）。

參讀：加拉太書生命讀經，第三至四篇；使徒行傳生命讀經，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

第一週・週四

晨興餽養

徒二六 16 『你起來站着，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』

二二 14 『...我們祖宗的神豫先選定了你，叫你認識祂的旨意，又得見那義者，且得聽祂口中所出的聲音。』

保羅在他所經過一切的審訊中，不僅在施教或盡職，更不斷在作見證。他在反對的猶太人和羅馬兵丁的千夫長面前是見證，在猶太總督腓力斯和他的繼任者非斯都面前也是見證。如今在行傳二十六章我們看見，保羅在亞基帕面前，再次是活的見證人。保羅不是對亞基帕傳講說，『亞基帕王啊，你必須知道我是基督的見證人。』保羅沒有這樣說，他乃是向亞基帕見證主遇見了他，並且選定他作執事和見證人（使徒行傳生命讀經，六八二頁）。

信息選讀

〔在行傳二十六章十六節〕裏『你所看見我的事』，以及『我將要顯現給你的事』，含『你在這些事中曾看見我』，並『我要在這些事中向你顯現』的意思。在這裏保羅乃是說，主選定他作執事和見證人，為要將主已經啓示保羅的事，和主將要啓示他的事，見證出來。雖然保羅的意思是這樣，但他不是這樣來陳明這事。這一節乃是說，保羅在一些事中曾看見過主，主也要在一些事中向他顯現。

十六節指明，保羅並非領受一些事的啓示而沒有看見基督；反之，他乃是在所領受的事中看見基督。換句話說，凡基督向保羅啓示的事，莫不是以祂自己作那些事的內容。這就是保羅要將他所看見主的事見證出來的原因。在保羅所看見的

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

一切異象中，他看見了基督。不僅如此，他也要將主所要顯現給他的事，見證出來。這裏主似乎對保羅說，『在你將要領受的一切異象和啓示中，我都要向你顯現。』這指明如果我們只看見異象和啓示，而沒有看見主，那我們所看見的就是虛空。

我們不贊成僅僅用神學的方式來研讀聖經。這樣研讀聖經的人，可能學習了神學，但他們沒有看見基督。研讀聖經來學習神學，與研讀聖經為要看見基督大不相同。

當保羅在往大馬色去的路上，基督向他啓示了一些事，而保羅在那些事中看見了基督。主指明祂要向保羅啓示更多的事，在那些事中，主自己也要向他顯現。所以，保羅所看見的不僅是事情本身，更是基督在這一件事中向他顯現了。

你在經歷中可能宣稱從主領受了亮光，或者看見了異象或啓示。然而，你需要想想，基督有否在那亮光、異象或啓示中向你顯現。在你所認為的亮光、異象或啓示中，你看見了基督麼？

在我們從主領受的任何亮光中，我們都必須看見基督。凡我們所看見的，不論是光照、異象或啓示，都必須有基督向我們顯現。如果我們看見一個異象而沒有看見基督，那異象就沒有意義。同樣的，如果我們研讀聖經，獲得聖經知識而沒有看見基督，那知識就是虛空的。我們都需要學習在所啓示我們的事中看見基督（使徒行傳生命讀經，六八二至六八四頁）。

在新約中頭一次題到身體是在羅馬十二章五節。按照十二章，我們必須為着基督奧祕的身體（5），獻上我們肉身的體（1）。當我們獻上我們肉身的體，並在心思裏得更新的時候，我們就看見、分辨並驗證，神的旨意乃是要為基督得着一個身體，作祂的豐滿和彰顯（2）（神聖啓示的中心路線，三一三至三一四頁）。

參讀：使徒行傳生命讀經，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

第一週・週五

晨興餽養

徒二二 10 『我說，主啊，我當作甚麼？主對我說，起來，進大馬色去，在那裏要將所派你作的一切事都告訴你。』

二六 18 『我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。』

〔在行傳九章六節〕掃羅悔改以後，主不願直接告訴他當作甚麼，因為他需要基督身體的一個肢體，引他進入與這身體的聯合裏；他是直接因主得救並歸向主的，並不是間接經由任何管道。主若不從祂的身體差遣一個肢體去接觸他，祂身體的肢體就難以接受他（參 26）。這與他對基督身體的認識，並以後為基督的身體盡職有關（西一 24）（聖經恢復本，徒九 6 註 1）。

信息選讀

行傳二十六章十八節是保羅所受託付的內容。...這裏叫人眼睛得開，乃是實現神的禧年，主悅納人的禧年，就是主耶穌在路加四章十八至二十一節照神新約的經綸所宣揚的。...新約禧年屬靈和神聖的福分，也就是神福音的福分，其中第一項就是叫墮落的人眼睛得開，從黑暗轉入光中，使他們能在屬靈的範圍裏看見神聖的事。要看見這些事，需要屬靈的視力和神聖的光。

行傳二十六章十八節不僅說到眼睛得開，也說到從黑暗轉入光中，從撒但權下轉向神。這個轉就是我們所說的轉移。從黑暗轉入光中，就是

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

從黑暗轉移到光裏面；從撒但權下轉向神，就是從撒但的權勢下，轉移到神裏面。這是何等大的轉移！

黑暗是罪和死的標記；光是義和生命的標記（約一4·八12）。撒但的權勢就是撒但的國，這國屬於黑暗（太十二26）。撒但是這世界的王（約十二31），也是空中掌權者的首領（弗二2）。他有他的權勢和他的使者（太二五41），就是他的從屬，作這黑暗世界的執政者、掌權者和管轄者（弗六12）。因此，他有他的國，就是黑暗的權勢（西一13）。

按照行傳二十六章十八節，我們是從撒但權下轉向神。實際上，轉向神就是轉向神的權柄，也就是轉向神那屬於光的國。先前我們是在黑暗裏，是在撒但的權下。但我們已經從黑暗和撒但權下轉移出來，轉入光與神裏面。

黑暗實際上就是撒但的權勢。甚麼時候我們在黑暗裏，我們就在撒但權下。光就是神自己（約壹一5），所以，當我們在光中，我們就在神裏面。撒但與黑暗怎樣是一，神與光也照樣是一。我們所得着的最大轉移，乃是從黑暗轉入光中。

在行傳二十一章，雅各題倡猶太教老舊的事物。他這樣作，乃是在黑暗裏。雅各對保羅說，『弟兄，你看猶太人中信主的有多少萬，並且都為律法熱心。』（20）這話是在黑暗裏說的，指明雅各自己瞎眼且在黑暗裏。因為他在黑暗裏，他也在撒但的權下。這樣說雅各並不是太苛刻。

保羅必然不是瞎眼，但他在二十一章有被拖回到黑暗裏的危險。實際上，他與別人在殿裏要完成拿細耳人之願的那些日子，乃是在黑暗裏（使徒行傳生命讀經，六八八至六九〇頁）。

參讀：使徒行傳生命讀經，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

第一週・週六

晨興餽養

弗一 14 『這聖靈是我們得基業的憑質，為使神所買的產業得贖，使祂的榮耀得着稱讚。』

徒二六 19 『亞基帕王啊，我故此沒有違背那從天上來的異象。』

在行傳二十六章十八節我們看見，當我們的眼睛得開，從黑暗和撒但權下回轉、轉移到光與神，我們就得蒙赦罪。赦罪是新約禧年一切福分的基礎。真正的赦罪，是藉着眼睛得開，以及從撒但轉向神而來。所以，我們需要眼睛得開，從撒但權下轉向神，好接受完整且完全的赦罪（使徒行傳生命讀經，六九〇頁）。

信息選讀

我們的眼睛得開，從撒但權下轉向神，結果不僅在消極一面得蒙赦罪，也在積極一面得着基業。這神聖的基業就是三一神自己並祂所有的、所作成的以及為祂贖民所要作的一切。這位三一神化身在包羅萬有的基督裏面（西二 9）；這基督是分給眾聖徒的分，作他們的基業（一 12）。而賜給眾聖徒的聖靈，乃是這神聖基業的豫嘗、憑質和保證（羅八 23，弗一 13~14）。我們今天在神新約的禧年裏，就有分於並享受這基業作豫嘗；到來世和永遠裏還要完滿的享受這基業（彼前一 4）。在利未記二十五章八至十三節禧年的豫表裏，主要的福分乃是宣告自由，以及各人歸回自己的產業。...在〔行傳二十六章十八節〕禧年的應驗裏，從黑暗的權勢得着釋放，以及得着神聖的基業，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.

按照十八節，神聖的基業乃是在一切因信入基督而得聖別的人當中。這聖別不僅是地位上的，也是性質上的（羅六 19、22）。成聖（成爲聖別）不光是地位上的事，就是從凡俗屬世的地位，分別到爲着神的地位；就如馬太二十三章十七節、十九節所說的，由於地位的改變，金子因殿而成聖，禮物因壇而成聖；以及提前四章三至五節所說的，食物因聖徒的禱告而成聖。成聖也是性質上的事，就是從天然的性質變化爲屬靈的性質，如林後三章十八節，羅馬十二章二節所說的。這包含漫長的過程，開始於重生（彼前一 2~3，多三 5），經過整個基督徒的一生（帖前四 3，來十二 14，弗五 26），而完成於被提，就是生命成熟的時候（帖前五 23）。

地位一面的聖別，只是在地位和用途上有改變；性質一面的聖別，乃是在性情上爲神的聖別性情所變化，也是用神的聖別性情所完成的變化。聖別就是給神浸透；祂是我們的產業，作我們今天的享受。這要完成於我們在神生命裏成熟，得以像神，並有資格在來世和永世，完滿得着並享受神作我們的基業。

保羅在行傳二十六章十九節用『異象』一辭，指明他所順從的，不是道理、學說、宗教信條或任何神學，乃是從天上來的異象。在這異象中，他看見關於三一神的神聖事物如何分賜到祂所揀選、救贖、變化的人裏面。他在使徒行傳裏所傳講的，以及他在羅馬書至希伯來書這十四封書信中所寫的，都是他所看見這從天上來之異象的詳細描述（使徒行傳生命讀經，六九〇至六九三頁）。

參讀：保羅的完成職事，第一章；主恢復中應有的認識，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

使我知你恢復所是

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(英1220)

降 A 大調

5 | 1 1 1 2 3 1 | 6 6 7 6 5 3 | 5 5 6 1 | 3·2 1 3 2

一 哦,主,將我 帕 子去 除, 賜 下真 實 啓 示;

1 3 | 5 5 5 6 5 | 3 3 2 1 | 6 1 6 5 6 7 | 1 - -

哦, 主,使 我 異 象 清 楚,知 你 恢 復 所 是。

5 | 1 1 1 2 3 1 | 6 6 7 6 5 3 | 5 5 6 1 | 3·2 1 3 2

哦,主,使 我 異 象 清 楚,知 你 恢 復 所 是;

1 3 | 5 5 5 6 5 | 3 3 2 1 | 6 1 6 5 6 7 | 1 - - ||

哦, 主,使 我 異 象 清 楚,知 你 恢 復 所 是。

- 二 你從死裏復活能力, 我藉啓示知悉;
大能傳輸藉信經歷, 引我到召會裏。
- 三 你的大能將我釋放, 脫離煩擾俗務;
你的大能爲我開廣 進入召會路途。
- 四 我今進入地方召會, 願以你爲人位;
外面舊人日漸銷毀, 心向你能絕對。
- 五 我接受你作人位,主, 與你同釘十架;
裏面之人得着恢復, 你在我心安家。
- 六 當眾肢體都願捨己, 榮耀身體得顯;
人數雖多,人位同一, 新人在地出現。
- 七 召會生活——一個新人—— 顯於各地召會;
你的身體是團體人, 顯出一個人位。

註:每節均重複第二行歌辭二次。

WEEK 1 — HYMN

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)

保羅的完成職事

第二篇

中心的異象

讀經：西二 2，弗三 4，羅九 21、23，腓二 13，西一 12，羅十二 5

綱 目

週 一

壹 保羅完成職事的中心異象，乃是論到基督是神的奧祕（西一 25 ~ 27，二 2），召會是基督的奧祕（弗三 4）；這是極大的奧祕——基督與召會（五 32）：

- 一 神是個奧祕；基督是神具體的表現彰顯神（西二 9），所以是神的奧祕。
- 二 基督也是個奧祕；召會是基督的身體彰顯基督，所以是基督的奧祕。
- 三 這奧祕就是神的經綸，將祂自己的具體表現，基督，分賜到祂所揀選的人裏面，為要產生一個身體，作祂在基督裏具體表現的擴增，使祂得着一個團體的彰顯——提前一 4，弗三 8 ~ 9。

貳 保羅完成職事的中心異象乃是：神在我們裏面作我們的內容，基督是神的奧祕，而召會是基督的奧祕：

THE COMPLETING MINISTRY OF PAUL

Message Two

The Central Vision

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

Outline

Day 1

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):

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

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:

一 人是盛裝神的器皿—創二 7 ~ 9，徒九 15，羅九 21 ~ 24，林後四 7，提後二 20 ~ 21：

- 1 我們必須學習從所有我們行爲的想法上轉離，只關心被神充滿。
- 2 聖經把神描繪成食物、水、空氣；我們必須吸取祂，被祂充滿，就好像我們接受所喫的食物，所飲的水，以及所吸入的空氣—約六 35、57，四 10、14，七 37 ~ 39，二十 22，哀三 55 ~ 56。
- 3 以弗所四章六節啓示，父不只超越我們，貫徹我們，也在我們之內；神自己安家在我们裏面。

- 4 以弗所三章十九節說，『使你們被充滿，成爲神一切的豐滿』：
 - a 被充滿成爲神一切的豐滿，意思是被充滿成爲神一切的所是；神的豐滿，含示神所是的豐富成了祂的彰顯。
 - b 神一切的所是應當是我們的內容；我們應當這樣被神充滿，使我們成爲祂的豐滿，祂的彰顯—14 ~ 19 節。
- 5 腓立比二章十三節說，『乃是神爲着祂的美意，在你們裏面運行，使你們立志並行事』：
 - a 這節的思想是神一直在我們裏面行動、行事並作工。

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.

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 那在我們裏面運行（使我們有力）的神，乃是三一神—父、子、靈；這位神就是在我們裏面的基督（林後十三 3 上、5），也就是在我們裏面的那靈（羅八 11）；那靈、神、基督，三者乃是一。
- 6 希伯來十三章二十至二十一節說，『但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的，在各樣善事上成全你們，好實行祂的旨意；祂是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事。願榮耀歸與祂，直到永永遠遠。阿們』：
 - a 新約不僅是更美之約（七 22，八 6），也是永遠之約；這約永遠有功效，因為是藉着基督那永遠有功效的寶血所立的（太二六 28，路二二 20）。
 - b 神是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事，使我們能實行祂的旨意；神在我們裏面，是藉着內住的基督運行，使我們實行祂的旨意—加一 15 下～ 16 上，二 20，四 19。

週 四

- 7 提前三章十六節說，『大哉！敬虔的奧秘！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏』：
 - a 基督是單個的神顯現於肉體，召會作為基督的身體彰顯祂，乃是團體的神顯現於肉體。

- 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會中，就是那是生命的神在召會中活了出來。
- 8 我們必須看見，神已經在復活裏，藉着基督成了那靈，進到我們裏面；如今祂正住在我們裏面，與我們是一，並使我們與祂自己成爲一靈；我們既是祂的器皿，就該被祂充滿，凡我們所作的，必須是祂的彰顯—林前十五 45 下，六 17，羅八 2、4、6、9 ~ 11，約十四 23、16 ~ 17，林後四 7。

二 神的奧秘就是基督作神的具體化身和彰顯，使神對我們成爲如此真實，如此可享受—西二 2、9，羅九 5：

- 1 基督是信徒的一切—林前一 9，十五 45 下，弗三 8，林後四 6 ~ 7，約八 58：
 - a 基督是神所分給眾聖徒的分—西一 12，二 6，林前一 2。
 - b 基督是我們的生命—約十四 6 上，西三 4，羅八 2、4、6。
 - c 基督是榮耀的盼望—西一 27，弗一 18 下，四 4 下，羅八 19、23 ~ 25。
 - d 基督是我們的需要和享受—約八 12，六 51、57 下，林前十 4，約二十 22，加三 27，約十五 7 上，西二 16 ~ 17，太十一 28。
 - e 基督是從神給我們的能力和智慧—林前一 24、30。

週 五

- 2 基督是召會的一切：

- 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.

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. 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.

Day 5

- 2. Christ is everything to the church:

- a 基督是身體的頭—西一 18。
 - b 基督是頭的身體—林前十二 12。
 - c 基督是基石—賽二八 16，林前三 11。
 - d 基督是活石、房角石和頂石—彼前二 4、6～7，弗二 20，亞三 9，四 7。
 - e 基督是新人一切的肢體—西三 10～11。
- 3 神要我們領悟，在基督裏三一神—父、子、靈—經過了一個過程，包含成爲肉體、人性生活、釘十字架、復活和升天：
- a 藉着成爲肉體，基督將無限的神帶到有限的人裏面—約一 14。
 - b 在祂的人性生活裏，主耶穌在人性裏彰顯神性—十四 9～11。
 - c 藉着釘十字架，耶穌基督了結了舊造—西一 15。

週 六

- d 藉着復活，祂使我們有新生的起頭而成爲新造—彼前一 3。
 - e 藉着升天，祂得了榮耀、被高舉、登寶座、被立爲主並受委派施行神聖的行政—徒二 33、36。
 - f 之後，祂作爲包羅萬有、賜生命的靈降臨在召會身上—一 8，二 4。
- 4 作爲賜生命的靈，主正等待人藉着信入祂而接受祂—林前十五 45 下，林後三 17，約一 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 人一呼求主耶穌的名，基督就立刻進到人裏面，重生人的靈，住在人的靈裏，並使祂自己與人重生的靈調和，使人真正與祂成爲——6 節，林前六 17。
- b 初信者必須認識這二靈——他重生的靈和賜生命的靈，使他得以變化，並與別人建造一起成爲身體，就是彰顯三一神的生機體，以完成祂的定旨——林後三 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 基督的奧祕乃是經過死並在復活裏的三一神，將祂自己與我們調和，使我們成爲祂生機身體上的活肢體：

- 1 中心的異象就是：作神彰顯的基督，已經成了賜生命的靈，爲要將祂自己分賜到我們裏面作生命，使我們成爲祂身體上活的肢體，生機的彰顯祂——林前十五 45 下，羅十二 5。
- 2 主乃是在恢復基督作我們的生命和一切，以及召會作祂的身體，祂的豐滿——西三 4、11、16，二 19。
- 3 主要得着一個由那些被祂自己灌注、充滿並浸透之信徒所組成的召會，作祂的身體，使祂得着彰顯；至終，這活的身體會成爲基督可愛的新婦，爲祂的回來豫備道路——弗一 22 ~ 23，啓十九 7 ~ 9。
- 4 我們不該注意無關重要的事物，也不該受道理或作法所打岔；乃該注意藉着讓三一神分賜到我們裏面，使我們成爲祂生機身體的肢體以彰顯祂，好成爲祂活的見證——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 我們需要在以下各方面來看召會這基督的奧祕：
- a 召會在創世以前，奧祕的在基督裏，為父神所揀選、豫定——3 ~ 5。
 - b 召會在創世以後，奧祕的在那蒙愛者裏面，得蒙救贖—6 ~ 12 節。
 - c 召會在蒙救贖時，奧祕的受了聖靈為印記，並得着聖靈作憑質—13 ~ 14 節。
 - d 召會奧祕的有分於基督復活的大能，並祂升天所達到並所得着的一切，而成為基督的身體—19 ~ 23 節。
 - e 召會奧祕的作宇宙的新人，作神的國、神的家，被建造成為神的居所—二 15、19 ~ 22。
 - f 召會奧祕的得享受基督那追測不盡的豐富—三 2、7 ~ 11。
 - g 召會乃是由神藉着祂的靈，用大能得以加強到裏面的人裏，使基督奧祕的安家在信徒心裏，而被基督所是的闊、長、高、深所充滿，成為神一切的豐滿—15 ~ 19 節。
 - h 基督與召會奧祕的生命聯結，乃是宇宙中極大的奧祕—五 32。
 - i 今日與三一神奧祕聯結相調的召會，乃是新耶路撒冷的雛型，一切都應該以這聖城為至高的標準，無上的盼望—啓二—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.

