

## 二〇一六年国际华语特会

总题：福音

### 标语

- ① 恩典乃是神自己在基督里成为那灵  
赐给我们，被我们得着，并给我们享受；  
神恩典的福音乃是恩典的管家职分，  
要将神分赐到人里面，作他们的享受。
- ② 神的义是神的救恩在法理上的手续，  
基督的生命是神的救恩在生机上的目的，  
信徒的信乃是神的救恩在实行上的质实。
- ③ 保罗福音的中心点是神自己在祂的三一里  
成了经过过程的包罗万有之灵，  
作我们的生命和一切，  
给我们享受，使祂与我成为一，  
好彰显祂直到永远。
- ④ 神福音的最高点乃是：  
神创造我们，为要完成祂的经纶，  
目的是要我们在生命和性情上成为神，  
但无分于祂的神格，好成为祂的彰显。

## 2016 International Chinese-speaking Conference

**General Subject: The Gospel**

### **BANNERS**

- ① *Grace is God Himself in Christ as the Spirit  
given to us, gained by us, and enjoyed by us;  
the gospel of the grace of God is the stewardship of grace  
to dispense God into people for their enjoyment.*
- ② *The righteousness of God is the procedure of God's salvation judicially,  
the life of Christ is the purpose of God's salvation organically, and  
the faith of the believers is the substantiation of God's salvation practically.*
- ③ *The focal point of Paul's gospel is that God Himself in His Trinity  
became the processed all-inclusive Spirit  
to be life and everything to us  
for our enjoyment so that He and we may be one  
to express Him for eternity.*
- ④ *The highest point of God's gospel is  
that God created us for the accomplishment of His economy  
with the intention that we would become God in life and nature  
but not in the Godhead for His expression.*

## 二〇一六年国际华语特会标语诗歌

E<sup>b</sup> 大调

6/8

- ① 恩典乃是神 自己在基督里成为那灵赐给我们，被我们  
 得着，并给我们享受；神恩典的福音乃是恩典的  
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## 二〇一六年国际华语特会

总题：福音

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## 2016 International Chinese-speaking Conference

**General Subject: The Gospel**

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福音

THE GOSPEL

第一篇

Message One

国度的福音

The Gospel of the Kingdom

读经：弗一13，西一5，可一1，14~15，十六15，太四17，二四14，二八18~19

Scripture Reading: Eph. 1:13; Col. 1:5; Mark 1:1, 14-15; 16:15; Matt. 4:17; 24:14; 28:18-19

纲要

Outline

周一

Day 1

壹 福音包括圣经中一切的真理；因此，整本圣经就是神的福音——弗一13，西一5：

**I. The gospel includes all the truths in the Bible; thus, the entire Bible is the gospel of God—Eph. 1:13; Col. 1:5:**

一 真理就是福音，真理的光就是福音的光；召会今天唯一的使命，就是传福音，而福音的内容就是真理——可一1，14~15，十六15，约八12，32，提前二4。

*A. The truth is the gospel, and the light of the truth is the light of the gospel; the unique commission of the church today is to preach the gospel, the content of which is the truth—Mark 1:1, 14-15; 16:15; John 8:12, 32; 1 Tim. 2:4.*

二 福音是整本旧约的应验；福音应验了应许、预言和预表，并且把律法撤去；这是福音完满的定义——可一1，14，创三15，21。

*B. The gospel is the fulfillment of the entire Old Testament; the gospel is the fulfillment of the promises, prophecies, and types and is also the removal of the law; this is a full definition of the gospel—Mark 1:1, 14; Gen. 3:15, 21.*

周二

Day 2

贰 四卷福音书启示福音的各方面：

**II. The four Gospels reveal different aspects of the gospel:**

一 在马太福音里，国度福音的目标是要将人带进神里面，使他们成为诸天之国的国民——二八19，二四14，罗十四17，加五21。

*A. In Matthew the goal of the gospel of the kingdom is to bring people into God to make them citizens of the kingdom of the heavens—28:19; 24:14; Rom. 14:17; Gal. 5:21.*

二 在马可福音里，传福音是为着将旧造的一部分带进新造里——十六 15 ~ 16，罗八 20 ~ 21，加六 15。

三 在路加福音里，有赦罪的福音，为着将蒙救赎的人带回到神所命定的福分里——二四 46 ~ 48，一 77 ~ 79，二 30 ~ 32，弗一 3，7，加三 14。

四 在约翰福音里，有永远的生命，使我们结果子，为着建造基督的身体，就是基督的扩增——二十 31，十五 16，罗八 10，6，11，十二 4 ~ 5，加三 28，四 19，六 10，16。

### 周 三

叁福音就是神国度的福音，我们看见这事是很重要的——可一 14 ~ 15，太四 17，二四 14，二八 18 ~ 19：

一 神的国是神圣的范围，使神能成就祂的计划；神的国也是神能执行祂权柄，以达到祂心意的领域——可一 15，约三 3，5，太十二 28，启十一 15：

1 神的国就是神的管治、掌权，连同其一切的福分和享受——可一 15，西一 13。

2 国度是神执行祂权柄的领域，使祂能彰显祂的荣耀——太六 10，13。

二 宇宙中基本的问题乃是背叛神的权柄；人堕落了，就背叛神，把神的权柄摆在一边，不承认神的权柄，不让神在人身

*B. In Mark the preaching of the gospel is to bring part of the old creation into the new creation—16:15-16; Rom. 8:20-21; Gal. 6:15.*

*C. In Luke we have the gospel of forgiveness to bring redeemed people back to the God-ordained blessing—24:46-48; 1:77-79; 2:30-32; Eph. 1:3, 7; Gal. 3:14.*

*D. In John we have the eternal life that we may bear fruit for the building up of the Body of Christ, which is Christ's increase—20:31; 15:16; Rom. 8:10, 6, 11; 12:4-5; Gal. 3:28; 4:19; 6:10, 16.*

### Day 3

**III. It is crucial for us to see that the gospel is the gospel of the kingdom of God—Mark 1:14-15; Matt. 4:17; 24:14; 28:18-19:**

*A. The kingdom of God is a divine sphere for God to work out His plan; it is a realm where God can exercise His authority to accomplish what He intends—Mark 1:15; John 3:3, 5; Matt. 12:28; Rev. 11:15:*

1. The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment—Mark 1:15; Col. 1:13.

2. The kingdom is the realm for God to exercise His authority so that He may express His glory—Matt. 6:10, 13.

*B. The fundamental problem in the universe is rebellion against the authority of God; when man fell, he rebelled against God, put God's authority aside, denied God's*

上掌权—赛十四 12 ~ 14, 创三 6, 11, 罗五 12, 约壹三 4。

三 借着国度的福音, 神将人带到属天掌权的管治之下, 使他们成为祂的国度, 就是受祂权柄管理的人—太二四 14, 启一 5 ~ 6。

## 周 四

四 新约传福音是说到国度; 因为神的国是真正的福音, 我们要认识福音就需要认识国度—可一 14 ~ 15, 徒八 12。

五 福音是为着国度, 宣扬福音是叫背叛的罪人得救、合格且被装备, 好进入神的国—可一 14 ~ 15, 太四 17, 徒八 12:

- 1 生命的福音、恩典的福音和救恩的福音, 都是为着国度; 国度乃是中心、轮轴—约三 16, 徒二十 24, 四 12。
- 2 国度的福音不仅把人带进神的救恩, 也把人带进国度; 国度的福音重在神属天的管治和主的权柄—太二四 14。
- 3 国度的福音将信徒带进神圣管治的范围里, 使他们在神圣的国里, 有分于神圣生命的福分—帖前二 12。

## 周 五

六 在马太福音里, 国度福音的目标乃是把人摆在三一神里, 使他们成为诸天之国的国民, 而设立诸天的国—二八 19, 罗十四 17。

*authority, and rejected God's rule—Isa. 14:12-14; Gen. 3:6, 11; Rom. 5:12; 1 John 3:4.*

*C. Through the gospel of the kingdom, God brings people under the ruling of the heavenly authority so that they may become His kingdom, those who are ruled by His authority—Matt. 24:14; Rev. 1:5-6.*

## Day 4

*D. The New Testament preaches the gospel in the way of the kingdom; because the kingdom of God is the real gospel, to know the gospel requires that we know the kingdom—Mark 1:14-15; Acts 8:12.*

*E. The gospel is for the kingdom, and the gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom of God—Mark 1:14-15; Matt. 4:17; Acts 8:12:*

1. The gospel of life, the gospel of grace, and the gospel of salvation are all for the kingdom; the kingdom is the center, the hub—John 3:16; Acts 20:24; 4:12.
2. The gospel of the kingdom brings people not only into God's salvation but also into the kingdom; the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord—Matt. 24:14.
3. The gospel of the kingdom brings the believers into the realm of the divine ruling so that they may participate in the blessings of the divine life in the divine kingdom—1 Thes. 2:12.

## Day 5

*F. In Matthew the goal of the gospel of the kingdom is to set up the kingdom of the heavens by putting people into the Triune God, making them citizens of the kingdom of the heavens—28:19; Rom. 14:17.*



七 神吩咐人人要为着国度悔改—太三 2, 四 17, 徒十七 30:

- 1 悔改的意思是, 我们原本是背叛的, 是顶撞神的, 但现今我们转回归顺主—太三 2, 四 17。
- 2 悔改就是心思改变, 生出懊悔而转移目标—路三 3, 8, 五 32, 十七 3, 徒十七 30 ~ 31。
- 3 我们若不悔改—就是改变观念—就不能进入国度—可一 15, 太三 2, 四 17。

## 周 六

肆 国度的福音要传遍整个居人之地, 对万民作见证, 然后末期才来到—太二四 14:

一 国度的福音必须借着主恢复里的众召会带到整个居人之地—14 节, 帖前一 8。

二 因为所有的权柄都已经赐给复活的基督, 祂就差遣门徒去, 使万民作祂的门徒; 他们是带着祂的权柄去的—太二八 18 ~ 19:

- 1 使万民作主的门徒就是使外邦人成为国度的子民, 好在地上, 就在今天, 建立祂的国, 就是召会—帖前一 9, 二 12, 后一 5 ~ 6, 9, 五 9 ~ 10。
- 2 我们传福音的内在目的, 是要将万国的民带进三一神里, 使他们成为诸天之国的国民—太二四 14, 二八 18 ~ 19。
- 3 按照马太福音, 浸入父、子、圣灵的实际里, 乃是着构成诸天的国—19 节。

*G. God commands everyone to repent for the kingdom—Matt. 3:2; 4:17; Acts 17:30:*

1. To repent means that originally we were rebellious and against God, but now we turn back to the Lord in submission—Matt. 3:2; 4:17.
2. To repent is to have a change of mind issuing in regret, to have a turn in purpose—Luke 3:3, 8; 5:32; 17:3; Acts 17:30-31.
3. Unless we repent—that is, have a change of concept—we cannot enter into the kingdom—Mark 1:15; Matt. 3:2; 4:17.

## Day 6

**IV. The gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age—24:14:**

*A. The gospel of the kingdom must be brought to the whole inhabited earth through the churches in the Lord's recovery—v. 14; 1 Thes. 1:8.*

*B. Because all authority has been given to the resurrected Christ, He sent His disciples to disciple all the nations; they go with His authority—Matt. 28:18-19:*

1. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth—1 Thes. 1:9; 2:12; Rev. 1:5-6, 9; 5:9-10.
2. The intrinsic purpose of our preaching the gospel is to bring the people of the nations into the Triune God in order to make them the citizens of the kingdom of the heavens—Matt. 24:14; 28:18-19.
3. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens—v. 19.

4 唯有那些被浸没在与三一神生机联结里，并且因着三一神作到他们里面而被建立并建造的人，才能构成神属天的国—罗六 3 ~ 4，十四 17，加三 26 ~ 27，四 19，五 21，弗三 14 ~ 19，五 5。

**4. God's heavenly kingdom can be constituted only with people who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them—Rom. 6:3-4; 14:17; Gal. 3:26-27; 4:19; 5:21; Eph. 3:14-19; 5:5.**





# 第一周·周一

## 晨兴喂养

弗一 13 “你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。”

西一 5 “是因那给你们存在诸天之上的盼望，就是你们从前在福音真理的话上所听见的。”

今天，主的福音一直传不出去，就是因为我们不认识真理。真理就是福音；我们若是到处讲真理，也就是到处传福音。全本圣经就是神的福音；但是我们好像不是太明白。现在我们要把这个局面翻转过来；在我们中间的圣徒，个个都要能讲真理，人人都要会传福音。这会为主宽广的路，来完成祂的心愿（真理、生命、召会、福音—主恢复中的四大支柱，一〇八至一〇九页）。

## 信息选读

所谓真理的光，讲到末了就是福音的光。…福音乃是包括整本圣经的真理。今天这本圣经已经刊行全世界，分布得也很广。然而这本圣经虽然许多人有，但对他们而言，这本圣经却不是打开的，而是不容易明白的。他们读时，乃是照着头脑来领会，以致无法看见属灵的奥秘。

提前三章十五节下半说，“召会，真理的柱石和根基。”这指明没有真理，就没有召会。真理带来生命；一有生命，我们就变成召会；召会今天唯一的使命，就是传福音，而福音的内容就是真理。真理告诉我们一个中心点：三一神—父、子、灵，把祂自己分赐到我们这些有罪的三部分人里面，使我们的罪得赦免，

# << WEEK 1 — DAY 1 >>

## Morning Nourishment

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise.

Col. 1:5 Because of the hope laid up for you in the heavens, of which you heard before in the word of the truth of the gospel.

Today the reason that the gospel of the Lord cannot be spread is that we do not know the truth. The truth is the gospel. If we speak the truth in every place, we are in fact preaching the gospel in every place. The entire Bible is the gospel of God, but it seems that we do not understand this. Now we have to turn this situation around so that all the saints among us will know how to speak the truth and preach the gospel. This will provide the Lord a broad way to fulfill His desire. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, p. 101)

## Today's Reading

What we call the light of the truth is actually the light of the gospel....The gospel actually includes all of the truths in the Bible. Today the Bible is published and widely propagated all over the world. Many people have the Bible, but to them it is neither open nor easily understood. When they read it, they use their mind to comprehend it, so there is no way for them to see the spiritual mysteries.

First Timothy 3:15b says, “The church,...the pillar and base of the truth.” This indicates that without the truth, there would be no church. The truth brings in life, and once we have life, we become the church. In addition, the unique commission of the church today is to preach the gospel, the content of which is the truth. The truth tells us one central point: the Triune God—the Father, the Son, and the Spirit—is dispensing Himself into us—sinful, tripartite men—that our sins may

得着神的生命，有神自己在我们里面，把我们变化成为神的儿子。这是真理，也是福音。我们必须学这些真理（真理、生命、召会、福音—主恢复中的四大支柱，三一、一三八至一三九页）。

我们虽然领会福音的意思是喜信，但我们还需要更进一步思考，福音到底是什么。我们中间有些人作了多年的基督徒，可能还不领会福音是什么。福音就是整本旧约的应验。因此，我们要认识福音是什么，就需要读旧约三十九卷书，从其中的启示蒙光照。

福音应验了旧约所应许并预言那独一的后裔，就是女人的后裔与亚伯拉罕的后裔。不仅如此，福音又取消、废掉并撤去了律法的监管。如今，我们不再倚靠旧约的应许、律法和预言，因为那独一的后裔—基督—已经来到。这后裔应验了一切宝贵的应许。…祂既应验了各项的应许，也就应验了印证这些应许的各项预言。不仅如此，祂又撤去了律法的监管。因此，这独一的后裔应验了应许和预言，也撤去了律法的监管。

福音也是一些事物的应验—就是旧约预表的应验。因此，在福音里我们有应许、预言和预表的应验。

主在创世记三章十五节论到女人后裔的话，是一个应许。但是主用皮子作衣服给亚当和他的妻子穿，这是一个预表（21）。亚伯的献祭蒙神悦纳，是另一个预表。亚伯拉罕所献上顶替他儿子的羊羔，也是一个预表。…这样，福音不仅是应许和预言的应验，也是预表的应验。不仅如此，福音也撤去了律法。这是福音完满的定义（马可福音生命读经，二四、三一至三四页）。

参读：真理、生命、召会、福音—主恢复中的四大支柱，第三、八篇；马可福音生命读经，第一至三篇。

be forgiven and that we may receive God's life and have God Himself in us for our transformation into the sons of God. This is the truth and the gospel. We must learn the truth. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, pp. 33, 127)

Although we realize that the word gospel means glad tidings, we need to consider more fully what the gospel actually is. Some of us who have been Christians for years may not yet realize what the gospel is. The gospel is the fulfillment of the entire Old Testament. Therefore, in order to know what the gospel is, we need to read the thirty-nine books of the Old Testament and be enlightened concerning the revelation that is given there.

The gospel is the fulfillment of the promises and prophecies concerning the unique seed, the seed of woman and the seed of Abraham. Furthermore, the gospel cancels, annuls, and removes the custody of the law. Now we are no longer dependent on the Old Testament promises, the law, and the prophecies, for Christ, the unique seed, has come. This seed is the fulfillment of all the precious promises....As the fulfillment of the promises, He is also the fulfillment of the prophecies, which were given to confirm the promises. Furthermore, with Him is the removal of the custody of the law. Therefore, the unique seed is the fulfillment of the promises and the prophecies and the removal of the custody of the law.

The gospel is also the fulfillment of something else—the fulfillment of the types in the Old Testament. Therefore, in the gospel we have the fulfillment of the promises, the prophecies, and types.

With the Lord's word concerning the seed of woman in Genesis 3:15 we have a promise. But in the Lord's action of making coats of skins and clothing Adam and his wife we have a type (Gen. 3:21). Abel's sacrifice, a sacrifice which was accepted by God, is another type. The lamb offered by Abraham in place of his son is also a type....The gospel, then, is the fulfillment not only of the promises and prophecies but also of the types. Furthermore, the gospel is also the removal of the law. This is a full definition of the gospel. (Life-study of Mark, pp. 20, 26, 28)

Further Reading: Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, chs. 3, 8, 10; Life-study of Mark, msgs. 3-5

# 第一周·周二

## 晨兴喂养

可十六 15 ~ 16 “祂又对他们说，你们往普天下去，向一切受造之物传扬福音。信而受浸的必然得救，不信的必被定罪。”

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

很多基督徒以为福音只有一方面。根据这个观念，福音的信息就是：我们是罪人，神的儿子耶稣基督成为肉体，为我们的罪死在十字架上，使我们得着赦免和拯救。虽然这没有什么错，但这绝不能包括新约中福音的所有方面。在马太、马可、路加和约翰福音，我们看见福音的不同方面。在使徒行传我们没有看见某个特殊的方面，反之，这卷书中有些经文是指着马太、马可、路加和约翰所陈明福音的各面说的（加拉太书生命读经，一四页）。

## 信息选读

耶稣是我们的主，也是神的基督，所以祂有立场为着祂的福音给我们托付。…〔在马太福音里，〕为着建立诸天的国，天上地上所有的权柄，都赐给主之后，主这位君王救主就托付祂的门徒要去，使万民作祂的门徒，将万民浸入父、子、圣灵的名里，凡祂所吩咐他们的，都教训他们遵守，使万民成为祂诸天之国的国民（二八 18 ~ 20）。基督是君王。天上地上，就是整个宇宙中，所有的权柄，都已经赐给神的基督。赐给基督的这权柄，乃是为着建立诸天的国。在马太福音里，主是君王救主，祂托付祂的门徒要去，使万

# << WEEK 1 — DAY 2 >>

## Morning Nourishment

Mark 16:15-16 And He said to them, Go into all the world and proclaim the gospel to all the creation. He who believes and is baptized shall be saved, but he who does not believe shall be condemned.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Many Christians think that the gospel has only one aspect. According to this concept, the message of the gospel is that we were sinners and that Jesus Christ, the Son of God, was incarnated and died on the cross for our sins so that we might be forgiven and saved. Although this is not wrong, it by no means includes all the aspects of the gospel found in the New Testament. In Matthew, Mark, Luke, and John, we have different aspects of the gospel. In the Acts we do not see one particular aspect. Instead, there are verses that refer to the aspects of the gospel presented in Matthew, Mark, Luke, and John. (Life-study of Galatians, p. 13)

## Today's Reading

Jesus is our Lord and He is the Christ of God, so He has the standing to commission us for His gospel...[In Matthew], after all authority had been given to Him in heaven and on earth for the establishing of the kingdom of the heavens, the Lord as the King-Savior commissioned His disciples to go and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit and teaching them to observe all that He had commanded them, to make them citizens of His kingdom of the heavens (Matt. 28:18-20). Christ is the King. All the authority in heaven and on earth, in the whole universe, has been given to God's Christ. This authority given to Christ is for the establishing of the kingdom of the heavens. In Matthew the Lord is the King-Savior who commissioned His disciples to go and

民作祂的门徒，将他们浸入父、子、圣灵的名里，就是将人从万民中带出来而进入三一神里。我们传福音的内在目的，是要将万国的民带进三一神里，使他们成为诸天之国的国民。

在马可福音里，主嘱咐我们传福音，不仅是向万民，也是向一切受造之物〔十六 15〕。有时我们需要向飞鸟、马匹和其他的活物传福音。人是所有受造之物中领头的。马可福音启示，我们传福音是要使旧造的人成为新造的肢体。在马太福音里，传福音是为着建立诸天的国；但在马可福音里，传福音是为着将旧造的一部分带进新造里。

在马太福音里，主是君王救主。在马可福音里，祂是奴仆救主，服事人，使他们能蒙救赎并得拯救，归回给神。在路加福音里，祂是人救主；借着祂的死与复活，完成神为着人的救赎之后，主这位人救主吩咐祂的门徒要靠着祂的名，向万民传悔改以得赦罪之道，使堕落的人蒙救赎，回到平安的路上，进入神照着祂永远的经纶为他们所预备的福里（二四 46～48，一 77～79，二 30～32）。在马可福音里，是堕落的受造之物需要蒙救赎；但在路加福音里，是堕落的人需要蒙救赎，回到平安的路上。

在约翰福音里，我们看见三一神与信徒的调和，产生基督的身体。我们是基督的肢体，正如我们是葡萄树上的枝子，要结出果子，为着建造基督的身体，就是基督的扩增。基督的身体要终极完成于新耶路撒冷，作神永远的扩大和彰显。我们传福音时，必须记住我们是去结果子，为着基督的扩增，使基督的身体得以完成，而成为新耶路撒冷（罗马书的结晶，三五二至三五六页）。

参读：罗马书的结晶，第二十六篇；活力排，第五篇；神人的生活，第一篇。

disciple the nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit. This is to bring the people out from the nations into the Triune God. The intrinsic purpose of our preaching the gospel is to bring people of the nations into the Triune God, to make them the citizens of the kingdom of the heavens.

In the Gospel of Mark, the Lord charged us to preach the gospel, not just to all men but to all the creation. Sometimes we have to preach the gospel to the birds, the horses, and the other living creatures. Mankind takes the lead of all the creation. Mark reveals that we preach the gospel to make people of the old creation the members of the new creation. In Matthew the preaching of the gospel is for setting up the kingdom of the heavens, but in Mark it is to bring a part of the old creation into the new creation.

In Matthew the Lord is the King-Savior. In Mark He is the Slave-Savior to serve people that they may be redeemed and saved back to God. In Luke He is the Man-Savior. After the accomplishment of God's redemption for man through His death and resurrection, the Lord as the Man-Savior charged His disciples to proclaim repentance for forgiveness of sins in His name to all the nations that the fallen men may be redeemed back to the way of peace that leads them into the blessing prepared by God for them according to His eternal economy (Luke 24:46-48; 1:77-79; 2:30-32). In Mark it is the fallen creation, but in Luke it is the fallen men who need to be redeemed back to the way of peace.

In the Gospel of John, we see the mingling of the Triune God with the believers to produce the Body of Christ. We are the members of Christ just as we are the branches of the vine tree to bear fruit for the building up of the Body of Christ, which is Christ's increase. The Body of Christ will consummate in the New Jerusalem for God's eternal enlargement and expression. When we preach the gospel, we must remember that we are going to bear fruit for Christ's increase so that the Body of Christ can be completed and become the New Jerusalem. (Crystallization-study of the Epistle to the Romans, pp. 284-287)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 26; The Vital Groups, msg. 5; The God-man Living, msg. 1



## 晨兴喂养

太四 17 “从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。”

启一 6 “又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

我们需要看见这件重要的事，就是国度乃是福音的内在素质。福音是为着国度传的，国度是神圣的范围，使神能成就祂的计划；也是神执行祂权柄，达到祂心意的领域。国度是神达到祂目标的唯一途径。…福音的目的就是要得着国度，神的国乃是福音的目标（马可福音生命读经，一三八页）。

## 信息选读

主耶稣在马可一章十五节说，“时期满了，神的国已经临近了。你们要悔改，相信福音。”神的国就是神的管治、掌权，连同其一切的福分和享受。这神的国是神的福音和耶稣基督福音的目标。…人要进这国，就需要为罪悔改，相信福音，使他们的罪得赦免，并使他们由神重生，得着符合这国神圣性质之神的生命（约三 3、5）（马可福音生命读经，五六页）。

马太六章十三节说，“国度、能力、荣耀，都是你的。”这指明神的荣耀与祂的国度并行，且彰显在祂国的范围里。国度是神运用祂的能力，使祂彰显祂荣耀的范围（新约总论第八册，一二八页）。

撒但因美丽心中高傲，又因荣光败坏智慧（结二八 17）。撒但骄傲的五次宣告：“我要…”〔赛十四 13～14〕，这指明他背叛的意图乃是要推翻神的权

## Morning Nourishment

Matt. 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

We need to see the crucial matter that the intrinsic essence of the gospel is the kingdom. The gospel is preached for the kingdom, and the kingdom is a divine sphere for God to work out His plan, a realm where God can exercise His authority to accomplish what He intends. The only way for God to reach His goal is through the kingdom....The purpose of the gospel is to have the kingdom. The kingdom of God is the goal of the gospel. (Life-study of Mark, p. 120)

## Today's Reading

In Mark 1:15 the Lord Jesus said, “The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.” The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the gospel of God and of Jesus Christ....To enter into this kingdom people need to repent of their sins and believe in the gospel so that their sins may be forgiven and that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom (John 3:3, 5). (Life-study of Mark, p. 48)

Matthew 6:13 says, “Yours is the kingdom and the power and the glory.” This indicates that God’s glory goes with His kingdom and is expressed in the realm of His kingdom. The kingdom is the realm for God to exercise His power that He may express His glory. (The Conclusion of the New Testament, p. 2662)

Satan’s heart was lifted up because of his beauty, and he corrupted his wisdom by reason of his brightness (Ezek. 28:17). In his arrogance Satan declared five times, “I will...,” indicating that his intention in his rebellion was to overthrow



柄，高举自己与神同等。撒但要求地位的野心，成了圣经所记载一切背叛的动机（创十一4，民十二1~2，十六1~3，撒下十五10~12等）。因着背叛，撒但就成了神的对头，神的仇敌（亚三1~2，启十二9上，二十2上）（圣经恢复本，赛十四13注1）。

神…在祂儿子复活时，把天上地上所有的权柄，都赐给了祂的儿子。所以这时，主耶稣能对门徒说，“天上地上所有的权柄，都赐给我了。”〔太二八18〕然而，主能立刻就掌权么？

这时还有两个问题存在：第一，在地上还找不到人服祂的权柄；第二，地上还有反叛的魔鬼和他的使者，顶撞神的权柄。神的儿子从神那里得到了权柄，要到地上设立祂的国度；但地上的光景却不是这样。地上没有服祂权柄的人，反而有背叛祂的魔鬼和使者。在这种情形下，祂怎么能把祂的国度设立在地上？在这种光景中，祂怎么能在地上通行神的权柄？

门徒就是一班受操练、受管治、受管教的人，也就是一班受权柄对付，服在权柄之下的人。

我们一信主就是信徒。然而，马太福音…说，我们信主是来作主的门徒〔二八19〕。圣经一面称福音为恩典的福音，这恩典的福音，是要我们借着信，成为信徒。另一面又说这福音乃是国度的福音，为叫我们成为主的门徒，就是一个受主操练，受主管治，受主管教，受主权柄对付的人。恩典的福音是说，神乐意白白将恩典赐给我们，只要我们相信，就能得着这恩典。另一面，这福音也是国度的福音，是神借着福音，要把你我带到一个管治之下，…带到属天的王权之下，好使我们成为神的国度，成为受神权柄管治的一分子（国度之于信徒，八六、一〇二至一〇三页）。

参读：国度，第一、三、八至九章；国度之于信徒，第五至六篇。

God's authority and to exalt himself to be equal with God. Satan's ambition for position became the motivation of all the rebellions recorded in the Scriptures (Gen. 11:4; Num. 12:1-2; 16:1-3; 2 Sam. 15:10-12; etc.). Because of his rebellion Satan became God's adversary, God's enemy (Zech. 3:1-2; Rev. 12:9a; 20:2a). (Isa. 14:13, footnote 1)

God has given all authority in heaven and on earth to the Son in His resurrection. For this reason, the Lord Jesus was able to tell the disciples, "All authority has been given to Me in heaven and on earth" [Matt. 28:18]. However, we need to consider whether the Lord is actually able to reign today.