第二週・週一

晨興餽養

西一 25~27 『我照神為你們所賜我的管家職分，作了召會的執事，要完成神的話，就是歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了；神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

很少基督徒看見保羅的完成職事。完成職事這個辭，是根據歌羅西一章二十五節，那裏保羅說他受了託付，要『完成神的話』。完成神的話意思是完成神的啓示。欽定英文譯本把『完成神的話』繙成『成就神的話』；沒有疑問，這種繙法多少會使真正的意義含混。

沒有保羅的著作，神的啓示就不能完成。如果把他的十四卷書信（羅馬書到希伯來書）從聖經中挪去，聖經無疑仍是一本美妙的書。想想看創世記多奇妙！出埃及記多偉大！...創世記和出埃及記雖然令人讚賞，然而若沒有保羅的著作，就缺少完成（保羅的完成職事，一〇〇至一〇一頁）。

信息選讀

在原文文法裏，〔歌羅西一章二十六節的〕『奧祕』與〔二十五節〕『神的話』是同位語。神完成的話乃是奧祕。這奧祕曾是隱藏的，但如今顯明出來了，這奧祕是關乎『基督在你們裏面成了榮耀的盼望』〔27〕。

的確，新約每一卷書都論到基督。然而，除了保羅的書信以外，沒有一卷書說到基督是神的奧祕。...甚至在約翰福音中也沒有找到奧祕這個辭。

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

奧祕這辭的確出現在約翰的啓示錄中，可是不像在保羅的書信中那麼清楚。只有保羅把奧祕這辭用在基督和祂的身體上。

基督是一個奧祕。那麼基督這奧祕的源頭又是那一位？當然是神。猶太人和回教徒都宣告他們認識神。他們的來源很類似，他們的信仰是根據舊約（回教徒的可蘭經，大多是模倣舊約，再稍作修改的）。猶太人和回教徒所相信的神是舊約的神。在新約裏，我們的神是在基督裏並經過基督的神。成爲一個基督徒，就是進入基督裏面，並經過基督進到神裏面。神具體化身在這位基督裏。神格一切的豐滿，都有形有體的居住在基督裏面（西二 9）。神的一切所是都具體化身於基督裏。...如果人只有神而沒有基督，他定規像猶太人或回教徒一樣。所以，神是這奧祕的源頭。

這奧祕的結果是甚麼？這奧祕出於神，其結果乃是召會—包括所有相信基督的人。在整個宇宙中這是個奧祕！沒有這樣的話，聖經就無法完成。這個完成的話就是這極大的奧祕：基督是神的奧祕，召會是基督的奧祕。這二者組成了歷世歷代的奧祕。

保羅書信中三個重要的點〔乃是〕：神是我們的內容，基督是神的奧祕，召會是基督的奧祕。沒有這三點，保羅的著作是個空殼子。這些也就是主所要恢復的。沒有這些，甚麼都沒有意義。今天我們的神在我們裏面作我們的內容。神的奧祕就是作神具體化身和彰顯的基督，使神對於我們是如此真實、如此可享受。基督的奧祕乃是經過死並在復活裏的三一神，將祂自己與我們調和，使我們成爲祂生機身體上的活肢體。這個異象必須引導我們，並且會保守我們在中心線上，照着調和的靈而行，並活在身體生活裏。這就是主所要得着的（保羅的完成職事，一〇一至一〇二、一四六頁）。

參讀：保羅的完成職事，第十章；使徒行傳生命讀經，第六十八至六十九篇。

God's mystery....Even in John's Gospel the word mystery is not to be found. 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, msgs. 68-69

第二週・週二

晨興餽養

羅九 23~24 『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；這器皿就是我們這蒙祂所召的，不但從猶太人中，也從外邦人中，這有甚麼不可？』

弗四 6 『一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

保羅說到神的時候，他當然說神是創造者（羅一 25），但這不是他的中心點；舊約已經這樣指示我們了。...〔羅馬九章二十三至二十四節〕稱我們作器皿；神已揀選我們作祂的器皿—蒙憐憫得榮耀的器皿。這含示且指明神要人盛裝祂，祂渴望為自己得着一個容器。

人是一個器皿。首先，我們的身體是一個器皿。我們每天用食物、水和空氣來充滿我們的身體。...我們多半一天吃三次。我們一天喝好多次。此外，我們不停的呼吸。我們無論作甚麼，都一直呼吸。不呼吸我們就活不了！藉着吃、喝並呼吸，我們就得着充滿。所以我們外面的人是一個器皿（保羅的完成職事，一〇三至一〇四頁）。

信息選讀

我們裏面的人也是一個器皿。神已造了我們作器皿來盛裝祂。『我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』這是保羅在林後四章七節所告訴我們的。從五至六節我們知道，寶貝是神自己在基督裏，祂已經把祂自己放到我們這瓦器裏面。這些經節我們都很熟，但我們卻活得不像有神作內容的人。

少有人會有我們是盛裝神的器皿這種想法。然而，我們大多數人常常有一種想法：我們必須行

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、謙卑、不得罪人。我們天天懊悔自己沒有更順從父母，更取悅同學，或是更親愛兄弟姊妹。我們也許會想更屬靈，怎樣早起晨興，或花更多時間讀聖經。我們很容易有這種想法，但對於我們是盛裝神的器皿這種想法又如何？我們有這種想法麼？我們也許順從我們的父母，愛我們的姊妹，但可能沒有讓神盛裝到我們裏面。果真如此，我們就像一個空殼子，想去討好別人，卻遠離了神。不只不信的人走錯了路，不只別的基督徒偏離了，我們這些在主恢復裏的人也常常偏離正道。每當我們想要愛別人或是待人仁慈，而不領悟我們是命定盛裝神時，就連我們也偏離了目標。我們必須學習從所有我們行爲的想法上轉離，只關心被神充滿。

聖經把神描繪成食物、水、空氣。我們必須吸取祂，被祂充滿，就好像我們接受所吃的食物，所飲的水，以及所吸入的空氣。在已過二十年裏，我們中間編了許多的詩歌，說到吃喝主並吸入神。...對一些人來說，吃神的思想太粗野，無法接受。我們不能責備他們這麼想，因為他們缺少啓示。

我們不只爲神所造，更是被祂揀選成爲蒙憐憫的器皿；並且不只是蒙憐憫的器皿，更是早豫備得榮耀的器皿。在新約二十七卷書中，只有保羅的著作把我們是盛裝神的器皿這思想傳輸給我們。...我們從羅馬八章看見神如何必須是靈，而這靈必須是基督的靈。然後神纔能在我們裏面作我們的內容。

以弗所四章六節說，『一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』父不只超越我們，貫徹我們，祂也在我們裏面；『在...之內』這個介係詞原文不僅有『同在』之意，更指神在我們裏面。神自己安家在我们裏面，正如保羅在別處所寫的（保羅的完成職事，一〇四至一〇六頁）。

參讀：保羅的完成職事，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

第二週・週三

晨興餽養

弗三 19 『並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。』

腓二 13 『因爲乃是神爲着祂的美意，在你們裏面運行，使你們立志並行事。』

〔在以弗所三章十九節，〕被充滿成爲神一切的豐滿，意思是被充滿成爲神一切的所是。神這豐滿居住在基督裏面（西一 19，二 9）。基督藉着祂的內住，將神這豐滿分賜到我們裏面，使我們成爲神的彰顯。神的豐滿，含示神所是的豐富成了祂的彰顯。神的豐富在神裏面，乃是神的豐富；這豐富彰顯出來，就成了祂的豐滿。神一切的所是應當是我們的內容。我們應當這樣被神充滿，使我們成爲祂的豐滿，祂的彰顯。

成爲神的豐滿與變得親切、謙卑完全不同。...我多次因着沒有被主充滿，只是外面無可指摘而向主悔改。...我們都必須清楚辨別作好與被主充滿之間的不同（保羅的完成職事，一〇六至一〇七頁）。

信息選讀

〔腓立比二章十三節〕到底告訴我們神在作甚麼？是說神從天上感動我們立志、行事麼？是全能的神從寶座下來激動我們麼？不是。乃是說，神一直在我們裏面運行。英文裏沒有一個辭與『運行』的希臘字相當，雖然『使...有力』（energize）是出於這個希臘字，也多少能表達其意義。這節的思想是神一直在我們裏面行動、行事、作工並磨搓。我們的神一直不斷的在我們裏面作工。我們不要認爲祂只是遠在寶座上，而不在我們裏面，一直接觸、行動、磨搓並攪擾我們。

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.

緊接着下一節說，『凡所行的，都不要發怨言，起爭論。』(14)當你在發怨言時，神一直在你裏面運行。當你在起爭論時，祂也在你裏面運行。祂叫你停止，你卻回答：『再等一下！』雖然你不停止，甚至時間也到了，神還是繼續在你裏面運行。祂在裏面的運行從不停止。這就是我們的神。你也許說，這樣的一位神太小了。猶太人相信他們的神很偉大，高坐在寶座上；但我喜歡這樣一位小小的神；祂更實際、更聯於我每日的光景。...我的神在我裏面，一直不斷的攪擾着我。

『但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的，在各樣善事上成全你們，好實行祂的旨意；祂是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事。』(來十三 20~21)如果是我們來寫這樣一個禱告，很可能會這麼說，『但願平安的神，成全你們行各樣的善事，好叫你們榮耀祂！』保羅為甚麼要插進這樣長的一段修飾詞——『就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的』？

舊約是藉着祭牲的血設立的，這血也為新約開了門，帶進了新約。新約將神的性情寫到我們裏面作生命的律，賜給我們一個新靈，甚至把我們放進靈神裏面。誰的血是永約之血？乃是基督的血。這血引進祂的復活。在基督的復活裏，神進到我們裏面。

神...乃是進到我們裏面來成全我們。藉着基督的復活，祂就能進到我們裏面。這裏的復活，乃是藉着流出祂的血。帶我們經過復活的這位神，如今是『藉着耶穌基督』來成全我們。神不是從天上下來激動我們，祂乃是『在我們裏面，藉着耶穌基督，行祂看為可喜悅的事』。我們的神藉着復活裏的基督已經進到我們裏面。如今祂仍然在復活裏，藉着基督，一直在我們裏面『行』(保羅的完成職事，一〇七至一〇九頁)。

參讀：保羅的完成職事，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

第二週・週四

晨興餽養

提前三 16 『並且，大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。』

西一 27 『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

神已經顯現於肉體〔提前三 16〕。這句話不僅是指基督，更是指召會說的。召會是一班屬肉體、卻彰顯神的人，召會是神在團體肉體中的彰顯。神怎麼能設這樣彰顯出來？乃是藉着我們接受祂，被祂充滿，祂就彰顯出來了。

這是你的神，也是我的神，又是保羅的神。保羅得救以前，他的神是遠在天上。如今使徒的神，就是那在復活裏，藉着耶穌基督，正安家在你全人裏面，好使祂能浸透你，甚至從你裏面彰顯出來的神（保羅的完成職事，一〇九至一一〇頁）。

信息選讀

實行整天活在神的同在裏，這種教導是根據舊約；在新約裏沒有像活在神的同在裏這樣的字眼。新約告訴我們，要照着靈而行（羅八 4）。我們不是操練與神同在，而是與祂成爲一靈（林前六 17）。你看出二者的不同麼？與神同行好像很奇妙，但這是舊約的觀念。在新約裏我們與神是一。當我行動時，祂與我同行；當祂行動時，我也與祂同行。

今天太多的基督徒寶貝微小的聲音，他們認爲這是主引導他們的方式；這還是舊約的觀念（王上十九 12）。我們無需留心微小的聲音，我們有靈的內住（羅八 11）和膏油塗抹（這膏油塗抹就住在我們裏面—

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

約壹二 27)。這比微小的聲音高多了。在舊約時代，神還沒有進到人裏面。然而，在我們的時代，神已經在復活裏，藉着基督成了那靈，進到我們裏面；如今祂正住在我們裏面，與我們是一，並使我們與祂自己成爲一靈！（保羅的完成職事，一一四至一一五頁）

基督是神所分給眾聖徒的分。在聖經裏，基督被比作美地。以色列人進入美地時，將那地分給十二支派，所以每個支派都得着一分土地。今天每位聖徒都得着了一分基督。基督是從神所分給我們的分。基督不僅是我們的生命和我們的救主，也是我們的分。

基督作神所分給我們的分，乃是我們的生命（西三 4 上）。生命是拔尖的享受。我們的生命若失去了，我們的一切享受都完了。...我們有基督作我們的生命是事實，但有些人會想，我們怎樣纔能證明這事實。我們眾人都有肉身的生命，但這生命不是我們能給別人看見的。生命是無法看見的，是看不見的。生命看不見，但生命的活動是人生命的有力證明。...我們全人這麼活潑，這麼活躍，爲主這麼進取，就證明我們有祂的生命。祂的生命在裏面加力量給我們。許多時候我覺得疲倦，但我盡話語職事的時候，主就用祂的生命供應我，我就滿了祂生命的能力。我們全人在基督裏並爲着基督這麼活躍，表明我們有基督作我們的生命。

基督在我們裏面是榮耀的盼望（一 27）。基督不僅今天是我們的生命，將來也是我們的榮耀。我們的盼望乃是我們的身體被基督榮耀、輝煌的元素所浸透。這將是我們的身體得贖，我們的身體改變形狀。

作爲神聖的供備，基督對我們是神的能力（林前一 24 上），以執行且完成祂所計劃並定意的。...基督也是從神給我們的智慧（24 下、30 下）。一天又一天，我們需要基督作我們的智慧。基督作智慧，該不斷的從神流到我們，作我們經歷上現實和實際的智慧（一九九〇年秋全時間訓練信息合輯，一五四至一五六、一六〇至一六二頁）。

參讀：一九九〇年秋全時間訓練信息合輯，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

第二週・週五

晨興餽養

西一 18 『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

林前十二 12~13 『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

照着歌羅西三章十至十一節，在新人裏，基督是一切，又在一切之內。這就是說，祂是新入一切的肢體，又在一切肢體之內。我們也許想，召會作基督的身體，怎能是基督，基督又怎能是新入一切的肢體。在我們的經歷中，這在於是誰活着。我們若單憑自己活，我們就不是基督。我們若活基督，讓基督活在我們裏面，那麼我們就活在祂裏面，並且我們就是基督。...基督徒的生活該是這樣（一九九〇年秋全時間訓練信息合輯，一六四至一六五頁）。

信息選讀

我們在主的恢復裏，不該在意無關重要的事，或被道理、作法所打岔。我們只該在意三一神分賜到我們裏面，使我們成為祂生機身體的肢體，以彰顯祂，藉此成為活的見證。我們不期望大多數的基督徒會看見這異象或走這條路。但我們相信少數主所揀選、愛祂並尋求祂的人，會被帶進這中心的異象，使他們在生命裏長大，且被那靈變化，成為基督活的身體的一部分，這乃是出於主。至終，這活的身體會成為基督愛的新婦，為祂的回來豫備道路（哥林多前書生命讀經，二二二頁）。

現在我們一點一點的來看召會這基督的奧秘。

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,

第一大點，在創世以前，奧祕的在基督裏，為父神所揀選、豫定（弗一 3~5）。...我們原是神的造物，不是神的兒子，但神已經揀選了我們，豫定了我們，召我們來得祂兒子的名分。現今我們因着有分於神的生命，成了神的兒子。

第二大點，在創世以後，奧祕的在那蒙愛者裏面，得蒙救贖（6~12）。...我們都是在永遠裏蒙神揀選，而蒙救贖卻是在時間裏，並且有早晚先後的不同。我們這樣得蒙救贖，乃是照着神洋溢恩典的豐富，在那蒙愛者裏面，所恩賜召會的，也是照祂所喜悅之旨意中奧祕的經綸所安排的。

第三大點，我們在蒙救贖時，奧祕的受了聖靈為印記，並得着聖靈作憑質（13~14）。當我們信主的時候，就受了聖靈為印記。這聖靈的印記會在我們裏面運行、作工，題醒我們，使我們有個感念，我們乃是信耶穌的人，是屬神的人。我信我們每個人都有這樣的經歷。這說出我們是得救的人，有聖靈為印記在我們裏面，這聖靈就是那靈的基督（羅八 9），也就是三一神（太二八 19）。

第四大點，基督的奧祕—召會，奧祕的有分於基督復活的大能，並祂升天所達到並所得着的一切，而成為基督的身體（弗一 19~23）。...基督的身體完全是由基督的復活和升天所產生出來的。基督復活後成了賜生命的靈，而後升天成為澆灌的靈。這樣，祂就成了素質、經綸、複合的靈，...在我們裏面，並在我們身上，就叫我們成為基督的身體（神新約經綸中的奧祕，四三至四六頁）。

參讀：哥林多前書生命讀經，第二十篇；神新約經綸中的奧祕，第一篇；新約總論，第一百九十篇；過照着聖經中神聖啓示高峯之生活實行的路，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