There are still two problems. First, man does not submit to His authority. Second, the rebellious devil and his angels are still opposing God's authority on the earth. The Son of God received authority from God to establish His kingdom on earth, but the situation on earth does not match this. On the earth today man does not submit to His authority, and the devil and his angels rebel against Him. In this situation, how can the Lord establish His kingdom on the earth?

A disciple is one who has been trained, ruled, and disciplined. In other words, he is one who has been dealt with by authority and who submits to authority.

When we believe in the Lord, we become believers. However, the Gospel of Matthew says that our believing in the Lord is for us to become His disciples. On one hand, the Bible reveals the gospel as the gospel of grace, which is for us to become believers through faith. On the other hand, the Bible says that the gospel is the gospel of the kingdom, which is for us to become the Lord's disciples, those who are trained, ruled, disciplined, and dealt with by the Lord's authority. According to the gospel of grace, God is pleased to freely grant us grace, and we can receive this grace simply by believing. However, this gospel is also the gospel of the kingdom through which God desires to bring us under the ruling of the heavenly authority so that we may become His kingdom, those who are ruled by God's authority. (What the Kingdom Is to the Believers, pp. 74, 88)

Further Reading: The Kingdom, chs. 1, 3, 8-9; What the Kingdom Is to the Believers, chs. 5-6

## 晨兴喂养

徒八 12 “及至他们信了腓利所传神的国和耶稣基督之名的福音，连男带女就受了浸。”

帖前二 12 “要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”

新约传福音是说到国度，不是说到上天堂。新约不是说，“你们要悔改，因为天堂为你们预备好了。”而是说，“你们要悔改，因为诸天的国已经临近了。”（太三 2，四 17）…今天基督徒传福音，多数总是说到罪、天堂和地狱，几乎没有人说到与国度有关的福音。但新约头一次传福音，就告诉我们要为国度悔改（创世记生命读经，五七四页）。

## 信息选读

福音是为着国度。传福音的目的是叫人进国度。宣扬福音是叫人得救、合格且被装备，好进入国度。重生是为着国度（约三 3、5）。你若还未重生，就不能进神的国。…在我进入召会生活以前，人告诉我说，我们必须得救、洗净并重生，好上天堂。在召会中，我们看见了更高的事—我们得救、洗净并重生，乃是为着召会（弗五 25、23，徒二十 28）。国度的福音把背叛的罪人带进召会。但现在我们需要看见，召会的实际是什么。召会的实际就是国度。你若是为着召会而得救、洗净并重生，那就是说，你是为着国度的实际经历了这些事（创世记生命读经，五七四至五七五页）。

## Morning Nourishment

Acts 8:12 ...When they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

The New Testament preaches the gospel in the way of the kingdom, not in the way of going to heaven. The New Testament does not say, “Repent, for heaven is ready for you.” It says, “Repent, for the kingdom of the heavens has drawn near” (Matt. 3:2; 4:17)...When Christians preach the gospel nowadays, most of them always talk about sin, heaven, and hell. Hardly anyone speaks about the gospel as related to the kingdom. But in its first preaching of the gospel, the New Testament tells us to repent for the kingdom. (Life-study of Genesis, p. 471)

## Today's Reading

The gospel is for the kingdom. The purpose of the preaching of the gospel is that men might enter into the kingdom. The gospel is proclaimed that people might be saved, qualified, and equipped to enter into the kingdom. Regeneration is for the kingdom (John 3:3, 5). If you have not been regenerated, you cannot enter into the kingdom of God....Before I came into the church life, I was told that we had to be saved, washed, and regenerated that we might go to heaven. In the church, we have seen something higher—that we have been saved, washed, and regenerated for the church (Eph. 5:25, 23; Acts 20:28). The gospel of the kingdom brings the rebellious sinners into the church. But now we need to see what is the reality of the church. The reality of the church is the kingdom. If you have been saved, washed, and regenerated for the church, it means that you have experienced these things for the reality of the kingdom. (Life-study of Genesis, p. 471)

将人从世界带出来，而进入诸天之路，不是借着今天肤浅的福音，乃是借着诸天之路的福音。…（太二四 14）。国度的福音，不仅包括赦罪（路二四 47）及分赐生命（约二十 31），也包括诸天的国，具有来世的能力（来六 5）、赶鬼并医病（赛三五 5～6，太十 1）。赦罪和分赐生命，都是为着国度。

国度的福音，也包括恩典的福音（徒二十 24），不仅把人带进神的救恩，也把人带进诸天的国（启一 9）。恩典的福音重在罪的赦免、神的救赎和永远的生命；国度的福音重在神属天的管治和主的权柄。

新约说到生命的福音、恩典的福音和救恩的福音。然而，这些都是国度不同的方面。国度乃是中心、轮轴，一切其他的项目可视为以轮轴为中心的轮辐。生命的福音是为着国度，救恩的福音是为着国度，赦罪的福音也是为着国度。…国度乃是真正的福音。我们也许以为，福音是福音，而国度是别的东西。这观念是错误的。国度就是福音。…我们若要完全认识福音，就必须领悟，国度是包罗万有的福音（新约总论第五册，一一一至一一二页）。

福音乃是神所计划、应许并成就的（弗一 8～9，徒二 23，罗一 2，林后五 21，徒三 15），是神的大能，要救一切信的人（罗一 16），使他们与神和好（林后五 19），由神重生（彼前一 3），成为神的儿女（约一 12～13，罗八 1），并享受祂一切的丰富和福分为产业（弗一 14），因此这是神的福音。这福音将信徒带进神圣管治的范围里，使他们在神圣的国里（帖前二 12），有分于神生命的福分，因此也是神国的福音（马可福音生命读经，五九页）。

参读：马可福音生命读经，第十三篇；国度之于信徒，第二至四篇。

The way to bring others out of the world and into the kingdom of the heavens is not by today's superficial gospel but by the gospel of the kingdom of the heavens [Matt. 24:14]....The gospel of the kingdom includes not only forgiveness of sins (Luke 24:47) and the impartation of life (John 20:31) but also the kingdom of the heavens with the power of the coming age (Heb. 6:5) to cast out demons and heal diseases (Isa. 35:5-6; Matt. 10:1). Both forgiveness of sins and the imparting of life are for the kingdom.

The gospel of the kingdom, which also includes the gospel of grace (Acts 20:24), not only brings people into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The emphasis of the gospel of grace is on forgiveness of sin, God's redemption, and eternal life, whereas the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord.

The New Testament speaks of the gospel of life, the gospel of grace, and the gospel of salvation. However, all these are different aspects of the kingdom. The kingdom is the center, the hub, and all the other items may be considered the spokes, which are centered on the hub. The gospel of life is for the kingdom, the gospel of salvation is for the kingdom, and the gospel of forgiveness is for the kingdom....The kingdom is the real gospel. We may think that the gospel is the gospel and that the kingdom is something else. This concept is wrong. The kingdom is the gospel....If we want to know the gospel in a full way, we must realize that the kingdom is the all-inclusive gospel. (The Conclusion of the New Testament, pp. 1156-1157)

The gospel was planned, promised, and accomplished by God (Eph. 1:8-9; Acts 2:23; Rom. 1:2; 2 Cor. 5:21; Acts 3:15), and it is the power of God unto salvation to all believers (Rom. 1:16), that they may be reconciled to God (2 Cor. 5:19) and regenerated by Him (1 Pet. 1:3) to be His children (John 1:12-13; Rom. 8:16) and enjoy all His riches and blessings as their inheritance (Eph. 1:14). Hence, it is the gospel of God. It brings the believers into the realm of the divine ruling that they may participate in the blessings of the divine life in the divine kingdom (1 Thes. 2:12). Hence, it is also the gospel of the kingdom of God. (Life-study of Mark, p. 50)

Further Reading: Life-study of Mark, msg. 13; What the Kingdom Is to the Believers, chs. 2-4

太三2“你们要悔改，因为诸天的国已经临近了。”

二八19“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

使万民作主的门徒，不仅是帮助罪人罪得赦免，并且得救，更是将他们带进国度，使他们成为神国的国民（长老训练第十一册，二〇页）。

信徒的悔改是照着神新约经纶的神圣要求。行传二十六章二十节指明，每个人都该悔改转向神。在十七章三十节下半保罗说，神如今“吩咐各处的人都要悔改”。…虽然世人蒙昧无知的时候，祂并不鉴察（30上），如今却吩咐众人都要悔改。所以，悔改在神新约的经纶里是重要的项目（新约总论第五册，二八〇页）。

## 信息选读

什么叫作悔改？悔改的意思是，我原本是背叛的，是顶撞神的，现在神有一个慈爱的声音，要我回头，要我转回。所以，悔改就是转回归顺祂，接受祂作救主。当我接受祂作救主时，祂就进到我里面。祂不只是以救主的身分，更是以万王之王的身份，进到我里面。这时，祂不再是钉在十字架上的基督了，而是在宝座上的君王。…所以，你不只是接受一位救主，更是接受一位万王之王，万主之主。因此，当这位万王之王进到你里面时，祂的宝座同时进到你里面。祂的心意就是要在你里面，设立祂的国度，把你这个背叛的人作成祂的国度。

## Morning Nourishment

Matt. 3:2 ...Repent, for the kingdom of the heavens has drawn near.

28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

To disciple the nations is not merely to help sinners to have their sins forgiven and be saved. It is to bring them into the kingdom, making them citizens of the kingdom of God. (Elders' Training, Book 11: The Eldership and the God-ordained Way, pp. 21-22)

The believers' repentance is according to the divine requirement for God's New Testament economy. Acts 26:20 indicates that everyone should repent and turn to God. In Acts 17:30b Paul says, "God now charges all men everywhere to repent."...Although He has "overlooked the times of ignorance" (Acts 17:30a), He now charges all people to repent. Repentance, therefore, is a crucial item in God's New Testament economy. (The Conclusion of the New Testament, p. 1293)

## Today's Reading

What does it mean to repent? To repent means that originally we were rebellious and against God, but then a voice of love asked us to return, to turn back, to God. Hence, to repent is to turn back in submission to the Lord and receive Him as our Savior. When we receive Him as our Savior, He comes into us. He enters into us not only in the status of a Savior but also in the status of the King of kings. Today He is no longer the Christ nailed to the cross; He is the King on the throne....Therefore, we have received not only the Savior but also the King of kings, the Lord of lords. When the King of kings comes into us, His throne simultaneously comes into us. His desire is to establish His kingdom in us to make us rebellious ones His kingdom.

原来你是不服神权柄的，所以你无所不为。在你接受神所立的耶稣作你的王之前，你是任意妄为、随便行事的，因为没有有一个属天的权柄管治你。现在你得救了，你接受祂作救主。但祂不仅仅是你的救主，祂乃是以万军之主的身分作救主，以万王之王的身分作救主。所以，你一接受祂作救主，祂就进到你里面，设立祂的宝座，要在你里面设立祂的国度，好把你作成祂的国度（国度之于信徒，八八至八九页）。

信徒的罪得赦免，是借着他们的悔改并相信基督。神借着基督的血而赦免，祂也借着我们的悔改和相信而赦免。行传二章三十八节说到悔改，十章四十三节说，“众申言者也为祂作见证说，凡信入祂的人，必借着祂的名得蒙赦罪。”要得赦免，我们需要悔改。悔改就是心思改变，生出懊悔而转移目标。“悔改”原文意心思改变。在消极一面，在神面前悔改，不仅是为着罪与过犯悔改，也是为着世界及其败坏悔改（这世界及其败坏，霸占且败坏神为祂自己所造的人）；并为着我们已往弃绝神的生活悔改。在积极方面，悔改乃是在每一面、每一事上转向神，为着要完成神造人的目的。所以这是“悔改归向神”（徒二十1）（*新约总论第五册，三六五至三六六页*）。

施浸者约翰来说，“悔改！”实际上，这辞可以译为“改观念”，就是思想改一改，看法改一改。…约翰要人快快改观念，不要再抓住摩西不放，要转移目标，接受耶稣基督，祂是神成为人，就是神自己，也是神国的实际（神的经纶与神圣三一输送的奥秘，四一页）。

参读：神的经纶与神圣三一输送的奥秘，第三篇；歌罗西书生命读经，第四篇；国度，第二十章。

Formerly we did not submit to God's authority. We were willing to do anything, however bad it might have been. Before we received the Jesus whom God appointed to be our King, we acted loosely and recklessly because the heavenly authority was not ruling us. However, now we are saved and have received the Lord Jesus as our Savior. Moreover, as our Savior, He also has the statuses of the Lord of all and the King of kings. Hence, when we receive Him as our Savior, He enters into us to set up His throne and establish His kingdom in us so that we may become His kingdom. (*What the Kingdom Is to the Believers, p. 76*)

The believers' sins are forgiven by their repentance and faith in Christ. God forgives through the blood of Christ, and He forgives by our repentance and faith. Acts 2:38 speaks of repentance, and Acts 10:43 says, "To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins." In order to be forgiven, we need to repent. To repent is to have a change of mind issuing in regret, to have a turn in purpose. Literally, the Greek word for repent means to think differently afterward, that is, to have a change of mind. On the negative side, to repent before God is to repent not only of sins and wrongdoings but also of the world and its corruption that usurp the people whom God made for Himself, and also to repent of our God-forsaking life in the past. On the positive side, to repent is to turn to God in every way and in everything for the fulfilling of His purpose in making man. Therefore, it is a repentance unto God (Acts 20:21). (*The Conclusion of the New Testament, pp. 1373-1374*)

John the Baptist came out and said, "Repent!" In actuality, this word may be translated as "have a change of concept," which means to have a change in our thinking and in our philosophy. John charged people to change their concept quickly, not to hold on to Moses any longer, and to have a turn in purpose by receiving Jesus Christ (who was God become man, who was the very God Himself, and who was the reality of the kingdom of God). (*The Economy of God and the Mystery of the Transmission of the Divine Trinity, p. 42*)

Further Reading: *The Economy of God and the Mystery of the Transmission of the Divine Trinity*, ch. 3; *Life-study of Colossians*, msgs. 4-5; *The Kingdom*, ch. 20



太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

帖前一 8 “因为主的话从你们那里已经宣扬出来，不单在马其顿和亚该亚，就是在各处，你们向神的信心也都传开了，所以不用我们说什么。”

国度的福音，包括恩典的福音（徒二十 24），不仅把人带进神的救恩，也把人带进诸天的国（启一 9）。恩典的福音重在罪的赦免、神的救赎和永恒的生命；国度的福音重在神属天的管治和主的权柄。在这世代结束之前，国度的福音要传遍天下，对万民作见证。国度的福音乃是对万民（外邦人）作的见证。在这世代结束以前，就是大灾难以前，这见证必须传遍全地（马太福音生命读经，七九七页）。

## 信息选读

我信主恢复中的召会要接受负担，把这福音传遍天下。恩典的福音已经传遍各洲，国度的福音却还没有。恩典的福音是较低的福音，国度的福音却是较高的福音。这较高的福音要借着主恢复中的召会传到各洲。这世代终结最有力的兆头，要在大灾难以前发生。因此，这世代终结最重要的兆头，乃是国度的福音传遍天下。

马太二十八章十九节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”因

## Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

1 Thes. 1:8 For from you the word of the Lord has sounded out; not only in Macedonia and in Achaia, but in every place, your faith toward God has gone out, so that we have no need of saying anything.

The gospel of the kingdom [Matt. 24:14], including the gospel of grace (Acts 20:24), not only brings people into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The emphasis of the gospel of grace is on forgiveness of sin, God's redemption, and eternal life, whereas the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age comes. The gospel of the kingdom is a testimony to all the nations, the Gentiles. This testimony must spread to the whole earth before the end of this age, the time of the great tribulation. (Life-study of Matthew, p. 718)

## Today's Reading

I believe that the churches in the Lord's recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent, but not the gospel of the kingdom. The gospel of grace is the lower gospel, but the gospel of the kingdom is the higher gospel. This higher gospel will be brought to every continent through the churches in the Lord's recovery. This, the strongest sign of the consummation of the age, will take place before the great tribulation. Thus, the most important sign of the consummation of the age is the preaching of the gospel of the kingdom to all the inhabited earth.

Matthew 28:19 says, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Because all



为所有的权柄都已经赐给祂了，属天的王就差遣门徒去，使万民作祂的门徒。他们是带着祂的权柄去的。使万民作主的门徒，就是使外邦人成为国度的子民，好在这地上，就在今天，建立祂的国，就是召会。

请注意，主不是嘱咐门徒去传福音，乃是去使万民作祂的门徒。两者的不同在于传福音仅仅是带领罪人得救，使万民作主的门徒乃是使外邦人成为国度的子民（马太福音生命读经，七九七、九一六页）。

基督教里许多人说，传福音是为了得灵魂。但新约里没有提到得灵魂；新约头一卷书告诉我们，传福音是要将人带进神里面，使他们成为诸天之国的国民。这是极高极深的。传福音不是为得灵魂，乃是要从各国的民中得着人，将他们摆在三一神里，使他们能成为诸天之国的国民，以建立这国。我们出去传福音时，不该忘记这个目的（罗马书的结晶，三五三页）。

基督这末后的亚当，经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在复活的气氛和实际里，吩咐他们去，将外邦人浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民。…根据马太福音，这样浸入父、子、灵的实际里，乃是为着构成诸天的国。属天的国不能用属血肉的人（林前十五50）组成，像属地的团体一样，只能用一班浸入与三一神的联合里，且因作到他们里面的三一神，而得建立并被建造的人来构成（马太福音生命读经，九一八至九一九页）。

参读：国度与召会，第一至三章；马太福音生命读经，第七十二篇。

authority had been given to Him, the heavenly King sent His disciples to go and disciple all the nations. They go with His authority. To disciple the nations is to cause the heathen to become the kingdom people for the establishment of His kingdom, which is the church, even today on this earth.

Notice that the Lord did not charge the disciples to preach the gospel, but to disciple the nations. The difference between preaching the gospel and discipling the nations is that to preach the gospel is simply to bring sinners to salvation, but to disciple the nations is to cause the Gentiles to become the kingdom people. (Life-study of Matthew, pp. 718-719, 827-828)

Many in Christianity say that to preach the gospel is for winning souls. But there is no mention of winning souls in the New Testament. The first book of the New Testament tells us that the preaching of the gospel is to bring people into God to make them the citizens of the kingdom of the heavens. This is very high and very deep. To preach the gospel is not to win souls but to gain people from different countries and put them into the Triune God that they may become the citizens of the kingdom of the heavens for the establishment of this kingdom. When we go out to preach the gospel, we should not forget this purpose. (Crystallization-study of the Epistle to the Romans, p. 285)

After Christ, as the last Adam, had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples, in the atmosphere and reality of His resurrection, to charge them to cause the heathen to become the kingdom people by baptizing them into the name, the person, the reality, of the Trinity....Such a baptism into the reality of the Father, Son, and Spirit, according to Matthew, is for the constitution of the kingdom of the heavens. The heavenly kingdom cannot be organized with human beings of flesh and blood (1 Cor. 15:50) as an earthly society; it can only be constituted with people who are immersed into the union with the Triune God and who are established and built up with the Triune God who is wrought into them. (Life-study of Matthew, p. 830)

Further Reading: The Kingdom and the Church, chs. 1-3; Life-study of Matthew, msg. 72

# 第一周诗歌

# WEEK 1 — HYMN

## 宣扬直到国度临

补 857

(英 1294)

A 大调

4/4

应当宣扬, 尽力宣扬, 宣扬主话使国度来临; 宣扬主话直到  
和平福音 不该藏隐; 应当  
国度临。 和平福音 不该藏隐; 应当

宣扬, 宣扬 主话 直到 国 度 临。

- 二 主话有能, 尽管释放, 必不归徒然;  
凭信撒种, 必有结果, 绝不归徒然。  
殷勤撒种, 必得亨通;  
主话有能, 尽管撒种, 必不归徒然。
- 三 这是时候! 我们传扬福音遍人间;  
把握今日, 传扬福音不怕人弃嫌。  
不必畏缩, 主已工作!  
天程旅客与主合作, 不怕人弃嫌。
- 四 只管传讲, 基督必在人心作见证;  
我们传讲, 基督就在人心作见证。  
宣扬主恩, 为主得人;  
我们传讲, 基督就在人心作见证。
- 五 庄稼已熟! 前去收割不必再等候!  
田已发白! 前去收割不必再等候!  
基督、召会, 丰满全备—  
完满福音速速传扬, 满足人所求。

## Come let us speak till the kingdom

Preaching of the Gospel — Speaking the Word

1294

1. Come let us speak till the kingdom of the Lord comes down. Yes, let us  
speak till the king - dom of the Lord comes down. Why hold your  
peace? The Word re - lease. Let us speak un - til the kingdom of the Lord comes down.

2. Oh, loose the Word! It shall not return unto Him void.  
Yes, loose the Word! It shall not return unto Him void.  
Let's sow the seed,  
This is our need;  
Loose the Word, and it shall not return unto Him void!
3. It's gospel time! Let us spread the gospel all around.  
Yes, gospel time! We will never fear the people's frown!  
God's done His work;  
Let us not shirk;  
We're but pilgrims here, and we'll not fear the people's frown!
4. If we will speak, Christ will witness in the hearts of men.  
If we will speak, Christ will witness in the hearts of men.  
Tell every man,  
Win all we can.  
Through our speaking, Christ is speaking in the hearts of men!
5. The harvest's ripe! We are preaching the full gospel now!  
The fields are white! We are preaching the full gospel now!  
For this men search—  
Christ and the church!  
Let us reap the harvest, preaching the full gospel now!



福音

THE GOSPEL

第二篇

Message Two

神恩典的福音

The Gospel of the Grace of God

读经：徒二十 24, 32, 弗三 2, 四 29, 林后十三 14, 十二 9, 加六 18, 启二二 21

Scripture Reading: Acts 20:24, 32; Eph. 3:2; 4:29; 2 Cor. 13:14; 12:9; Gal. 6:18; Rev. 22:21

纲要

Outline

周一

Day 1

壹 恩典乃是神自己在基督里成为那灵赐给我们，被我们得着，并给我们享受；神恩典的福音乃是恩典的管家职分，要将神分赐到人里面，作他们的享受——约一 17, 徒二十 24, 弗三 2:

**I. Grace is God Himself in Christ as the Spirit given to us, gained by us, and enjoyed by us; the gospel of the grace of God is the stewardship of grace to dispense God into people for their enjoyment—John 1:17; Acts 20:24; Eph. 3:2:**

一 在基督里赐给我们的恩典，是在世界起始之前就赐给我们的——提后一 9, 多二 11。

*A. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.*

二 太初的神在时间里成为肉体，作为恩典给人接受、得着并享受，使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的——约一 1, 14, 16~17。

*B. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy, making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:1, 14, 16-17.*

三 我们主耶稣基督的恩，乃是三一神（具体化身在子里，又实化为赐生命之灵）的全备供应，借着我们运用灵而给我们享受——加六 18。

*C. The grace of our Lord Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our spirit—Gal. 6:18.*

周二

Day 2

四 奇妙的神圣传输应当天天都在发生：神丰富地供应恩典的灵，我们该不断地接受并分赐恩典的灵——约一 16，来十 29 下，加三 2～5，弗三 2，四 29。

五 天天接受恩典使我们涌流恩典的路，乃是转向灵、运用灵、让主登宝座——诗歌五五七首：

- 1 施恩的宝座乃在我们的灵里；我们需要接受洋溢的恩典到我们里面的各部分，使恩典在我们里面作王，叫我们在生命中作王，胜过撒但、罪和死——来四 16，罗五 17，21，参启四 2。
- 2 每当我们转到灵里，呼求主名，来到施恩的宝座前，我们就应当让主登宝座，让祂在我们里面作元首、作君王并作主——西一 18 下，启二 4～5，弗六 24。
- 3 神的宝座是涌流恩典的源头；每当我们不让主登宝座、使主下宝座，恩典的流就停止——启二 21。
- 4 我们若让主耶稣在我们里面登宝座，那灵作为活水的江河就会从施恩的宝座流出来供应我们；这样，我们会接受恩典、享受恩典、并将恩典供应给人——约七 37～39 上，参徒六 4。

### 周 三

六 天天接受恩典，使我们分赐恩典的路，乃是借着血、话、那灵和召会：

- 1 救赎的血，立约的血，神自己的血，将有罪、败坏的人带进对神永远的享受中——二十 28，太二六 28，利十六 11～16，来十 19～20，约壹一 7，9。
- 2 神的话能借着给我们吃，成为祂恩典的话，而成了我们心中的欢喜快乐——徒二十 32，耶十五 16，约六 63，弗六 17～18。

*D. Day by day a marvelous divine transmission should be taking place: God is supplying the Spirit of grace bountifully, and we should be receiving and dispensing the Spirit of grace continually—John 1:16; Heb. 10:29b; Gal. 3:2-5; Eph. 3:2; 4:29.*

*E. The way to daily receive grace so that we may flow out grace is to turn to the spirit, exercise the spirit, and enthrone the Lord—Hymns, #770:*

1. The throne of grace is in our spirit, and we need to receive the abundance of grace into our inward parts so that grace may reign within us for us to reign in life over Satan, sin, and death—Heb. 4:16; Rom. 5:17, 21; cf. Rev. 4:2.
2. Whenever we come to the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us—Col. 1:18b; Rev. 2:4-5; Eph. 6:24.
3. God's throne is the source of the flowing grace; whenever we fail to enthrone the Lord, dethroning Him, the flow of grace stops—Rev. 22:1.
4. If we enthrone the Lord Jesus within us, the Spirit as rivers of living water will flow out from the throne of grace to supply us; in this way we shall receive grace, enjoy grace, and minister grace to others—John 7:37-39a; cf. Acts 6:4.