第二週・週六

晨興餽養

弗三 16~17 『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

五 32 『這是極大的奧祕，但我是指着基督與召會說的。』

〔召會作基督之奧祕的第五大點是：〕召會奧祕的作宇宙的新人，作神的國、神的家，被建造成為神的居所（弗二 15、19~22）。...這實在是奧祕。召會是基督的奧祕，作宇宙的新人，是頂替神創造裏的舊人，來彰顯神，並完成神的經綸；作神的國，是讓神掌權，也為神掌權（羅五 17 下）；作神的家，是得享神的豐富，也彰顯神豐富的榮耀（提前三 15~16）；並且被建造成為神的居所，這乃是服神國中的權柄，並享受神家裏的豐富所產生的結果（弗四 16）（神新約經綸中的奧祕，四七頁）。

信息選讀

第六大點，召會〔作為基督的奧祕〕，...得以奧祕的享受基督那追測不盡的豐富（弗三 2、7~11）。這是藉着神所賜，恩典的管家職分，也是照着神奧祕的經綸所安排的，目的是為要藉着召會，彰顯神萬般的智慧。

第七大點，召會由神藉着祂的靈，用大能將她的眾肢體加強到他們裏面的人裏，使基督奧祕的安家在他們心裏，而被基督所是的闊、長、高、深所充滿，成為神一切的豐滿（15~19）。我們

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

不光有基督在我們裏面作豐富的供應，並且這位基督還要安家、居住在我們心裏。為這緣故，我們需要聖靈來加強我們，把我們整個人從外面加強到我們的靈裏。這樣，就給基督機會，來佔有我們心的各部分—心思、情感、意志和良心。不僅是全靈，更是全魂都一步一步的讓基督擴展並佔有。...結果，我們就要被充滿，成為神一切的豐滿，得作神一切的彰顯。

第八大點，基督與祂的身體，召會，有一奧祕的生命聯結。...這奧祕就是經過過程的三一神，與得着重生變化的三部分人，聯結相調成爲一對宇宙的配偶。...換句話說，神性活在人性裏，作人性的實際；人性的美德活出神性的榮美，作神性的彰顯。神性與人性二者調和爲一。

末了，〔召會是〕神經綸中奧祕的終極完成，就是新耶路撒冷（啓二一2）。這是經過過程的三一神與變化的三部分人，聯結調和的登峯造極，成爲神居住，與人同生活的帳幕，也成爲人居住，事奉神的殿，二者乃是救贖人的神，和蒙救贖的人，互爲居所（3、22）。...在那裏，有三一神作其中的生命供應；三部分人作其外表，使神得着彰顯（12、14）。三一神在寶座上，爲聖城的中心，流出生命河，長着生命樹，作全城的供應（二二1~2）。這是新耶路撒冷裏面的情景。...我們若是對基督的奧祕—召會，有這樣深入、超越的認識，我們的目標和遙望就要被拔高，我們就要看見並認定我們人生一切的至高標準是新耶路撒冷，我們終極的盼望也是這新耶路撒冷（神新約經綸中的奧祕，四八至五一頁）。

參讀：神新約經綸中的奧祕，第一至二篇；世界局勢與神的行動，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

第二週詩歌

593 召會—基督的奧秘

E^b 2/2

8888 (英818)

C G C F

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

一)神 是 人 所 不 能 見 者， 從 未 有
 二)基 督 乃 是 神 的 活 話， 是 神 惟
 三)基 督 是 神 本 體 真 像， 是 神 榮
 四)基 督 現 今 也 是 隱 瞞， 地 上 今
 五)召 會 是 祂 豐 滿 表 現， 祂 是 召
 六)召 會 具 有 基 督 形 像， 是 祂 擴
 七)父 神 乃 在 子 神 裡 面， 子 神 且

C D₇ G C D_m C

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

人 見 過 祂 形； 但 有 基 督 作 祂
 一 真 實 說 明； 祂 是 神 的 具 體
 耀 所 發 光 輝； 神 的 豐 滿 住 祂
 日 無 人 能 見； 但 有 召 會 作 祂
 會 內 容 生 命； 召 會 是 祂 真 實
 增， 是 祂 普 及； 祂 之 所 是 全 在
 已 成 為 那 靈； 現 今 這 位 三 一

G C F C₇ G₇ C

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

奧 秘， 將 祂 向 人 全 然 表 明。
 化 身， 在 祂 得 見 神 的 本 性。
 裡 面， 神 之 所 是 由 祂 發 揮。
 奧 秘， 到 處 將 祂 顯 於 人 前。
 複 本， 祂 藉 召 會 向 人 顯 明。
 召 會， 召 會 乃 是 祂 的 身 體。
 神 靈， 是 與 召 會 合 一 同 性。

WEEK 2 — HYMN

Hymns, #818

- 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.

保羅的完成職事

第三篇

內住的基督

讀經：約十四 16 ~ 18、20，羅八 10，林後四 7，
西一 27，弗三 17 上

綱 目

週 一

壹 信基督最寶貴的結果，就是把祂接
受到我們裏面來—約一 12 ~ 13，三
15，羅八 10，林後十三 5，西一 27：

一 這雖是純正奧祕的真理，卻被多數基督徒所
忽畧。

二 基督已升上高天，但祂也住在我們裏面—三
1，一 27：

1 一面祂在天上作大祭司為我們代求，作我們
的辯護者，執行神的經綸—來七 25 ~ 26，
約壹二 1，羅八 34。

2 另一面祂是那包羅萬有的基督，住在我們裏
面—10 節。

貳 基督在復活裏，作為賜生命的靈住在
信徒裏面—約十四 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 基督在地上時，是在門徒身外的保惠師，藉着祂的死與復活，已經成了另一位保惠師，就是實際的靈，在門徒裏面——約十四 16 ~ 18、20。
- 二 基督的復活乃是祂的變化形像，使祂成爲賜生命的靈，爲要進到信徒裏面——林前十五 45 下，約十四 17。
- 三 作爲在我們裏面的另一位保惠師，就是實際的靈，這位內住的基督是我們的生命，我們的供應，也是我們的人位——西三 4，弗三 17 上。

週 二

叁 神的福音乃是羅馬書的主題，論到基督在祂復活後，成了那靈活在信徒裏面——一 3 ~ 4，八 10：

- 一 羅馬書啓示基督已經復活，成了賜生命的靈；祂不再只是我們身外的基督，現今乃是我們裏面的基督——9 ~ 10、34 節。
- 二 羅馬書中的福音，乃是現今住在信徒裏面，作他們主觀救主者的福音——10 節。

肆 內住的基督是基督徒生活的祕訣——西一 27，腓四 12：

- 一 我們所享受基督的救恩，最重要的一點，就是基督的內住——林後十三 5，腓一 19，二 12 ~ 13。
- 二 基督對我們是主觀的；祂不僅與我們相近，更在我們裏面，在我們這人的深處。

- 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 基督在我們裏面，這是聖經的心臟，也是我們全人的心臟—弗三 17 上。

伍 內住的基督是瓦器裏的寶貝—林後四 7：

一 神照在我們心裏，帶給我們一個寶貝，就是那是三一神的具體化身，作了我們的生命和一切之榮耀的內住基督—6 節。

二 這寶貝，內住的基督，乃是基督徒生活神聖供應的源頭—7 節。

三 我們若學習藉着觀看基督眼中所標示的，享受祂的同在，而接受祂作我們的人位，就會有一種甜美的感覺，覺得內住基督的寶貝—二 10，三 18，四 6 ~ 7。

週 三

陸 我們敬拜在諸天之上登寶座的基督，但我們經歷、享受並有分於我們靈裏內住的基督；我們非常主觀的與祂是——西三 1，一 27，林前六 17：

一 住在我們靈裏的基督，是我們榮耀的盼望；內住的基督要浸透我們全人，使我們的身體改變形狀，同形於祂榮耀的身體—西三 4，腓三 21。

二 住在我們裏面的基督，不是小的、有限的基督，乃是包羅萬有、延展無限、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 我們需要被包羅萬有、延展無限、居首位的基督注入、浸透、充滿，直到我們經歷祂是我們的一切—二 16 ~ 17，三 4、10 ~ 11。

四 內住的基督是我們的生命；基督在宇宙一面是延展無限的，但在我們的經歷裏，祂是我們的生命，是我們的所是—4 節。

週 四

五 我們需要讓內住基督的平安，在我們心裏作仲裁；基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷—15 節。

六 我們需要讓內住基督的話，豐豐富富的住在我們裏面，好使祂運用元首的權柄，將祂的豐富供應給我們—17 節，一 18，二 19。

週 五

柒 保羅禱告，要我們得以加強到裏面的人裏，好使基督安家在我们心裏—弗 3:17 上：

一 我們的心是我們內裏各部分的總和，也是我們裏面之人的中心，以及有關我們傾向、感情、喜好和願望的代表；所以，當基督安家在我們心裏，祂就掌管我們裏面的全人，並用祂自己供應、加強我們內裏的各部分。

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 基督越多在我們裏面擴展，就越多定居且安家，在我們裏面，佔有、得着我們裏面的每一部分，並以祂自己浸透各部分。

三 當基督安家，在我們心裏，祂就成爲我們，並使我們成爲祂—17 節上，加四 19，腓一 21 上。

週 六

四 當基督擴展到我們心裏，祂就成了我們的人位；基督成爲我們人位惟一的路，乃是祂安家在我們心裏—弗三 17 上。

五 那位正安家在我們心裏的基督，乃是無限無量、無法測量的基督—18 節。

六 當基督安家，在我們心裏，我們就被充滿，成爲神一切的豐滿；神的豐滿乃是基督的身體將三一神彰顯到極致，就是三一神團體彰顯的終極總結—19 節。

七 真正的召會生活，乃是無限無量、無法測量的基督親自安家，在我們心裏的結果；召會的內容乃是我們所接受作爲我們人位的基督，就是作到我們裏面的基督—17 節上，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.

第三週・週一

晨興餽養

羅八 10 『但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。』

約十四 16 『我要求父，祂必賜給你們另一位保惠師，叫祂永遠與你們同在。』

信基督最寶貴點，就是把祂接受到我們的裏面來。這雖是純正奧祕的真理，今天卻被一般基督徒所忽畧。他們說，基督今天是坐在天上的寶座上，並沒有住在信祂的人裏面。但是聖經說，基督現今在天上神的右邊，同時也住在信祂的人裏面（羅八 34、10）。我們的經歷也能證實，基督今天的確是在我們裏面。主耶穌當初雖然與門徒同在、同行、同住、同活，卻沒有辦法進到他們裏面。所以祂要去轉一下，就是祂要去死而復活；祂復活後還要回來，好進到門徒們裏面。... 這位原是在門徒身外的保惠師，現今藉着死而復活的過程，就能進到他們裏面，成了他們裏面的保惠師（主觀經歷內住的基督，三三、三五頁）。

信息選讀

今天我們所享受基督的救恩，最關鍵、最重要的一點，就是基督的內住。基督已升上高天，但祂同時也住在我們裏面。一面祂在天上作大祭司為我們代求，作我們的辯護者，執行神的經綸；另一面祂是那包羅萬有內住的基督，住在我們裏面，作我們的保惠師，作我們的生命和一切的供應。

主耶穌原來是在人身外的保惠師，但祂經過死而復活，就成了那實際的靈，進到我們裏面，作了我們裏面的保惠師。這位內住的基督，是我們的生命，

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.

也是我們的人位（主觀經歷內住的基督，四三頁）。

基督在復活裏成了賜生命的靈（林前十五45）。這不是一件容易的事情；反之，這是一件偉大的工作。主耶穌要完成成爲賜生命之靈的工作，必須經過死，然後在復活裏作一些奇妙的事。如今祂是賜人生命的靈，分賜生命給我們的靈，將自己作生命分賜到信徒裏面的靈。

基督的復活就是祂變化形像成爲賜生命的靈。祂原是在肉體裏的基督，但祂已變化形像成爲是靈的基督（pneumatic Christ），就是賜生命之靈的基督。...在祂死而復活以前，祂曾在變化山上改變形像。然而，那次改變形像是暫時的。祂真正的變化形像是祂的復活，因爲在復活裏，祂成了賜生命的靈（新約總論第三冊，三一〇頁）。

〔約翰十四章十六節裏〕『另一位保惠師』的意思是說，子在那裏已經是第一位保惠師。子是一位保惠師，但子求父賜給門徒另一位保惠師。這聽起來好像有兩位保惠師。事實上，十六至二十節給我們看見，所要賜給我們的另一位保惠師，就是那位求父之保惠師的實際。保惠師在那裏和門徒說話，也在那裏求父賜給他們另一位保惠師。另一位保惠師就是實際的靈。十七節說，『就是實際的靈，乃世人不能接受的，因爲不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。』這一節啓示出很大的進展，因爲原來的保惠師不過與門徒同住，卻不在門徒裏面。那時子只能與門徒同在，並不能在他們裏面。然而，另一位保惠師不僅要與門徒同在，也要在門徒裏面（神新約的經綸上冊，七六頁）。

參讀：主觀經歷內住的基督，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

第三週・週二

晨興餽養

西一 27 『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

林後四 7 『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

神的福音乃是羅馬書的主題，論到基督在祂復活後，成了那靈活在信徒裏面。這比福音書所陳明的更高，更主觀。福音書只論到基督在成爲肉體之後，死而復活之前，在肉身裏活在門徒中間。然而，羅馬書啓示基督已經復活，成了賜生命的靈（八～），祂不再只是信徒身外的基督，也是在他們裏面的基督。因此，羅馬書中的福音，乃是現今住在信徒裏面，作他們主觀救主者的福音（羅馬書中神完整的救恩結晶讀經，三至四頁）。

信息選讀

今天，基督對我們是主觀的。祂不僅與我們相近，更在我們裏面，在我們這人的深處。這的確很奧祕。不信者不懂基督徒爲何既有美德又有歡樂。人們可能不明白，基督徒有從何而來的力量和能力，能忍受苦難，或能愛人所不能愛。這對他們是奧祕，卻已向我們啓示出來。我們知道，我們生命和能力的源頭就是裏面的基督。內住的基督是基督徒生活的祕訣。

基督在我們裏面，這是聖經的心臟，也是我們全人的心臟。在相信基督以前，我們是沒有生命的屍體。我們悔改、相信主、並呼求祂的名時，就有一顆心植入我們裏面。這顆心就是在我們裏面的基督。

WEEK 3 — DAY 2

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.

基督在我們裏面是奧祕，是神話語的完成，也是聖經的心臟。基督在每一位信徒裏面。歌羅西一章二十七節說，基督在我們裏面成了榮耀的盼望。我們可以彰顯基督，因為祂在我們裏面（保羅書信中所啓示經歷基督極重要的方面，三一、四至五頁）。

神照在我們心裏，帶給我們一個寶貝，就是那是神的具體化身，作了我們的生命和一切之榮耀的基督〔林後四6~7〕。但我們盛裝這寶貝的，卻是沒有價值且脆弱的瓦器。無價之寶竟盛裝在沒有價值的瓦器裏！這使沒有價值的器皿成爲新約的眾執事，有無上寶貴的職事。這乃是藉着在復活裏的神聖能力。這超越的能力必是屬於神，不是出於我們。這寶貝，內住的基督，在我們這些瓦器裏，乃是基督徒生活神聖供應的源頭。作新約執事的使徒，靠這寶貝超越的能力，就能過釘十字架的生活，使他們所供應基督復活的生命得以顯明。

基督照在我們裏面的實際，就是在我們這些瓦器裏面的寶貝。外面看來，我們是瓦器，但我們裏面有無價之寶。這寶貝就是那作經過過程之三一神具體化身的基督，在我們裏面乃是包羅萬有、賜生命的靈。這寶貝有能力，而這能力是超越的。基督作爲在我們裏面賜生命的靈，乃是照耀並工作的那一位。這就是我們裏面的寶貝（哥林多後書生命讀經，三一六頁）。

假如我們都學習棄絕我們的舊人位，藉着觀看祂的面，享受祂的同在，而接受祂作我們的人位，我們就要有一種甜蜜的感覺，覺得內住耶穌的寶貝。這個會使我們發光照耀，這一種照耀就是祂榮耀的返照。我能保證，如果你有這種經歷，其他人就會看出你是多麼發光照耀。你不只是快樂，並且是發光照耀。有一些東西從你裏面放出光來，那就是主耶穌的返照（內住的基督，一〇五頁）。

參讀：內住的基督，第七至十篇；保羅書信中所啓示經歷基督極重要的方面，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

第三週・週三

晨興餽養

西三 4 『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

10~11 『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

基督對我們是客觀的，也是主觀的。我們照着道理，同時也照着經歷來認識基督。一面，我們的基督是在諸天之上的寶座上；另一面，祂是在我們的靈裏。我們敬拜在諸天之上登寶座的基督，但我們經歷、享受並有分於我們靈裏內住的基督。...基督對我們主觀到一個地步，祂與我們，我們與祂，已經成爲一靈〔林前六 17〕。與主成爲一靈，比得着恩賜和神蹟更大。我們既與主成了一靈，在我們日常生活中，就必須經歷與祂是一靈（歌羅西書生命讀經，五五一頁）。

信息選讀

歌羅西一章二十七節保羅說，『基督在你們裏面成了榮耀的盼望。』基督不僅住在我們裏面，更在我們裏面作我們榮耀的盼望。基督能成爲我們榮耀的盼望，是因爲祂住在我們的靈裏，作我們的生命和我們的人位。三章四節說，當祂顯現的時候，我們也要與祂一同顯現在榮耀裏。這指明內住的基督要浸透我們全人，叫我們的身體改變形狀，同形於祂榮耀的身體（羅八 23，腓三 21）。那時基督就要在我們身上得榮耀。這就是基督在我們裏面作榮耀的盼望（真理課程二級卷三，九二頁）。

在我們的日常生活中，基督必須成爲我們的一切。基督是神的彰顯，是神經綸的奧祕，現今活

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

在我們裏面。那住在我們裏面的基督，不是小的、有限的基督。祂乃是那位不能看見之神的像、神豐滿的具體化身以及神經綸的中心點。這樣一位基督，現今就住在我們裏面，等候機會把祂自己擴展到我們全人裏。我們需要時時刻刻憑祂而活。

歌羅西書把基督完全的啓示出來，比加拉太書所啓示的還要極致。在加拉太書裏，保羅說到基督啓示在我們裏面，基督活在我們裏面，以及基督成形在我們裏面。但在歌羅西書中，他用了許多特殊的辭句來說到基督：眾聖徒的分、那不能看見之神的像、一切受造之物的首生者。在這短短的一卷書中，把基督一面又一面的揭示出來。因此，歌羅西書所啓示的基督是奧祕的，又是包羅萬有的。這位包羅萬有的基督，遠超過我們所能領會的。我們需要被祂注入、浸透、充滿，直到我們經歷基督是我們的一切。

另一方面是在二章十六至十七節，保羅在那裏說，飲食、節期、月朔、安息日都是『要來之事的影兒，那實體卻屬於基督』。保羅的話指明，基督是一切正面事物的實際。祂是我們的真食物、真飲料、真衣服、真住處、真交通工具、真太陽、真月亮、真地球。所以，保羅在這兩節中簡單的話，...含示包羅萬有之基督的延展無限。

然後保羅在三章四節繼續告訴我們，這位延展無限的基督乃是我們的生命。雖然基督是宇宙般的延展無限，然而祂卻以專特、特別的方式作了我們的生命。讚美主，這位延展無限的基督成了我們個人的生命！就宇宙一面說，祂是延展無限的；但在我們個人的經歷中，祂是我們的生命。

不僅如此，在十至十一節我們看見，在召會中，就是在作神新造的新人裏，這位延展無限的基督乃是一切，又在一切之內。祂是新人一切的肢體，也在一切的肢體之內。基於十一節，我們可以說，基督就是我們眾人。歌羅西書所啓示的，是何等一位延展無限、包羅萬有的基督！（歌羅西書生命讀經，三八三、一一、四八二至四八三頁）。

參讀：內住的基督，第十一至十二篇；歌羅西書生命讀經，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

第三週・週四

晨興餽養

西三 15~16 『又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安；且要感恩。當用各樣的智慧，讓基督的話豐富豐富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。』

基督的平安要在我們心裏作仲裁，就必須在我們裏面施行管治。基督的平安要爲王作管治者和決斷者。我信你們都經歷過，有一位在你們裏面作王管治你們，並且下最後的決斷。...藉着基督的平安作仲裁，我們的難處就解決了，聖徒之間的摩擦也消失了。然後召會生活就能得保全，新人也實際的得以維持。

召會生活就是新人的生活，不是單靠教訓得保全的，乃是靠着我們思念在上面的事，並讓屬天的傳輸將神聖的元素分賜到我們裏面纔得以保全。然後我們就有新人的更新，並經歷基督的平安在我們裏面施行管治。基督的平安實際上就是基督自己顯在某一特別的方面。因此，基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷。在弟兄被長老得罪的事例中，基督的話是要愛那位長老，找他交通，並且和他一同享受主。這就是作平安的基督登位管治、決斷並下斷語（歌羅西書生命讀經，七〇一至七〇二頁）。

信息選讀

我們要有正確基督徒的行事爲人，並保全召會生活，就需要基督的平安作仲裁。...惟有屬天的基督，那位代求者、盡職者及管理者的，纔能解決我們的難處，並消除摩擦。如果一位弟兄和他的妻子思念在諸天之上的基督，他們就會經歷神聖

WEEK 3 — DAY 4

Morning Nourishment

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

的傳輸，然後基督的平安就要在他們裏面作仲裁。當基督的平安在我們心裏作王，作我們裏面獨一的裁判，我們就與神有縱的平安，與眾聖徒有橫的平安（和平）。我們讚美主，我們享受平安，並且在這平安裏，新人—召會生活就得以保全！...主恢復的治理和維持不是我們的責任。眾召會以及整個恢復，都在基督的平安作仲裁之下。基督在我們裏面是供應的恩典，也是作仲裁的平安。

我們必須先讓基督作仲裁的平安在我們裏面作王。不要求主施行主權，管治你的妻子或丈夫；反而要禱告說，『主，在我裏面作王，在我身上管治我。』（歌羅西書生命讀經，七〇二至七〇三頁）

我們...也該讓基督的話豐豐富富的住在我們裏面〔西三16〕。...基督的話就是基督所說的話。在神新約的經綸裏，神在子裏面說話，而子不僅在福音書裏親自說話，也在使徒行傳、書信和啟示錄裏，藉着祂的肢體—使徒和申言者—說話。這些都可視為基督的話。基督的話包括整本新約。我們需要被這話充滿；這意思是：我們該讓基督的話住在我們裏面，居住在我們裏面，安家在我们裏面。

以弗所五章十八節囑咐我們，要在靈裏被三一神充滿；歌羅西三章十六節囑咐我們，要讓基督的話豐豐富富的住在我們裏面。歌羅西書的中心是基督作我們的頭和生命。基督運用祂作頭的身分，並將祂的豐富供應給我們的路，乃是藉着祂的話。...在以弗所書，話是為着洗滌我們天然的生命（五26），並與仇敵爭戰（六17）；而在歌羅西書，話是為着啟示基督（一25~27）的居首位、中心和普及性。這話像那靈一樣，豫備好要住在我們裏面，佔有我們、充滿我們，然而我們必須讓話豐豐富富的住在我們裏面（真理課程三級卷三，一四〇至一四二頁）。

參讀：內住的基督，第十五至十六篇；真理課程三級卷三，第五十課。

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

第三週・週五

晨興餽養

弗三 16~17 『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

以弗所三章十六節是保羅禱告的主題。...這個禱告與一章的禱告乃是對比：一章的是求啓示的禱告，這裏的是求經歷的禱告。在一章的需要，乃是要我們看見與基督身體有關的事，看見身體是如何出現並如何構成的。但是只看見啓示還不彀，我們也需要經歷我們所看見的。因為我們需要主觀的經歷基督，所以保羅禱告，要我們得以加強到裏面的人裏（以弗所書生命讀經，三三五頁）。

信息選讀

我們的心是由魂的各部分—心思、情感、意志，加上靈的主要部分—良心—組成的。這些是我們人內裏的各部分。藉着重生，基督進到我們的靈裏（提後四 22）。接着，我們該讓祂擴展到我們心的每一部分。我們的心是我們內裏各部分的總和，也是我們裏面之人的中心；所以，當基督安家在我們心裏，祂就掌管我們裏面的全人，並用祂自己供應、加強我們內裏的各部分（以弗所書生命讀經，三三九頁）。

我們的心，是我們傾向、愛慕事物的機關，在對事物的傾向、愛慕、喜好、願望一方面，是代表我們這個人的。...在我們未重生的時候，我們的心傾向罪惡，愛慕世界，喜好情慾的事；對於神卻是冷硬的，不傾向，不愛慕；對於屬神屬靈的事，也不喜好，甚至連願望也沒有。所以神重生我們的時候，就更新我們的心，使我們的心成

WEEK 3 — DAY 5

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."

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

為一個新心，有新的傾向，新的愛慕，新的喜好，新的願望。因此，我們一重生得救了，我們的心就傾向神，就喜歡神，就愛慕神；對於屬神的事，屬靈的事，屬天的事，也就有喜好，有願望；一題到這些事，我們的心就喜樂，就有嚮往，就有渴慕（生命的認識，三五頁）。

我們得救時，基督就進到我們的靈裏。現今我們必須讓祂有機會，將祂自己擴展到我們內裏之人的每一部分。當我們得以加強到裏面的人裏，就給基督開門，在我們裏面擴展，從我們的靈擴展到我們的心思、情感和意志的每一部分裏。基督越多在我們裏面擴展，就越多定居且安家在我们裏面。這意思是說，祂佔有我們裏面的每一部分，並以祂自己充滿、浸透各部分。結果我們不僅得了啓示，我們也被基督充滿。然後無論我們到那裏，我們都是使徒，就是受差遣的人；也是申言者，就是為基督說話的人（以弗所書生命讀經，三四一頁）。

我們得加強到裏面的人裏，基督就在我們裏面擴展，將祂自己更多分賜到我們這人裏面。基督藉着每日將祂自己分賜到我們裏面，至終就充滿我們的心。

基督以祂自己充滿我們這人的每一部分，藉此祂就成為我們的內容。祂擴展到我們的心思、情感和意志裏，充滿我們的思想、考量、感覺和決定。基督佔有我們全人，據有我們，甚至成為我們，使我們成為祂的彰顯。這樣，我們就能說，『在我，活着就是基督。』（腓一21）當我們思考，就是基督在思考。當我們愛，就是基督在愛。當我們作決定，就是基督在作決定。基督成為我們，也使我們成為祂。這就是基督安家在我们心裏（保羅書信中所啓示經歷基督極重要的方面，三六頁）。

參讀：內住的基督，第十三至十四篇；保羅書信中所啓示經歷基督極重要的方面，第五章；以弗所書生命讀經，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

第三週・週六

晨興餽養

弗三 18~19 『使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。』

因為召會不僅是基督的身體，有基督作生命，召會也是新人，有基督作人位，所以保羅在以弗所三章十七節強調基督安家在我們心裏的重要性。雖然我們的靈是盛裝神的器皿，但靈不是人格的中心；人格的中心乃是心。我們人格的各種功用——我們的心思、情感和意志——直接與我們的心有關，而不是與我們的靈有關。因為人格所有的功用都集中於心，所以心是基督渴望安家的地方。基督這賜生命的靈，現今是在我們的靈裏。然而，祂想要擴展到我們心裏，並安家在其中（以弗所書生命讀經，八〇九頁）。

信息選讀

藉着重生，我們有基督作那靈在我們的靈裏。但藉着變化，基督要從我們的靈擴展到我們的心裏。每一個重生的人，都有基督在他的靈裏，但沒有多少人讓基督擴展到他的心裏。因這緣故，保羅禱告，要我們得以加強到裏面的人裏，使基督能安家在我們心裏（弗三 16~17）。我們不僅需要接受基督在我們的靈裏作生命，也需要接受祂在我們的心裏作人位。當基督在我們的靈裏時，祂是我們的生命。然而，當祂擴展到我們心裏，祂也成了我們的人位（以弗所書生命讀經，八一〇頁）。

至終，照着以弗所三章十九節，我們會『被充滿，成為神一切的豐滿』。首先，有裏面之人的加強。第二，基督安家在我們心裏，佔有我們全人。第三，我們全人被充滿，成為神一切的豐滿。

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

當召會所有的肢體都是這樣的人，我們就會滿有力量，領畧那闊、長、高、深（18）。這就是說，我們會領悟基督無限無量的量度（李常受文集一九六五年第二冊，四六四頁）。

基督安家在我們心裏，我們在祂的愛裏生根立基，我們就能與眾聖徒一同領畧基督有多闊、多長、多高、多深。至終，我們甚至能經歷那超越知識的大愛。從這一切出來的結果、流出，乃是經過過程、終極完成之三一神的一切豐滿（19）。神的豐滿就是基督的身體，作三一神至完滿、至極的彰顯。神一切的豐滿，就是三一神團體彰顯的終極完成，而這終極、完成、團體的彰顯，乃是基督的身體。

我們需要有一種召會生活是享受基督豐富的結果，也是無限之基督親自安家在我們全人裏面的結果。這樣，我們就會有平靜的召會生活。至終，我們要在耶路撒冷完全看見這個。在耶路撒冷裏，我們不會爭執。這是因為耶路撒冷是我們享受基督，並讓祂安家在我們心裏的終極結果。基督的身體是信徒享受基督那追測不盡之豐富的終極完成，也是信徒經歷無限之基督安家在我們心裏的終極完成（基督身體的內在觀點，五八至六〇頁）。

召會的內容必須是我們所接受進來，作生命和人位的基督。我們若接受基督作我們的人位，當我們聚在一起時，基督就要從我們的靈，藉着我們的心彰顯出來。所有與會的人會感覺到，基督與我們同在，作我們的生命和我們的人位（以弗所書生命讀經，八一二頁）。

參讀：以弗所書生命讀經，第八十篇；保羅的完成職事，第二至四章；基督身體的內在觀點，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

保羅的完成職事

第四篇

那靈同我們的靈

讀經：羅八 16 · 林前六 17

綱 目

週 一

壹 神的靈經過了過程，我們的靈也經過了過程：

- 一 『那靈』一辭，不是僅僅指神的靈，乃是指終極完成的靈—那經過了成爲肉體、人性生活、釘十字架與復活等過程的靈；當基督在復活裏得着榮耀之後，祂就成了賜生命的靈，就是『那靈』，也就是那終極完成的靈—約七 39，路二四 26，林前十五 45 下。
- 二 我們的靈是神所造的（創二 7，箴二十 27）；但由於亞當，這靈墮落了，並且死了（弗二 1）；然而，我們死了的靈由基督所贖回；既已贖回，就被那重生我們的靈所復甦、點活（羅八 10）。
- 三 我們說『那靈同我們的靈』（16），意思就是說，終極完成的靈是同着信徒那被造、得重生的靈，並且在信徒那被造、得重生的靈裏。

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『那靈同我們的靈』(16)乃是神生機救恩的祕訣；這二靈一起作工，就是一切屬靈事物，特別是神生機救恩之各面的技巧、祕訣：

- 一 生殖的靈在我們被基督所復甦的靈裏，重生我們，賜我們權柄，作神親生的兒女—約三 6，一 12 ~ 13，羅八 10。
- 二 滋養的靈在我們為基督所顧惜的靈裏，用主話中的靈奶餵養我們，使我們長大以致得救—弗五 29，林前三 2、6，彼前二 2 ~ 3。
- 三 聖別的靈從我們為基督所奪取的靈裏，用神的性情聖別我們，使我們成聖歸神—弗一 4，五 26 ~ 27，帖前五 23，帖後二 13，羅六 19、22，參林後二 12 ~ 14。
- 四 更新的靈在我們為基督所內住的靈裏，更新我們，使我們藉着十字架的破碎，穿上新人—弗四 23 ~ 24，多三 5，提後四 22。
- 五 變化的靈在我們被基督所充滿的靈裏，將我們變化成為基督榮耀的形像，作祂的彰顯—林後三 18，羅十二 2，弗五 18。
- 六 建造的靈在我們為基督所據有的靈裏，將我們建造成為神的家和基督的身體，作祂們的居所—二 21 ~ 22，四 16。
- 七 成熟的靈在我們由基督使其豐富的靈裏，將我們模成作神眾子模型之神長子基督的形像—羅八 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 印塗的靈在我們因基督而歡騰的靈裏，用神的榮耀將我們滲透，並將我們帶進神的榮耀，使我們得榮耀—弗一 13，四 4、30，林後一 22，羅五 2。

週 二

九 以上各步都是『那靈同我們的靈』（八 16）聯結『成爲一靈』（林前六 17）而完成的；若非如此，即使神的福音是有大能的（羅一 16），在信徒身上也一無所能、一無所成，無法使他們在生命和性情上，但不在神格上，成爲神，爲着建造基督的身體，就是三一神永遠的心愛，和祂最終的目的（太十六 18，弗一 9，四 16）。

十 基督能夠活在我們裏面，乃是因着祂成了我們靈裏的那靈；惟有藉着我們靈裏的那靈，保羅完成職事裏的所有重點，纔有效力。

週 三

叁 在聖經中，有關那靈的啓示是漸進的：

一 關於那靈，頭一次說的是在創造裏神的靈（創一 2）；其次是在神與人關係中耶和華的靈（士三 10，撒十 6）；而後是有關基督成孕並出生的聖靈（路一 35，太一 20）；再後是在主爲人生活中耶穌的靈（徒十六 7）；然後是在主復活中基督的靈（羅八 9）；以及耶穌基督的靈（腓一 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 耶穌基督的靈，就是約翰七章三十九節所說的『那靈』；這不僅是主成爲肉體前之神的靈，更是主復活後之神的靈，就是具有神性的聖靈，與主的成爲肉體（人性）、十字架下的爲人生活、釘十字架並復活調和而成的：

- 1 在出埃及三十章二十三至二十五節，由橄欖油和四種香料調和而成的聖膏油，是這複合之神的靈完滿的豫表；現今這靈乃是耶穌基督的靈。
- 2 腓立比一章十九節不是說耶穌的靈（徒十六7），也不是說基督的靈（羅八9），乃是說耶穌基督的靈：
 - a 耶穌的靈主要的是爲着主的人性和爲人生活，基督的靈主要的是爲着主的復活。
 - b 我們要經歷腓立比二章五至八節所描繪主的人性，就需要耶穌的靈。
 - c 我們要經歷三章十節所說主復活的大能，就需要基督的靈。
 - d 使徒保羅在受苦時，經歷了主在人性中的受苦並主的復活；因此，那靈對他乃是耶穌基督的靈，就是三一神那複合、包羅萬有、賜生命的靈。
 - e 對於像使徒那樣經歷並享受基督的爲人生活和復活的人，這樣一位靈有全備的供應，甚至就是全備的供應。

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 至終，這複合的耶穌基督之靈，成了神的七靈，祂是神寶座前的七盞火燈，在地上完成神的行政，使神關乎召會的經綸得以成就；祂也是羔羊的七眼，為要把祂一切的所是傳輸到召會裏面—啓一 4，四 5，五 6。

肆『那靈自己同我們的靈見證我們是神的兒女』（羅八 16）；『與主聯合的，便是與主成爲一靈』（林前六 17）：

週 六

一 與主『聯合』成爲一靈，指信徒藉着信入主（約三 15 ~ 16，參提後四 22，林後三 17），與祂有生機的聯結；這聯結可用枝子與葡萄樹的聯結（約十五 4 ~ 5）說明：

- 1 保羅完成職事的極致，就是實行與主成爲一靈。
- 2 照着靈而行並將心思置於靈，就是操練與主成爲一靈—羅八 4、6。

二 那靈如今住在我們重生的靈裏，與我們的靈聯合成爲一靈：

- 1 我們全人必須轉向這聯結的靈，並將全人置於其上—6 節下。
- 2 我們也必須照着這聯結的靈生活行動—4 節。
- 3 當我們因此活在這聯結的靈裏，我們就能活出基督的身體，而成爲基督團體的彰顯—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.