### Day 3

*F. The way to daily receive grace so that we may dispense grace is through the blood, the word, the Spirit, and the church:*

1. The redeeming blood, the blood of the covenant, God's own blood, brings sinful, corrupted people into the eternal enjoyment of God—20:28; Matt. 26:28; Lev. 16:11-16; Heb. 10:19-20; 1 John 1:7, 9.
2. The word of God can be eaten by us to become the word of His grace as the gladness and joy of our heart—Acts 20:32; Jer. 15:16; John 6:63; Eph. 6:17-18.

- 3 恩典的灵作为经过过程并终极完成之神全备的供应，乃是欢乐的油；我们被这油所膏，成为基督的同伴——来一 9，十 29 下，亚十二 10 上。
- 4 神的召会经历神新鲜、复苏的恩典作降下的甘露，借着神的怜恤从诸天临到我们，以浇灌并变化我们——诗一三三 3，哀三 22 ~ 23，林后十三 14，徒十一 23。

## 周 四

贰 保罗在他的职事里，郑重见证神恩典的福音，将神供应到人里面；保罗在他的著作里，向我们揭示神的恩典是什么——二十 24，32：

- 一 恩典就是神的眷临，为要留在人里面，生在人里面，并与人成为一——路一 28，30，太一 18，提后四 22。
- 二 基督徒的生活必须是恩典的生活，是对恩典的经历，使我们能尽恩典的管家职分，就是分赐恩典——林后十二 9，提后四 22，弗三 2：
  - 1 我们的话应当把恩典传输给听的人——路四 22，弗四 29，赛五十四 4 ~ 5。
  - 2 在召会生活中，我们众人蒙恩典，召会就得建立，而我们所蒙的恩典，是可以看出的——徒四 33，十一 23。

## 周 五

三 基督身体实际的生活和建造，乃是从内里享受基督作神的恩典而产生的——林前一 9，林后十三 14：

3. The Spirit of grace as the bountiful supply of the processed and consummated God is the oil of exultant joy with which we are anointed as the partners of Christ—Heb. 1:9; 10:29b; Zech. 12:10a.
4. The church of God experiences the fresh and refreshing grace of God as the descending dew, which comes to us from the heavens through God's compassions to water and transform us—Psa. 133:3; Lam. 3:22-23; 2 Cor. 13:14; Acts 11:23.

## Day 4

**II. Paul, in his ministry, solemnly testified of the gospel of the grace of God to minister God into people; in his writings, Paul unveils to us what the grace of God is—20:24, 32:**

- A. *Grace is God's visitation to stay in man, to be born in man, and to be one with man—Luke 1:28, 30; Matt. 1:18; 2 Tim. 4:22.*
- B. *The Christian living must be the living of grace, the experience of grace, so that we may carry out our stewardship of grace, the dispensing of grace—2 Cor. 12:9; 2 Tim. 4:22; Eph. 3:2:*
  1. Our word should convey grace to the hearers—Luke 4:22; Eph. 4:29; Isa. 50:4-5.
  2. In the church life when we have grace upon us, the church will be built up, and the grace we receive will be visible—Acts 4:33; 11:23.

## Day 5

C. *The practical life and building up of the Body of Christ come forth out of the inward enjoyment of Christ as the grace of God—1 Cor. 1:9; 2 Cor. 13:14:*



- 1 享受基督，就能借着十字架的工作，解决召会中一切的难处—林前一 13 上，18，23 ~ 24，二 2。
- 2 享受基督带来生命的长大，将我们产生为建造召会的宝贵材料—三 6，9 ~ 14。
- 3 享受基督，就能借着生命的长大发展我们的恩赐—十二 1 ~ 11。

## 周 六

四 新约的执事借着苦难，享受基督作他们全丰全足的恩典；新约的职事，是由启示加上苦难所产生的—林后十二 7，一 3 ~ 4，8 ~ 10：

- 1 基督是恩典，成了覆庇新约执事的能力，荫庇他们的软弱，成为他们的居所，扶持、支持、维持、保护并保守他们—十二 9 下。
- 2 我们需要将神在基督里的恩典，应用到我们身上作力量和能力，为着我们的行动，并作我们的保护—结一 6 下，9 上，出十九 4，赛四十 28 ~ 31，林后四 7，一 12，十二 9，林前十五 10，诗十七 8，五七 1，六三 7，九一 4。

五 基督作神的恩典，乃是那给我们进入、享受、经历、有分、并据有的美地—林后一 12，十二 9，十三 14，西一 12，二 6 ~ 7，参出三 8。

六 恩典乃是神圣三一传输到我们里面，作我们的享受，也就是三一神在父、子、灵三方面化身里的显现—林后十三 14，民六 22 ~ 27，诗三六 8 ~ 9：

- 1 主的恩就是主自己作我们的生命，给我们享受；（约一 17，林前十五 10；）神的爱就是神自己，（约壹四 8，16，）作主恩的源头；圣灵的交通就是圣

1. The enjoyment of Christ solves all the problems in the church through the work of the cross—1 Cor. 1:13a, 18, 23-24; 2:2.
2. The enjoyment of Christ issues in the growth in life to produce us as the precious materials for the building up of the church—3:6, 9-14.
3. The enjoyment of Christ develops our gifts by the growth in life—12:1-11.

## Day 6

*D. The new covenant ministers enjoy Christ as their all-sufficient grace through sufferings, and the ministry of the new covenant is produced by revelation plus suffering—2 Cor. 12:7; 1:3-4, 8-10:*

1. Christ as grace becomes power tabernacling over the new covenant ministers, overshadowing them in their weakness to become their dwelling place to sustain, support, maintain, protect, and keep them—12:9b.
2. We need the grace of God in Christ applied to us as strength and power for our move and our protection—Ezek. 1:6b, 9a; Exo. 19:4; Isa. 40:28-31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10; Psalms 17:8; 57:1; 63:7; 91:4.

*E. Christ as the grace of God is the good land for us to enter into, enjoy, experience, partake of, and possess—2 Cor. 1:12; 12:9; 13:14; Col. 1:12; 2:6-7a; cf. Exo. 3:8.*

*F. Grace is the Divine Trinity transmitted into us for our enjoyment, the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psalms 36:8-9:*

1. The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself

灵自己，作了主恩同着神爱的传输，给我们有分——林后十三 14。

2 林后十三章十四节先说主的恩，因为这卷书是着重基督的恩——12，四 15，六 1，八 1，9，九 8，14，十二 9。

3 圣灵作为基督的恩同着父爱的循环、传输，乃是基督徒生活和召会生活中的供应：

a 整个召会生活都在于林后十三章十四节。

b 林后十三章十四节所启示，在我们里面神圣三一的流，乃是我们属灵的命脉。

七 神经纶中之神恩典的产品，乃是召会作三一神的诗章，展示神恩典超越的丰富，连同祂无穷的智慧 and 神圣的设计——弗一 6~8，二 10，7。

叁 在整个新约时代分赐到祂选民里面的主耶稣的恩典，要终极完成于新耶路撒冷，在其中经过过程并终极完成的三一神，要作恩典给所有的信徒享受，直到永远——启二二 21。

as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14.

2. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.

3. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:

a. *The entire church life depends upon 2 Corinthians 13:14.*

b. *The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.*

G. *The product of the grace of God in God's economy is the church as the poem of the Triune God to exhibit the surpassing riches of His grace with His infinite wisdom and divine design—Eph. 1:6-8; 2:10, 7.*

**III. The grace of the Lord Jesus dispensed into His chosen ones throughout the New Testament age consummates in the New Jerusalem, in which the processed and consummated Triune God will be the grace enjoyed by all the believers for eternity—Rev. 22:21.**



徒二十 24 “我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事，郑重见证神恩典的福音。”

弗三 2 “谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

恩典乃指神在基督里所赐我们基督的丰富（弗三 8），给我们得着并享受。保罗的职事，就是将基督这丰富分赐众信徒作恩典，给他们享受（圣经恢复本，弗三 2 注 2）。

在信徒经历中之神经纶的恩典，就是经过过程的三一神。三一神若没有经过过程，就不能作恩典。神是独一的，却又是三一父、子、灵。…父在子里得着彰显，被人看见；子成那灵，得以启示并实化。这位经过过程的三一神，将祂自己分赐到我们里面，成为我们的分，作我们的恩典，使我们在祂神圣的三一里，享受祂作我们的一切（神在祂经纶中的律法与恩典，五〇页）。

### 信息选读

太初的神，在时间里成为肉体，作恩典给人接受、得着并享受（约一 1、14、16～17）。三一神经过的第一道过程，也是最大的过程，就是成了肉体。太初的神，在时间里成为肉体，就是在人中间支搭帐幕。祂这样来到人中间，是丰丰满满地有恩典；从祂的丰满里我们都领受了。祂来是叫我们领受恩典，并且是恩上加恩的领受。祂来了，恩典也来了。…实在说，恩典就是耶稣。耶稣来了，恩典就来了。这就是三一神，有祂的神性调在人性里，成了一位神而人者。这

### Morning Nourishment

Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

Grace refers to the riches of Christ (Eph.3:8), which God has given to us in Christ for us to gain and enjoy. Paul's ministry was to dispense the riches of Christ as grace to the believers for their enjoyment. (Eph. 3:2, footnote 3)

The grace in God's economy in the believers' experience is the processed Triune God. Without being processed, the Triune God could not become grace. God is one, yet He is three—the Father, the Son, and the Spirit....In the Son the Father is expressed and seen, and as the Spirit the Son is revealed and realized. This Triune God dispenses Himself into us to be our portion as grace to us that we may enjoy Him as our everything in His Divine Trinity. (The Law and Grace of God in His Economy, p. 48)

### Today's Reading

God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy (John 1:1, 14, 16-17). The first step, which is also the greatest step, of the process which the Triune God passed through was incarnation. God, who was in the beginning, became flesh in time; that was His tabernacling among men. His coming among men in this way was full of grace, and of His fullness we have all received. He came that we might receive grace, even grace upon grace. When He came, grace also came....Actually, grace is Jesus. When Jesus came, grace came. This is the Triune God with His divinity mingled into humanity becoming a God-man. Such a One is grace for

一位就是恩典，是给我们接受的，是给我们享受作我们供应的，也是给我们经历的。这才是真正主的救恩。

祂是完整的神，也是完全的人。祂是神而人者。祂留在人里，和人调在一起。这位神而人者经过了三十三年半为人的生活。头三十年，祂生活在贫寒的木匠家里，跟着约瑟作木匠。人生的辛酸苦楚祂都尝到了，都经过了。

三十年满，祂就出来传道。祂从加利利的拿撒勒，一个被人藐视的地方出来。祂没有佳形威仪，叫人看见可以羡慕祂。但是祂说话有能力，行事有大能。

主耶稣在地上作了许多事，说了许多话。最终，祂被人出卖捉拿，钉死在十字架上，…为我们完成救赎。…祂死了，也埋葬了；到了第三天，祂就从死里复活。…当天晚上，祂又显给门徒们看，并且向他们吹一口气，说，“你们受圣灵。”（约二十22）

祂…在复活里，作了一件最大的事，就是化身成为灵。…这位在肉体里的神又化身成为赐生命的灵。…这时，祂就够资格作我们的恩典。

这样一位经过过程而终极完成的三一神，就是在神经纶的新约中，一切的信徒所享受的恩典，直到永远（启二21）（神在祂经纶中的律法与恩典，五〇至五三、五六页）。

加拉太六章十八节说，“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”…主耶稣基督的恩典，就是我们借着操练我们人的灵所享受之三一神（祂具体化在子里，并实化为赐生命的灵）全备的供应。…恩典是在我们的灵里，使我们留在神新约的经纶里（罗马书的结晶，二八三页）。

参读：神在祂经纶中的律法与恩典，第三篇；罗马书的结晶，第十七、十九至二十二篇；由基督与召会的观点看新约概要（二）—罗马书至腓利门书，第十五章。

us to receive, enjoy, and experience as our supply. This is the real salvation of the Lord.

He is both the complete God and the perfect man. He is a God-man. He remained in humanity and was mingled with humanity. This God-man passed through thirty-three and a half years of human living. In the first thirty years He lived in a poor carpenter's home and learned from Joseph to be a carpenter. He tasted and passed through all the hardships and pains of human life.

At the fullness of thirty years He began to minister. He came out of Nazareth of Galilee, a despised place. He had no attracting form or majesty that people would desire Him, but His words were with power, and His doings were with great might.

The Lord Jesus did many things and spoke many words on earth. Eventually, He was betrayed, arrested, and crucified on the cross...to accomplish our redemption....He died and was buried; on the third day He resurrected from the dead....In the evening of that day He...appeared to the disciples and breathed into them, saying, "Receive the Holy Spirit" (John 20:22).

In His resurrection He did a great thing—He was transfigured to become the Spirit....He as God in the flesh was transformed again to become the life-giving Spirit....Now He is qualified to be our grace.

Such a processed and consummated Triune God is the grace enjoyed by all the believers in God's New Testament economy, even for eternity (Rev. 22:21). (The Law and Grace of God in His Economy, pp. 48-51, 53)

Galatians 6:18 says, "The grace of our Lord Jesus Christ be with your spirit, brothers. Amen."...The grace of the Lord Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit....Grace is in our spirit for our remaining in God's New Testament economy. (Crystallization-study of the Epistle to the Romans, p. 230)

Further Reading: The Law and Grace of God in His Economy, ch. 3; Crystallization-study of the Epistle to the Romans, msgs. 17, 19-20; A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, ch. 15



加三 5 “这样，那丰富供应你们那灵，又在你们中间行异能的，是本于行律法，还是本于听信仰？”

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

保罗在加拉太三章二节问加拉太信徒说，“你们接受了那灵，是本于行律法，还是本于听信仰？”他在五节又问：“那丰富供应你们那灵，又在你们中间行异能的，是本于行律法，还是本于听信仰？”保罗问加拉太人的话，指明他们已经接受了那灵，并且神不断地将那灵供应给他们。神一直供应，而他们一直接受。奇妙、神圣的传输一直在进行着。

我们若要持续不断地接受那灵，就需要运用我们的灵祷告。在我们的祷告里，我们不应当被琐碎的事物所霸占；相反的，我们应当向着属天的传输敞开自己，接受那灵的供应。基督徒的生活不是一种宗教的生活或道德的生活，乃是与神成为一灵的生活。每当我们运用灵呼求主，我们就经历神圣的传输，属天电流的流通。因此，基督徒的生活是一种供应并接受的生活；神不断地供应，我们不断地从祂接受（加拉太书生命读经，三六五至三六六页）。

### 信息选读

我们若要接受并享受恩典，就需要领悟我们的灵是我们能经历恩典唯一的地方。正如我们使用电只需要打开开关，我们要接触运行并涂抹的那灵，也唯有在我们的灵里。你若想接受恩典并享受恩典，不要运用你的心

### Morning Nourishment

Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Paul asks the Galatian believers, “Did you receive the Spirit out of the works of law or out of the hearing of faith?” [Gal. 3:2]. Then in 3:5 he inquires, “He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?” Paul’s questions indicate that the Galatians had received the Spirit and that God was continuing to supply the Spirit to them. God was supplying, and they were receiving. A marvelous, divine transmission was taking place.

If we would receive the Spirit continually, we need to exercise our spirit to pray. In our prayer we should not be occupied with trivial matters. Instead, we should open ourselves to the heavenly transmission and receive the supply of the Spirit. The Christian life is not a religious life or an ethical life, but it is a life of being one spirit with God. Whenever we exercise our spirit to call on the Lord, we experience the divine transmission, the flow of the heavenly current. Therefore, the Christian life is a life of supplying and receiving. God continually supplies, and we continually receive of Him. (Life-study of Galatians, p. 299)

### Today’s Reading

If we would receive grace and enjoy grace, we need to realize that our spirit is the only place we can experience grace. Just as electricity can be applied only by turning on the switch, so we can contact the moving, anointing Spirit only in our spirit. If you wish to receive grace and enjoy grace, do not exercise your mind,



思、情感或意志。反之，要转向你的灵并运用你的灵。

每当我们转到灵里，呼求主名，来到施恩的宝座前〔来四16〕，我们就应当让主登宝座。我们必须让祂在我们里面有元首的权柄、君王的权柄和主权。这会有很大的不同！有时我们在祷告中，觉得主在我们里面，但我们不愿意将宝座让给祂。我们不承认祂的君王权柄，我们高举自己在祂以上，自己登了宝座。实际说来，我们是叫主下了宝座。我们只要不让主登宝座，恩典的流就立刻停止。就在我们祷告的时候，我们需要让主在我们里面登宝座，尊崇祂为元首、为主、为王。这样，恩典在我们里面才会涌流如同江河。

启示录二十二章一至二节给我们看见，生命水的河从神和羔羊的宝座流出来。因此，神的宝座是涌流恩典的源头。叫主下宝座，把宝座从祂挪去，就是忽视恩典的源头。这就使恩典的流停止。这不仅是个教训，更是在经历上非常真实的事。我们当中许多人可以见证，只要我们不让主登宝座，我们在祷告的时候就不能领受多少恩典。

当我们转回灵里并且留在灵里时，我们需要承认主是元首、是王，并要让祂登宝座。我们需要尊崇祂的地位，尊重祂的权柄，并且承认我们没有权利凭自己说什么或作什么。我们里面所有的地位都必须交给这位王。我们若让主在我们里面登宝座，生命水的河就会从宝座上流出来供应我们。这样，我们就会接受恩典并享受恩典。

恩典一点不差就是三一神成了我们的享受。父具体化身在子里，子实化为那灵。这灵乃是三一神的终极完成，现今住在我们的灵里。我们今天的需要乃是转回到这灵里，并且留在灵里，让主登宝座。这样，我们的灵就实际的连于三层天（加拉太书生命读经，四〇二至四〇五页）。

参读：加拉太书生命读经，第十一、三十七篇；创世记生命读经，第二十八篇。

emotion, or will. Instead, turn to your spirit and exercise it.

Whenever we approach the throne of grace [Heb. 4:16] by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord. We must give **Him the headship, kingship, and lordship in us. What a tremendous difference this makes!** Sometimes as we are praying we sense that the Lord is within us, but we are not willing to give Him the throne. Instead of recognizing His kingship, we exalt ourselves above Him and put ourselves on the throne. In a very practical way, we dethrone the Lord. Whenever we fail to enthrone the Lord, the flow of grace stops. At the very time we are praying, we need to allow the Lord to be on the throne within us, honoring Him as the Head, the Lord, and the King. Then grace will flow within us as a river.

In Revelation 22:1 and 2 we see that the river of water of life proceeds out of the throne of God and of the Lamb. God's throne is thus the source of the flowing grace. To dethrone Him, to take the throne away from Him, is to disregard the source of grace. This causes the flow of grace to cease. This is not a mere doctrine, but something very experiential. Many of us can testify that whenever we fail to enthrone the Lord, we do not receive much grace in our times of prayer.

When we turn to the spirit and stay there, we need to recognize the Lord as the Head and the King and enthrone Him. We need to respect His position, honor His authority, and confess that we have no right to say or do anything on our own. All the ground within us must be given over to the King. If we enthrone the Lord within us, the river of water of life will flow out from the throne to supply us. In this way we shall receive grace and enjoy grace.

**Grace is nothing less than the Triune God becoming our enjoyment. The Father is embodied in the Son, and the Son is realized as the Spirit. This Spirit, the ultimate consummation of the Triune God, now dwells in our spirit. Our need today is to turn to this spirit and remain there, enthroning the Lord. Then in a very practical way our spirit will be joined to the third heaven. (Life-study of Galatians, pp. 327-330)**

Further Reading: Life-study of Galatians, msgs. 11, 37; Life-study of Genesis, msg. 28

## 第二周·周三

### 晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

耶十五 16 “耶和華萬軍之神啊，我得着你的言語，就当食物吃了；你的言語成了我心中的欢喜快乐…”

亚十二 10 “我必将恩典和恳求的灵，浇灌…”

基督的血将我们带进神的殿中，我们要在那里享受祂直到永远。启示录七章十五至十六节描绘了那些借着基督宝血的洗净而被带进神殿中的人：“所以他们在神宝座前，昼夜在祂殿中事奉祂；坐宝座的要用帐幕覆庇他们。他们不再饥、不再渴，日头和一切炎热也必不伤害他们。”因着基督的血，新约的血，我们就能在神的殿中永远享受祂。这宝血带我们得以永远享受神自己作我们的生命和生命的供应。

因着这血我们得着了何等的福分！我们得着了神自己、神圣的生命、神圣的性情、里面生命的律以及认识神生命的能力。立约的血将我们带到神面前，使我们接受神的注入，并且得以永远地享受神。我们今天所经历的乃是将来全享的预尝（出埃及记生命读经，一〇八二至一〇八三页）。

### 信息选读

按照圣经的整个启示，神的话适合给我们吃，我们需要吃神的话（诗一一九 103，太四 4，来五 12～14，彼前二 2～3）。神的话是神圣的供应，作食物滋养我

## << WEEK 2 — DAY 3 >>

### Morning Nourishment

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

Jer. 15:16 Your words were found and I ate them, and Your word became to me the gladness and joy of my heart...

Zech. 12:10 And I will pour out...the Spirit of grace and of supplications...

The blood of Christ brings us into the temple of God, where we shall enjoy Him for eternity. Those who are brought into God's temple through the cleansing of the blood of Christ are pictured in Revelation 7:15 and 16: "Because of this they are before the throne of God and serve Him day and night in His temple; and He who sits upon the throne will tabernacle over them. They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat." This is the eternal enjoyment of God in His temple made possible because of the blood of Christ, the blood of the new covenant. This precious blood brings us into the enjoyment of God Himself as our life and life supply for eternity.

What blessings we have by this blood! We have God Himself, the divine life, the divine nature, the inward law of life, and the ability of life to know God. The blood of the covenant brings us into the presence of God, into the infusion of God, and into the eternal enjoyment of God. What we experience today is a foretaste of the full enjoyment to come. (Life-study of Exodus, pp. 929-930)

### Today's Reading

According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them (Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3). God's word is the divine supply as food to nourish us. Through the word as

们。话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成。这是神经纶极重要的方面。我们吃神的话，祂的话就成为我们心中的欢喜快乐（圣经恢复本，耶十五16注1）。

恩典的灵是要把我们带进对三一神的享受里。在行传二章，在恩典时代，召会时代的初期，那灵主要是能力的灵；但在撒迦利亚十二章十节，在恩典时代的末了、终结，那灵主要是恩典的灵，为使人享受三一神。在五旬节那天，犹太人顽固又刚硬；因此，能力的灵浇灌下来，感动他们悔改。但将来在敌基督和他军队的攻击下，耶路撒冷城中仍然存活的一半居民（十四2），将会对神以外的一切都失去了胃口，并且已经悔改。因此，恩典的灵要浇灌在他们身上，使他们接受三一神作他们的享受（亚十二10注1）。

诗篇一百三十三篇的甘露是恩典的预表。箴言告诉我们，王的恩宠或恩典，如草上的甘露（十九12下）。你有早晨的甘露，就有舒爽和新样。这是神令人舒爽的恩典，在我们的经历中就是神的同在。每当圣徒来聚在一起，实行召会生活，就该有主同在的新鲜、新样和舒爽。我们的聚会多半在晚上举行，但我们在聚会中，觉得好像是在早晨。我们有新样，并且觉得主的同在是如此令人舒爽。那就是甘露—主同在之恩典的舒爽。

我们聚会生活的内容，在于圣徒日常生活中对基督的经历。这不仅仅在于几位负责弟兄，乃在于全体会众，在于每一位弟兄姊妹。借着这膏油涂抹和这甘露，我们就有主所命定的福（诗一三三3下）。这福就是生命—永远的生命（实行召会生活的生命与道路，一六三至一六四页）。

参读：一的真正立场，第二章。

our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element. This is a crucial aspect of God's economy. When we eat God's words, His word becomes our heart's gladness and joy. (Jer. 15:16, footnote 1)

**The Spirit of grace is to bring us into the enjoyment of the Triune God.** In Acts 2, at the beginning of the age of grace, the church age, the Spirit was mainly the Spirit of power, but in Zechariah 12:10, at the end, the consummation, of the age of grace, the Spirit will be mainly the Spirit of grace for the enjoyment of the Triune God. The Jews on the day of Pentecost were stubborn and hard; hence, the Spirit of power was poured out to inspire them to repent. But the half of the inhabitants of Jerusalem that survive the attack of Antichrist and his armies (14:2) will have lost their taste for everything other than God and will have already repented. Therefore, the Spirit of grace will be poured out upon them so that they can receive the Triune God as their enjoyment. (Zech. 12:10, footnote 1)

The dew in Psalm 133 is a type of grace. In Proverbs we are told that the king's favor, or grace, is like dew upon the grass (19:12b). Where you have the morning dew, you have the refreshing and the newness. This is the refreshing grace of God, which in our experience is the presence of God. Whenever the saints come to meet together to practice the church life, there should be the freshness, the newness, and the refreshing of the Lord's presence. Most of our meetings are held in the evening, yet when we are in the meetings, we feel as if it were morning. We have the newness and sense that the Lord's presence is so refreshing. That is the dew—the refreshing of the grace of the Lord's presence.