第四週・週一

晨興餵養

約七 39 『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

羅八 10 『但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。』

〔約翰七章三十九節〕裏的『那靈』一辭，不是僅僅指神的靈，乃是指終極完成的靈——那經過了成為肉體、人性生活、釘十字架與復活等過程的靈。這靈在三十九節的時候還沒有，因為耶穌尚未得着榮耀。當基督在復活裏得着榮耀之後，祂就成了賜生命的靈（林前十五 45 下）。這賜生命的靈乃是『那靈』，就是那終極完成的靈。

神的靈經過了過程，我們的靈也經過了過程。我們的靈是神所造的；但由於亞當，這靈墮落了，並且死了。然而，我們死了的靈由基督所贖回；既已贖回，就被那重生我們的靈所復蘇、點活。終極完成的靈就在我們得重生的靈裏。我們說『那靈同我們的靈』，意思就是說，終極完成的靈是同着信徒那被造、得重生的靈。現在我們要看見，那靈同我們的靈，乃是對神生機救恩一切經歷的祕訣，這生機的救恩包括：重生、餵養、聖別、更新、變化、建造、模成和得榮（神生機救恩的祕訣——『那靈自己同我們的靈』，六至七頁）。

信息選讀

我...的負擔，是要陳明最好的神學，論到神生機救恩的八段，加上神加強救恩的一段。神生機救恩的八段乃是重生、餵養、聖別、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,

變化、建造、模成和得榮；附加的一段乃是加強的一段。

〔當我們說到〕『重生的祕訣』...，我們用『祕訣』一辭，意指在作某些事情或製作某些東西上的技巧。保羅在腓立比四章十二節用到這辭：『我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。』保羅學得面對各種情形的祕訣、技巧。神生機救恩八段的祕訣，就是那靈同我們的靈。這二靈一起作工，就是一切屬靈事物，特別是神生機救恩之各面的技巧、祕訣。

約翰三章三節和五節告訴我們，重生乃是再生一次。那靈使罪人知罪自責，是要叫他們從水（受浸的水表徵死），和那靈（祂已將罪人從其餘的人中間聖別出來，並且祂就是復活的實際），在他們那被復活的基督所點活的靈裏，得以重生。受浸的水指明，我們若要得重生，就必須承認我們一無用處，只配與基督同釘十字架，並被埋葬。這就是說，我們已經了了，我們的已往、我們的歷史已經過去。因着那聖別我們的靈乃是復活的實際，所以我們有了祂，就有了復活。這復活就重生我們。

重生乃是藉着基督的復活，使祂將神聖的生命分賜到失喪的罪人裏面作權柄，叫他們成爲神親生的兒女，作祂的種類（彼前一3，約一12~13）。當基督復活時，祂所有的信徒，就是神所揀選並賜給祂的人，全都包括在祂裏面。因此他們都與祂一同復活（弗二6），並藉着祂得了重生，使他們得着永遠的生命作權柄，成爲神的兒女，作祂的種類。藉着重生，我們人成了神人；我們成了神類（神生機救恩的祕訣—『那靈自己同我們的靈』，七至八、一〇至一一頁）。

參讀：神生機救恩的祕訣—『那靈自己同我們的靈』，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

第四週・週二

晨興餽養

約三 6 『從肉體生的，就是肉體；從那靈生的，就是靈。』

羅八 16 『那靈自己同我們的靈見證我們是神的兒女。』

神與人的聯結，完全是在於神靈與人靈二靈的聯結。神是靈，人有靈，二靈纔能相聯結合為一。

乃是到了新約一開頭，神纔作了一件大事，就是祂自己生到一個童女腹中，在那裏成孕九個月。這個成孕就是神、人的聯結，也是神、人的聯調。我們有一首新詩歌說，『何大神蹟！何深奧祕！神竟與人聯調為一！』〔附五首〕這個聯調乃是從童女腹中開始。神不是在那裏暫時停留，乃是在那裏成孕九個月。

神成為人，在地上生活三十三年半。...四卷福音書，是專講神在地上為人的生活，就是神與人聯結的故事（三一神終極完成之靈與信徒重生之靈聯結的果效，三三至三四頁）。

信息選讀

從使徒行傳到啓示錄...都是講神與信徒聯結的故事。神與人聯結為一，是聖經中最難讀、難懂的事。

我們這些凡俗有罪的人能成為神，乃是藉着重生、聖化、更新、變化、模成、榮化這六大步。重生是開始，榮化是完成，聖化、更新、變化和模成是其中的過程。...這六大步完成後，產生一

WEEK 4 — DAY 2

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

個結果，就是聖城新耶路撒冷。新耶路撒冷乃是神靈與人靈這六大步聯結的一大結果。...這些也是我們信徒今天所必須經過的。

神的靈與信徒之靈的聯結，乃是將神帶到人裏面，使神與人聯結調和，就是使神性與人性調和為一，而不產生第三性；這就是聯結的要義。這個思想太深了，...〔就是〕神、人二性調和為一，卻不產生第三性這件奧祕的事。

以上六步都是『那靈同我們的靈』（羅八16）聯結『成為一靈』（林前六17）而完成的。若非如此，即使神的福音是有『大能』的（羅一16），在我們信徒身上也一無所能、一無所成。惟有經過神靈與人靈在這六步上的聯結，纔使『人成為神』這個變化的工作，完全得着成就（三一神終極完成之靈與信徒重生之靈聯結的果效，三四至三五、四四至四五頁）。

基督怎麼能設活在我們裏面？乃是因着祂成了我們靈裏的那靈。住在我們靈裏的乃是那靈。我們怎麼能設在所題過的這麼多方面來享受基督？倘若祂不是賜生命的靈，祂的所是就全是客觀、遙不可及的。由於祂是那靈，祂的一切所是我們就都能在靈裏享受。召會怎樣纔能成為基督的奧祕、基督的身體和新人？也是藉着我們靈裏的那靈。

惟有藉着我們靈裏的那靈，保羅完成職事裏的所有重點，纔有效力。保羅一而再，再而三的對我們說到那靈和我們的靈。他的著作裏透徹的論到這兩個靈（保羅的完成職事，六八頁）。

參讀：三一神終極完成之靈與信徒重生之靈聯結的果效，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

第四週・週三

晨興餽養

創一 2 『而地變為荒廢空虛，淵面黑暗。神的靈覆蓋在水面上。』

腓一 19 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

在聖經中，有關神、基督和那靈的啓示是漸進的。頭一次說的是在創造裏神的靈（創一 2）。其次是在神與人關係中耶和華的靈（士三 10，撒十 6）。而後是有關基督成孕並出生的聖靈（路一 35，太一 20）。再後是在主為人生活中耶穌的靈（徒十六 7）。然後是在主復活中基督的靈（羅八 9）。在〔腓立比一章十九節〕是耶穌基督的靈。

耶穌基督的靈，就是約翰七章三十九節所說的那靈。這不僅是主成為肉體前之神的靈，更是主復活後之神的靈，就是具有神性的聖靈，與主的成為肉體（人性）、十字架下的為人生活、釘十字架並復活調和而成的（聖經恢復本，腓一 19 註 2）。

信息選讀

在出埃及三十三章二十三至二十五節，由橄欖油和四種香料調和而成的聖膏油，是這複合之神的靈完滿的豫表。現今這靈乃是耶穌基督的靈〔腓一 19〕。...耶穌的靈〔徒十六 7〕主要的是為着主的人性和為人生活，基督的靈〔羅八 9〕主要的是為着主的復活。我們要經歷腓立比二章五至八節所描繪主的人性，就需要耶穌的靈；要經歷三章十節所說主復活的大能，就需要基督的靈。使徒在受苦

WEEK 4 — DAY 3

Morning Nourishment

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

時，經歷了主在人性中的受苦並主的復活；因此，那靈對他乃是耶穌基督的靈，就是三一神那複合、包羅萬有、賜生命的靈。對於像使徒那樣經歷並享受基督的為人生活和復活的人，這樣一位靈有全備的供應，甚至就是全備的供應。至終，這複合的耶穌基督之靈，成了神的七靈，祂是神寶座前的七盞火燈，在地上完成神的行政，使神關乎召會的經綸得以成就；祂也是羔羊的七眼，為要把祂一切的所是傳輸到召會裏面（啓一 4，四 5，五 6）（聖經恢復本，腓一 19 註 2）。

舊約多半是用『神的靈』一辭，如創世記一章二節。此外，舊約裏也可以看見『耶和華的靈』（如士六 34）。到舊約末了，還有一個不平常的稱呼，就是『恩典的靈』（亞十二 10），也題到『聖別的靈』（賽六三 10、11，詩五一 11）。

新約多半是用聖靈、神的靈和那靈。另外保羅也用了許多其他的辭。『神的靈』在保羅的著作裏也能見到（羅八 9），只是如今祂不再是覆蓋在水面上，而是『住在你們裏面』。那覆蓋的靈現今住在我們裏面，與創世記一章大不相同！

保羅在他的書信中也多次使用『聖靈』一辭。路加一章三十五節題到『聖靈』，是當主耶穌在祂肉身的母親裏成孕時所引進的一個稱呼；這是因為有個凡俗的東西要成為聖別。同一節把將要出生的那一位稱作『聖者』。聖靈進到一個人裏面，使其孕育聖者。當聖靈進到我們這些凡俗的人裏面，我們也能設成為聖別。

行傳十六章七節說，『耶穌的靈卻不許。』『耶穌的靈』這辭只在這一節裏出現，指明主耶穌在地上生活行動的時候，有神的靈與祂同在。耶穌是一個人，卻有神的靈與祂同在；這靈就變成耶穌的靈，來過人性生活（保羅的完成職事，六九至七〇頁）。

參讀：保羅的完成職事，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

第四週・週四

晨興餽養

羅八 9 『但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了；然而人若沒有基督的靈，就不是屬基督的。』

出三十 23~25 『你要取上好的香料，...又取橄欖油一欣；你要把這些香料，按調製香品者之法複合成香品，作成聖膏油。』

羅馬八章九節有『基督的靈』。耶穌的靈與人性生活有關，基督的靈則與復活的生命有關。主耶穌在地上憑着耶穌的靈來過人性生活。既然祂已復活，祂就憑着基督的靈來過復活的生活。...腓立比一章十九節說到『耶穌基督之靈』，這是包羅萬有、複合的靈。不要以為有好幾個不同的靈，各有不同的名稱：神的靈、聖靈、耶穌的靈、基督的靈，現在又有耶穌基督的靈。靈只有一位，不同的名稱乃是指明這包羅萬有之靈的不同方面。當我們稱這靈為『耶穌基督的靈』時，這個名稱裏就包含了神的靈、聖靈、耶穌的靈、基督的靈。在神的靈裏面只有神性，但如今在耶穌基督的靈裏面也包含了人性。此外，還包含了祂的人性生活、受死和復活（保羅的完成職事，七〇至七一頁）。

信息選讀

請你們看出埃及三十三章裏的聖膏油。單單橄欖油是表徵神的靈，或神性。但是把四種香料加到橄欖油裏，與油複合，就成了膏油。這些成分一加進來，油就不再是單純的油了。

加在油裏的沒藥，說出基督的死；肉桂表徵祂死的功效；菖蒲表徵祂的復活；桂皮則表徵祂復活的大能。

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

這四種香料加上一欣的橄欖油，就說出神（由一這數字所代表）與人（由四這數字所代表）聯合；也就是神性加上了人性。膏油裏所使用之香料的分量也很有意義：1. 沒藥—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）。這四種香料分成三個五百舍客勒的單位。『三』是指三一神。五百舍客勒的第二個單位為甚麼分成兩半，肉桂和菖蒲各二百五十舍客勒呢？這乃是說出神格的第二者在十字架上裂開了。

從舊約的這幅圖畫裏，我們曉得在耶穌基督的靈，就是這複合的靈裏，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、基督的復活及其復活的大能。這複合、包羅萬有的靈必然有全備的供應。祂的富源與我們同在，我們可以便利的取用，作為我們全備的供應。這供應包含了神性、正確拔高的人性、正確的人性生活、基督奇妙的死及其死的功效、祂的復活以及復活的大能，尤其是其驅邪的能力。這一位帶着這樣全備供應的包羅萬有之靈，是與我們同在的！

〔林後三章十七節〕首先告訴我們，主就是那靈。這意思是說，主和那靈乃是一。然後同一節又說到主的靈，這辭聽起來好像是說，靈和主是有關聯的；但靈是一位，主是另一位。然後到十八節有『主靈』這個辭，這和父神一樣，是複合名稱。我們說父神，意思不是指父是一位，神是另一位。『主靈』也是一樣；主和靈就是一位。

我們能用電來說明這個思想。電流動的時候稱為電流。但不是說，電流是一回事，電是另一回事。...照樣，主就是主；而祂行動的時候，乃是那靈，或主的靈。主在天上的時候是主，臨到我們的時候就是那靈。主的靈就是在我們裏面行動的主。我們能從經歷裏說這話（保羅的完成職事，七一至七三頁）。

參讀：保羅的完成職事，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

第四週・週五

晨興餽養

林後三 17~18 『而且主就是那靈；主的靈在那裏，那裏就有自由。但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

林前十五 45 『...末後的亞當成了賜生命的靈。』

究竟是誰活在我們裏面？乃是那靈。那靈是誰？就是主，也就是父。照新約所說，父、子、靈都在我們裏面。我們裏面有三個人位麼？我們不能回答得太急促。以弗所四章六節說，父在我們裏面。歌羅西一章二十七節說，基督在我們裏面。羅馬八章九節告訴我們，神的靈住在我們裏面。到底有幾位在我們裏面？這是一個奧祕。我們有了那靈，就有了子；我們有了子，就有了父。因着有那靈，我們就有父也有子。我們有了一，就有了三！祂們不能分開。阿利路亞，主的靈乃是奇妙的靈！（保羅的完成職事，七三頁）

信息選讀

羅馬八章二節題到『生命之靈』，這個辭不容易說明。生命本身是很不容易用言語來說明的，但生命很容易辨認。你看一個人，立刻就知道他是活的。倘若你到殯儀館去，明顯就能看見，一個死人是沒有生命的。你不需要大聲宣告你是活的，或者想要說服別人相信你有生命。別人甚至不用看你，就知道你是活的。照樣，人死了，生命就沒有了，這也是顯而易見的。

你有了生命之靈，你就是活的，你就顯出了生命的徵兆！這指明你有神、有基督，二者都是生命。那靈乃是生命之靈。『末後的亞當成了賜生命的靈。』（林前十五 45 下）那靈不僅是生命之靈，也是分賜生命者。祂賜人生命！

WEEK 4 — DAY 5

Morning Nourishment

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!

〔約翰七章三十九節的『那靈』〕這個辭很短，卻是最大的一個辭。〔這節說，〕『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

『那時還沒有那靈』，這說法很奇怪！新舊約聖經曾多次題到神的靈，那靈究竟是甚麼意思？因為那時耶穌還沒有經過死、復活與得榮耀，所以還沒有耶穌基督的靈，就是那包羅萬有、複合、賜生命的靈。今天我們已經有了那靈！我們藉着信，已經接受了所應許的那靈（加三 14）。

『那靈自己同我們的靈見證我們是神的兒女。』（羅八 16）既然那靈藉着重生已經在我們的靈裏，祂便同我們的靈見證我們是神的兒女。我們裏面這二靈彼此呼應，一同見證我們是神的兒女。

現今的那靈，就是三一神帶着屬人的性情、人性生活、基督包羅萬有的死並祂的復活。林前六章十七節說，『但與主聯合的，便是與主成爲一靈。』我們的靈已經與這靈調和爲一。

你也許渴望行在神的同在裏。你可能讀過勞倫斯弟兄《與神同在》那本小冊子。但是你知不知道，活在神的同在裏是舊約的觀念？亞伯拉罕在神的同在裏行走。然而不管你和神行走得多近，多麼敬畏祂，一心求祂的喜悅，你和祂還是彼此分開的。新約沒有勸我們操練與神同在，而是說，『與主聯合的，便是與主成爲一靈！』我們與主成爲一靈。亞伯拉罕沒有經歷這件事。神不在亞伯拉罕裏面，亞伯拉罕也不在神裏面。亞伯拉罕頂多只能在神的同在裏行走（保羅的完成職事，七四至七六頁）。

參讀：保羅的完成職事，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

第四週・週六

晨興餽養

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

林前六 17 但與主聯合的，便是與主成爲一靈。

[與主『聯合』成爲一靈，]指信徒藉着信入主(約三 15~16)，與祂有生機的聯結。這聯結可用枝子與葡萄樹的聯結(十五 4~5)說明。這不僅是生命的事，也是在生命(神的生命)裏的事。這樣與復活之主的聯結，只能在我們的靈裏(聖經恢復本，林前六 17 註 1)。

信息選讀

我們與神成爲一靈！這和僅僅活在神的同在裏真有天壤之別！我們不但與神是一；更與神成爲一靈。我看見這事的那天，興奮得難以言喻。從那時起，我開始操練與主成爲一靈。我一次又一次的失敗。我循規蹈矩，不發脾氣，我的行爲無可指摘。然而我所行的善事卻在神以外。親近神或與神同在，和與主成爲一靈截然不同。我愛聖經，愛召會，態度謙卑，待人親切。但是到了晚上，我仍要承認我的失敗：『主，赦免我，我今天一整天都失敗了。雖然我愛聖徒，但我卻遠離了你。我行了許多善事，卻是離開你而作的。我沒有活出與你成爲一靈的生活。我操練的是基督徒的道德，而不是操練與你成爲一靈。主，赦免我，洗淨我。』

要操練與主成爲一靈真不容易！五十多年來，我所操練的一直是好行爲及屬靈道德。...這些習

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

慣我已經建立起來了，我為甚麼還需要主？當我從早到晚都過着高尚的道德生活時，主可以離開，自然而然我憑自己就能過這種合乎道德的生活。

我操練與主成爲一靈，惟一成功的時間乃是禱告的時候。禱告一結束，我又溜開了。自從我看見我們與主成爲一靈以後，我一直操練與主同住。我不敢離開祂，我必須停留在祂裏面，不住的禱告。祂說，『你們要住在我裏面，我也住在你們裏面...。』（約十五4）這樣的互住不是操練與神同在，而是操練與祂成爲一靈。

『心思置於靈，乃是生命平安。』（羅八6）我們必須整天將心思置於這調和的靈。...照着靈而行（4），就是操練與祂成爲一靈。我們必須將心思置於靈，並且照着這一靈而行，這靈就是我們的靈與祂的靈調和。我們能彀告訴祂：『主，我不管愛人或恨人，驕傲、謙卑也無關緊要。...我所要作的，只是將心思置於靈，並且照着靈而行。我要操練這個屬靈的事實，就是我與你成爲一靈。』保羅完成職事的極致，就是實行與主成爲一靈。不要想去勝過罪和世界，也不要想屬靈。只要將你的心思置於靈，並且照着這一靈而行（保羅的完成職事，七六至七八頁）。

如今，〔經過過程、終極完成之三一神的那靈〕住在我們得重生的靈裏，與我們的靈聯結爲一靈（八9~11上，林前六17）。...爲此，我們就要操練，將我們全人轉向這聯結的靈，並放置在這聯結的靈上（羅八6下）。不要把我們的心思放在許多無謂的事上，要把我們的心思置於靈上，全人轉向這聯結的靈。並且，我們更要照着這聯結的靈生活、行動（4）。我們說話、行事、待人、接物，都照着這聯結的靈，連我們在家庭生活中，與家人談話都要照着這靈。我們這樣活在這聯結的靈裏，就能活出基督的身體，而成爲基督團體的彰顯（弗一23）（對基督身體的透視，三三至三四頁）。

參讀：哥林多前書生命讀經，第三十九篇；對基督身體的透視，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

WEEK 4 — HYMN

Hymns, #611

449 經歷神—在靈裏

F 3/4

C	A _m	G ₇	C	F	D ₇	G	
3 3 3	3 - 3	5 - 4	3 --	1 1 7	1·2 3	2 - 1	2 --
一) 靈是神	的榮耀	本質，	也是神	的神聖	所是；		
二) 靈也是	人最深	部分，	全人裡	面靈是	最真；		
三) 神是要	人以靈	拜靈，	享受祂	作一切	供應；		
四) 靈靈相	交，靈	靈回	應，二靈	調和成	為一靈；		
五) 須憑人	靈接	觸神	靈，才能	得享神	的豐盛；		
六) 福音造	就聚會	交通，	都該將	人帶進	靈中；		
七) 靈裡禱	告，靈	裡事	奉，靈裡	摸著神	聖生命；		
八) 主阿我	願回	到靈	裡，學習	摸著你	的自己；		
C	E ₇	A _m	F	D _m	G ₇	C	
3 3 3	3 - 3	6 - 5	4 --	2 5 4	3 - 1	1 - 7	1 --
與神接	觸，享	神豐	富，必須	藉靈，	捨此無	路。	
要作真	人，要	摸著	神，必須	從靈，	才能入	門。	
祂靈要	進人	靈裡	面，使人	與祂靈	裡相	聯。	
人靈作	了神	靈居	所，神靈	成為人	靈生	活。	
在人靈	裡神	靈同	在，才能	向神獻	上敬	拜。	
讀經聽	道或	聽見	證，都該	化禱，	靈中回	應。	
靈裡長	進，靈	裡建	造，靈裡	顯出	基督	榮耀。	
你靈我	靈不	斷交	流，湧流	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.