The content of our meeting life depends on the saints' experience of Christ in their daily life. It does not depend merely on a few responsible brothers but on the whole congregation, on every brother and sister. By this anointing and this dew we have the blessing commanded by the Lord (Psa. 133:3b). This blessing is life—life forever, life eternal. (The Life and Way for the Practice of the Church Life, pp. 145-146)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 7-8

## 第二周·周四

### 晨兴喂养

徒二十 32 “如今我把你们交托神和祂恩典的话，这话能建造你们，叫你们在一切圣别的人中得着基业。”

弗四 29 “败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。”

保罗在他的职事里总是供应神作恩典。他郑重见证神恩典的福音，将神供应到人里面（徒二十 24）。

恩典就是神的眷临，为要留在人里面，生在人里面，并且与人成为一。…马利亚在怀人救主的事上蒙神恩〔路一 28、30〕，乃是新约里头一次提到“恩典”这辞，所以这建立了一个原则。提后四章二十二节说，“愿主与你的灵同在。愿恩典与你同在。”主来留在我们里面，生在我们里面，与我们是一，甚至成为我们；这就是恩典（罗马书的结晶，三一八、三一〇页）。

### 信息选读

我们信徒每天的经历，都必须是恩典。若不是恩典，就不是我们的经历；若不是恩典，就不是基督徒的生活。基督徒的生活就是恩典的生活，就是恩典的经历。

新约信徒在神经纶中之恩典下的生活，乃是一个经历过程之三一神作恩典之整体的生活。…整体的生活就是说，我整个的生活，都是三一神经过过程在我里面作恩典的生活。不是说论不论断人的问题，那不是整体的生活，那是零碎的生活。整体的生活，就是一天二十四小时，睡觉或醒着，我都是在那里以

## << WEEK 2 — DAY 4 >>

### Morning Nourishment

Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Paul, in his ministry, always ministered God as grace. He solemnly testified of the gospel of the grace of God to minister God into people (Acts 20:24).

Grace is God's visitation to stay in man, to be born in man, and to be one with man....Mary's being graced by God in the conception of the Man-Savior is the first mention of the word grace in the New Testament, so this establishes a principle. Second Timothy 4:22 says, "The Lord be with your spirit. Grace be with you." The Lord came to stay in us, to be born in us, to be one with us, and even to become us. This is grace. (Crystallization-study of the Epistle to the Romans, pp. 257, 251)

### Today's Reading

The everyday experience of the believers must be grace. If it is not grace, it is not the believers' experience; if it is not grace, it is not the Christian living. The Christian living must be the living of grace, the experience of grace.

The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed Triune God as grace....A total living means that my entire living is a living of the Triune God processed to be grace in me. It is not a matter of whether or not to judge others; that is not a total living but a fragmented living. A total living means that twenty-four hours a day, whether I am awake or asleep, I take the Triune God as my life and my person. I follow His

三一神作我的生命，作我的人位。我跟随祂行动，与祂同行动。二灵成一灵，二命同生活，二性相调和。这个生活，就是经历三一神作恩典的整体生活。

我们对神经纶中之恩典的经历，也是尽神所托付神恩典的管家职分——将基督的丰富，就是神的恩典，分赐给神所拣选的人，以产生并建造召会（弗三2、8）。

不仅使徒这些管家的职分把恩典分赐与人，我们也应当在生活中说建造人的话，把恩典分给人。以弗所四章二十九节说，“败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。”在二十八节保罗说，我们应当亲手作正经事，好有所分给需要的人。我们基督徒应当在生活中，在物质上和属灵上，都有所分给人的。

在召会生活中，信徒众人蒙恩典，召会就得建立。但是，我们何等容易从恩典里出来，而与人相争。看见恩典的人就认识基督，在他就没有什么可争的。今天凡是在争论的，都不认识恩典。…本来你满有理由，满有怨言，但你一回到灵里，你就站在恩典中。结果从你口里出来的，就是恩典。神在祂的经纶中，不要你作什么。神在祂的经纶中乃是要基督，就是三一神的化身，来作你化身的恩典。祂在我们里面活着，我们也在祂作恩典里活着。这样，神才能得着一个生机体。

在这样生机的召会生活里，信徒所蒙的恩典，是可以看出的（徒十一23）。信徒所得并享受的三一神，彰显于他们的得救、生命的改变、圣别的生活以及在聚会中所运用的恩赐，这些都是可以看出的（神在祂经纶中的律法与恩典，四九、五九至六〇、四二至四五页）。

参读：罗马书的结晶，第二十三至二十四篇；神在祂经纶中的律法与恩典，第二篇；内住的基督，第十三篇；以弗所书生命读经，第二十八篇。

move; I move with Him. Two spirits become one spirit, two lives live together, and two natures are mingled together. This is the total living of experiencing the Triune God as grace.

In our experience of the grace in God's economy, we carry out the stewardship of the grace of God entrusted by Him—dispensing the riches of Christ as the grace of God to His chosen people for the producing and building up of the church (Eph. 3:2, 8).

Not only the apostles as stewards dispensed grace into people, but we also, in our living, should speak words for building up and thus give grace to people. Ephesians 4:29 says, "Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear." In verse 28 Paul said that we should labor, working with our own hands in that which is respectable, that we may have something to share with him who has need. As Christians, we should have something in our living, both materially and spiritually, to minister to others.

In the church life, when all the believers have grace upon them, the church will be built up. However, it is easy for us to come out of grace and argue with others. A person who has seen grace knows Christ and has nothing to argue about with others. If a person argues, he does not know grace....You may be full of reasonings and murmurings, but when you turn back to your spirit, you stand in grace. As a result, what comes out of your mouth is grace. In His economy God does not require you to do anything. What God wants in His economy is for Christ, the embodiment of the Triune God, to become the embodied grace to you. He lives in us, and we live in Him as grace. In this way God can obtain His organism.

In such an organic church life, the grace received by the believers is visible (Acts 11:23). The Triune God received and enjoyed by the believers is expressed in their salvation, change in life, holy living, and the gifts they exercise in their meetings, all of which can be seen by others. (The Law and Grace of God in His Economy, pp. 48, 56, 40-42)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 23-24; The Law and Grace of God in His Economy, ch. 2; CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," ch. 13; Life-study of Ephesians, msg. 28



### 晨兴喂养

林前一9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

二2 “因为我曾定了主意，在你们中间不知道的，只知道耶稣基督，并这位钉十字架的。”

我们相信圣经各卷的次序是照着主的灵安排的。…保罗十四封书信的头一封是罗马书，第二封是哥林多前书。罗马书论到基督徒生活与召会生活，接着，就需要享受基督。哥林多前书就是一本论到享受包罗万有之基督的书（一2、9、24、30）。

哥林多前书的确对付了许多难处，但它更告诉我们如何能对付这些难处。我们蒙主拯救后不久，就在经历中发现，作基督徒不是那么简单。过基督徒的生活不是容易的。我们在日常生活和召会生活中遇到许多难处。解决这些难处唯一的方法乃是享受基督（建造召会的超越恩赐，二至三页）。

### 信息选读

林前一章九节说，我们信实的神，已经召我们进入了祂儿子耶稣基督的交通。“交通”这辞包括享受的意思。人有时候举行宴会庆祝一些事。对我们而言，一同交通就是举行“宴会”。宴会就是交通。基督徒的聚会可以看作是基督徒的宴会。每一个聚会对我们都是宴会。…我们与圣徒聚集的时候真是快乐，因为我们的聚会，就积极的意义说，乃是宴会。

享受包罗万有的基督，就能借着十字架的工作，解决召会的难处（13上、18、23～24，二2）。我所说的“十字架”，是指基督的死，特别是祂的死主观的一面。

### Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

We believe that the books of the Bible have been arranged in their sequence according to the Lord's Spirit....The first of Paul's fourteen Epistles is Romans and the second is 1 Corinthians. Romans is on the Christian life with the church life. Following this, the enjoyment of Christ is needed. First Corinthians is a book on the enjoyment of the all-inclusive Christ (1:2, 9, 24, 30).

[First Corinthians deals] with many problems, but it [also] tells us how we can deal with them. Within a short time after being saved by the Lord, we discovered in our experience that it is not that simple to be a Christian. To live the Christian life is not easy. We encounter many problems in our daily life and church life. The only way to solve these problems is by enjoying Christ. (The Excelling Gift for the Building Up of the Church, p. 8)

### Today's Reading

First Corinthians 1:9 says that our faithful God has called us into the fellowship of His Son, Jesus Christ. The word “fellowship” includes the thought of enjoyment. Sometimes people may celebrate something by having a party. For us to fellowship together is to have a “party.” A party is a fellowship. The Christian meeting may be considered as a Christian party. Every meeting is a party to us....We are so happy when we are meeting with the saints because our meeting, in a positive sense, is a party.

The enjoyment of the all-inclusive Christ solves the problems in the church through the work of the cross (1:13a, 18, 23-24; 2:2). By “the cross” I mean the death of Christ, especially the subjective aspect of His death. The Christ



我们现今所享受的基督，是包罗万有的一位，有带着杀死功效的死包含在祂的所是里面。我们只要享受祂，就会积极的，不是消极的，被治死。我们每日享受祂，就每日被治死。一位弟兄可能被另一位弟兄很厉害地得罪了，他甚至可能充满了恨，但是当他享受基督的时候，他对另一位弟兄仇恨的细菌，就不知不觉地被杀死了。…这享受会杀死我们里面的细菌，解决我们的难处。

享受基督除去了我们里面消极的元素，解决了我们的难处，我们就能在生命里长大。这就像我们所吃的食物顾到我们身体的难处，并帮助我们长大一样。我们享受基督的结果乃是生命的长大，产生建造召会的宝贵材料（三6、9～14）。我们因着享受基督，里面的难处都清除了，我们也渐渐地长大。在林前三章六节，保罗说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”神用基督充满我们的目的，是要我们长大；生命长大是为着产生建造召会的宝贵材料—金、银和宝石。我们在生命里长大的时候，一周过一周，就有更多的金，更加宝贵，更发光照耀。

享受基督不仅解决我们的难处，并带来生命的长大，也借着生命的长大发展我们的恩赐（十二1～11）。恩赐可说是“本能”的同义词。我们因着出生，都得着一些本能。我们有看、听、说话、行路、思想并领悟的本能。我们已经得着这些与生俱来的本能，但是这些本能都需要发展。因着我们身体的长大，这些本能就得着发展。…我们属灵的生命也是一样。初期的恩赐是在信徒属灵的出生时，赐给他们的（一7）。神的生命与神的灵乃是我们属灵的出生时，所领受两项主要的恩赐。每一个重生的人，都领受了这两大恩赐。在神的生命里有许多本能，恩赐，需要发展。我们必须享受基督，叫我们得以长大。当我们长大时，我们借着属灵的出生所领受的恩赐，就得着发展（建造召会的超越恩赐，四、七至九页）。

参读：建造召会的超越恩赐，第一章；罗马书的结晶，第二十一至二十二篇。

that we enjoy today is the all-inclusive One, and included in His being is the killing death. As long as we enjoy Him, we get killed, not in a negative way but in a positive way. When we enjoy Him every day, we get killed every day. One brother may be very offended by another brother and may even be full of hatred, but when this brother enjoys Christ, his germs of hatred toward the other brother are unconsciously killed....This enjoyment solves our problems by killing the germs within us.

As the enjoyment of Christ solves our problems by taking away the negative elements within us, there can be the growth in life. This is similar to the physical food that we eat taking care of our bodily problems and helping us to grow. The issue of our enjoyment of Christ is the growth in life, producing precious materials for the building up of the church (3:6, 9-14). By enjoying Christ, our inward problems get cleared up and we grow. In 1 Corinthians 3:6, Paul says, "I planted, Apollos watered, but God caused the growth." The very purpose for God to fill us with Christ is to make us grow, and the growth in life is for the producing of precious materials—gold, silver, and precious stones—for the building up of the church. As we grow in life, we become more golden, more precious, and more shining from week to week.

The enjoyment of Christ not only solves our problems and issues in the growth in life, but it also develops our gifts by the growth in life (12:1-11). The word gifts may be considered as a synonym for the word talents. By our physical birth, all of us have received some talents. We have the talent to see, to hear, to speak, to walk, and to think and understand. We have received these talents by our birth, but all of these talents need to be developed. They are developed by the growth of our physical body....It is the same in our spiritual life. The initial gifts were given to the believers at their spiritual birth (1:7). The divine life and the divine Spirit were the two main gifts we received at our spiritual birth. Each one who has been regenerated has received these two great gifts. Within the divine life there are many talents, gifts, which need development. We have to enjoy Christ so that we may grow. As we grow, the gifts that we received by our spiritual birth are developed. (The Excelling Gift for the Building Up of the Church, pp. 9, 11-12)

Further Reading: The Excelling Gift for the Building Up of the Church, ch. 1; Crystallization-study of the Epistle to the Romans, msgs.21-22

林后十二 9 “祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”

十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

信徒对神经纶中之恩典的经历，就是经历主够用的恩典，也就是基督覆庇的能力，在人的软弱上显得完全（林后十二 9）。为什么主的恩典在人的软弱上显得完全？因为一个软弱的人不能作了，主就来作了。人一刚强，就不需要别人。…软弱有一个好处，就是主来替你作。刚强有一个坏处，就是你把主摆在一边。你一刚强，主就没有地位，主就不能作，你就不能享安息。你一软弱，主就有地位，主就能作。主替你作，你就享受主作你的安息（神在祂经纶中的律法与恩典，四一页）。

### 信息选读

完全的享受神圣三一，乃是〔如林后十三章十四节所说的〕有分于神的爱，基督的恩，并圣灵的交通。…这节给我们看见，神圣三一不是为着神学上道理的研究，乃是为我们经历和享受。父神的爱是源头，子神基督的恩是神爱的流道。爱流出就成了恩。接着，圣灵的交通乃是基督的恩同着父神之爱的传输。爱乃是父神；恩作为爱的流出乃是子基督；交通乃是圣灵的传输，传输子的所是作为恩典，以及父的所是作为爱。圣灵将神圣的丰富传输

### Morning Nourishment

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

The believers' experience of the grace in God's economy is the experience of the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness (2 Cor. 12:9). Why is the Lord's grace perfected in our weakness? Because when a person is weak and cannot do anything, the Lord comes to do everything for him. When someone is strong, he does not need others....The good thing about being weak is that the Lord comes to do everything for you. The bad thing about being strong is that you put the Lord aside. When you are strong, the Lord has no ground and cannot do anything for you; hence, you cannot enjoy rest. When you are weak, the Lord has the ground and can do things for you right away. When the Lord does everything for you, you enjoy the Lord as your rest. (The Law and Grace of God in His Economy, p. 39)

### Today's Reading

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit [2 Cor. 13:14]....This verse shows that the Divine Trinity is not for the doctrinal study of theology but for our experience and enjoyment. The love of God the Father is the source, and the grace of Christ, God the Son, is the course of the love of God. When love comes out, it becomes grace. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. The Holy Spirit

到我们里面，这传输就是交通。今天在我们里面有神圣三一这样奇妙的运行。

神圣的三一有源头、流道和流通。这循环的源头，泉源，乃是父的爱。这循环的流道，流出，乃是基督所彰显并传输给我们的恩典。基督的恩典出自于父爱的源头。这循环的流通，乃是圣灵作基督的恩同着父爱的交通、传输和循环。

在我们里面有两个循环。一个循环是在我们肉身里的血液循环，另一个循环是在我们灵里神圣三一的循环。这两个循环中缺少了一个，我们就会在肉身上或属灵上死亡。林后十三章十四节详细地描述这个内在、属灵的循环。这个循环是我们基督徒生活和召会生活中的供应。…整个召会生活乃在于林后十三章十四节。召会生活是在于父的爱，子的恩，并圣灵的交通，在我们灵里如同电流一样流通。

许多时候，我在尽话语职事时，里面感觉到有神圣的流在流通。如果在我里面的流停止了，我就没有什么可说。在我们的说话中如果没有那灵，我们的讲说就是空洞的。不仅如此，当我们听人供应话语时，在我们里面的流若切断了，我们的听也是空洞的。我们需要在流中说，并在流中听。这流就是圣灵的传输，而这传输乃是一种交通，传送子基督的恩，作为三一神爱的流出。林后十三章十四节所启示，在我们里面神圣三一的流，乃是我们属灵的命脉（在神圣三一里并同神圣三一活着，一五五至一五七页）。

参读：在神圣三一里并同神圣三一活着，第十三章；一个在灵里之人的自传，第十章；长老训练第六册，第四章。

transmits the divine riches into our being, and this transmission is the fellowship. Today we have the Divine Trinity operating in us in such a wonderful way.

With the Divine Trinity are the source, the course, and the flow. The source, the fountain, of this circulation is the love of the Father. The course, the outflow, of this circulation is the very grace expressed and conveyed to us by Christ. The grace of Christ comes out of the source of the love of the Father. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life...The entire church life depends upon 2 Corinthians 13:14. It depends upon the love of the Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.

Many times while I am speaking in the ministry of the word, I have the inner sensation that the divine current is going on. If the current within me stops, I have nothing to speak. If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. (Living in and with the Divine Trinity, pp. 128-130)

Further Reading: Living in and with the Divine Trinity, ch. 13; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 10; Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, ch. 4

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## 经历基督 — 作恩典

10 10 10 10 (英 497)

降 E 大调

4/4

3 - 5 2 | 1 - 6 - | 5 6 4 4 | 3 - - - |  
 一 神 所 赐 恩 典， 最 高 的 定 义，  
 3 - 3 #4 | 5 - i - | 7 6 3 #4 | 5 - - - |  
 是 神 在 子 里 所 给 的 自 己；  
 6 - 5 i | i - 7 - | 7 6 5 2 | 3 - - - |  
 不 重 在 事 物， 赐 于 古 或 今，  
 3 - 3 2 | 5 - 1 - | 3 2 6 7 | 1 - - - ||  
 乃 是 神 自 己 作 我 的 永 分。

二 神成为肉身, 来与人调和, 为给人接受, 而将祂得着;  
 人借主从神所得的恩典, 就是主自己来住我心间。

三 在使徒保罗, 万事如粪土, 恩典之于他, 只是神基督;  
 乃借这恩典 — 他所经历主, 他为主劳苦, 超过众使徒。

四 基督在我里, 作我的能力, 乃是真恩典, 够为我赖倚;  
 这够用恩典在我的灵里, 时常加我力, 完成神旨意。

五 这恩典就是那活的基督 作我的一切, 时将我眷顾。  
 主, 愿我认识你这真恩典, 享你作恩典, 一直地增添。

## Grace in its highest definition is

Experience of Christ — As Grace

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1. Grace in its high - est de - fi - ni - tion is  
 God in the Son to be en - joyed by us;  
 It is not on - ly some - thing done or giv'n,  
 But God Him - self, our por - tion glo - ri - ous.

2. God is incarnate in the flesh that we  
 Him may receive, experience ourself;  
 This is the grace which we receive of God,  
 Which comes thru Christ and which is Christ Himself.

3. Paul the Apostle counted all as dung,  
 'Twas only God in Christ he counted grace;  
 'Tis by this grace—the Lord experienced—  
 That he surpassed the others in the race.

4. It is this grace—Christ as our inward strength—  
 Which with His all-sufficiency doth fill;  
 It is this grace which in our spirit is,  
 There energizing, working out God's will.

5. This grace, which is the living Christ Himself,  
 Is what we need and must experience;  
 Lord, may we know this grace and by it live,  
 Thyself increasingly as grace to sense.



福音

THE GOSPEL

第三篇

Message Three

神福音的结构—  
神的义、基督的生命、  
和信徒的信

**The Structure of the Gospel of God—  
the Righteousness of God, the Life of Christ,  
and the Faith of the Believers**

读经：罗一 16～17，三 22，五 1～11，十 17，来  
十一 1，十二 1～2 上

Scripture Reading: Rom. 1:16-17; 3:22; 5:1-11; 10:17; Heb. 11:1; 12:1-2a

纲要

Outline

周 一、周 二

Day 1&Day 2

壹 罗马书中关于神福音的钥句，并神永  
远经纶的标语，乃是罗马一章十七  
节；这节经文启示神福音的结构—  
“义人必本于信得生并活着。”

**I. The key word concerning the gospel of God in Romans  
and the banner of God's eternal economy is Romans 1:17,  
which reveals the structure of the gospel of God—“the  
righteous shall have life and live by faith.”**

贰 神的义是神的救恩在法理上的手续—  
16～17 节：

**II. The righteousness of God is the procedure of God's  
salvation judicially—vv. 16-17:**

一 若是神公义的要求不能得着满足，祂就不能  
赦免罪人；（诗一〇三 6～7；）按照神的  
公义，“犯罪的人，他必死亡，”（结十八  
4，）并且“罪的工价乃是死”（罗六 23）：

*A. God cannot forgive sinful people without meeting the  
demands of His righteousness (Psa. 103:6-7); according  
to His righteousness, “the soul who sins, he shall die” (Ezek.  
18:4), and “the wages of sin is death” (Rom. 6:23):*

1 基督作罪人的代替，完成了代替的死，这死照着神  
的律法是合法的，且是神照着律法所承认并称许  
的—赛五三 5～6，林后五 21，太二七 45～46。

1. Christ died a vicarious death as the Substitute for sinners, a death that was legal  
according to God's law and was recognized and approved by God according to  
the law—Isa. 53:5-6; 2 Cor. 5:21; Matt. 27:45-46.



2 基督这义的代替我们这些不义的，为公义的神按祂的公义所审判，好除去我们罪的拦阻，引我们到神面前，叫我们在祂里面成为神的义—彼前三 18，林后五 21。

3 在十字架上，耶稣替我们成为罪，在肉体中定罪了罪，并且借着替我们死，满足了神一切的义；现今因着祂义的缘故，神必须赦免我们—21 节，罗八 3，10，约十九 30。

二 因着神受祂的公义束缚，必须赦免我们，所以义乃是神救恩的大能，也是我们的救恩不可动摇的根基—罗一 16～17：

1 我们对基督的经历，乃在于神义的根基，这义是神宝座稳固、坚定、不可动摇的根基，（诗八九 14，）神的国也是建立在其上。（罗十四 17。）

2 神治死基督，以祂作我们的代替；祂已承认基督的死完全偿还了我们的罪债；坐在神右边那复活并升天的基督，乃是偿还这债的“收据”—四 24～25。

3 因此，每当我们宣告耶稣的血并诉诸神的义时，神除了赦免我们之外，别无选择—约壹一 9，诗歌二三五首。

### 周 三

三 生命是神救恩的目标，因此称义乃是“生命的”称义；我们借着称义，已经达到并符合神义的标准，所以现在神能将祂的生命分赐到我们里面—罗五 18。

叁 基督的生命是神的救恩在生机上的目的—10 节：

一 得称义的结果是在基督里完满地享受神作我们的生命；在神生机的救恩里，我们有

2. Christ, the righteous One, was judged on behalf of us, the unrighteous, by the righteous God according to His righteousness so that Christ might remove the barrier of our sins and bring us to God, making us the righteousness of God in Him—1 Pet. 3:18; 2 Cor. 5:21.

3. On the cross Jesus was made sin for us, condemned sin in the flesh, and by dying on our behalf fulfilled all of God's righteousness; now for the sake of His righteousness, God must forgive us—v. 21; Rom. 8:3, 10; John 19:30.

*B. Because God is bound by His righteousness to forgive us, righteousness is the power of God's salvation and the unshakable foundation of our salvation—Rom. 1:16-17:*

1. Our experience of Christ rests on the foundation of God's righteousness, which is the solid, steadfast, and unshakable foundation of His throne (Psa. 89:14) and the base on which His kingdom is built (Rom. 14:17).

2. God has put Christ to death on our behalf, He has recognized the death of Christ as the full payment of our debt of sins, and the resurrected and ascended Christ sitting at the right hand of God is the “receipt” of this payment—4:24-25.

3. Thus, whenever we claim the blood of Jesus and appeal to God's righteousness, He has no choice except to forgive us—1 John 1:9; Hymns, #1003.

### Day 3

*C. Life is the goal of God's salvation; thus, justification is “of life”; through justification we have come up to the standard of God's righteousness and correspond with it so that now He can impart His life into us—Rom. 5:18.*

**III. The life of Christ is the purpose of God's salvation organically—v. 10:**

*A. The result of our justification is the full enjoyment of God in Christ as our life; in God's organic salvation we have*

爱、恩典、和平、盼望、生命、荣耀、圣灵、基督、和神作我们的享受—1~11节。

二 基督拯救的生命正以下列方式，完成神大能救恩的生机目标—10节：

- 1 我们在基督作为从神给我们的义里被神称为义，使我们能在这生命里活在神面前—17。
- 2 这生命也将神所称为义的信徒作成神许多的儿子；（八14，来二10；）他们借着生命之灵，（罗八2，）以神生产并繁增的生命所重生，（彼前一3，）成为基督的许多弟兄。（罗八29。）
- 3 这生命分赐到必死的信徒里面，使他们在基督里长大，脱离死而达到成熟—11节。

## 周 四

- 4 内住的基督凭生命之灵在信徒里面运行，使他们享受基督的生命连同这生命的平安—5~6节。
- 5 这生命以神的圣别性情作圣别的元素圣化我们—六19~20。
- 6 这生命凭生命之灵，根据重生的洗涤，更新我们，将我们从我们旧人的旧元素，更新为我们新人的新构成—十二2下，多三5。
- 7 这生命凭生命之灵，以基督神圣生命的元素，新陈代谢地变化我们，使我们从老旧的构成，变化成为新的构成，好建造基督生机的身体—罗十二2下，5，林后三18。
- 8 这生命将我们模成神长子基督的形像，使我们成为长成的神人，为着彰显三一神—罗八29。
- 9 这生命借着我们身体的得赎，荣化我们，使我们进入荣耀的自由和我们完满的儿子名分里—21，23，30节。

*love, grace, peace, hope, life, glory, the Holy Spirit, Christ, and God as our enjoyment—vv. 1-11.*

***B. The saving life of Christ is accomplishing the organic goal of God's dynamic salvation in the following ways—v. 10:***

1. We have been justified by God in Christ as the righteousness from God to us so that we may live in this life before God—1:17.
2. This life makes the God-justified believers the many sons of God (8:14; Heb. 2:10), who are the many brothers of Christ (Rom. 8:29) through regeneration (1 Pet. 1:3) by the Spirit of life (Rom. 8:2) with God's producing and multiplying life.
3. This life is imparted into the dying believers so that they may grow in Christ out of death unto maturity—v. 11.

## Day 4

4. The indwelling Christ moves in the believers by the Spirit of life so that they may enjoy Christ's life with its peace—vv. 5-6.
5. This life sanctifies us with the holy nature of God as the holy element—6:19-20.
6. This life renews us by the Spirit of life, based upon the washing of regeneration, from the old element of our old man into the new constitution of our new man—12:2b; Titus 3:5.
7. This life transforms us metabolically by the Spirit of life with the element of Christ's divine life, from our old constitution to our new constitution, for the building up of Christ's organic Body—Rom. 12:2b, 5; 2 Cor. 3:18.
8. This life conforms us to the image of Christ as the firstborn Son of God so that we may be full-grown God-men for the Triune God's expression—Rom. 8:29.
9. This life glorifies us through the redemption of our body so that we may enter into the freedom of glory and our full sonship—vv. 21, 23, 30.

10 这生命使我们作王，掌管撒但、罪和死—五 17，21。

11 以上十个项目，都是为着产生并建造基督生机的身体，彰显为众地方召会；这是罗马书末了五章所论到的。

## 周 五

肆信徒的信乃是神的救恩在实行上的质实—来十一 1：

一 信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信—罗一 12，三 22 与注 1，加二 16 与注 1。

二 我们信入基督是我们对祂的珍赏，作为我们对祂的吸引所起的反应—罗十 17，来十二 1～2 上，参徒十四 27。

三 信是由于听见话；我们来到写出来的话（圣经）中那活的话（基督）这里，祂对我们就成为应用的话（那灵），就是信的话—罗十 8，17，加三 2，参来三 12。

四 人听见基督，认识祂，欣赏祂，宝贵祂，祂就在人里面生发出信，而成了人里面能相信祂的信—十二 2 上，罗十 17，加三 2，5，五 6。

## 周 六

五 信乃是信神是，我们不是；祂必须在凡事上是唯一的那位，独一的那位，我们必须在凡事上什么也不是—来十一 1，5～6。

六 作为信徒，我们借着运用我们信心的灵，凭信而活，并将基督作为信注入人里面，

10. This life makes us reign as kings over Satan, sin, and death—5:17, 21.

11. All the above ten items are for the producing and building up of the organic Body of Christ expressed as the local churches; this is covered in the last five chapters of the book of Romans.

## Day 5

**IV. The faith of the believers is the substantiation of God's salvation practically—Heb. 11:1:**

*A. The faith of the believers is actually not their own faith but Christ entering into them to be their faith—Rom. 1:12; 3:22 and footnote 1; Gal. 2:16 and footnote 1.*

*B. Our believing into Christ is our appreciation of Him as a reaction to His attraction—Rom. 10:17; Heb. 12:1-2a; cf. Acts 14:27.*

*C. Faith comes out of the hearing of the word; when we come to the living Word (Christ) in the written word (the Bible), He becomes the applied word (the Spirit) of faith to us—Rom. 10:8, 17; Gal. 3:2; cf. Heb. 3:12.*

*D. When man hears Christ, knows Him, appreciates Him, and treasures Him, He causes faith to be generated in man, becoming the faith in man that enables man to believe in Him—12:2a; Rom. 10:17; Gal. 3:2, 5; 5:6.*

## Day 6

*E. Faith is to believe that God is and we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Heb. 11:1, 5-6.*

*F. As believers, we live by faith and infuse Christ as faith into others by exercising our spirit of faith (2 Cor. 4:13; Rom.*

(林后四 13, 罗十 14 ~ 17, 徒二六 22 ~ 29, ) 使他们被带到以下与基督生机的关系里, 为着祂的定旨:

- 1 基督是栽种的橄榄树也是葡萄树, 我们是祂的枝子—罗十一 17, 24, 约十五 1 ~ 8。
  - 2 基督是头, 我们是祂的肢体—林前十二 12, 27。
  - 3 基督是生命的气、生命的水、生命的粮, 我们是呼吸祂、喝祂、并吃祂的人—约二十 22, 四 10, 14, 七 37 ~ 39 上, 六 35, 51 ~ 63, 68。
  - 4 基督是新郎, 我们是祂的新妇—三 29 ~ 30, 林后十一 2 ~ 3。
- 七 信是主观的神应用于我们的全人; 因此, 对神如何没有一事是不可能的, 对信也照样没有一事是不可能的—太十七 20, 十九 26。
- 八 那无法压制、无法困住之信的大能, 推动许多人为主受苦, 冒生命的危险, 并成为得胜的受差遣者和殉道者, 以传布神永远经纶的福音, 直到地极—路十八 8, 罗十六 3 ~ 4, 徒二十 24, 提前一 4, 11 ~ 12, 太二四 14, 徒一 8。

*10:14-17; Acts 26:22-29) so that they may be brought into the following organic relationships with Christ for His purpose:*

1. Christ is the cultivated olive tree and the vine, and we are His branches—Rom. 11:17, 24; John 15:1-8.
2. Christ is the Head, and we are His members—1 Cor. 12:12, 27.
3. Christ is the breath of life, the water of life, and the bread of life, and we are His breathers, drinkers, and eaters—John 20:22; 4:10, 14; 7:37-39a; 6:35, 51-63, 68.
4. Christ is the Bridegroom, and we are His bride—3:29-30; 2 Cor. 11:2-3.

*G. Faith is the subjective God applied to our being; thus, just as nothing is impossible to God, nothing is impossible to faith—Matt. 17:20; 19:26.*

*H. The great irrepressible and unlimited power of faith motivates thousands to suffer for the Lord, risk their lives, and become overcoming sent ones and martyrs to spread the gospel of God's eternal economy unto the uttermost part of the earth—Luke 18:8; Rom. 16:3-4; Acts 20:24; 1 Tim. 1:4, 11-12; Matt. 24:14; Acts 1:8.*





## 晨兴喂养

哈二 4 “看哪，自高自大的人，心不正直；只是义人必本于信得生。”

罗一 16～17 “我不以福音为耻；这福音本是神的大能，要救一切信的人，先是犹太人，后是希利尼人。因为神的义在这福音上，本于信显示与信，如经上所记：‘义人必本于信得生并活着。’”

我们要来看神福音的结构。这个结构的每一部分都在罗马一章十七节里提及。事实上，罗马一章十七节这一节涵盖整卷罗马书。…这是罗马书中关于神福音的钥句。在这一节里，有“义”、“生(命)”和“信”。义是属于神，生命是属于基督，信是属于信徒。只要我们是不信的罪人，信就不属于我们任何人。信乃是属于信徒的。神的福音是用这三部分建立的。罗马书首先给我们看见，在法理上神的义；然后给我们看见，在生机上基督的生命；第三给我们看见，在实行上信徒的信。按照罗马书向我们所陈明的神圣启示，神的福音乃是由神的义、基督的生命和信徒的信所构成（罗马书的结晶，五八页）。

## 信息选读

义人必本于信得生并活着！这话该作为神永远经纶的标语；神的经纶完全是在信里的事！（提前一 4）

义人，就是那些在神、在人前都完全是对的人，必得生，就是得着神圣的生命。然而，我们这些败坏的罪人，怎能照着神的义得着公义之神的神圣生命？乃是凭着信！信就是那在基督里运行并作工的神，祂将我们

## Morning Nourishment

Hab. 2:4 See, he who is puffed up, his soul is not upright within him, but the righteous one will live by his faith.

Rom. 1:16-17 For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, both to Jew first and to Greek. For the righteousness of God is revealed in it out of faith to faith, as it is written, “But the righteous shall have life and live by faith.”

We want to see the structure of the gospel of God. All the parts of this structure are mentioned in Romans 1:17. Actually, Romans 1:17 is a verse that covers the entire book of Romans....This is the key word concerning the gospel of God in the book of Romans. In this verse there are righteousness, life, and faith. Righteousness is of God, life is of Christ, and faith is of the believers. Faith does not belong to any of us as long as we are unbelieving sinners. Faith belongs to the believers. The gospel of God is built up with these three parts. Romans first shows us the righteousness of God judicially. Then it shows us the life of Christ organically. Third, it shows us the faith of the believers practically. According to the divine revelation as presented to us in the book of Romans, the structure of the gospel of God is of the righteousness of God, the life of Christ, and the faith of the believers. (Crystallization-study of the Epistle to the Romans, p. 48)

## Today's Reading

The righteous shall have life and live by faith! This word should be the banner of God's eternal economy, which is altogether a matter in faith (1 Tim. 1:4)!

The righteous, those who are absolutely right before God and before man, shall have life, the divine life. Then, how can we, the vile sinners, have the divine life of the righteous God according to His righteousness? By faith! It is by faith, which is the moving and working God in Christ who puts us into Christ as our



放在基督里，使基督成为我们的义（林前一30）；我们这些罪人乃是凭着这信，才能按着神的公义，合乎法理地得着神圣的生命。凭这联结的信，我们在基督里联于神，有分于包罗万有之基督所是、所有并所达到的一切，以产生基督生机的肢体，好构成并建造祂生机的身体，这身体要终极完成于新耶路撒冷，作永远之三一神在祂无限的荣耀里，在神性与人性奥秘之调和里的扩大和彰显，直到永远（启二一2～二二5）。这是罗马一章十七节“义人必本于信得生并活着”这福音永远的成就！（罗马书的结晶，一五三页）

在已过的永远里，神就预定我们成为祂的儿子。但我们虽然是蒙了预定的人，却堕落了，陷在罪里。这就产生神的义这问题。我们若没有堕落，就不需要担心义这件事。然而我们堕落了，神就必须照着祂的义来对待我们。…祂的义若不能得着满足，祂就不能赦免我们。神若轻易地赦免我们，祂就是把自己摆在不义的地位上。神是公义的神、公正的神，若是祂公义的要求不能得着满足，祂就不能赦免罪人。

要使神能赦免我们，神的儿子基督就成为肉体。正如八章三节所说，神在罪之肉体的样式里，差来了自己的儿子。借着成为肉体，主穿上了罪之肉体的样式，与肉体中的罪人联合。为着神的义的缘故，主耶稣在十字架上被治死。在十字架上，祂替我们成为罪，神也在肉体中定罪了罪。主替我们死，就成功了救赎，满足了神一切义的要求。如今神有地位，能够公义地赦免我们。事实上，祂不仅能够赦免我们，因着祂义的缘故，祂也必须赦免我们。神所以赦免我们，主要还不是因为祂爱我们，乃是因为祂的义限制祂必须这么作（罗马书生命读经，七〇六至七〇七页）。

参读：罗马书的结晶，第五篇。

righteousness (1 Cor. 1:30), that we, the sinners, have the divine life according to God's righteousness judicially. By this linking faith we are linked to God in Christ to participate in all that the all-inclusive Christ is, has, and has attained to, for the producing of the organic members of Christ to constitute and build up His organic Body, which will consummate in the New Jerusalem as the enlargement and expression of the eternal Triune God in His unlimited glory in the mysterious mingling of divinity with humanity for eternity (Rev. 21:2—22:5). This is the eternal fulfillment of the gospel in Romans 1:17. (Crystallization-study of the Epistle to the Romans, pp. 123-124)

In eternity past God predestinated us to be His sons. However, although we were the predestinated ones, we became fallen and involved with sin. This brings in the matter of God's righteousness. If we had not fallen, we would not need to be concerned with righteousness. But because we are fallen, God must deal with us according to His righteousness...He cannot forgive us unless His righteousness has been satisfied. If God would forgive us in a light manner, He would place Himself in a position of being unrighteous. As a righteous God and a just God, He cannot forgive sinful people without meeting the demands of His righteousness.

In order that God might be able to forgive us, Christ, the Son of God, became flesh. As Romans 8:3 says, God sent His own Son in the likeness of the flesh of sin. By incarnation, the Lord took upon Himself the likeness of the flesh of sin and became identified with sinners in the flesh. For the sake of God's righteousness, the Lord Jesus was put to death on the cross. There, on the cross, He was made sin for us, and God condemned sin in the flesh. By dying on our behalf the Lord accomplished redemption and fulfilled all of God's righteous requirements. Now God has the position righteously to forgive us. In fact, He not only can forgive us, but, for the sake of His righteousness, He must forgive us. God forgives not primarily because He loves us, but because He is bound by His righteousness to do so. (Life-study of Romans, pp. 597-598)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 5

赛五三六“…耶和華使我们众人的罪孽都归在祂身上。”

彼前三 18 “因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活着。”

当神在十字架上审判耶稣时，祂将我们众人的罪孽都归在祂身上，使耶稣那时在神的眼中，成为唯一的罪人（太二七 45～46…）。基督的死不仅仅是被人杀害（徒七 52），也不是殉道，乃是神按着祂的律法，亲自执行的。因此，祂作罪人的代替，完成了代替的死（彼前三 18），这死照着神的律法是合法的，并且是神照着律法所承认并称许的（圣经恢复本，赛五三六注 2）。

祂在十字架上作我们的代替，担当我们的罪，就是义的代替我们这些不义的，为公义的神按祂的公义所审判，好除去我们罪的拦阻，引我们到神面前。这是要救赎我们脱离罪，归向神，脱离我们不义的品行，归向公义的神（彼前三 18 注 2）。

### 信息选读

我们对基督的经历，乃在于神义的根基。我们绝不该对自己有信心，认为我们不会退后，不会在主面前失败。不要像彼得那样，说尽管别人都否认主，他还要向主忠心。我们的热心或得胜不是根基；神的义，就是神宝座不可动摇的根基，才是根基。神越过旧约圣徒的罪，又在新约时代赦免我们的罪，因而显示了祂的义。神作了这些事，证明祂是义的。

### Morning Nourishment

Isa. 53:6 ...Jehovah has caused the iniquity of us all to fall on Him.

1 Pet. 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit.

It was when God was judging Jesus on the cross that He caused the iniquity of us all to fall on Him, making Jesus, in the eyes of God, the unique sinner at that moment (Matt. 27:45-46...). Christ's death was not merely a murder (Acts 7:52), nor was it a martyrdom; rather, it was carried out by God Himself according to His law. Thus, Christ died a vicarious death as the Substitute for sinners (1 Pet. 3:18), a death that was legal according to God's law and was recognized and approved by God according to the law. (Isa. 53:6, footnote 2)

On the cross He was our Substitute and bore our sins; He, the righteous One, was judged on behalf of us, the unrighteous, by the righteous God according to His righteousness, that He might remove the barrier of our sins and bring us to God. This was to redeem us from our sins back to God, from our unrighteous manner of life back to the righteous God. (1 Pet. 3:18, footnote 2)

### Today's Reading

Our experience of Christ rests upon the foundation of God's righteousness. We should never have confidence in ourselves, thinking that we cannot backslide or fail the Lord. Do not be like Peter who said that he would be faithful to the Lord, even though everyone else might deny Him. The foundation is not our fervency or victory; it is God's righteousness, the unshakable foundation of God's throne. God has shown forth His righteousness by passing over the sins of the Old Testament saints and by forgiving us of our sins in the New Testament age. By doing these things God has proved that He is righteous.

爱与恩典都可以改变，但义是坚实而稳固的。神可以爱我们，也可以不爱我们，但祂一定要受祂义的限制。现今基督既然死了，满足了神公义的要求，神就将自己摆在一个地位上，使祂必须受律法的限制。不论祂爱不爱我们，祂自己的义都要求祂非赦免我们不可。因此，我们救恩的根基不是爱，也不是恩典，乃是义。诗篇八十九篇十四节说，“公义和公平，是你宝座的根基。”神宝座的根基，也就是我们救恩的根基。

神的义乃是福音的大能。…我们不可爱，也不配得神的恩典。我们完全不配从神得着什么。但神是公义的；祂治死基督，为要作我们的代替；祂也承认基督的死完全偿还了我们的罪债。不仅如此，坐在神右边那复活的基督，乃是偿还这债的“收据”。神既然发出了这张收据，祂怎能再公义地向我们要求偿付罪债？祂若这样作，我们就可以指着基督给祂看，提醒祂一定要顾到祂公义的地位，就是祂宝座的根基。

我们可以放胆地告诉神：“你若不照着你的义来对待我，你的宝座就会动摇。重要的不是我得救或灭亡，而是你会不会容许你宝座的根基动摇。神啊，我灭亡还在其次，…我提醒你注意你的义。基督已经为我的罪死了，祂现今在你的右边，证明你已经接受祂为我一切的罪债所偿还的。照着你的义，你除了拯救我之外，别无选择。基督已经死了，你已经悦纳祂的死，并且已经叫祂从死人中复活；现今你受律法的限制，不能不赦免我。”

每当有人这样祷告，总是令神喜悦。这是根据神的义向神祷告。因着神的义在基督的福音上显示出来，所以基督的福音是神的大能（罗马书生命读经，七一三至七一四、七〇九至七一一页）。

参读：罗马书生命读经，第五十七篇。

Both love and grace may change, but righteousness is solid and steadfast. God is free either to love us or not to love us. However, He is bound by His righteousness. Now that Christ has died to fulfill God's righteous requirements, God has put Himself into a position where He is legally bound. Whether He loves us or not, He is bound by His own righteousness to forgive us. Thus, the foundation of our salvation is righteousness, not love or grace. Psalm 89:14 says, "Righteousness and justice are the foundation of Your throne"....The very foundation of God's throne is also the foundation of our salvation.

The righteousness of God is the power of the gospel....We are not lovable or worthy of God's grace. We simply do not deserve anything from God. But God is righteous. He put Christ to death on our behalf, and He has recognized the death of Christ as the full payment of our debt. Furthermore, the resurrected Christ sitting at God's right hand is the receipt of payment. Since God has already issued this receipt, how could He righteously claim payment again from us? If He would do so, we could point Him to Christ and remind Him that He must take care of His righteous position, even the foundation of His throne.

We can boldly tell God, "If You don't deal with me according to Your righteousness, Your throne will be shaken. The important issue is not whether I shall be saved or perish; it is whether or not You will allow the foundation of Your throne to be shaken. God, for me to perish is a secondary matter....God, I remind You of Your righteousness. Christ has died for my sins, and He is now at Your right hand as proof that You have received His payment of all my debts. According to Your righteousness, You have no choice except to save me. Christ has died, You have accepted His death and have resurrected Him from among the dead, and now You are legally bound to forgive me."

It pleases Him whenever someone prays like this. This is a prayer that appeals to God according to His righteousness. The gospel of Christ is the power of God because the righteousness of God is revealed in it. (Life-study of Romans, pp. 603, 600-601)

Further Reading: Life-study of Romans, msg. 57

## 晨兴喂养

罗五 18 “如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。”

10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

生命是神救恩的目标，因此称义乃是生命的称义。称义本身不是目的，乃是为着生命。我们借着称义，已经达到并符合神义的标准，所以现在神能将祂的生命分赐给我们。称义改变我们外面的地位，生命改变我们里面的性质。被称义得生命，表明生命乃是罗马五章的中心，并且生命生机的联结乃是称义的结果（圣经恢复本，罗五 18 注 4）。

## 信息选读

在罗马三章末了，保罗说明神的称义之法；在四章，他陈明亚伯拉罕是这称义的表样。五章一至十一节该视为保罗关于称义之教训的结语。这结语启示称义的结果。这十一节列举了许多美妙的项目；这些乃是我们得神称义的结果。

在五章一至十一节，保罗说到六个特出的辞：爱、恩典、和平、盼望、生命和荣耀。神的爱已经借着圣灵，浇灌在我们心里（5）。我们得以进入现在所站的这恩典中（2）。我们既本于信得称义，就对神有了和平（1）。接着，我们因盼望而夸耀、欢乐（2）。十节告诉我们，我们要在祂的生命里得救。最终，我们盼望有分于神的荣耀（2）。这六项是神的称义部分的结果。你要神的爱和恩典么？你渴望和平并有盼望么？你要有分于神那

## Morning Nourishment

Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

Life is the goal of God's salvation; thus, justification is "of life." Justification is not an end in itself; it is for life. Through justification we have come up to the standard of God's righteousness and correspond with it, so that now He can impart His life to us. Justification changes our outward position; life changes our inward disposition. Justification unto life indicates that life is the focus of Romans 5 and that the organic union of life is an issue of justification. (Rom. 5:18, footnote 2)

## Today's Reading

At the end of Romans 3, Paul gives the definition of justification in God's way and in chapter 4 he presents Abraham as the example of this justification. Romans 5:1-11 should be regarded as the conclusion of Paul's teaching on justification. This conclusion reveals the result, the issue of justification. These eleven verses enumerate many wonderful items that are the outcome of our being justified by God.

In Romans 5:1-11 Paul mentions six outstanding words: love, grace, peace, hope, life, and glory. The love of God has been poured out into our hearts through the Holy Spirit (v. 5). We have access into this grace in which we stand (v. 2). Since we have been justified by faith, we have peace toward God (v. 1). Following this, we boast, exult, and glory in hope (v. 2). Verse 10 tells us that we will be saved in His life. Finally, we expect to share the glory of God (v. 2). These six items are part of the result of God's justification. Do you want God's love and grace? Do you desire peace and hope? Do you want to share the divine, eternal life of God

神圣、永远的生命，并在祂的荣耀里么？为着这一切事，你需要得称义。这一切都是我们的分，作神称义的结果。

随着这六个重要的辞，我们三个美妙的身位（虽然我不喜欢“身位”这辞，因为在关于神圣三一的教训里，这辞受到误解，但关于神格，在我们人的语言里没有更恰当的辞可用）。在一至十一节，我们看见三一神的三个身位。五节说到圣灵，告诉我们圣灵已将神的爱浇灌在我们心里。然后六节告诉我们，我们还软弱、不虔的时候，基督就为我们死了。最终，十一节说，现今我们在神里面夸耀。钦定英文译本译为：“在神里面喜乐”，意思是神成了我们的享受。我们在神里面喜乐、夸耀并欢乐，因为神是我们的享受。因此，罗马五章揭示六件美妙的事物和三个美妙的身位。我们有爱、恩典、和平、盼望、生命和荣耀。因着神的称义，我们就有圣灵、基督和神作我们的享受。哦，这段话是如此丰富！我们需要许多篇信息才能充分地说到它（罗马书生命读经，一一七至一一八页）。

现在我们要来看，在神继续的建造中，基督的生命为我们所完成的。

首先，基督的生命将生命赐给相信的罪人；他们在基督作为从神给他们的义里被神称为义，使他们能在这生命里活在神面前（一17）。

这生命也将神所称为义的信徒作成神许多的儿子（八14，来二10），他们借着生命之灵（八2），以基督生产并繁增的生命所重生（彼前一3），成为基督的许多弟兄（罗八29）。

这生命分赐到必死的信徒里面，使他们在基督里长大，脱离死而达到成熟（11）。我们的重生是发生在我们的灵里。但我们全人另有一部分是将死的，就是我们必死的身体。我们需要基督的生命分赐到这将死的部分里（罗马书的结晶，七八至七九页）。

参读：罗马书生命读经，第九篇。

and be in His glory? For all of these matters you need justification. All of them are our portion as the issue of God's justification.

Along with these six significant words, we have three wonderful persons. (Although I do not like the term "persons" because it has been inaccurately understood in the teachings on the Trinity, yet there is no term more adequate in our human language to use in relation to the Godhead.) In Romans 5:1-11 we see the three persons of the Triune God. Verse 5 speaks of the Holy Spirit, telling us that the Holy Spirit has poured out the love of God into our heart. Then verse 6 tells us that while we were yet weak and ungodly, Christ died for us. Finally, verse 11 says that now we boast in God. The King James Version reads, "joy in God," meaning that God has become our enjoyment. We joy, boast, exult, and glory in God because He is our enjoyment. Thus, Romans 5 unveils six wonderful things and three wonderful persons. We have love, grace, peace, hope, life, and glory. As a result of God's justification, we have the Holy Spirit, Christ, and God as our enjoyment. Oh, this portion of the Word is so rich! We need a great many messages to cover it adequately. (Life-study of Romans, pp. 101-102)

Now we want to see what the life of Christ, as the continuation of God's building, has accomplished for us.

First, it gives the believing sinners life, who have been justified by God in Christ as the righteousness from God to them that they may live in this life before God (Rom. 1:17).

Also, this life makes the God-justified believers the many sons of God (Rom. 8:14; Heb. 2:10), who are the many brothers of Christ (Rom. 8:29) through regeneration (1 Pet. 1:3) by the Spirit of life (Rom. 8:2) with Christ's producing and multiplying life.

This life is imparted into the dying believers that they may grow in Christ out of death unto maturity (Rom. 8:11). Our regeneration transpired in our spirit. But we have another part of our being which is dying, that is, our mortal body. We need the life of Christ to be dispensed into this dying part. (Crystallization-study of the Epistle to the Romans, pp. 63-64)

Further Reading: Life-study of Romans, msg. 9



## 第三周·周四

### 晨兴喂养

罗八5~6 “因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

十二2 “…借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

生命和平安是心思置于灵的结果。我们的心思若置于灵，我们外面的行事就与里面的人一致，我们与神之间，也就没有不合。我们与神有和平，不为仇（罗八7），我们里面就觉得平安。

我们的心思置于肉体 and 肉体的事，结果乃是死，使我们感觉离开了对神的享受。我们没有平安与活的感觉，反而感觉不安与死。当我们思念肉体，将心思置于肉体的事，死的感觉对我们应当是警告，促使我们蒙拯救脱离肉体，而活在灵中（圣经恢复本，罗八6注2）。

〔心思置于灵〕与罗马八章五节思念那灵的事同。六节与七至十三节表明，今天基督是神在祂神圣之灵里的生命（2），也是神在祂的子民里内住的生命，因为神生命的灵成了我们里面内住的灵，在两面都是基督（罗八6注3）。

### 信息选读

变化是神工作内在、新陈代谢的过程，为将神的生命和性情，扩展到我们全人，特别到我们的魂里面，将基督和祂的丰富，带进我们全人各部分，作我们新

## << WEEK 3 — DAY 4 >>

### Morning Nourishment

Rom. 8:5-6 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

12:2 ...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.

Life and peace result from setting our mind on the spirit. When our mind is set on the spirit, our outward actions are in agreement with our inner man and there is no discrepancy between us and God. He and we are at peace, not at enmity (Rom. 8:7). The result is that we feel peaceful within.