保羅的完成職事

第五篇

召會的五方面

讀經：提前三 15 ~ 16，加六 10、16

綱 目

週 一

壹 神的召會是活神的家—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）乃是一體，也就是一班蒙召、重生並由神自己內住的人—彼前一 3，二 5，林前三 16。
- 2 神的家人是由神許多兒子，就是神長子基督的許多弟兄所組成—羅八 29，來二 10 ~ 12。
- 3 基督與祂身體上的肢體不是分開的，乃是住在他們裏面；照樣，父不是在祂家人中分開的一員，乃是在祂所有的兒女裏面—羅八 10，十二 4 ~ 5，林後六 16。
- 4 在說到召會是神的家時，保羅特別說到神是活神；因為神是活的，召會作神的家也就在祂裏面、憑祂並同祂活着；活的神與活的召會，同活着、同行動、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.

週 二

- 二 召會作神的家，乃是神的居所—是神能得着安息並寄託的所在—弗二 22。
- 三 召會是活神的家，父的家，乃是擴大、宇宙、神人二性的合併—約十四 2、20。

週 三

貳 召會和支持真理的柱石，也是托住真理的根基—提前三 15：

- 一 真理就是三一神，以基督為具體化身、中心和彰顯，以產生召會作基督的身體、神的家和神的國—西二 9，弗一 22 ~ 23，四 16，提前三 15，約三 3、5。
- 二 提前三章十五節的『真理』，是指照着神新約的經綸，在新約裏所啓示，關乎基督與召會的真實事物—太十六 16、18，弗五 32。
- 三 召會有基督作實際；召會向全宇宙見證，基督是實際，並且惟有基督纔是實際—約一 14、17，十四 6。
- 四 召會既是支持真理的柱石，和托住柱石的根基，就為『基督是神的奧祕』與『召會是基督的奧祕』之實際、真理作見證—西二 2，弗三 4。

參 召會是神顯現於肉體—敬虔的奧祕—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 神的顯現首先是在基督裏，那是在肉體裏個別的彰顯—16 節，西二 9，約一 1、14。

二 神顯現於召會—神的家和基督的身體—就是祂在肉體裏擴大的團體彰顯—弗二 19，一 22 ~ 23：

- 1 神顯現於肉體，開始於基督，在召會中延續；召會是神顯現於肉體的擴增、擴大和繁殖—約十四 9，提前三 15 ~ 16。
- 2 基督從召會活出，成為神的顯現；這是照着新約成為肉體的原則，神以一種更廣泛的方式顯現於肉體—林前七 40，加二 20。

三 敬虔的極大奧祕乃是神成為人，使人在生命和性情上，但不在神格上，成為神，以產生一個團體的神人，使神顯現於肉體—羅八 3，一 3 ~ 4，弗四 24。

週 四

肆 召會是信仰之家—加六 10：

一 信徒是信仰之家（家庭）的一分子；神的家，永遠的伯特利作為神心頭的願望，乃是信仰之家—創二八 11 ~ 12、16 ~ 19 上，加六 10。

二 信有兩種意義—客觀的與主觀的—提前一 19，彼後一 1：

- 1 在客觀的意義上，信（信仰）指我們所相信的事物—徒十四 22，林前十六 13，猶 3、20，弗四 13，提後四 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 在主觀的意義上，信指信徒相信的行動—加二 20，羅一 17。

三 信徒的信實際上不是他們自己的信，乃是基督進到他們裏面作他們的信—三 22，加二 16。

四 信乃是信神是；信神是，就是信祂是我們的一切，而我們一無所是—來十一 6，約八 58，傳一 2。

五 我們信心的靈乃是將那看不見之神的一切，質實到我們裏面的器官，我們必須運用這器官，將祂一切客觀的所是遷移到我們裏面來，成爲我們主觀的經歷—約四 24，來十一 1、27，彼前一 8，二 7，林後四 13。

六 我們所有的信在質的一面都是同樣的，但這信的量有多少，乃在於我們有多少接觸活的神，使祂得以在我們裏面增長—羅十二 3，徒六 5，西二 19。

週 五

伍 召會是神的以色列—加六 16：

一 使徒保羅認爲在基督裏許多單個的信徒，在團體一面乃是神的以色列—8、16 節：

1 神的以色列即真以色列人，包括在基督裏所有外邦和猶太的信徒，他們是亞伯拉罕的真子孫，是信仰之家的人—羅九 6 下，二 28 ~ 29，腓三 3，加六 15 ~ 16、10，三 7、29。

2 真以色列，屬靈的以色列，乃是召會—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 在神新約的經綸裏，我們已成為神的兒子和神的以色列；我們的定命是作神的兒子彰顯神，並作君王在神的國裏掌權—加三 26，六 16，啓二一 7，二二 5 下，十二 5 上。

週 六

- 4 我們作為神的以色列，代表神，行使祂的權柄，並在地上執行祂的行政，以完成祂的定旨—創一 26、28，路十 19，啓十二 5、7～11。
- 5 神新約的經綸不但要使我們成為神的兒子，也要使我們成為神的以色列；我們需要成為這樣的以色列，就是王子，在地上執行神的行政—弗一 5，來二 10，羅八 14、19，加三 26，四 6～7，六 16，太六 9～10。

二 召會作為神的以色列是要來新耶路撒冷的小影，新耶路撒冷將是神的以色列終極的完成—啓二一 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.

第五週・週一

晨興餽養

提前三 15 『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

弗二 19 『這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人。』

神的家人（神的家庭）就是神的家。家與家人是指同一樣東西——由信徒組成的會集（弗二 19，來三 6）。這家是活神的居所，其實際是在我們的靈裏（弗二 22）。我們必須在我們的靈裏生活行動，使神能在這家中顯明為活的神（聖經恢復本，提前三 15 註 1）。

活在召會裏的活神，對召會必是主觀的，不是客觀的。在異教廟裏的偶像是無生命的。但神是活的，不僅在祂活的殿，召會中活着，並且在其中活動、行動並工作。因為祂是活的，召會也就在祂裏面、憑祂並同祂活着。活的神與活的召會，同活着、同行動、同工作。活的召會是活神的家和家人，因此成了神在肉體的顯現（註 3）。

信息選讀

召會，活神的家，乃是活在父的名裏和父的生命裏，意即召會是活在父的實際裏。神的家是一個活的組成，由許多在父的生命和實際裏的兒女所組成。這就是說那裏有神的家，那裏就有父神同祂的生命和實際。這與召會是基督的身體相同。基督與祂身體的肢體不是分開的，因為基督作身體的頭，乃是住在眾肢體裏面。因此，基督不該算作身體上分開的肢體，因為

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

祂在身體的所有肢體裏面。召會是神的家原則也是一樣。父不是家人中分開的一員，乃是在所有的兒女裏面。

召會的身分的第一個特點，就是召會是從世界中召出來的會眾。第二個特點是召會是神的家，由那些神所生的人組成。這第二個特點不僅是一件分別出來的事，而是屬靈、神聖的出生。為要成為會集，我們需要被聖別，就是從世界被分別出來。然而要成為神家的一分子，我們需要從神而生。任何不是神所生的人，都不能成為祂家（家庭）的一部分。

召會，神在地上的居所，是神能得着安息並寄託的所在。神在這居所裏生活行動，以成就祂的意願並滿足祂心裏的渴望。

召會乃是信徒的組成；而信徒是神的兒女，由神而生，有祂的生命和性情。因此，他們就成為神家裏的親人。

〔根據〕以弗所二章十九節...，猶太和外邦信徒都是神家裏的親人。神的家是生命和享受的問題；所有的信徒都由神生到祂的家裏，享受祂的豐富。神家裏的親人加在一起就成為神的家，神的居所。

神的居所就是祂的家人，祂的家庭；祂的家庭是藉着神的生育而產生的。我們若沒有從神而生，神就不可能得着家庭。然而，神的確有一個大家庭，是宇宙中最大的家庭，由那些從祂所生作祂兒女的人所組成。...因此，就內在的一面說，召會是神的家人，乃是在我們這為神所創造、蒙神重生、有神內住的靈裏（新約總論第七冊，二一一至二一三、二一五至二一六頁）。

參讀：新約總論，第二百零八篇；提摩太前書生命讀經，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

第五週・週二

晨興餽養

約十四2『在我父的家裏，有許多住處；若是沒有，我早已告訴你們了；我去是為你們豫備地方。』

20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

終極完成的神與重生信徒之合併的第一方面，乃是父的家（約十四2）。...父的家是由約翰二章十六至二十一節神的殿所豫表。...父的家乃是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併。父的家不只是一個構成，乃是一個合併。...在十四章二節上半，主耶穌說，『在我父的家裏，有許多住處。』所有在基督裏的信徒，已經藉祂的血蒙了救贖，由祂的靈所重生而有了祂的生命，並為賜生命的靈所變化而有了神聖的元素，都是父家裏的『住處』。在我們的家裏有許多房間。我們既是在基督裏的信徒和基督身體的肢體，就都是父家裏的房間、住處（基督為父用神聖的榮耀所榮耀的結果，三二至三三頁）。

信息選讀

這父的家乃是藉着父和子同着內住蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成為終極完成之三一神與祂所救贖之選民相互的居所。在約翰十四章二十三節，主耶穌說，『人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』二節告訴我們，在父的家裏有許多住處，在二十三節我們看見這些住處是藉着父和子眷臨愛祂的人而得以建造起來的。二十三節沒有明說那靈，但其中含示了那靈，因為那靈住在所有愛主耶穌之人重生的靈裏。

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.

在我們日常的生活中心，父和子常常來眷臨我們。我們可能在家裏、在學校或在工作中，但無論我們在那裏，父和子都來眷臨我們，在我們裏面作建造的工作，安排住處，這住處乃是三一神和我們相互居住的地方。父的家就是這樣藉着三一神不斷的眷臨而得以建造起來。

父家的目的，第一乃是使看不見且奧祕的三一神，在地上人間，有一個看得見且具體的顯現，就是召會（提前三 15~16）。

第二，父家的目的是要使經過過程並終極完成的三一神得着滿足和安息。

父家的目的也是要使永遠且有目的之三一神，得以完成祂永遠的經綸，終極完成祂永遠的目標新耶路撒冷，為着祂永遠的擴展和彰顯。父的家就是神的居所，至終就是新耶路撒冷；這是神永遠的目標，為着祂永遠的擴展和彰顯（基督為父用神聖的榮耀所榮耀的結果，三三至三四、三六頁）。

父的家是給祂居住（約十四 2），這是指神聖的家庭，有神所生的兒女（一 12~13），也是指伯特利（神的家），作為豎立屬天梯子的地方，把天帶到地上，並把地聯於天（51）。父的家也是神的殿作神的家，就是在復活以前的基督自己，並且祂藉着復活，憑着祂的信徒得了擴大（二 16~22）。不僅如此，父的家是一個由父和子所建造，給三一神和信徒居住的相互住處（十四 23），終極完成於新耶路撒冷（啓二一）。那靈同父與子內住於這住處，作三一神與祂變化過的選民相互的居所（約翰福音結晶讀經，一三四頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，第四章；約翰福音結晶讀經，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

第五週・週三

晨興餽養

提前三 15~16 『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。並且，大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。』

召會是支持真理的柱石，也是托住真理的根基。〔提前三章十五節〕的『真理』，是指照着神新約的經綸，在新約裏所啓示，關乎基督與召會的真實事物。召會是支持這一切實際的柱石，也是托住這一切實際的根基。地方召會該是這樣的建築，托住、擔負並見證基督與召會的真理—實際。

神新約的經綸由兩個奧祕所組成：基督是神的奧祕（西二 2），召會是基督的奧祕（弗三 4）。基督與召會，頭與身體，乃是神新約經綸之實際的內容。召會既是支持真理的柱石，和托住柱石的根基，就為『基督是神的奧祕，召會是基督的奧祕』這個實際（真理）作見證。

按照上下文，我們可以說提前三章十五節的真理，是指十六節敬虔的奧祕，就是神在肉體的顯現。宇宙間獨一的真理，獨一的實際，乃是三一神顯現於肉體。...神這個顯現不僅在基督身上，也是在召會中（新約總論第七冊，二一七頁）。

信息選讀

神顯現於召會，召會乃是基督的身體，也是活神的家，成為神在肉體擴大、團體的彰顯。...〔提前三章十六節〕的『祂』就是基督，是神顯

WEEK 5 — DAY 3

Morning Nourishment

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

現於肉體，作為敬虔的奧祕。從『敬虔的奧祕』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧祕（西一 27，加二 20）。這敬虔的奧祕就是正當召會的生活，這樣的生活也就是神顯現於肉體。

提前三章十五至十六節含示：不僅作為頭的基督是神顯現於肉體，作為身體的召會也是神顯現於肉體。當召會在基督裏以神的增長而長大時（西二 19），她就會盡功用，為着神在地上的行動作活神的家，並作支持真理的柱石和托住真理的根基，帶着基督和祂身體神聖的實際，向世界作見證。然後召會要成為基督作神顯現於肉體的延續。這是敬虔的極大奧祕：基督作為神在肉體的顯現，從召會活出來。...召會乃是神顯現於肉體的擴增和擴大。這是神按照新約成為肉體的原則，以一種更廣泛的方式顯現於肉體。

提前三章十六節開頭的連接詞『並且』，指明保羅在十五節說到關於召會的話，還沒有結束。這個連接詞指出，召會不僅是活神的家，真理的柱石和根基，也是敬虔的奧祕。照上下文看，敬虔是指神活在召會中，就是那是生命的神在召會中活出來而得着彰顯。...基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。因此，敬虔的奧祕就是正當召會的生活，這樣的生活乃是神在肉體的顯現。這個顯現開始於基督在地上的時候，如今在召會中延續。願我們都看見召會是神的家這個異象（新約總論第七冊，二一八至二一九頁）。

參讀：新約總論，第十三、十六、二十六、二百三十一篇；神的經營，第二十三章；提摩太前書生命讀經，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, msgs. 13, 16, 26, 231; The Economy of God, ch. 23; Life-study of 1 Timothy, msg. 6

第五週・週四

晨興餽養

加六 10 『所以我們有了時機，就當向眾人行善，尤其是向信仰之家的人。』

來十一 6 『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神〔有神，直譯，神是〕，且信祂賞賜那尋求祂的人。』

保羅在加拉太六章十節說，『所以我們有了時機，就當向眾人行善，尤其是向信仰之家的人。』保羅說了撒種以後，立刻題到信仰之家，這指明我們的撒種影響信仰之家，這家包括地上所有的信徒。你今天撒的種子會影響信仰之家。比方說，不要以為你頭髮的樣式無關緊要。你在剪髮的事上，不是為着肉體撒種而收敗壞，就是為着那靈撒種而收永遠的生命。不僅如此，你的撒種還會影響眾聖徒，甚至影響眾召會。你若為着那靈撒種，結果就會供應生命給眾召會。我們如果看見這個，必定渴望以那靈作我們的目標，並為着這個目標而活。我有把握說，我們若為着那靈撒種而為着那靈生活，就會有永遠的生命為收成。這對我們自己、我們的家庭、我們周圍的眾聖徒，甚至全地的眾召會都會有極大的益處（加拉太書生命讀經，三八三頁）。

信息選讀

『信』這辭有兩種意義。第一種意義指信徒所相信的事物；這是客觀的信（信仰）（弗四 13，提前一 19 下，提後四 7）。第二種意義指信徒信的行動；這是主觀的信（加二 20）。基督是我們信仰的對象，這信仰是客觀的。然後我們信主，這個信是主觀的行動，是我們對主耶穌行動的信。

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.