When our mind is set on the flesh and the things of the flesh, the result is death, which causes us to feel separated from the enjoyment of God. We feel uneasy and deadened instead of peaceful and living. When we are minding the flesh and setting our mind on the things of the flesh, the sense of death should serve as a warning to us, urging us to be delivered from the flesh and to live in the spirit. (Rom. 8:6, footnote 2)

Setting the mind on the spirit is the same as minding the things of the Spirit in Romans 8:5. Verse 6 and verses 7 through 13 show that Christ today is the life of God in the divine Spirit (v. 2) and also the indwelling life of God in God's people, because God's Spirit of life has become the indwelling Spirit in us, the Spirit in both aspects being Christ. (Rom. 8:6, footnote 3)

### Today's Reading

Transformation is the inward, metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, bringing Christ and His riches into our being as our new element and



的元素，而把我们老旧、天然的元素逐渐排除。结果，我们就变化成祂的形像（林后三 18），就是模成神长子的形像，作祂的许多弟兄（罗八 29），适合祂身体的建造（圣经恢复本，罗十二 2 注 4）。

内住的基督凭生命之灵在信徒里面运行，使他们享受基督的生命连同这生命的平安（5～6）。…我们能将心思置于灵，因为这内住、是灵的基督在我们里面运行。其结果是使我们得着基督的生命连同这生命的平安。…在神大能的救恩中，基督的生命所完成的另一件事，是以神的圣别性情作圣别的元素圣化我们（六 19～20）。…这生命凭生命之灵，根据重生的洗涤，更新我们，将我们从我们旧人的旧元素，更新为我们新人的新构成（十二 2 下，多三 5）。…这生命也凭生命的灵，以基督神圣生命的元素，新陈代谢地变化我们，使我们从老旧的构成，变化成为新的构成，好建造基督生机的身体（罗十二 2 下，5，林后三 18）。…这生命继续将我们模成神长子基督的形像，使我们成为长大成熟的神人，为着彰显三一神（罗八 29）。…这样的生命借着我们的得赎，荣化我们，使我们进入荣耀的自由和我们完满的儿子名分里（21、23、30）。我们虽然是神的儿子，许多时候我们因着必死的身体，却是软弱的。但有一天，这身体要得荣并得赎。我们将是神荣耀的众子，能像鹰一样翱翔。以赛亚四十章三十一节说，“但那等候耶和华的必重新得力；他们必如鹰展翅上腾。”在来世里，当我们身体得赎的时候，我们就能像超越、翱翔的鸟一样飞翔。…我们在基督的生命里得救，这生命也使我们作王，主要的是掌管消极的事物，如撒但、罪、世界、肉体等。

以上…都是为着产生并建造基督生机的身体，彰显为众地方召会；这是罗马书末了五章所论到的（罗马书的结晶，七九至八一页）。

参读：罗马书的结晶，第六篇。

causing our old, natural element to be gradually discharged. As a result, we will be transformed into His image (2 Cor. 3:18), that is, conformed to the image of the firstborn Son of God as His many brothers (Rom. 8:29). Thus we will be suitable for the building up of His Body. (Rom. 12:2, footnote 3)

The indwelling Christ moves in the believers by the Spirit of life that they may enjoy Christ's life with its peace (Rom. 8:5-6)...We can set our mind on the spirit because the indwelling pneumatic Christ is moving in us. The result is that we have Christ's life with peace...Another accomplishment of the life of Christ in God's dynamic salvation is that it sanctifies us (Rom. 6:19-20) with the holy nature of God as the holy element...This life renews us, by the Spirit of life, based upon the washing of regeneration, from the old element of our old man into the new constitution of our new man (Rom. 12:2b; Titus 3:5)...It also transforms us metabolically by the Spirit of life with the element of Christ's divine life, from our old constitution to our new constitution, for the building up of Christ's organic Body (Rom. 12:2b, 5; 2 Cor. 3:18)...This life goes on to conform us to the image of Christ as the firstborn Son of God that we may be the full-grown God-men for the Triune God's expression (Rom. 8:29)...Such a life glorifies us through the redemption of our body that we may enter into the freedom of glory and our full sonship (Rom. 8:21, 23, 30). Although we are sons of God, many times we are weak because of our mortal body. But one day our body will be glorified and redeemed. We will be the glorious sons of God, who can soar like an eagle. Isaiah 40:31 says, "Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles." In the coming age, when our bodies are redeemed, we will be able to fly like the transcendent, soaring birds...The life of Christ in which we are saved also makes us reign as kings mainly over the negative things such as Satan, sin, the world, the flesh, etc.

All the above...items are for the producing and the building up of the organic Body of Christ expressed as the local churches; this is covered in the last five chapters of the book of Romans. (Crystallization-study of the Epistle to the Romans, pp. 64-65)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 6

腓三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

罗三 22 “就是神的义，借着信耶稣基督，归与一切信的人，并没有分别。”

我们…对基督的信，乃是出于我们对基督的认识和珍赏。借着我们对祂的珍赏，基督自己就注入我们里面，成了我们的信—在祂里面的信。因此，这也是基督的信，将我们带进与祂生机的联结里（圣经恢复本，腓三 9 注 4）。

〔罗马三章二十二节指明〕耶稣基督的信在我们里面，成了我们相信祂的信。…信是有标的的，也是出于它的标的的。这标的就是神成为肉体的耶稣。人听见祂，认识祂，欣赏祂，宝贵祂，祂就在人里面生发出信，叫人信祂，这样祂就成了人里面对祂的信。因此，这信成为在祂里面的信，也是属于祂的信（罗三 22 注 1）。

## 信息选读

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

信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信（罗三 22 与注 1，加二 16 与注 1）。现在我们

## Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

Rom. 3:22 Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction.

The faith with which we believe in Christ issues from our knowing and appreciating Christ. It is Christ Himself, infused into us through our appreciation of Him, who becomes our faith—the faith in Him. Hence, it is the faith of Christ that brings us into an organic union with Him. (Phil. 3:9, footnote 4)

[In Romans 3:22] faith refers to the faith of Jesus Christ in us, which has become the faith by which we believe in Him....Faith has an object, and it issues from its object. This object is Jesus, who is God incarnate. When man hears Him, knows Him, appreciates Him, and treasures Him, He causes faith to be generated in man, enabling man to believe in Him. Thus, He becomes the faith in man by which man believes in Him. Hence, this faith becomes the faith in Him, and it is also the faith that belongs to Him. (Rom. 3:22, footnote 1)

## 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.

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

需要来看，基督如何并在何时进到我们里面作我们的信。当我们悔改归向神，那是灵的基督作神圣化的灵（彼前一2上），就在我们里面运行，作我们的信，使我们凭这信信靠主耶稣（徒十六31）。罗马十章十七节说，“可见信是由于听，听是借着基督的话。”我们这些罪人，原是没有信的。信乃是借着我们听见话而进到我们里面的。这话就是基督自己。

有人在正当的传福音时，那灵（即那是灵的基督）就伴随着人的传讲。人的传讲是在你身外讲说基督，但那是灵的基督立即伴随着那个传讲，而在你里面作工。这样，你就悔改，并珍赏这样的一位。在你里面自然而然地就会有东西升起。这就是你的信，你的相信。你的相信是来自你对基督的认识。你的相信事实上就是你对基督的珍赏，作为你对祂的吸引所起的反应。这种的反应，唯独信徒有，罪人没有。

按照十七节，信是由于听见话。因此，信的源头乃是话，但我们必须认识这一点的结晶。话有三方面：首先有神写出来的话—圣经（约十35）；然后有神活的话—基督（一1）；最后有神应用的话—那灵（弗六17，约六63）。

圣经是写出来的话，基督是活的话。然而，若没有那灵，活的话就不能应用在我们身上。借着那灵，活的话成了应用的话。神只有一种话。首先祂说话，而祂所说的写在一本书上，那就是圣经。只有一本书是神的话。“圣经”这辞，原文的意思是“那书”。圣经乃是书中之书。在人类历史里，竟然产生了这样一本书—神的话，这是何等的怜悯，何等的希奇！世界今天是一团糟。在今天的报纸上报导这么多坏的事情。假使把圣经从人类拿走，我想人类没有神的话，就不能生存（罗马书的结晶，八四至八六、一〇一至一〇二页）。

参读：罗马书的结晶，第七至八篇。

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.

When the proper preaching of the gospel is going on, the Spirit, the pneumatic Christ, accompanies that preaching. That preaching speaks Christ outside of you, but the pneumatic Christ right away accompanies that preaching and works within you. Then you repent and appreciate such a One. Spontaneously something within you rises up. This is your faith, your believing. Your believing comes from your knowing of Christ. Your believing actually is your appreciation of Christ as a reaction to His attraction. Only the believers, not the sinners, have this kind of reaction.

According to Romans 10:17, faith comes out of the hearing of the word. Thus, the source of faith is the word, but we have to realize the crystallization of this point. There are three aspects of the word. First, there is the written word of God—the Bible (John 10:35). Then there is the living word of God—Christ (John 1:1). Finally, there is the applied word of God—the Spirit (Eph. 6:17; John 6:63).

The Bible is the written word, and Christ is the living word. Without the Spirit, however, the living word cannot be applied to us. The living word becomes the applied word through the Spirit. God has only one kind of word. First, He spoke, and what He spoke was written in a book. That is the Bible. There is only one book that is the word of God. The term Bible means “the book.” The Bible is the book of books. What a mercy and what a wonder that in human history such a book has been produced—the word of God! The world today is a mess. So many bad things are reported in today’s newspapers. Suppose the Bible were taken away from mankind. I do not think that mankind could exist without the word of God. (Crystallization-study of the Epistle to the Romans, pp. 69-70, 83)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 7-8

来十一 1 “信就是所望之事的质实，是未见之事的确定。”

6 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。”

罗马头四章说到在法理上的称义。五至八章说到基督在生机上作生命。十章说到信徒在实行上的信。借着基督作律法的总结，这信就能成为我们的，使我们得称义。…祂是律法的总结，其目的和结果是叫人得着义〔4〕。

至终，这三者，神的义、基督的生命和信徒的信，都成了包罗万有的基督。因此，这包罗万有的基督不仅是神大能救恩的中心，也是神大能救恩的结构。

希伯来十一章六节上半说，“人非有信，就不能得神的喜悦。”这是全宇宙中非常强的话。得神的喜悦就是使神快乐。你我若没有信，就不可能使神快乐。神对任何没有信的人，是不能也不会快乐的。这给我们看见信的重要（罗马书的结晶，八七至八八页）。

## 信息选读

“基督徒”这名称，在新约圣经里只用了三次（徒十一 26，二六 28，彼前四 16）。但在新约圣经里一再称我们为信徒。…“信徒”这名称与信有关。若没有这信，我们就绝不能得神的喜悦。唯一能叫我们的神天天快乐的，就是我们对祂有信，相信祂。

到神面前来的人，必须信神是（来十一 6 下，直译）。这是很简单的。神要你只信祂是。“是”这个动词，事实上乃是我

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

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.

The first four chapters of Romans cover justification judicially. Then chapters 5 to 8 are on Christ as life organically. Then chapter 10 is on the faith of the believers practically. This faith can be ours by Christ being the end of the law that we may be justified....He is the end of the law unto, resulting in, righteousness [Rom. 10:4].

Eventually, all three, the righteousness of God, the life of Christ, and the faith of the believers, become the all-inclusive Christ. Hence, this all-inclusive Christ is not only the center but also the structure of the dynamic salvation of God.

Hebrews 11:6 says that without faith it is impossible to please God. This is a very strong word in the whole universe. To please God is to make God happy. Without faith it is impossible for you and me to make God happy. God could not and would not be happy with anyone without faith. This shows us the importance of faith. (Crystallization-study of the Epistle to the Romans, p. 71)

## Today's Reading

The name Christian is used in the New Testament only three times (Acts 11:26; 26:28; 1 Pet. 4:16). But we are referred to repeatedly as believers in the New Testament....The title the believers is related to faith. Without this faith, we can never please God. The only thing that can make our God happy every day is to believe in Him, to have faith.

He who comes forward to God must believe that God is (Heb. 11:6b). This is very simple. God requires you only to believe that He is. The verb to be is actually

们三一神的神圣名称。在出埃及三章，摩西问神，祂的名是什么。神回答说，祂的名是我是那我是（13～14）。我们神的名乃是动词“是”。祂是“我是那我是”。祂是那独一无二的一位。

信是什么？信是停下你自己，不作什么。你什么也不是。信将你联于神，使神成为唯一是的。我不是，所以不该是我在爱我的妻子；应当是基督在爱我的妻子。祂是，我不是。

信就是停下自己，不作任何事，而使神成为你的一切。这等于保罗在加拉太二章二十节的话：“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”谁活着？不再是我；我并不存在，我已经了结了，我被钉十字架了，我已经了了。不再是我，乃是基督在我里面活着。基督活着，基督是，基督存在；我不存在。这是“信神是”这短短一句话的素质。“信神是”含示你不是。在凡事上祂必须是唯一的一位，独一无二的一位，我们在凡事上必须什么也不是。

甚至在职事聚会结束时，我们可能说，“圣徒们，现在是轮到你们分享。”但我们必须说，“这不是轮到我们，乃是轮到基督。”如果我们这样生活，基督的丰富就要从我们口中出来。我来聚会之前，经常向主祷告说，“主啊，我不该是说话者，你才是。我已经被钉死，但你活在我里面。你应该是说话者。”这有很大的不同——否认己，信靠主，也就是说，信神是。

唯有神是全能的、无所不能的，在祂没有一事是不可能的（太十九 26）。但是主也指明，对信而言也没有一事是不可能的。所以这指明，信和神，神和信，乃是一。你若没有神，神与你就是分开的。你里面若有神，这位神就要成为你的信。信是主观的神应用于你的全人。因此，对神如何没有一事是不可能的，对信也照样没有一事是不可能的。

这信将我们带进与基督生命的联结里；这基督乃是神的具体化身，实化为包罗万有的灵。信把我们联于三一神（罗马书的结晶，八八至八九、九二、九六、一〇六、一〇九页）。

参读：罗马书的结晶，第九至十一篇。

the divine title of our Triune God. In Exodus 3 Moses asked God what His name was. God answered that His name is I AM WHO I AM (vv. 13-14). Our God's name is the verb to be. He is "I AM WHO I AM." He is the only One.

What is faith? Faith is to stop yourself from doing anything. You are nothing. Faith joins you with God to make God the only One who is. I am not, so I should not be the one who loves my wife. It should be Christ loving my wife. He is; I am not.

Faith is to stop you from doing anything but to make God everything to you. This equals Paul's word in Galatians 2:20: "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me." Who lives? It is no longer I. I do not exist. I was terminated. I was crucified. I am finished. It is no more I, but Christ lives in me. Christ lives. Christ is. Christ exists. I do not exist. This is the very essence of the short word believe that God is. To believe that God is implies that you are not. He must be the only One, the unique One, in everything, and we must be nothing in everything.

Even at the end of a ministry meeting, we may say, "Saints, now it is your turn to share." But we have to say, "It is not our turn, but Christ's turn." If we live in this way, the riches of Christ will come out of our mouth. Quite often before coming to a meeting, I pray to the Lord, "Lord, I should not be the speaker, but You. I have been crucified, but You live in me. You should be the speaker." This makes a big difference—to deny the self, to trust in the Lord, that is, to believe that God is.

Only God is all-able, omnipotent; nothing is impossible to Him (Matt. 19:26). But the Lord also indicates that nothing is impossible to faith. So this indicates faith and God, God and faith, are one. If you do not have God, God remains apart from you. If you have God in you, this God becomes faith. Faith is the subjective God applied to your being. Thus, just as nothing is impossible to God, nothing is impossible to faith.

This faith brings us into the life union with Christ, who is the embodiment of God realized as the all-inclusive Spirit. Faith links us with the Triune God. (Crystallization-study of the Epistle to the Romans, pp. 72-73, 75, 78, 86, 88)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 9-11



# 第三周诗歌

# WEEK 3 — HYMN

补 856

## 耶稣流宝血，成就平息

(英1131)

G 大调

4/4

1 1 1 1 1 | 6̣ 6̣ 6̣ 6̣ - | 7̣ 7̣ 1̣ 2̣ 7̣ |  
 一 前 困 深 牢 中，全 然 无 望； 试 图 要 相 信，  
 1 1 6̣ 5̣ - | 1 1 1 1 1 | 6̣ 6̣ 6̣ 6̣ 6̣ |  
 仍 旧 徬 徨。 耶 稣 一 显 现，天 光 照 明 亮；  
 0 7̣ 1̣ 2̣ 1̣ 7̣ | 1-5̣ 1̣ | 7̣ 7̣ 1̣ 2̣ 1̣ 7̣ | 1- - - |  
 大 爱 浇 灌 我 心， 神 今 住 我 心 房！  
 4 4 4 4 4 | 3 3 2 1 - | 2 2 2 2 3 4 |  
 (副) 耶 稣 流 宝 血，成 就 平 息； 不 再 有 定 罪，  
 3 3 3 3 - | 4 4 4 4 4 | 3 3 2 1 1 |  
 因 信 称 义。 我 今 归 与 神，因 救 赎 永 定；  
 0 7̣ 1̣ 2̣ 1̣ 7̣ | 1-5̣ 1̣ | 7̣ 7̣ 1̣ 2̣ 1̣ 7̣ | 1- - - ||  
 借 着 耶 稣 基 督， 对 神 有 了 和 平！

二 生在亚当里， 奔向死亡；  
 身心全受创， 病入膏肓。  
 神差祂儿子， 了结老亚当；  
 罪、死不再得逞， 祂死，我得释放！

三 今站恩典中， 喜乐欢畅；  
 罪恶全消踪， 神在流淌。  
 神长在我心， 我享恩无量—  
 在生命里得救， 在生命中作王！

## In a low dungeon, hope we had none Assurance and Joy of Salvation — Reconciled to God

1131

1. In a low dun - geon, hope we had none; Tried to believe, but faith did - n't come;  
 God, our sky clearing, Jesus appearing, We by God were trans - fused! We by God were transfused!  
 Pro - pi - ti - a - tion made by the blood, Je - sus' re - demp - tion bought us for God!  
 No condemnation, justi - fi - cation! We have peace toward God! We have peace toward God!

2. Born into Adam, dying we were;  
 We had a sickness no one could cure.  
 God, His Son sending, old Adam ending;  
 He is dead, we are free!  
 He is dead, we are free!

3. Now we're rejoicing, standing in grace,  
 Oh hallelujah! Sin is erased!  
 God, in us flowing, in our hearts growing,  
 We are saved in His life!  
 We are saved in His life!



福音

THE GOSPEL

第四篇

Message Four

保罗的福音—完成的福音

Paul's Gospel—the Gospel of Completion

读经：加一 11～12，罗一 1，9，十六 25，西一 25，提前一 11

Scripture Reading: Gal. 1:11-12; Rom. 1:1, 9; 16:25; Col. 1:25; 1 Tim. 1:11

纲要

Outline

周一

Day 1

壹 保罗直接从主自己领受了福音的奇妙启示；我们这些在主恢复里的人，需要对保罗所传的福音有清楚的看见—加一 11～12，罗十六 25。

**I. Paul received a marvelous revelation of the gospel directly from the Lord Himself; we in the Lord's recovery need to have a clear view of Paul's gospel, the gospel according to Paul—Gal. 1:11-12; Rom. 16:25.**

贰 保罗借着基督的启示所领受的福音，乃是神在新约里启示的中心—罗一 1，9：

**II. The gospel that Paul received through the revelation of Christ is the center of God's revelation in the New Testament—Rom. 1:1, 9:**

一 保罗的福音乃是三一神经过了过程，成了包罗万有赐生命之灵的启示—林前十五 45 下，林后三 17，加三 2，5，14。

*A. Paul's gospel is a revelation of the Triune God processed to become the all-inclusive life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:2, 5, 14.*

二 保罗福音的中心，乃在于三一神作我们的生命，为要与我们成为一，并使我们与祂成为一，好叫我们成为基督的身体，以团体的方式彰显基督—罗八 11，十二 4～5，弗一 22～23。

*B. Paul's gospel is centered on the Triune God being our life in order to be one with us and to make us one with Him so that we may be the Body of Christ to express Christ in a corporate way—Rom. 8:11; 12:4-5; Eph. 1:22-23.*

三 保罗福音的中心点是神自己在祂的三一里成了经过过程的包罗万有之灵，作我们的生命和一切，给我们享受，使祂与我们成为一，好彰显祂直到永远—加四 4, 6, 三 13 ~ 14, 26 ~ 28, 六 15。

## 周二

叁 保罗的福音，神的福音，乃是照着奥秘之启示关于耶稣基督的传扬—罗十六 25:

一 我们照着神纯正完全的福音，得着坚固—25 节。

二 保罗的福音是完全的福音，包括关于基督、身体、众地方召会的教训—一 3 ~ 4, 二 16, 三 23 ~ 26, 十二 4 ~ 5, 十六 1, 4, 16, 25。

三 福音乃是照着奥秘之启示关于耶稣基督的传扬—25 节:

1 神的福音乃是传扬，就是正式公开的宣告；主耶稣和使徒们都传扬福音—太二六 13, 可一 14, 十六 15, 罗一 15, 十 15, 西一 27 ~ 28。

2 福音就是关于耶稣基督的传扬—徒八 5, 12, 九 20, 十七 18。

3 关于耶稣基督的传扬，乃是照着“奥秘的启示”；这奥秘主要的有两面—罗十六 25:

a 神的奥秘，就是基督，祂在信徒里面作了他们的生命和一切，为着祂的身体—西二 2, 一 26 ~ 27, 三 4 ~ 11, 罗十二 4 ~ 5。

C. *The focal point of Paul's gospel is God Himself in His Trinity becoming the processed all-inclusive Spirit to be life and everything to us for our enjoyment so that He and we may be one to express Him for eternity—Gal. 4:4, 6; 3:13-14, 26-28; 6:15.*

## Day 2

**III. Paul's gospel, the gospel of God, is the proclamation of Jesus Christ, according to the revelation of the mystery—Rom. 16:25:**

A. *We are established according to the pure and full gospel of God—v. 25.*

B. *Paul's gospel is the full gospel, including the teaching concerning Christ, the Body, and the local churches—1:3-4; 2:16; 3:23-26; 12:4-5; 16:1, 4, 16, 25.*

C. *The gospel is the proclamation of Jesus Christ, according to the revelation of the mystery—v. 25:*

1. The gospel of God is a proclamation, an official public announcement; the Lord Jesus and the apostles proclaimed the gospel—Matt. 26:13; Mark 1:14; 16:15; Rom. 1:15; 10:15; Col. 1:27-28.

2. The gospel is the proclamation of Jesus Christ—Acts 8:5, 12; 9:20; 17:18.

3. The proclamation of Jesus Christ is “according to the revelation of the mystery”; this mystery is mainly of two aspects—Rom. 16:25:

a. The mystery of God is Christ, who is in the believers as their life and their everything for His Body—Col. 2:2; 1:26-27; 3:4-11; Rom. 12:4-5.

b 基督的奥秘，就是召会，作祂的身体，彰显祂的丰满—弗三 4～6，一 22～23。

## 周 三、周 四

肆马太福音是国度的福音，约翰福音是生命的福音，路加福音是赦罪的福音，马可福音是服事的福音，保罗的福音则是完成的福音：

- 一 马太福音启示大卫的子孙基督来作王，在地上建立诸天的国度；马太所强调福音的一面乃是国度—一 1，四 17，十二 28。
- 二 约翰福音，生命的福音，强调永远的生命；在这卷福音书中，约翰带我们完全认识神圣的生命—一 4，三 15，十 10，十一 25。
- 三 在路加福音所强调福音的一面是罪得赦免；根据二十四章四十七节，人要靠着基督的名，传悔改以得赦罪之道，直到万邦。
- 四 马可福音是服事的福音；按照这卷福音，基督来作奴仆，借着服事祂所救赎的人来事奉神—十 45。
- 五 保罗照神所赐的管家职分作了执事，要完成神的话；（西一 25；）因此，保罗的福音是完成的福音。
- 六 保罗的福音包括四卷福音的各方面—国度、生命、赦罪和服事；然而，他在书信中涵盖得更多，因为福音的许多重要

b. The mystery of Christ is the church as His Body to express His fullness—Eph. 3:4-6; 1:22-23.

## Day 3&Day 4

**IV. Matthew's gospel is the gospel of the kingdom, John's gospel is the gospel of life, Luke's gospel is the gospel of the forgiveness of sins, Mark's gospel is the gospel of service, and Paul's gospel is the gospel of completion:**

- A. *Matthew reveals that Christ, the Son of David, came as the King to establish the kingdom of the heavens on earth; the aspect of the gospel emphasized in Matthew is the kingdom—1:1; 4:17; 12:28.*
- B. *The Gospel of John, the gospel of life, emphasizes eternal life; in this Gospel John brings us into a full realization of the divine life—1:4; 3:15; 10:10; 11:25.*
- C. *The aspect of the gospel emphasized in Luke is that of the forgiveness of sins; according to 24:47, repentance for forgiveness of sins should be preached in the name of Christ to all the nations.*
- D. *Mark is the gospel of service; according to the Gospel of Mark, Christ came as a slave to serve God by ministering to His redeemed people—10:45.*
- E. *Paul became a minister according to the stewardship of God to complete the word of God (Col. 1:25); hence, Paul's gospel is the gospel of completion.*
- F. *Paul's gospel includes all the aspects of the four Gospels—the kingdom, life, forgiveness, and service; however, in his Epistles Paul covers much more, for many important*



方面，只见于保罗的著作——西一 17，罗十二 5：

- 1 保罗的福音讲基督的五件事：
  - a 基督在我们里面成了荣耀的盼望——西一 27。
  - b 基督在我们里面活着——加二 20。
  - c 基督成形在我们里面——四 19。
  - d 基督安家在我们里面——弗三 17。
  - e 我们被基督充满，成为神的丰满——19 节。
- 2 保罗的福音论到基督在祂复活后，成了那灵活在信徒里面——罗一 1，9，八 9 ~ 10：
  - a 基督已经复活，成了赐生命的灵，住在信徒里面——林前十五 45 下，林后三 17 ~ 18，罗八 10。
  - b 保罗的福音乃是现今住在信徒里面，作他们主观救主者的福音。
- 3 我们从保罗的福音得知基督的灵是印记、是凭质——林后一 22。
- 4 保罗的福音论到基督是头，召会是身体——西一 18，弗一 22 ~ 23。

## 周 五、周 六

- 5 保罗所传的福音，包含了整卷罗马书；这卷书启示神完整的福音，从人的罪得赦免，经过圣别、变化、构成基督的身体，直到在召会中过召会生活。

伍 保罗的福音乃是“可称颂之神荣耀的福音”——提前一 11：

*aspects of the gospel are found only in the writings of Paul—Col. 1:17; Rom. 12:5:*

1. Paul's gospel speaks of Christ being five matters to us:
  - a. Christ is in us as the hope of glory—Col. 1:27.
  - b. Christ lives in us—Gal. 2:20.
  - c. Christ is being formed in us—4:19.
  - d. Christ is making His home in us—Eph. 3:17.
  - e. We are being filled with Christ to be the fullness of God—v. 19.
2. Paul's gospel concerns Christ as the Spirit living within the believers after His resurrection—Rom. 1:1, 9; 8:9-10:
  - a. Christ has resurrected and has become the life-giving Spirit indwelling the believers—1 Cor. 15:45b; 2 Cor. 3:17-18; Rom. 8:10.
  - b. Paul's gospel is the gospel of the One who is now indwelling His believers as their subjective Savior.
3. From Paul's gospel we learn that the Spirit of Christ is a seal and pledge—2 Cor. 1:22.
4. Paul's gospel concerns Christ as the Head and the church as the Body—Col. 1:18; Eph. 1:22-23.