信徒的信實際上不是他們自己的信，乃是基督進到他們裏面作他們的信（羅三 22 與註 1，加二 16 與註 1）。現在我們需要來看，基督如何並在何時進到我們裏面作我們的信。當我們悔改歸向神，那是靈的基督作神聖化的靈（彼前一 2 上），就在我們裏面運行，作我們的信，使我們憑這信信靠主耶穌（徒十六 31）。羅馬十章十七節說，『可見信是由於聽，聽是藉着基督的話。』我們這些罪人，原是沒有信的。信乃是藉着我們聽見話而進到我們裏面的。這話就是基督自己（羅馬書的結晶，八四至八五頁）。

凡是相信的人，都是信徒〔帖前一 7〕。我們該儘量不用『基督徒』這個綽號（見彼前四 16 註 1），而該用『信徒』這個名稱。我是一個信徒。作一個信徒和僅僅作一個基督徒，二者有很大的不同。今天有成千上萬的基督徒，但他們中間有多少是相信的人？我們常常問人說，『你是基督徒麼？』有人可能說他是來自基督教家庭的基督徒，但他並不像一個基督徒，因為他沒有信心。在他的日常生活中，他是一切，他也作一切。這不是信心，信心乃是信神是，我不是。

如果你來問我是不是基督徒，我會說我是在基督裏的信徒。你說你是基督徒，或說你是信徒，二者有很大的不同。有許多基督徒是不信的。但因着神的憐憫，我今天信了。當我們信的時候，意思就是我們信神是一切，我們甚麼也不是。今天神作一切，我一無所為。今天我的神，我的基督，對我乃是一切，我甚麼也不是。我作工，但不是我，乃是基督在我裏面作工。信心指明相信的人在基督裏有神，此外別無所有（羅馬書的結晶，一四五至一四六頁）。

參讀：加拉太書生命讀經，第三十五篇；羅馬書的結晶，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

第五週・週五

晨興餽養

加六 15~16 『受割禮不受割禮，都無關緊要，要緊的乃是作新造。凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。』

三 26 『因為你們眾人藉着相信基督耶穌，都是神的兒子。』

保羅在加拉太六章十六節的末了說，『就是臨到神的以色列。』『就是』在原文不是用作連接詞，而是作為解釋，指明使徒認為在基督裏許多單個的信徒，在團體一面乃是神的以色列。神的以色列即真以色列人（羅九 6 下，二 28~29，腓三 3），包括在基督裏所有外邦和猶太的信徒，他們是亞伯拉罕的真子孫（加三 7、29），是信仰之家的人（六 10）。

凡照『這準則』而行的是真以色列人，是神的以色列。就一面說，以色列國與世俗世界或宗教世界沒有區別。在神眼中，以色列國並不是真以色列人。我們這些神的兒子纔是真以色列人，因為我們是神的家人，是祂今日的選民。在外面我們也許不是以色列人，但在裏面我們是以色列人。這就是我們說我們這班相信基督的人是真以色列人的原因。外面的以色列國並不太在意神，但我們對神卻有真實的關注，並且不斷的在述說祂。我們真是神的以色列（加拉太書生命讀經，三三〇頁）。

信息選讀

我們這些相信基督耶穌的人也有雙重的身分。一面，我們是神的兒子，神聖家庭的一員。另一面，我們是未來的君王，命定要作君王的人。君王職分與神的以色列有關。我們應當不只是神的兒子，也是神的以色列。要成為神合式的兒子，有那靈的果子，如加拉太五章二十二至二十三節所列舉的那些

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，就設了。但我們要作君王—神的以色列，就需要另一種生活，一種特別的憑着靈而行。我們需要有神兒子的生活，也需要有神的以色列的生活。

許多基督徒沒有第一種憑着靈而行，更不用說第二種了。我們感謝主，因着祂的憐憫，今天在召會生活中許多人的確有第一種憑着靈而行，以活基督。但現今主正呼召我們往前有第二種憑着靈而行，第二種的生活。這不僅僅是神聖家庭中兒子的生活，也是那要在神國裏作君王之人的生活。願我們的眼睛得開啓，看見我們是皇家的君王！我們的定命不只是作神的兒子，乃是在神的國裏作掌權的君王。

你活得像君王的樣子麼？你若這樣生活，甚至你笑的時候也像君王。我們若看見保羅論到神的以色列這話，含示我們需要君尊的生活行動，我們裏面就會激起要過君尊生活的渴慕。我們甚至要禱告：『主，使我有君尊的生活行動，好叫我設資格成爲神今日以色列的一部分。』

就一面說，即使許多以色列人悖逆且非常罪惡，以色列國還是神的以色列和神的見證。然而，真以色列，屬靈的以色列，乃是召會。但因爲以色列國與召會都在低落的光景裏，主就需要恢復神的真以色列。爲着這樣的恢復，我們需要兩種生活，兩種的行。在第一種行，我們會有愛、喜樂、和平、溫柔和恒忍這樣的美德，這都是那活在我們裏面之基督的彰顯。我們也需要第二種行，好叫我們成爲神的以色列，背負神的君王職分，有祂的權柄代表祂，並執行祂的行政管理。

那些真正渴望隨主往前的基督徒，通常只顧到第一種行，渴望屬靈、聖別並得勝，但我們也需要顧到第二種行。我們尤其需要顧到召會生活...〔好〕成爲神的以色列（加拉太書生命讀經，四六六至四六八頁）。

參讀：加拉太書生命讀經，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

第五週・週六

晨興餽養

創一 26 『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理...全地...。』

啓十二 5 『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。』

我們若活新造，就是神的真以色列。照着創世記，雅各這個抓腳跟的人，篡奪者，被變化成爲以色列，神的君王與得勝者。...今天我們需要成爲這樣的以色列，就是君王，在地上執行神的行政。我們若有第二種憑着靈而行，就是照着神永遠的定旨按規律而行，我們就會非常實際的成爲新造，我們也就是神的以色列，代表神，行使祂的權柄，並在地上執行祂的行政，以完成祂的定旨。最終，這個神的以色列，要成爲新耶路撒冷。

神的新以色列必須是新造。爲此，我們需要神自己作到我們裏面，浸透我們，並使我們與祂成爲一。然後我們需要過這樣調和的生活。我們過新造調和的生活，就會成爲今天神在地上的以色列，祂的君王與得勝者，執行祂的權柄，代表祂的行政。今天神的以色列是要來新耶路撒冷的小影，新耶路撒冷將是新造和神的以色列終極的完成。願我們都看見這點，並且照此而行（加拉太書生命讀經，四六二至四六三頁）。

信息選讀

保羅在加拉太六章十六節...用動詞 stoicheo〔史托依奇歐，中文譯作『行』〕：『凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。』將這裏的原文繙作『照基本原則而行』是正確的。這裏保羅加上

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

『照這準則』這辭。照上下文，『這準則』就是前節所題作為新造的準則。『照這準則而行』，就是活新造。

保羅在十五節說：『受割禮不受割禮，都無關緊要，要緊的乃是作新造。』這裏我們看見，我們不是要過受割禮的生活，也不是要過不受割禮的生活；不是要過宗教的生活，也不是要過非宗教的生活。我們乃是要活新造。這裏的新造就是所有神兒子的總和。神的眾子就是新造。

照着聖經的啓示，神的心意是要使我們成為祂的兒子。神創造人類時，作了必要的準備，要達到這目標。祂按着自己的形像，照着自己的樣式造人，祂設計並創造人作器皿盛裝祂。因為我們墮落了，神就差遣祂的兒子來救贖我們。我們相信基督的時候，神就差祂兒子的靈進入我們裏面，重生我們，使我們成為神的兒子。如今那靈，三一神的終極完成，住在我們靈裏，作工、運行、活動並膏抹我們，使我們完滿的成為神的兒子。我們是神的兒子，需要憑着這靈而行，以這靈作我們的基本準則、基本原則。這樣憑着靈而行，就是照着基本準則而行。

我們不應當以道德標準或宗教要求作為我們的原則。我們的基本原則應當是新造，就是神聖的兒子名分，連同神的生命與性情。一天過一天，我們需要以兒子的名分，就是新造，作為我們的基本原則，並且照着這個原則而行。我們若這樣作，就要在神兒子的名分裏長大成熟。這樣，我們有一天就要在榮耀裏，神要從我們裏面照耀出來。這樣，我們將是三一神浩大的、宇宙的、團體的彰顯。那就是神聖兒子名分的完成。在我們的日常生活中，我們應當實行照着這兒子名分作我們的基本原則、基本準則而活。讚美主，我們這樣行是可能的！（加拉太書生命讀經，五〇二至五〇三、五〇七至五〇八頁）

參讀：加拉太書生命讀經，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

召會一定義

E^b 4/4

7676 雙 (英 824)

598

Hymns, #824

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - - 4 | 5 i i 7 |

一)召 會是主的 身體,也 是神的居 所; 是 眾聖徒的
 二)她 是新造的 新人,基 督復活所 生; 聖 靈裡面受
 三)她 的根基已 立定,乃 是耶穌基 督; 能 與基督同
 四)她 的元素全 是一:一 神一主一 靈、一 身一信並
 五)她 的所有眾 肢體,出 自各方各 民, 全 都結合成
 六)宇 宙之中獨 一個,分 在各地出 現; 一 地一會為
 七)她 在各地的 出現,都 是撒冷雛 形; 為 作基督的

F G₇ C G₇ C F C E₇

7 - 6 5 | 4 5 3 1 | 2 - - 2 | 3 4 5 6 | 6 - 5 i | i . 7

結 集,也 是神人調 和; 創 世以前神 所 選,十 架主
 了 浸,藉 道之洗成 聖。基 督是她的 生 命,又 是 她
 神 聖,才 是她的事 物。凡 屬她者都 需 要 經 過 十
 一 洗,一 望神所命 定。三 一之神在 裡 面,眾 人 成
 為 一,不 分任何身 分; 沒 有猶太或 外 邦,沒 有 自
 原 則,地 方立場為 限。地 方行政雖 獨 立,各 向 元
 豐 滿,先 有聖城情 景: 基 督是燈神 是 光,她 是 燈

A_m D_m C F A_m D_m G₇ C

6 3 | 4 - - 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||

死 所 贖; 性 質,地 位全 屬 天,地 上 任 何 不 屬。
 的 元 首; 她 與 基 督 同 性 情,高 升 遠 超 萬 有。
 架 妙 死, 在 復 活 裡 被 建 造,全 是 金 銀 寶 石。
 為 一 身, 藉 信 聯 結 因 洗 斷,憑 望 等 候 主 臨。
 主 為 奴, 沒 有 卑 下 或 高 尚,只 有 新 人“基 督”。
 首 負 責, 宇 宙 交 通 卻 一 體,無 何 離 異 間 隔。
 檯 照 明, 顯 出 榮 耀 的 形 像,直 到 撒 冷 完 成。

- 1 The Church is Christ's own Body,
The Father's dwelling-place,
The gathering of the called ones,
God blended with man's race;
Elect before creation,
Redeemed by Calv'ry's death,
Her character and standing
Of heaven, not of earth.
- 2 New man of new creation,
Born through her risen Lord,
Baptized in God the Spirit,
Made holy by His Word;
Christ is her life and content,
Himself her glorious Head;
She has ascended with Him
O'er all her foes to tread.
- 3 Christ is her one foundation,
None other man may lay;
All that she has, as Christ, is
Divine in every way;
Her members through the Spirit
Their death on Calv'ry own;
They're built in resurrection—
Gold, silver, precious stone.
- 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.
- 5 From every tribe and nation
Do all the members come,
Regardless of their classes
United to be one.
No high there is, nor lowly,
No Jew, nor Gentile clan,
No free, nor slave, nor master,
But Christ, the "one new man."
- 6 One Body universal,
One in each place expressed;
Locality of dwelling
Her only ground possessed;
Administration local,
Each ans'ring to the Lord;
Communion universal,
Upheld in one accord.
- 7 Her local gatherings model
The New Jerusalem;
Its aspects and its details
Must show in all of them.
Christ is the Lamp that shineth,
With God within, the Light;
They are the lampstands bearing
His glorious Image bright.

保羅的完成職事

第六篇

藉着魂的變化而在生命裏長大，
為着身體的建造

讀經：林後三 16 ~ 18，羅十二 2，林前三 6、9、
12 ~ 13，腓二 2，弗四 12 ~ 16

綱 目

週 一

壹 我們靈的重生是一剎那發生的，我們身體的得榮是眨眼之間發生的（林前十五 51 ~ 52），但我們魂（心思、情感和意志）的變化是漫長的過程，是我們必須經過的長『隧道』：

- 一 我們屬靈的生命是由重生開始的；當我們相信主耶穌，呼求祂名的時候，祂這賜生命的靈就進入我們靈裏，並重生了我們的靈；從此以後，三一神便內住於我們的靈；於是，我們在靈裏就與祂是一——約三 6，一 12 ~ 13，羅十 12 ~ 13。
- 二 現今祂需要從我們的靈擴展到我們的魂裏；祂這賜生命的靈擴展到我們的魂裏，並浸透我們的魂時，我們就被變化了——林後三 16 ~ 18，羅十二 2：

THE COMPLETING MINISTRY OF PAUL

Message Six

Growth in Life through the Transformation of Our Soul
for the Building Up of the Body

Scripture Reading: 2 Cor. 3:16-18; Rom. 12:2; 1 Cor. 3:6, 9, 12-13; Phil. 2:2; Eph. 4:12-16

Outline

Day 1

- 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:**
 - 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.*
 - 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 變化就是我們的魂被三一神浸透。
- 2 重生是在我們靈裏的出生，變化是在我們魂裏的浸透。

三 變化乃是一種新陳代謝的改變；變化不是外面的改變或更正，乃是神的生命在信徒裏面新陳代謝的作用，產生外面的顯出。

週 二

貳 信徒若肯在神聖的生命裏長大，這神聖生命的成分，就得以在他們裏面增多，而起了新陳代謝的改變，使他們裏面的性情變質，更使他們外面的形像變形，就是變得和主的形像相同—林後三 18：

- 一 裏面新陳代謝而顯於外面的，纔是真健康、真美麗—參出二八 2，羅十三 14、12。
- 二 我們因觀看主而變成主的形像，不是我們自修的結果，乃是主靈，就是主基督在祂復活的時候所變成賜生命之靈，在我們裏面的運行，藉着神聖生命的成分，在我們裏面加多而有新陳代謝的改變。

週 三

三 耶穌基督之靈全備的供應從我們的靈擴展到我們的魂，就在我們裏面起新陳代謝的作用，結果就顯於外面；人就要看見，從我們身上所顯出來的，不是我們自己，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 我們必須享受耶穌基督之靈全備的供應，讓這靈在我們裏面作工，這就是變化；我們若是藉着心轉向主，天天碰着主，讓主的成分進入我們裏面，自然就會有新陳代謝在我們裏面發生，使我們變化並彰顯主，從榮耀到榮耀——林後三 16 ~ 18。

五 我們要被變化，可以凡事和祂談一談，商量一下——『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神』——腓四 6：

- 1 我們有難處只要告訴主；祂就在我們裏面，面對面與我們同在一——參出三三 11。
- 2 罣慮一來了，我們就要說，『主啊，這罣慮是你的，不是我的；我交給你，因為你替我罣慮』；這樣，我們就在裏面得着主的成分，我們裏面就會常常起新陳代謝的作用；這就是活基督。
- 3 不知道這祕訣（腓四 12、6）的人，以為活基督是很難的事；其實我們只要操練常與主說話，我們自然就會活基督。

週 四

叁 真正生命的長大，就是魂的變化：

一 在十個童女的比喻裏（太二五 1 ~ 13），主耶穌題到童女的燈和器皿；精明的和愚拙的，燈裏都有油（8），但只有精明的豫備油在器皿裏：

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 我們需要有兩分油：一分爲着燈，另一分爲着器皿。
- 2 凡是得救的人，都有油在燈裏；也就是說，我們靈裏都有了那靈（箴二十 27）；不過，我們的器皿（羅九 21、23），我們的魂裏有沒有一分額外的油，卻是一個問題。
- 3 我們是愚拙的還是精明的童女，不在於我們的靈，而在於我們的魂；我們的靈已經蒙了重生，但我們的魂需要被那靈浸透；我們器皿裏需要有額外的一分油。

二 這比喻給我們看見，我們既然蒙了重生，就需要變化，也就是需要生命長大；住在我們靈裏的生命，需要擴展到我們的魂裏，直到把魂浸透；神聖之靈的新成分進入我們的魂裏，魂就起了生機的變化；這種變化就是生命長大。

週 五

肆 林前三章說，『我栽種了，亞波羅澆灌了，惟有神叫他生長。…你們是神的耕地 [農場]，神的建築。…然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，各人的工程必然顯露』—6、9、12～13 節：

一 這些經文給我們看見，變化和生命的長大是相同的事—起初我們是生長在神耕地上的植物，但最後的結果卻變化成爲金、銀、寶石。

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 這塊耕地也是建築，說明了內住的靈如何從我們靈裏擴展，滲透我們的魂，因而變化我們。

伍 我們若讓我們靈裏內住的靈擴展並浸透我們的魂，我們自自然然就是一了——我們能『魂裏聯結』；天然的觀念會把地位讓給擴展的靈；這就是我們生命長大的路；因着生命長大，就產生一——腓二 2：

一 腓立比人藉着重生，有基督在他們的靈裏；但他們還沒有藉着變化，有基督在他們的魂裏；惟有讓基督浸透並佔有他們的全魂，他們纔能在魂裏成爲一。

二 我們肯讓內住的靈完全浸透我們的魂，而使其有生機的變化麼？我們肯讓那靈自由的滲透我們的靈，也滲透我們的魂麼？我們的魂被內住的靈浸透，我們便與新人成爲一，被建造在身體裏。

週 六

陸 以弗所四章十二至十六節告訴我們，基督身體的建造在於生命長大：

一 我們在一件事上長到祂裏面，乃是藉着我們的魂被那靈浸透；必須『身體漸漸長大』，主纔能得着新人——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 當主的身體建造起來時，祂便在地上得着一個新人來完成神永遠的定旨；這是主所要達到的目標。

三 讓我們為着這件事得以實現出來而禱告，並為此把自己獻給祂：『主啊，求你從我的靈擴展到我的魂，浸透我的魂，使我產生新陳代謝的變化。我要有生機的改變。』

四 過了一段時間，我們就會生命長大而變化；然後，我們要建造到身體裏面，成為新人的肢體；新人的出現是主的目標；讓我們與祂是一，追求藉着魂的變化而在生命裏長大，使基督的身體得以建造成為一個新人。

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.

第六週・週一

晨興餽養

約一 12 『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』

羅十二 2 『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

一個罪人能在剎那間成為神的兒子，這是偉大的神蹟。重生和那靈素質的充滿並經綸的充溢都是很平常的，但也是極其神奇的。這些是神奇的常事（長老訓練第九冊，三〇頁）。

既然重生的意思是由神而生，自然重生就使我們成為神的兒女（約一 12~13）。我們是神的兒女，神是我們的父。我們藉着重生所接受的神聖生命，就是我們得作神兒女的權柄。這生命也保證，藉着我們魂的變化和身體的榮化，有一天我們要享受完滿的兒子名分（譯自『甚麼是重生』英文小冊—中文尚未出書）。

信息選讀

成熟的信徒要藉着一生被神的榮耀浸透而從裏面得榮耀，也要藉着被帶進神的榮耀而從外面得榮耀。

裏面的浸透是一生之久的過程，而我們在外面被帶進神的榮耀乃是眨眼之間的事。在一剎那，眨眼之間，我們要被帶進神的榮耀（神生機救恩的祕訣—『那靈自己同我們的靈』，七九頁）。

聖靈在我們裏面的變化不是一時所能完成的...，乃是一生之久纔能成就的（林後四 16~17）。我們天天接觸主，就得着祂復活生命

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

新鮮供應的滋養，而得以不斷的更新...變化（神生命的救恩，四一至四二頁）。

當我們相信主耶穌，呼求祂名的時候，祂這賜生命的靈就進入我們靈裏，並重生了我們的靈。從此以後，三一神便內住於我們的靈。於是，我們在靈裏就與祂是一。

現今祂需要從我們的靈擴展到我們的魂裏。祂這位賜生命的靈擴展到我們的魂裏，並浸透我們的魂時，我們就被變化了。變化就是我們的魂被三一神浸透。重生是在我們靈裏的出生，變化是在我們魂裏的浸透。

變化乃是一種新陳代謝的改變。就着物質的身體來說，新陳代謝是指細胞裏排除舊素質，加上新素質的過程。這種改變應用到魂裏，就是新約所說的『變化』（林後三 18，羅十二 2）。...變化乃是生命的改變，而不僅僅是外表的改變。神聖的成分加到我們裏面，取代了老舊屬人的成分。這種生機的改變發生在我們的魂裏。

因此，我們的靈需要重生，我們的魂需要變化。各地召會的聖徒都應當關心這件事，就是藉着神聖之靈的擴展而帶來生命上新陳代謝的改變（保羅的完成職事，九〇至九一頁）。

變化不是任何一種外面的改正或調整。...變化是一種新陳代謝的作用，藉着將基督神聖生命的元素加到他們全人裏面，而在外面彰顯出基督的形像。...要有...健康的膚色，不是藉着塗化妝品，乃是藉着吃營養的食物，然後消化並新陳代謝的吸收。我們若吃得正確，我們所消化並吸收的食物就會供應我們一種新元素，這新元素至終會使我們的臉色產生一種外在、看得見的改變。變化的原則也是一樣。變化是裏面的新陳代謝，產生外面的顯出（神生機救恩的祕訣—『那靈自己同我們的靈』，四四頁）。

參讀：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?