## Day 5&Day 6

5. The gospel Paul preached includes the whole book of Romans; this book reveals the complete gospel, beginning with forgiveness of sins, passing through sanctification, transformation, and the constitution of the Body of Christ, and eventually arriving at the living of the church life in the churches.

**V. Paul's gospel is “the gospel of the glory of the blessed God”—1 Tim. 1:11:**

- 一 “可称颂之神荣耀的福音”是个绝佳的发表，这是指四节所说神的经纶。
- 二 那托付与使徒保罗的福音，乃是可称颂之神荣耀的光辉——林后四 4， 6。
- 三 这福音在基督里，将神的生命和性情分赐到神所拣选的人里面，借此照出神的荣耀，使神在这荣耀里，在祂子民当中得着称颂——提前一 11：
  - 1 这就是使徒从主所领受的托付和职事——12 节。
  - 2 这福音在地方召会中该普遍的教导并传讲。

- A. *The gospel of the glory of the blessed God is an excellent expression; it refers to God's economy in verse 4.*
- B. *The gospel with which the apostle Paul was entrusted is the effulgence of the glory of the blessed God—2 Cor. 4:4, 6.*
- C. *By dispensing God's life and nature in Christ into God's chosen people, this gospel shines forth God's glory, in which God is blessed among His people—1 Tim. 1:11:*
  1. This is the commission and the ministry the apostle received of the Lord—v. 12.
  2. This gospel should be commonly taught and preached in a local church.



## 晨兴喂养

加一 11 ~ 12 “弟兄们，我要你们知道，那借着我所传的福音，并不是照着人意的，因为我不是从人领受的，也不是人教导我的，乃是借着耶稣基督的启示领受的。”

保罗直接从主自己领受了福音的美妙启示；所以，他所传的福音不是照着人意的。

我们这些在主恢复里的人，需要对保罗所传的福音有清楚的看见。保罗福音的中心乃是：神的儿子，神的受膏者（基督），已经进到我们的里面，现今是我们的生命（西三4），将来是我们的荣耀（一27），使我们可以成为元首基督（弗四15）身体（16）的肢体（罗十二5）。…在保罗的福音中，有许多奥秘的事，是马太、马可、路加或约翰所没有论到的。四福音没有告诉我们，基督是神的奥秘（西二2），也没有说到神格一切的丰满，都有形有体地居住在基督里面（9）。事实上，四福音甚至没有给我们因信称义的明言。乃是在罗马书和加拉太书里，才清楚地说到因信称义的事。

福音的中心点不是神的行政；而是神自己在祂的三一里成了经过过程的包罗万有之灵，作我们的生命和一切，给我们享受，使祂与我们成为一，好彰显祂直到永远。这样深奥的思想在四福音里是找不到的（加拉太书生命读经，二一、一八至一九页）。

## 信息选读

今天许多基督徒也不清楚这件事。他们可能熟悉召会历史上著名的会议、信经和教训，但他们不认识保罗关于三一神经过种种过程，成了包罗万有之灵的启示。这指明很少基督徒充分认识保罗所传的福音（加拉太书生命读经，一九页）。

## Morning Nourishment

Gal. 1:11-12 For I make known to you, brothers, concerning the gospel announced by me, that it is not according to man. For neither did I receive it from man, nor was I taught it, but I received it through a revelation by Jesus Christ.

Paul received a marvelous revelation of the gospel directly from the Lord Himself. Therefore, the gospel he preached was not according to man.

We in the Lord's recovery need to have a clear view of the gospel according to Paul. The focal point of Paul's gospel is that the Son of God, God's anointed One, has entered into our being to be our life today and our glory in the future so that we may be the members of His Body....In Paul's gospel there are many mysterious matters that are not covered by Matthew, Mark, Luke, or John. In the four Gospels we are not told that Christ is the mystery of God (Col. 2:2) or that all the fullness of the Godhead dwells in Him bodily (Col. 2:9). In fact, the four Gospels do not even give us a clear word concerning justification by faith. It is in Romans and Galatians that justification by faith is covered in a clear way.

The focal point of the gospel is not God's administration; it is God Himself in His Trinity becoming the processed all-inclusive Spirit to be life and everything to us for our enjoyment, so that He and we may be one to express Him for eternity. Such a profound thought cannot be found in the four Gospels. (Life-study of Galatians, pp. 18, 16-17)

## Today's Reading

Many Christians today are not clear about this matter either. They may be familiar with the councils, the creeds, and the teachings of the historic church, but they do not know Paul's revelation of the Triune God processed to become the all-inclusive Spirit. This indicates that few Christians adequately know the gospel according to Paul. (Life-study of Galatians, p. 17)

使徒借着基督的启示领受了福音。这里，基督的启示不是仅仅指借着耶稣基督所领受的启示，或是关于基督的启示；反之，这是指基督的人位启示在使徒里面。保罗乃是借着这样个人的启示领受了福音。启示是打开幔子，给人看见一个隐藏的东西。有一天，神将幔子向保罗打开，他就立刻看见启示出来的基督。

使徒借着基督的启示所领受的福音，乃是神在新约里启示的中心（罗一1、9）。保罗的福音乃是三一神经过过程，成了包罗万有赐生命之灵的启示（林前十五45下，林后三17，加三2、5、14）。他福音的中心，乃在于三一神作我们的生命，为要与我们成为一，并使我们与祂成为一，好叫我们成为基督的身体，以团体的方式彰显基督（罗八11，十二4~5，弗一22~23）。

基督这活的人位乃是保罗福音的中心点。因此，加拉太书是着重地以基督为中心。基督钉十字架，赎出我们脱离律法的咒诅，并把我们从世界这现今邪恶的宗教系统救出来（三1、13，一4、15~16）。基督从死人中复活，使祂能活在我们里面（一，二20）。我们浸入了基督，与祂联合为一，也穿上了基督，披戴了祂。因此，我们是在基督里面，成了属于祂的（三27~29，五24）。基督已经启示在我们里面，现今活在我们里面，还要成形在我们里面（一16，二20，四19）。律法已经带我们归于基督，在基督里我们都是神的儿子（三24、26）。乃是在基督里，我们承受神所应许的福，享受包罗万有的那灵（14）。在基督里面，我们众人都是一了（28）。我们不该丧失从基督来的这一切好处，而与祂隔绝、断开（五4）。我们需要基督在我们的灵里，用恩典供应我们，使我们能活祂（六18）。神的心意是要祂所拣选的人接受祂的儿子到他们里面；这就是福音（一15~16，二20，四19）（新约总论第十一册，一〇至一一页）。

参读：加拉太书生命读经，第二、八篇。

The apostle received the gospel through the revelation of Christ. Here the revelation of Christ does not refer merely to a revelation received through Jesus Christ or to the revelation concerning Christ. Rather, it refers to the person of Christ, who was revealed in the apostle. Paul received the gospel through such a personal revelation. Revelation is the opening of the veil in order to show something hidden from view. One day God opened the veil to Paul, and he immediately saw the revealed Christ.

The gospel that the apostle received through the revelation of Christ is the center of God's revelation in the New Testament (Rom. 1:1, 9). Paul's gospel is a revelation of the Triune God processed to become the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:2, 5, 14). His gospel is centered on the Triune God being our life in order to be one with us and to make us one with Him so that we may be the Body of Christ to express Christ in a corporate way (Rom. 8:11; 12:4-5; Eph. 1:22-23).

Christ, a living person, is the focus of Paul's gospel. Hence, the book of Galatians is emphatically Christ-centered. Christ was crucified to redeem us out of the curse of the law and rescue us out of the present evil religious course of the world (3:1, 13; 1:4, 15-16). Christ was resurrected from the dead that He might live in us (v. 1; 2:20). We were baptized into Christ, being identified with Him, and we have put on Christ, clothing ourselves with Him; thus, we are in Christ and have become of Him (3:27-29; 5:24). Christ has been revealed in us, He is now living in us, and He will be formed in us (1:16; 2:20; 4:19). To Christ the law has conducted us, and in Christ we are all sons of God (3:24, 26). In Christ we inherit God's promised blessing and enjoy the all-inclusive Spirit (v. 14). In Christ we all are one (v. 28). We should not be deprived of all profit from Christ and thus be separated, severed, from Him (5:4). We need Christ to supply us with grace in our spirit that we may live Him (6:18). God's desire is that His chosen people receive His Son into them; this is the gospel (1:15-16; 2:20; 4:19). (The Conclusion of the New Testament, pp. 3258-3259)

Further Reading: Life-study of Galatians, msgs. 2, 8



罗十六 25 “神能照我的福音，就是关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示，坚固你们。”

十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

罗马十六章二十五至二十七节：“神能照我的福音，就是关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示，坚固你们；这奥秘如今显明出来，且照永远之神的命令，借着众申言者所写的，指示万国，使他们顺从信仰。愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。”这结束的赞美好像一首乐章。保罗说到神是那能“坚固你们”的一位。在罗马十六章，我们的需要不再是得救或圣别；我们的需要是得坚固。一切都完成了，我们只需要得坚固。我们得坚固，不是照着道理或时代的真理，乃是照着福音、关于基督的传扬以及奥秘的启示。哦，今天众圣徒何等需要蒙拯救，脱离分歧的道理和分裂的作法，并借着神纯正和完全的福音，借着关于活而包罗万有之基督的传扬并供应，借着神奥秘的启示，而得坚固！（罗马书生命读经，四二九页）

### 信息选读

在罗马十六章，…所有的事都完成了，我们只需要得坚固。这坚固乃是照着神纯正、完全的福音，就是关于包罗万有之基督的传扬与供应，并照着…奥秘的启示。唯有纯正的福音、活的基督以及神所启示的奥

### Morning Nourishment

Rom. 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages.

12:5 So we who are many are one Body in Christ, and individually members one of another.

Let us read Romans 16:25-27: “Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages but has now been manifested, and through the prophetic writings, according to the command of the eternal God, has been made known to all the Gentiles for the obedience of faith; to the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.” This concluding praise is like a melody. Paul refers to God as the One who “is able to establish you.” In Romans 16 our need is no longer salvation or sanctification; our need is to be established. Everything has been accomplished, and we only need to be established. We are not established according to doctrines or dispensational truths, but according to the gospel, the preaching of Christ, and the revelation of the mystery. Oh, how the saints today need to be rescued from the divisive doctrines and dividing practices and to be established by the pure and full gospel of God, by the preaching and ministering of the living and all-inclusive Christ, and by the revelation of God’s mystery! (Life-study of Romans, pp. 364-365)

### Today’s Reading

Since everything has been accomplished, we need only to be established. This establishing is according to the pure and full gospel of God, that is, the proclaiming and ministering of the all-inclusive Christ, and according to the revelation of the mystery....Only the pure gospel, the living Christ, and God’s

秘，才能为着召会生活坚固我们，并保守我们在一里（圣经恢复本，罗十六 25 注 5）。

〔在提前二章七节，〕传扬者乃是传扬基督的福音，正式宣告神新约经纶的人。使徒乃是受神差遣，带着神圣的托付，为神设立召会的人，是神差到世上的大使，为着完成神的定旨。教师乃是教导、解说并说明神永远定旨和神新约经纶之内容的教导者。保罗为着外邦人有这三重的身分和使命（提前二 7 注 2）。

腓利传扬神的国为福音，与主所作的一样（可一 14～15，路四 43 与注 1）（徒八 12 注 1）。

这历世以来密而不宣的奥秘，主要的有两面：一面是神的奥秘，就是基督（西二 2），祂在信徒里面（一 26～27）作了他们的生命和一切，使他们成为祂身体的肢体；另一面是基督的奥秘，就是召会，作祂的身体（弗三 4～6），彰显祂的丰满（一 22～23）。因此，基督与召会，乃是极大的奥秘（五 32）。罗马书首先告诉我们，信徒如何浸入了基督（六 3），基督如何作到信徒里面（八 10），以及信徒如何穿上了基督（十三 14）。然后这卷书启示，所有这些信徒如何建造在一起，成为一个身体（十二 4～5）以彰显基督。这样，众召会就在许多城市里，一地一地实际地出现；圣徒们在众召会中间彼此相爱，互相交通，以彰显基督的身体，完成神的奥秘。这就是神全备福音的终极总结。借此撒但就被践踏在圣徒们的脚下（十六 20），基督的恩典就得以分赐给众圣徒（20），并使荣耀归给神，直到永永远远（27）。永远的神已经将这奥秘指示万国，使他们顺从信仰（罗马书生命读经，四二九至四三〇页）。

参读：罗马书生命读经，第二、三十篇。

revealed mystery can establish us and keep us in oneness for the church life. (Rom. 16:25, footnote 1)

[In 1 Timothy 2:7] a herald is a proclaimer of the gospel of Christ, an official reporter of God's New Testament economy; an apostle is one sent by God with a divine commission to set up churches for God, an ambassador from God to the world for the carrying out of His purpose; and a teacher is a tutor who teaches, defines, and explains the contents of God's eternal purpose and His New Testament economy. Paul had such a triple status and commission for the Gentiles. See footnote 2 on 2 Timothy 1:11. (1 Tim. 2:7, footnote 1)

Philip announced the kingdom of God as the gospel just as the Lord had done (Mark 1:14-15; Luke 4:43 and footnote 1). (Acts 8:12, footnote 1)

This mystery, which has been kept in silence in the times of the ages, and has now been revealed, is mainly of two aspects: one is the mystery of God (Col. 2:2), which is Christ, who is in the believers (Col. 1:26-27) as their life and their everything that they may become the members of His Body; another is the mystery of Christ (Eph. 3:4-6), which is the church as His Body to express His fullness (Eph. 1:22-23). Therefore, Christ and the church are the great mystery (Eph. 5:32). Romans firstly tells us how the believers have been baptized into Christ (6:3), how Christ has been wrought into the believers (8:10), and how the believers have put on Christ (13:14). Then it reveals how all these believers are built together into one Body (12:4-5) to express Christ. Thus the churches have come into existence in many cities in a local and practical way, with all the saints loving one another and fellowshiping with one another among all the churches to express the Body of Christ for the fulfillment of God's mystery. This is the ultimate consummation of the full gospel of God. It is through this that Satan is crushed under the feet of the saints (16:20), that the grace of Christ is dispensed to all the saints (16:20), and that the glory is and will be to God unto the ages of the ages (16:27). The eternal God has made known this mystery to all the nations unto obedience of faith. (Life-study of Romans, pp. 365-366)

Further Reading: Life-study of Romans, msgs. 2, 30

## 第四周·周三

### 晨兴喂养

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

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

在保罗所写的全部书信中，从罗马书到希伯来书，我们看见福音特殊的一面。我们可以称这些书信为保罗所传的福音，或者第五卷福音。

现在让我们来看新约中五卷福音的各面。马太福音启示大卫的子孙基督来作王，在地上建立诸天的国度。因此，马太福音用了“国度的福音”一辞。所以，马太所强调福音的一面就是国度。福音的这一面，目标乃是把人带进国度里（加拉太书生命读经，一四至一五页）。

### 信息选读

约翰福音强调永远的生命。在这卷福音书里我们看见，基督从永远就是神的话，甚至就是神自己。有一天，话成了肉体（一14）。并且祂死在十字架上，不仅要救赎我们脱离罪，更要释放神圣的生命，使祂可以将自己分赐到我们里面作永远的生命。在这卷福音书中，约翰带我们来完全认识神圣的生命。故此，约翰福音可以称为生命的福音。

在路加福音所强调福音的一面是罪得赦免。在此我们看到一个记载，就是基督如何来作人，好成为我们的救主，祂如何死在十字架上，完成救赎，并解决罪的问题，使我们得着赦免。根据路加二十四章四十七节，人要靠着祂的名，传悔改以得赦罪之道，直到万邦。

## << WEEK 4 — DAY 3 >>

### 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.

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.

In all the Epistles written by Paul, Romans through Hebrews, we see a particular aspect of the gospel. We may call these Epistles the gospel according to Paul, or the fifth gospel.

Let us now consider the various aspects of the five gospels in the New Testament. Matthew reveals that Christ, the Son of David, came as the King to establish the kingdom of the heavens on earth. Hence, in Matthew the term the gospel of the kingdom is used. Therefore, the aspect of the gospel emphasized in Matthew is that of the kingdom. The goal of this aspect of the gospel is to bring people into the kingdom. (Life-study of Galatians, p. 13)

### Today's Reading

The Gospel of John emphasizes eternal life. In this Gospel we see that from eternity Christ is the very Word of God, even God Himself. One day, the Word was incarnated (1:14). Furthermore, He died on the cross not only to redeem us from sin but also to release the divine life so that He may impart Himself into us as eternal life. In this Gospel John brings us to a full realization of the divine life. For this reason, the Gospel of John may be called the gospel of life.

The aspect of the gospel emphasized in Luke is that of the forgiveness of sins. Here we find a record of how Christ came as a man to be our Savior, how He died on the cross to accomplish redemption and to solve the problem of sin so that we may be forgiven. According to Luke 24:47, repentance and forgiveness of sins should be preached in the name of Christ among all nations.

我们已经指出，马太福音是国度的福音，约翰福音是生命的福音，路加福音是赦罪的福音。但马可福音是强调福音的哪一方面？马可福音是服事的福音。按照这卷福音，基督来作奴仆，借着照顾神的百姓来服事神。基督来，并不是要受人的服事，乃是要服事人（十45）。祂来不仅作王建立国度，作永远者分赐生命，并作救主赦免那些相信祂之人的罪；祂更来作奴仆，借着服事祂所救赎的人而事奉神。因此，马可福音强调服事。

保罗的福音包括前面四卷福音的各方面。保罗在他的著作中说到国度、生命、赦罪和服事；然而，他在书信中涵盖得更多。在歌罗西一章二十五节保罗说，他照神所赐的管家职分作了执事，要完成神的话。因此，保罗的福音是完成的福音。没有保罗的福音，新约中对福音的启示就不完全。

福音的许多重要方面，只见于保罗的著作。例如，在歌罗西一章二十七节保罗说，基督在我们里面成了荣耀的盼望。这样的话在四福音中找不着，在彼得或约翰所写的书信中也找不着。马可视为彼得属灵的儿子（彼前五13），在他的福音书中，许多材料的来源是取自彼得。然而，马可一点没有说到内住的基督成为我们荣耀的盼望。我们从保罗的福音得知基督的灵是印记、是凭质（弗一13~14）。虽然约翰说到那灵，但他没有用保罗所用的辞。在加拉太一章十五至十六节里保罗告诉我们，神乐意将祂儿子启示在他里面。这样的话在马太、马可、路加和约翰福音中都找不到。保罗也说到基督在我们里面活着（加二20），基督成形在我们里面（四19），以及基督安家在我们里面（弗三17）。像这些句子，在四福音里找不着。此外，在以弗所三章十九节，保罗说到我们被充满，成为神一切的丰满。马太、马可、路加和约翰都没有说到这事（加拉太书生命读经，一五至一六页）。

参读：新约总论，第三百二十六、三百三十篇。

We have pointed out that Matthew is the gospel of the kingdom, that John is the gospel of life, and that Luke is the gospel of forgiveness. But what aspect of the gospel is emphasized in Mark? Mark is the gospel of service. According to this Gospel, Christ came as a slave to serve God by caring for God's people. Christ came, not to be ministered unto, but to minister, to serve (10:45). He came not only as the King to establish the kingdom, as the eternal One to impart life, and as the Savior to forgive the sins of those who believe in Him; He also came as a slave to serve God by ministering to His redeemed people. Thus, Mark emphasizes service.

Paul's gospel includes all the aspects of the first four Gospels. In his writings Paul speaks of the kingdom, life, forgiveness, and service. However, in his Epistles he covers much more. In Colossians 1:25 Paul says that he became a minister according to the stewardship of God to complete the word of God. Hence, Paul's gospel is the gospel of completion. Without Paul's gospel, the revelation of the gospel in the New Testament would not be complete.

Many important aspects of the gospel are found only in the writings of Paul. For example, in Colossians 1:27 Paul says that Christ in us is the hope of glory. Such a word cannot be found in the four Gospels, or in the Epistles written by Peter or John. Mark may be regarded as Peter's spiritual son (1 Pet. 5:13), and he drew upon Peter as the source for much of the material in his Gospel. However, Mark says nothing about the indwelling Christ as our hope of glory. From Paul's gospel we learn that the Spirit of Christ is a seal and a pledge (Eph. 1:13-14). Although John speaks of the Spirit, he does not use the same terms Paul does. In Galatians 1:15 and 16 Paul tells us that it pleased God to reveal His Son in him. Such a word is not to be found in Matthew, Mark, Luke, or John. Paul also speaks of Christ living in us (Gal. 2:20), of Christ being formed in us (4:19), and of Christ making His home in us (Eph. 3:17). Statements like these are not found in the four Gospels. Furthermore, in Ephesians 3:19 Paul speaks of being filled unto all the fullness of God. Matthew, Mark, Luke, and John have nothing to say about this. (Life-study of Galatians, pp. 13-15)

Further Reading: The Conclusion of the New Testament, msgs. 326, 330



### 晨兴喂养

罗八 10 “但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。”

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

看见保罗的职事是完成的职事，就是完成神圣启示的职事，对我们来说是很重要的。…所以，我们若没有保罗的著作，就缺了神圣启示的重要部分。保罗的书信不仅完成神圣的启示，这些书信更是构成新约中神启示的心脏。因此，保罗的福音不仅是完成的福音，也是新约启示的中心。故此，保罗的福音是基本的福音。

然而，我们绝不轻看四福音。我们曾特别多花时间专门查读马太福音和约翰福音。我在这里的目的，是要强调我们需要认识第五卷福音，就是保罗的福音。有些基督徒夸耀他们接受所有的职事，但事实上，他们并不完全接受保罗的职事。这指明他们接受四福音，却没有完全接受第五卷福音（加拉太书生命读经，一七至一八、二〇页）。

### 信息选读

罗马书中神完整的救恩，是借着神完整的福音，由神的大能在基督信徒的身上所完成，并带到他们里面的（一 16、1）。一章十六节“神的大能”，意指能突破一切障碍的强大能力。这大能就是复活的基督自己，那赐生命的灵，要救一切信的人。

神的福音乃是罗马书的主题，论到基督在祂复活后，成了那灵活在信徒里面。这比福音书所陈明的更高，更主观。福音书只论到基督在成为肉体之后，死

### 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.

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.

It is crucial for us to see that Paul's ministry was a completing ministry, a ministry of completing the divine revelation....Therefore, if we did not have Paul's writings, we would lack a vital part of God's revelation. Paul's Epistles not only complete the divine revelation; they form the very heart of God's revelation in the New Testament. Thus, Paul's gospel is not only the gospel of completion; it is also the center of the New Testament revelation. For this reason, Paul's gospel is the basic gospel.

However, we by no means depreciate the four Gospels. We have devoted much time to the study of Matthew and John in particular. My purpose here is to emphasize our need to know the fifth gospel, the gospel of Paul. Some Christians boast that they accept all ministries, but actually they do not wholly accept the ministry of Paul. This indicates that they receive the four Gospels, but do not fully receive the fifth. (Life-study of Galatians, pp. 16-17)

### Today's Reading

The complete salvation of God in the book of Romans is carried out on and brought into the believers of Christ by the power of God through His complete gospel (Rom. 1:16, 1). Power of God in Romans 1:16 denotes a powerful force that can break through any obstacle. This power is the resurrected Christ Himself, who is the life-giving Spirit, and it is unto salvation to everyone who believes.

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



而复活之前，在肉身里活在门徒中间。然而，罗马书启示基督已经复活，成了赐生命的灵（八9~10），祂不再只是信徒身外的基督，乃是在他们里面的基督。因此，罗马书中的福音，乃是现今住在信徒里面，作他们主观救主者的福音（罗马书中神完整的救恩结晶读经，三至四页）。

印是标记，标出我们是神的基业，神的产业，是属于神的。质是保证，保证神是属于我们的基业或产业（见弗一14注2）。那灵在我们里面，乃是神在基督里作我们之分的凭质、保证。

神把我们联于基督，产生三件事：（一）施膏，将神的元素分赐到我们里面；（二）盖印，使神圣的元素形成一种印记，彰显神的形像；（三）作质，给我们预尝，作我们对神全享的样品和保证。借着对施膏的灵这三种经历，连同十字架的经历，基督的职事就产生了（圣经恢复本，林后一22注3）。

保罗在书信中也说到，我们是基督身体上的肢体。他说基督是头，召会是身体。这样的辞在彼得或约翰的著作中都看不见。倘若我们能告诉彼得，召会是基督的身体，他会回答说，“你这话是从哪里听来的？我接近主三年半，但我从来没有听见这样的话。我听过十字架和喂养主的羊。我在第一封书信中，甚至嘱咐长老们要牧养神的群羊。但我从来没有听过基督的身体。”我们必须承认，在头和身体的事上，保罗的异象高过彼得。虽然约翰告诉我们，基督是葡萄树，我们是枝子，他却没说，基督是头，我们是身体。这进一步指明，若没有保罗的福音，新约中的启示就不完全（加拉太书生命读经，一七页）。

参读：腓立比书生命读经，第三篇；加拉太书生命读经，第十七篇。

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 this book 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)

The seal is a mark that marks us out as God's inheritance, God's possession, as those who belong to God. The pledge is an earnest, guaranteeing that God is our inheritance, or possession, and belongs to us (see footnote 1 on Eph. 1:14). The Spirit within us is the pledge, an earnest, of God as our portion in Christ.