林後三 16~18 『但他們的心幾時轉向主，帕子就幾時除去了。而且主就是那靈；主的靈在那裏，那裏就有自由。但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

變化不是外面的改變和更正，乃是神的生命在信徒裏面新陳代謝的作用。變化不是從外面來矯正，乃是裏面有新陳代謝的作用，而顯在外面。

比方，一個人營養不良，面黃肌瘦，這不是擦粉就可以改善的，必須補充營養，身體好起來，面色自然會紅潤。路加十五章說到浪子回家，得着袍子遮身；但他面黃肌瘦，光有袍子還是不管用，還必須吃肥牛犢，連續吃幾天，裏面起新陳代謝的作用，身體自然壯起來，面色也就好看了。因此，靠外面擦粉而有的，不是真美麗；裏面新陳代謝而顯於外面的，纔是真健康、真美麗（神救恩生機的一面，五三頁）。

信息選讀

信徒若肯在神聖的生命裏長大，這神聖生命的成分，就得以在他們裏面增多，而起了新陳代謝的改變，使他們裏面的性情變質，更使他們外面的形像變形，就是變得和主的形像相同。這不

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

像中國儒家反省改過的修行；那是他們自己的修行。但我們因觀看主而變成主的形像，不是我們自修的結果，乃是主靈，就是主基督在祂復活的時候所變成賜生命之靈，在我們裏面的運行，藉着神聖生命的成分，在我們裏面加多而有新陳代謝的改變（林後三 18）。這完全是主靈和神聖生命在我們裏面運行工作而有的變化。...我們要有這種的變化，首先必須藉着轉向主而去掉在舊觀念上的種種帕子（16），更要用沒有帕子遮蔽的臉，仰望主而如鏡返照主的榮光（18）。猶太人的問題出在他們心上有很厚的帕子。我們若有帕子，就無法被變化；但我們的心幾時轉向主，帕子就幾時除去，我們就能以沒有帕子遮蔽的臉，好像鏡子觀看主。結果我們這鏡子上所顯出來的，就是主榮耀的形像。這樣，我們就漸漸變化成爲與祂同樣的形像，從一層榮耀到另一層榮耀，而彰顯祂（神救恩生機的一面，五三至五四頁）。

變化是由主靈（是靈的基督）所完成，將信徒變化成爲基督榮耀的形像（18）。變化所包括的新陳代謝，至終使我們變化成爲基督榮耀的形像。...信徒應當以沒有帕子遮蔽的臉，好像鏡子觀看並返照主，以彰顯祂。這給變化的靈有立場，也有路，將信徒全人變化成爲基督榮耀的形像；祂作爲神的長子，彰顯神到極點。...信徒應當憑着靈活着、憑着靈而行（加五 16、25），並照着調和的靈而行（羅八 4 下），使基督神聖的生命有路規律他們，並將他們變化成爲主在榮耀裏的形像（神生機救恩的祕訣—『那靈自己同我們的靈』，四四至四五頁）。

參讀：哥林多後書生命讀經，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

第六週・週三

晨興餽養

腓一 19 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

四 6 『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神。』

信徒這樣變化成爲與主同樣的形像，乃是從主靈，就是基督所變成賜生命的靈，所變化成的。這靈裏包含有全備的供應，作我們新的成分。保羅說，他是憑耶穌基督之靈全備的供應，活基督並顯大基督（腓一 19~21 上）。我們若是憑我們天然的生命活着，就不會有變化，不會顯大基督。但我們有耶穌基督之靈全備的供應在我們裏面；這全備的供應乃是一個成分，進到我們這個人裏面，就在我們裏面起新陳代謝的作用，結果就顯於外面。人就要看見，從我們身上所顯出來的，不是我們自己，乃是基督。我們必須享受耶穌基督之靈全備的供應，讓這靈在我們裏面作工，這就是變化（神救恩生機的一面，五四至五五頁）。

信息選讀

假設你和一位弟兄同住，這位弟兄天天晨興、禱告、讀主的話、默想主的話，過一段時間，你必會看出他身上有變化。我通常清晨四、五點鐘就醒過來，我就默想主的話。這時，聖靈來了，亮光就來了；我碰着是靈的主，祂的成分就進入我裏面，在我裏面產生新陳代謝的作用。這就如同我們吃了正當的食物，得着正當的成分進到我們裏面，經過消化和吸收，食物的成分就成爲我們的成分，使我們容光煥發，精神十足，這就是新陳代謝的作用。你若是天天碰着主，讓主的成

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

分進入你裏面，自然就會有新陳代謝在你裏面發生，使你變化，至終像主一樣。

我們生活中有問題，不必去問別人，因為我們裏面有靈，並且主就是那靈，在我們靈裏，對我們是何等親近。我們凡事都可以問問祂，...祂就在我們裏面和我們談話。你可以凡事和祂談一談，商量一下。主的話說，『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神。』（腓四6）因此，你有難處只要告訴祂，祂就在你裏面，面對面與你同在。父、子、靈三一神在我們裏面，不是麻煩我們，乃是作我們的保惠師、安慰者、扶持者。我常常禱告說，『主啊，我現在要去走路了，求你支持我，維持我，還要加我力量。』這就是喝主。這樣，我就沒有罣慮。罣慮一來了，你就要說，『主啊，這罣慮是你的，不是我的；我交給你了，因為你替我罣慮。』這樣，你就在裏面得着主的成分，你裏面就會常常起新陳代謝的作用，結果你外面顯出來的就是基督。這就是活基督。不知道這祕訣的人，以為活基督是很難的事；其實你只要操練常與主說話，你自然就會活基督（神救恩生機的一面，五五至五六頁）。

我們的禱告，不需要乞求神為我們作甚麼。我們只要告訴祂我們所需要的，也就是說，我們應當讓祂知道，而不把任何事留在我們自己裏面。我們若有甚麼煩惱或罣慮，我們就應當告訴祂。我們讓祂知道，乃是我們向着祂的動作。然後，甚至在答應我們所要的之先，祂的反應就是祂的分賜，將祂自己與我們調和。這種神性與人性的調和，是兩個實體的調和，就是神聖實體與人性實體的調和（生命的經歷與長大，一一八頁）。

參讀：神救恩生機的一面，第四篇；生命的經歷與長大，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

第六週・週四

晨興餽養

太二五 1~4 『那時，諸天的國好比十個童女，拿着她們的燈，出去迎接新郎。其中五個是愚拙的，五個是精明的。愚拙的拿着她們的燈，卻沒有帶着油；但精明的拿着她們的燈，又在器皿裏帶着油。』

在我們的靈裏由那靈所生，乃是一個起頭。我們的靈雖然得了重生，但魂還是虛空的。這位神聖、內住的靈，盼望擴展到我們的魂裏，就是擴展到我們的心思、情感、意志裏。祂要浸透我們裏面的各部分。... 多年來我一直想要找出，生命長大到底是甚麼意思。聖經的確強調我們需要生命長大，或者說我們需要讓神聖的生命在我們裏面長大。我查考聖經，閱讀各種屬靈書籍，並考量自己的經歷，但我仍然無法清楚瞭解生命長大的意義，以及生命長大是怎樣發生的。... 現在我知道了，真正生命的長大，就是魂的變化（保羅的完成職事，九二至九三頁）。

信息選讀

在十個童女的比喻裏（太二五 1~13），主耶穌題到燈和器皿。精明的和愚拙的，燈裏都有油（參 8），但只有精明的豫備油在器皿裏。我們需要兩分油：一分為着燈，另一分為着器皿。箴言二十章二十七節說，『人的靈是耶和華的燈。』因此，童女的燈是指靈說的。羅馬九章二十一至二十三節告訴我們，我們是神的器皿。這意思是說，我們的魂是器皿。凡是得救的人，都有油在燈裏；也就是說，我們靈裏都有了那靈。不過，我們的器皿裏有沒有一分額外的油，卻是一個問題。精明的童女豫備油在器皿裏，愚拙的卻不豫備。

我們是精明的還是愚拙的，不在於我們的靈，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

在於我們的魂。我們的靈已經蒙了重生，但我們的魂現今被那靈浸透了麼？我們器皿裏有沒有額外的一分油？這是我們必須認真考量的問題。我們既然蒙了重生，就需要變化，也就是需要生命長大。長大就是擴增。住在我們靈裏的生命，需要擴展到我們的魂裏，直到把魂浸透。不然，我們的魂還是天然、老舊的。神聖之靈的新成分進入我們的魂裏，魂就起了生機的變化。這種變化就是生命長大。

有許多基督徒沒有實際生命的長大，因為內住的靈沒有機會擴展到他們的魂裏，把他們的魂浸透（保羅的完成職事，九三至九四頁）。

在我們得救之初，我們裏面有重生的靈，有神的生命、性情；但我們裏面還沒有聖靈的充滿。我們燈裏有油，但器皿裏沒有豫備油；雖然發光，卻是個將滅的光。我們的生命並不成熟。

甚麼是生命成熟的路？生命成熟的路，在於豫備油在器皿裏，就是要追求聖靈的充滿。...聖靈充滿的意思，就是我們這個人裏面，都讓基督佔有，都給神充滿了；我們的思想、愛好，我們的眼光、看法，我們的傾向、選擇，我們所有的一切，都給基督佔有，都讓神充滿了。

雖然聖靈在我們裏面，卻是受委屈，不得地位的。這樣，我們能長大麼？能成熟麼？能豫備好麼？能見主麼？不能，絕對不能。除非我們肯追求聖靈的充滿，讓基督在我們裏面佔有一切，讓神充滿我們全人；到那時，我們這個人裏面滿了基督，生命成熟、長大了，我們和基督畢像畢肖，有祂榮耀的形像了；這時，我們就可以見主了（基督徒生命成熟的路，九〇至九一頁）。

參讀：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

第六週・週五

晨興餽養

林前三章 6 『我栽種了，亞波羅澆灌了，惟有神叫他生長。』

9 『因為我們是神的同工，你們是神的耕地，神的建築。』

聖經甚麼地方說到變化和生命長大是同一件事？林前三章說，『我栽種了，亞波羅澆灌了，惟有神叫他生長。...你們是神的耕地，神的建築。...然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，各人的工程必然顯露。』（6、9、12~13）

保羅說，我們是神的耕地，神的建築。我們在這裏乃是為着生長基督。保羅栽種了，亞波羅澆灌了，而神叫人生長。這些辭句都與生長的事有關。生長和變化如何是相同的事？這裏說到我們也是一座建築，由金、銀、寶石所建造。起初我們是生長在神耕地上的植物，但最後的結果卻成為金、銀、寶石。這豈不是變化麼？脆弱的植物竟然變化成這麼堅實的礦物！（保羅的完成職事，九四頁）

信息選讀

我們以三位弟兄為例：他們都很年輕，也許最近纔進入召會生活。我們可以把他們看作植物，一位是小樹，另一位是灌木，第三位是柔嫩的小花。他們長在神的耕地上，就是長在召會裏。你們看他們多麼柔弱！受不了任何苦待和傷害。但是，他們雖然年輕，卻一直在長大。主盼望有一天，小樹會變成金子，灌木會變成銀子，小花會變成寶石。

這朵小花，這叢灌木，還有這棵小樹，今天看起來都很可愛。但假設三年以後，我們發現它們還是老樣子，沒有長大，也沒有變化；雖然看起來很可愛，卻

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

不適合合作建造的材料。一棟房子能用花來建造麼？一棵小樹能用來作門框麼？灌木能作牆壁麼？不可能有這樣的建築物！這些也不可能成爲建造新耶路撒冷的材料。新耶路撒冷是由金子建造成的，有寶石牆和珍珠門。神的建築不是用易碎的小花、脆弱的灌木和柔嫩的小樹建造成的！

這三位弟兄都需要改變。他們需要一種生機的、新陳代謝的變化。三年之後，我們不盼望看見這位弟兄還是一朵小花，看來很可愛，卻對建造沒有用處。我們盼望他成爲寶石，雖然美麗的花朵不再有了。我們盼望看見灌木也許變成珍珠，堅實而透亮。這棵小樹也需要變化，也許變成純淨如同玻璃的金子。

親愛的聖徒們，你們能滿意於一直作小樹、灌木和花朵麼，還是渴慕成爲寶石？...我相信有各式各樣的東西在這〔耕地上〕生長。不但有植物，也有一些金、銀、寶石。

這塊耕地也是建築，說明了內住的靈如何從我們靈裏擴展，滲透我們的魂，因而變化我們。

我們必須讓內住的靈擴展並浸透我們的魂。這樣，我們自自然然就是一了；我們能魂裏聯結（腓二2），天然的觀念會把地位讓給擴展的靈。這就是我們生命長大的路。因着生命長大，就產生一，我們便能與眾聖徒建造在一起（保羅的完成職事，九五至九七頁）。

在腓立比二章二節保羅...說到魂裏聯結，這指明腓立比人中間的不合，是由於他們沒有在魂裏聯結，沒有在他們的心思，就是他們魂的主要部分裏，思念同一件事。他們的難處不在於他們的靈，乃在於他們的魂，特別在於他們的心思。他們藉着重生，有基督在他們的靈裏；但他們還未藉着變化，有基督豐滿的在他們的魂裏。惟有讓基督浸透並佔有他們的全魂，他們纔能在魂裏成爲一（腓立比書生命讀經，八九頁）。

參讀：哥林多前書生命讀經，第二十二至二十三篇；腓立比書生命讀經，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, msg. 22-23; Life-study of Philippians, msg. 9

第六週・週六

晨興餽養

弗四 15~16 『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

即使我們有神的形像，但在我們天然的光景中，我們裏面並沒有寶貴的東西；我們只是土造的人。神的心意是要將我們這班土造的人完全變化成爲祂的形像，使我們與金、珍珠、寶石一樣寶貴。成就這事的路非常簡單。首先，主耶穌進到我們靈裏，成爲內裏的元素，因此變化我們的靈。從那時起，只要我們與祂合作，祂就會在我們裏面擴增，並從我們的靈擴展到我們的魂裏。在祂回來那天，甚至我們物質的身體，就是我們全人外面的部分，也會被祂的元素浸透（腓三 21）。（信徒對變化的經歷，二一至二二頁）。

信息選讀

若沒有那靈擴展到你的魂裏，你與別人的一便無法持久。比方說，你訪問香港，受到熱烈的歡迎，起初在那裏覺得很愉快。但是在短短的時間內，你就會發現他們作事的方法和你所認爲的大相徑庭。過不了幾天，他們就把你得罪了。你在國內的時候，高喊『阿利路亞，一個新人！』但是到了一個新環境，新人卻被你堅持不改的觀念切成了碎片。

你的魂還沒有變化。你還是活在老舊、天然的魂裏。這對新人來說是一個阻礙。你肯讓內住的靈完全浸透你的魂，而使其有生機的變化麼？你肯讓那靈自由的滲透你的靈，也滲透你的魂麼？

WEEK 6 — DAY 6

Morning Nourishment

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，不論你到迦納，到菲律賓，或者到巴西，你都不會有難處。你意見的大本營已經被毀壞了。你的魂被內住的靈浸透，你便與新人成爲一，被建造在身體裏。不管你訪問甚麼地方，遇見甚麼人，你這一面都沒有難處。

如果全地的聖徒都是這樣的話，新人就出現，身體就建造起來了。...以弗所四章十二至十六節告訴我們，基督身體的建造在於生命長大：『爲要成全聖徒，目的是爲着職事的工作，爲着建造基督的身體，直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量，使我們不再作小孩子，...惟...在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

我們在一件事上長到元首基督裏面，乃是藉着我們的魂被那靈浸透。必須『身體漸漸長大』，主纔能得着新人。這是主所要達到的目標。當主的身體建造起來時，祂便在地上得着一個新人來完成神永遠的定旨。讓我們爲着這件事得以實現出來而禱告，並爲此把自己獻給祂。『主啊，求你從我的靈擴展到我的魂，浸透我的魂，使我產生新陳代謝的變化。我要有生機的改變。』過了一段時間，我們就會生命長大而變化。然後，我們要建造到身體裏面，成爲新人的肢體。這種情形在我們許多人身上產生出來，並且擴展到全地，新人就要出現。這是主的目標，讓我們在追求這個目標上與祂是一（保羅的完成職事，九七至九九頁）。

參讀：保羅的完成職事，第八至九章；信徒對變化的經歷，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

606 召會－建造

8787 雙 (英 840)

F 3/2

	C	F	A _m	G	C
	3 4	5 -- 5 6. 5	5 - 3 - 3 3	5 -- 2 #1 2	3 ---
一)救我	脫離自己	、天然	、主阿	、我願	被建造
二)生命	供應	、活水	、流通	、長進	、變化又配搭
三)持定	元首	、聯絡	、供應	、享受	、基督的豐富
四)作神	居所	、作你	、身體	、主阿	、我願被建造
	C	F	A _m	G ₇	C
	3 4	5 -- 5 6. 5	5 - 3 - 3 3	5 -- 2 4. 3	1 ---
同眾	聖徒	作你	聖殿	、為著	、充滿你榮耀
守住	等次	、盡我	功用	、成全	別人、不踐踏
充滿	神的一切	豐盛	、因神	增加	得成熟
成為	你的團體	大器	、讓你	來顯	你榮耀
C ₇	F	C	A _m	G	
	1 1	6 -- 6 7. 6	6 - 5 - 1 1	1 -- 1 7 1	3 - 2 -
救我	脫離	乖僻	個性	、脫離	驕傲與單獨
自己	所經	、自己	所見	、所是	、所有並所能
同嘗	基督	莫測	大愛	、賞識	基督的闊長
聖城	景色	新婦	榮美	、今在	此地就彰顯
G ₇	C	A _m	G ₇	C	
	3 4	5 -- 5 6. 5	5 - 3 - 3 3	5 -- 2 4. 3	1 ---
使我	甘願	服你	權柄	、讓你	有家可居住
不再	高估	、不再	稍偏	、接受	一切的平衡
長大	成人	、不作	嬰孩	、滿有	基督的身量
透出	你的	榮耀	光輝	、將你	照耀在人間

WEEK 6 — HYMN

Hymns, #840

- 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.