God's attaching us to Christ issues in three things: (1) an anointing that imparts God's elements into us; (2) a sealing that forms the divine elements into an impression to express God's image; and (3) a pledging that gives us a foretaste as a sample and guarantee of the full taste of God. Through these three experiences of the anointing Spirit, with the experience of the cross, the ministry of Christ is produced. (2 Cor. 1:22, footnote 3)

In his Epistles Paul also tells us that we are members of the Body of Christ. He speaks of Christ as the Head and of the church as the Body. Such terms cannot be found in the writings of Peter or John. If we could tell Peter that the church is the Body of Christ, he might reply, "Where did you hear this? I was close to the Lord Jesus for three and a half years, but I never heard such a word. I heard about the cross and about feeding the Lord's lambs. In my first Epistle I even charged the elders to shepherd the flock of God. But I have never heard about the Body of Christ." We must admit that concerning the matter of the Head and the Body, Paul's vision was higher than Peter's. Although John tells us that Christ is the vine and that we are the branches, he does not say that Christ is the Head and that we are the Body. This is a further indication that without Paul's gospel the revelation in the New Testament would not be complete. (Life-study of Galatians, p. 15)

Further Reading: Life-study of Philippians, msg. 3; Life-study of Galatians, msg. 17

罗一 1 “基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的。”

9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。”

几百年前，基督教传到中国的时候，中国人只有相当拙劣的四福音译本。…虽然他们对罪得赦免也许得着一些领会，但我怀疑他们对马太福音里的诸天之国、约翰福音里的永远生命有否正确的了解。当然他们没有机会听见保罗的福音，说到信徒有基督在他们里面成了荣耀的盼望，以及他们是基督身体的肢体。他们无法认识基督是身体的头，我们是身体的肢体。没有保罗的福音是何等的亏损！（加拉太书生命读经，一七页）

## 信息选读

许多基督徒以为福音仅仅是好消息，说到基督如何是救主，为罪人死，使他们罪得赦免，有一天能够上天堂。但是福音比这个丰富、深奥得多。罗马一章九节所说的福音，包含了整卷罗马书。

保罗在一章一节就说到，他是基督的奴仆和蒙召的使徒，“被分别出来归于神福音的。”这指明保罗写这卷书的目的，乃是要论到福音，这福音就是这封书信的主题。整卷书极其完满地吧福音—神的喜信启示出来。

保罗在罗马书里提到福音，比他在别的书信里提到的都多。在罗马二章十六节他说，“就是在神借耶稣基督，照着我的福音，审判人隐秘事的日子。”人天然、宗教的观

Rom. 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God.

9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.

When Christianity went to China hundreds of years ago, all that was made available to the Chinese was a rather poor translation of the four Gospels...Although they may have gained some understanding of the forgiveness of sins, I doubt that they had a proper understanding of the kingdom of heaven in Matthew or of eternal life in John. Certainly they had no opportunity to hear the gospel which declares that the believers have Christ in them as their hope of glory and that they are members of the Body of Christ. They could not know that Christ is the Head of the Body of which we are members. What a loss it would be not to have the gospel of Paul! (Life-study of Galatians, pp. 15-16)

## Today's Reading

Many Christians think that the gospel is simply the good news of how Christ is the Savior who died that sinners may be forgiven and one day go to heaven. But the gospel is much richer and more profound than this. The gospel in Romans 1:9 includes the whole book of Romans.

In the very first verse of Romans Paul says that as a slave of Christ and a called apostle, he was “separated unto the gospel of God.” This indicates that Paul’s intention in this book is to write concerning the gospel; the gospel is the theme of this Epistle. The entire book unfolds the gospel, the glad tidings of God, in its fullest way.

In Romans Paul mentions the gospel much more than he does in any of his other Epistles. In 2:16 he says, “God judges the secrets of men according to my gospel through Jesus Christ.” According to the natural, religious concept, God will

念认为，神要照着律法审判人。但是这里保罗说，神要照着他的福音审判人（罗马书生命读经，六三七页）。

使徒保罗所写的整卷罗马书十六章，章章都是福音。在一章十四至十五节，保罗说，无论对希利尼人或对外人，对智慧人或对愚拙人，他都欠了福音的债；所以他已经预备好，要将福音传给外邦人。在保罗所传的福音里，也就是在整卷罗马书里，没有说到灭亡，也没有说到天堂，更没有论到福利平安。保罗乃是先讲称义，再讲圣别，然后讲到基督的身体，至终讲各处的地方召会。这就是说，连地方召会都是福音的一部分。

我们必须看见，如果我们仅仅是传免沉沦、上“天堂”，那我们所传的就是一个最可怜的福音。我们传福音必须到一个地步，让人清楚看见，他一相信主，罪就得赦免，并且得蒙救赎，被神称义，与神和好，蒙神悦纳；同时他在灵里得着重生，有了神的生命和性情，并且有神住在他的灵里，天天更新他，时时变化他，为要将他模成神儿子的形像，至终在生命上达到成熟，完全得荣作神的儿子。不仅如此，他原是个罪人，被神作成祂在荣耀里的儿子，同时成为基督的肢体；这些肢体配搭在一起，构成为基督的身体。这身体就是基督的见证，也是基督的丰富，更是基督的彰显，要实际地在地上出现，显为一地一地的地方召会。

保罗在罗马一章告诉我们，他把这卷书当作福音传给罗马人，就是外邦人〔15〕。这卷书论到神完整的福音，从人的罪得赦免，经过成圣，经过变化，经过成为基督的身体，直到在召会中过召会生活（真理、生命、召会、福音—主恢复中的四大支柱，一三一至一三三页）。

参读：新约总论，第三百二十四篇；罗马书生命读经，第五十一篇。

judge people according to the law. But here Paul says that God will judge them according to his gospel. (Life-study of Romans, p. 541)

The book of Romans, written by the apostle Paul, consists of sixteen chapters, and each chapter contains the gospel. In 1:14-15 Paul says that he is a debtor both to Greeks and to barbarians, both to wise and to foolish, and that, for his part, he is ready to announce the gospel to the Gentiles. In the gospel Paul preached, which is the whole book of Romans, there is no mention of perdition, heaven, or prosperity and peace. Instead, Paul first speaks of justification, then sanctification, then the Body of Christ, and last of the local churches in every place. This means that even the local churches are a part of the gospel.

We must see that if what we preach is merely about escaping perdition and going to “heaven,” then we are preaching the poorest gospel. We must preach the gospel in a way that allows people to clearly see that once they believe in the Lord, their sins will be forgiven, and they will be redeemed and justified by God, reconciled to God, and accepted by God. They should also see that at the same time they will be regenerated in their spirit, have God’s life and nature, and have God dwelling in their spirit to renew them day by day and transform them moment by moment. This is so that they may be conformed to the image of His Son and eventually reach the maturity in life and be fully glorified as the sons of God. Furthermore, they should see that although they are sinners, they will become sons of God. At the same time, they are members of Christ, coordinating together to constitute the Body of Christ, which is the testimony, the riches, and the expression of Christ expressed practically on the earth as the local churches.

In Romans 1 Paul tells us that he preached this book as the gospel to the Romans, the Gentiles. This book is concerning the complete gospel of God, beginning with forgiveness of sins, passing through sanctification, transformation, and the constitution of the Body of Christ, and eventually arriving at the living of the church life in the churches. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord’s Recovery, pp. 121-122)

Further Reading: The Conclusion of the New Testament, msg. 324; Life-study of Romans, msg. 51

提前一 11 ~ 12 “这是照着那托付与我，可称颂之神荣耀的福音说的。我感谢那加我能力的，我们的主基督耶稣，因祂以我为忠信，派我尽职事。”

林后四 4 “...基督荣耀之福音的光照，...基督本是神的像。”

基督教对福音传统的领会很狭窄，并不包括新约所启示的整个福音。我年轻的时候，对福音的看见很有限。我只看见耶稣爱我们，为我们而死，使我们的罪得赦免。我对保罗书信所揭示福音的美妙方面一无所知。即使今天，有些牧师也不够认识保罗在他一百章书信中所启示的福音（加拉太书生命读经，二〇页）。

## 信息选读

罗马八章乃是保罗福音的中心，论到三一神将祂自己分赐到三部分的人里面。因此，保罗在八章提到父，也提到子，又提到灵（9 ~ 11）。神是父、子、灵三一神，目的是为要将祂自己分赐到人里面。至于我们人，有灵、魂、体三部分；在我们的魂里，心思占了大部分。八章告诉我们，三一神乃是先进到我们灵里（10）；然后从我们的灵浸润到我们的魂里，也就是进到我们的魂里（6）；接着就进到我们的体里，赐生命给我们必死的身体（11）。这样，我们全人的三部分—灵、魂、体，就都满了神。这是八章的中心，也是整卷罗马书的中心。这就是神的福音。

1 Tim. 1:11-12 According to the gospel of the glory of the blessed God, with which I was entrusted. I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry.

2 Cor. 4:4 ...The illumination of the gospel of the glory of Christ, who is the image of God...

The traditional understanding of the gospel in Christianity is very narrow. It does not include the whole gospel revealed in the New Testament. When I was young, my view of the gospel was limited. I only saw that Jesus loved us and died for us so that our sins could be forgiven. I knew nothing of the marvelous aspects of the gospel unfolded in the Epistles of Paul. Even some of today's pastors do not adequately know Paul's gospel revealed in the one hundred chapters of his Epistles. (Life-study of Galatians, pp. 17-18)

## Today's Reading

Romans 8 is the center of Paul's gospel, which is concerning the Triune God dispensing Himself into the tripartite man. Hence, in this chapter Paul mentions the Father, the Son, and the Spirit (vv. 9-11). God is the Triune God—the Father, the Son, and the Spirit—for the purpose of dispensing Himself into man. We human beings are tripartite, having a spirit, soul, and body. Our mind occupies a great part of our soul. Romans 8 tells us that the Triune God first enters into our spirit (v. 10), then saturates our mind from our spirit, that is, enters into our soul (v. 6), and then enters into our body, giving life to our mortal bodies (v. 11). In this way, our tripartite being—our spirit, soul, and body—is filled with God. This is the center of Romans 8 and of the entire book of Romans as well. This is the gospel of God.

传福音不是去告诉人灭亡或上天堂的事，也不是讲福利平安；传福音乃是把神告诉人，对人讲说基督耶稣，并且讲论召会。换言之，传福音乃是告诉人，神要进到人里面，使罪人变作神的儿子；这些神的儿子就是基督的活肢体，在一起构成召会；这些在召会里的人，在一地一地出现，过召会生活，那就是地方召会（真理、生命、召会、福音—主恢复中的四大支柱，一三三页）。

神的经纶是“照着…可称颂之神荣耀的福音”（提前一11）。你以前听过这话么？许多人听过恩典的福音、赦罪的福音、称义的福音和重生的福音，却没有听过荣耀的福音。这福音不仅带来关于罪得赦免和因信称义的福音；荣耀的福音乃是神经纶的福音。荣耀是彰显出来的神。因此，荣耀的福音就是彰显出来之神的福音；即彰显神的荣耀的福音。

“可称颂之神荣耀的福音”是个绝佳的发表，这是指提前一章四节所说神的经纶。那托付与使徒保罗的福音，乃是可称颂之神荣耀的光辉。这福音在基督里，将神的生命和性情分赐到神所拣选的人里面，借此照出神的荣耀，使神在这荣耀里，在祂子民当中得着称颂。这就是使徒从主所领受的托付和职事（12）。这福音在地方召会中该普遍地教导并传讲。

在十二节保罗说，“我感谢那加我能力的，我们的主基督耶稣，因祂以我为忠信，派我尽职事。”主不仅在外面派使徒尽职事，将神的经纶托付他；更在里面加他能力，以完成祂的职事，成全祂的托付。这完全是在灵里生命的事（提摩太前书生命读经，一六至一七页）。

参读：真理、生命、召会、福音—主恢复中的四大支柱，第十篇。

To preach the gospel is not to tell people about escaping perdition and going to heaven or to tell them about prosperity and peace. It is to tell people about God, about Christ Jesus, and about the church. In other words, to preach the gospel is to tell people that God wants to enter into man and make sinners sons of God, that these sons of God are living members of Christ for the constitution of the church, and that these ones are in the church, which is expressed in different localities, so that they can live the church life in the local churches. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, pp. 122-123)

God's dispensation, His economy, is “according to the gospel of the glory of the blessed God” (1 Tim. 1:11). Have you heard this expression before? Many have heard of the gospel of grace, the gospel of forgiveness, the gospel of justification, and the gospel of regeneration, but not the gospel of glory. This gospel not only brings good news concerning forgiveness of sins and justification by faith; the gospel of glory is the gospel of God's dispensation. Glory is God expressed. Thus, the gospel of glory is the gospel of the expressed God; it is a gospel which expresses God's glory.

The “gospel of the glory of the blessed God” is an excellent expression. It refers to God's dispensation, His economy, mentioned in verse 4. The gospel with which Paul was entrusted is the effulgence of the glory of the blessed God. This gospel, by dispensing God's life and nature in Christ into His chosen people, shines forth His glory, in which He is blessed among His people. This is the commission and ministry the apostle received of the Lord (v. 12). This should be commonly taught and preached in a local church.

In verse 12 Paul says, “I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry.” The Lord not only appointed the apostle to the ministry and commissioned him with the dispensation of God outwardly but also empowered him inwardly to carry out His ministry and fulfill His commission. This is altogether a matter of life in the Spirit. (Life-study of 1 Timothy, pp. 12-13)

Further Reading: Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, ch. 10



# 第四周诗歌

# WEEK 4 — HYMN

补 858

## 应当传扬高品福音

(英1292)

G 大调

6/8

1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2̣ ·  
 一 高 品 福 音, 无 上 福 祉, 应 当 传 扬, 无 畏 无 愧:  
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1̣ ·  
 人 得 重 生, 成 神 儿 子, 成 全 神 旨, 至 高 至 贵;  
 5 · | 5̣ 3̣ 5̣ 5̣ 3̣ 5̣ | 6̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2̣ ·  
 不 仅 出 死, 脱 离 罪 罚, 更 得 成 为 圣 别 族 类;  
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1̣ · ||  
 如 此 喜 信, 超 凡 绝 佳, 地 上 万 人 都 当 来 归。

二 长兄基督, 神所立定, 万有归祂承受管理;  
 我们与祂同性、同命, 同作后嗣, 荣耀无匹。  
 创世以前, 蒙神拣选, 我们得享殊荣无比;  
 如此基督, 如此恩典, 谁能不受吸引归依?

三 同蒙天召圣别弟兄, 身分崇高, 非人能及,  
 且与长兄定命与共, 如此佳音, 谁不称奇?  
 荣耀基督天上执政, 我们竟得与祂是一,  
 如此呼召, 超绝神圣, 谁竟愚顽, 弃而不理?

## An uplifted gospel have we Preaching of the Gospel — The High Gospel

1292

1. An up - lift - ed gos - pel have we, One we're not a - shamed to pro -  
 claim. Our gos - pel's the high - est of all, For it is God's goal and God's  
 aim. No long - er so low - ly and poor, We've found that we're God's ho - ly  
 sons. No more will we preach as be - fore; Now each man on earth can be won.

2. Our Brother's inherited all  
 God made Him to rule His affairs  
 Appointed—this office He fills  
 And shares it with us, His joint-heirs.  
 Elected before earth was formed,  
 We've found that we are qualified  
 To share all His glory and worth.  
 How could men but for Christ decide?

3. Yes, we're holy brothers with Christ,  
 No higher could any man be.  
 This highest of all gospels is;  
 This gospel each human must see.  
 Partakers of this heavenly call,  
 Could any this gospel reject?  
 With Christ sitting far above all—  
 This highest of all gospels yet!



福音

THE GOSPEL

第五篇

Message Five

神福音的最高点

The Highest Point of God's Gospel

读经：弗三 9，一 10，创一 26，28，约一 1，12～14，罗八 3，一 3～4，八 16，29

Scripture Reading: Eph. 3:9; 1:10; Gen. 1:26, 28; John 1:1, 12-14; Rom. 8:3; 1:3-4; 8:16, 29

纲要

Outline

周一

Day 1

壹 永远的神在祂的永远里，照着祂的心愿有一个“梦”，使祂定了一个计划，这计划在新约里称为神的经纶——弗一 4～5，9～10，三 9，提前一 4：

**I. The eternal God in His eternity had a “dream” according to the desire of His heart, and He made a plan, which in the New Testament is called God's economy—Eph. 1:4-5, 9-10; 3:9; 1 Tim. 1:4:**

一 “神成为人，人成为神，”是神的经纶——罗八 3，一 3～4，八 16，29。

*A. God becoming man and man becoming God is the economy of God—Rom. 8:3; 1:3-4; 8:16, 29.*

二 神永远的经纶就是神永远的目的和祂的心愿，要把祂自己在祂神圣的三一里，就是父在子里，借着灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们能够与祂一样，好成为祂的丰满，祂的彰显——林后十三 14，弗三 16～19。

*B. The eternal economy of God is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they might be the same as He is for His fullness, His expression—2 Cor. 13:14; Eph. 3:16-19.*

三 神永远的经纶，乃是要使人在生命、性情上，但不在神格上，与祂一模一样，并使祂自己与人成为一，使人与祂成为一，因而使祂在彰显上得以扩大并扩展，

*C. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His*

使祂一切神圣的属性得以彰显在人性美德里—提前—3~4, 弗三9, 一10。

四 在这世代的末了, 我们教导并传扬一个真理, 就是神成为人, 为要使人成为神, 在生命和性情上, 但不在神格上, 与祂一样; 听见这真理乃是一大福分—约—12~14。

## 周二

贰 神创造我们, 为要完成祂的经纶, 目的是要我们在生命和性情上成为神, 但无分于祂的神格, 好成为祂的彰显—启四11, 弗—4~5, 约—12~13:

一 神有一个心愿和一个目的, 就是要把祂自己作成人, 也把人造成神, 使神与人二者在生命、性情和彰显上一模一样—1, 12~14节, 罗八3, 一3~4, 八16, 29。

二 神创造宇宙, 以祂的心愿—人—为中心; 这心愿一点不差乃是与神同类的人, 他要繁殖而充满全地—创—26, 28。

三 神就按着祂的形像, 照着祂的样式造人; (26;) 所以, 人不是照着自己的类被造, 乃是照着神的类被造:

- 1 神没有创造人类; 反之, 祂乃是照着神类来造人—26节。
- 2 从神的观点看, “人类”这辞是消极的, 因为不该有类, 只该有神所创造作为神类的人。
- 3 人从堕落以后, 与神分开, 成了人类。

*divine attributes may be expressed in human virtues—1 Tim. 1:3-4; Eph. 3:9; 1:10.*

*D. At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and nature but not in the Godhead; it is a great blessing to hear this truth—John 1:12-14.*

## Day 2

**II. God created us for the accomplishment of His economy, with the intention that we would become God in life and nature but not in the Godhead for His expression—Rev. 4:11; Eph. 1:4-5; John 1:12-13:**

*A. God has a heart's desire and a purpose; that is, God wants to make Himself man and to make man God so that the two—God and man—might be the same in life, nature, and expression—vv. 1, 12-14; Rom. 8:3; 1:3-4; 8:16, 29.*

*B. God created the universe, making His heart's desire—man—the center; this heart's desire is nothing less than one who is the same kind as God is, one who would reproduce and fill the whole earth—Gen. 1:26, 28.*

*C. God created man in His image and according to His likeness (v. 26); therefore, man was not created according to his own kind but according to God's kind:*

1. God did not create mankind; rather, He created man according to God's kind—v. 26.
2. From God's point of view, the word mankind is a negative term, for there should be no mankind, only the man created by God as God's kind.
3. After the fall, man separated himself from God and became mankind.

四 至终神成为人，就是神人耶稣；这神人借着祂的死与复活复制祂自己—约十二 24，罗八 29，来二 10～11：

- 1 神成为人，为要得着祂自己的大量复制，因而产生新的一类；这新的一类既不是神类，也不是人类，乃是神人类—罗八 16，29，来二 10～11。
- 2 我们在基督里的信徒乃是神人类；我们是神人—约一 12～13。

### 周 三

- 3 神今天所要的乃是一大群神人；这群神人就是一个新人，团体的神人，有神形像，作神的彰显—弗二 15，四 24，西三 10～11。

### 周 四

叁 在基督里，神和人已经成为一个实体，就是神人—路一 35，约一 14，太一 18，20～23：

- 一 因着主耶稣是由神圣的素质成孕，且从属人的素质所生，所以祂生为一个神人；因此，祂这位神人兼有两种素质—神圣的素质和属人的素质—18 节。
- 二 圣灵在童女里面这样的成孕，构成了神性与人性的调和，产生一个神人，是完整的神，又是完全的人—路一 35。
- 三 这个神人是完全的人和完整的神，有人性连同人性的美德，盛装神并彰显神连同神圣的属性。

*D. Eventually, God became a man, the God-man Jesus, and this God-man, through His death and resurrection, reproduced Himself—John 12:24; Rom. 8:29; Heb. 2:10-11:*

1. God became a man in order to have a mass reproduction of Himself and therefore produce a new kind; this new kind is neither God's kind nor mankind—it is God-man kind—Rom. 8:16, 29; Heb. 2:10-11.
2. As believers in Christ, we are God-man kind, God-men—John 1:12-13.

### Day 3

3. What God wants today is a large group of God-men; this group of God-men is the one new man, the corporate God-man bearing the image of God for the expression of God—Eph. 2:15; 4:24; Col. 3:10-11.

### Day 4

**III. In Christ God and man have become one entity, the God-man—Luke 1:35; John 1:14; Matt. 1:18, 20-23:**

- A. *Because the Lord Jesus was conceived of the divine essence and born of the human essence, He was born a God-man; hence, for His being as the God-man He had two essences—the divine essence and the human essence—v. 18.*
- B. *The conception of the Holy Spirit in a human virgin constituted a mingling of the divine nature with the human nature, producing the God-man, the One who is both the complete God and a perfect man—Luke 1:35.*
- C. *As a perfect man and the complete God, the God-man has the human nature with its virtues to contain God and express Him with the divine attributes.*

肆起初，圣经说到一个神人；今天这个神人已经成为众神人——罗一 3 ~ 4, 八 16, 29, 来二 10 ~ 11:

一 主耶稣这第一个神人是一个原型，为要产生许多神人；（彼前二 21；）这许多神人乃是祂的复制。

二 神成为人，（罗八 3，）为要得着祂自己的大量复制，因而产生新的一类；（29, 来二 10;）这新的一类乃是神人类。

三 主耶稣这位神人是一粒麦子落在地里，为要产生许多子粒，作祂的复制——约十二 24:

1 第一个子粒——第一个神人——是原型，由这一粒借着死与复活所产生的许多子粒——许多神人——是这第一个神人的复制。

2 这许多子粒是许多的神人，作神的复制：

a 这样的复制使神喜乐，因为祂的复制看起来像祂，说话像祂，生活像祂——约壹三 2, 四 17 下, 二 6。

b 神在这复制里；祂的复制有祂的生命、祂的性情和祂的构成。

3 神差祂儿子来作人，凭神的生命过神人的生活；这神人生活的结果，就产生一个宇宙的大人，和祂儿子一式一样——一个团体的人，凭神的生命过神人的生活——约六 57。

**IV. Initially, the Bible speaks of the God-man; today this God-man has become the God-men—Rom. 1:3-4; 8:16, 29; Heb. 2:10-11:**

*A. The Lord Jesus, the first God-man, is the prototype for the producing of the many God-men (1 Pet. 2:21); the many God-men are His reproduction.*

*B. God became man (Rom. 8:3) to have a mass reproduction of Himself and thereby to produce a new kind (v. 29; Heb. 2:10); this new kind is God-man kind.*

*C. The Lord Jesus, the God-man, was a grain of wheat falling into the ground in order to produce many grains as His reproduction—John 12:24:*

1. The first grain—the first God-man—was the prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the reproduction of the first God-man.

2. The many grains, as the many God-men, are the reproduction of God:

a. Such a reproduction makes God happy because they look like Him, speak like Him, and live like Him—1 John 3:2; 4:17b; 2:6.

b. God is in this reproduction; His reproduction has His life, His nature, and His constitution.

3. God sent His Son to be a man and to live a God-man life by the divine life; this kind of living issues in a universal great man who is exactly the same as He is—a corporate man living a God-man life by the divine life—John 6:57.



四 我们必须看见，我们是神人，从神而生，有神的生命和性情，属于神的种类——12 ~ 13:

- 1 我们是神的儿女，就是神人；我们与生我们的那位相同——约壹三 1，五 1。
- 2 既然我们是从神生的，我们就可以说，甚至我们应当说，在生命和性情上（但不在神格上），我们乃是神。
- 3 认为我们自己是神人，认识我们是谁，并领悟我们是谁，会使我们的日常经历有彻底的改变——二 20，三 1 ~ 2，五 13，20。
- 4 我们不仅是基督徒或在基督里的信徒——我们乃是神人，神人类，神的复制；这是神福音的最高点——约十二 24，罗八 16，29，来二 10 ~ 11。

***D. We need to see that we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—1:12-13:***

1. As children of God, we are God-men; we are the same as the One of whom we are born—1 John 3:1; 5:1.
2. Since we have been born of God, we may say, and even we should say, that we are God in life and in nature but not in the Godhead.
3. To think of ourselves as God-men, knowing and realizing who we are, revolutionizes us in our daily experience—2:20; 3:1-2; 5:13, 20.
4. We are not merely Christians or believers in Christ—we are God-men, God-man kind, the reproduction of God; this is the highest point of God's gospel—John 12:24; Rom. 8:16, 29; Heb. 2:10-11.



## 晨兴喂养

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

提前一4 “也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

永远的神在祂的永远里，照着祂的心愿有一个“梦”，使祂定了一个计划，这计划在新约里称为神的经纶（提前一4，弗一10，三9）。于是神创造宇宙，以祂的心愿（亚当）为中心。这心愿一点不差乃是与神同类的人（创一26），他要繁殖而充满全地（28）（历代志生命读经，二七页）。

## 信息选读

大概从八〇年开始，主就给我看见，要有基督的身体，非有基督的分赐不可。…基督若不把祂自己分赐到我们里面，我们怎能成为祂的身体？从那个点我就往上去，看见神的经纶。所以从八四年起，我很多篇的信息都是讲神的经纶。…我继续往上讲。我看见，乃是神成为人，叫人成为神，才能产生基督的身体。这一点就是神给我们的异象的高峰（异象的高峰与基督身体的实际，一〇至一一页）。

神如何把祂自己分赐到我们里面？为着把祂自己分赐到我们里面，神就必须是三而一的神。这位三而一的神，乃是借着祂的神圣三一—父、子、灵—来分赐。以弗所书就是讲这个分赐。从第一章起，保罗就开始讲这个分赐：先是父来拣选，而后子来救赎，然后灵来实施。父是源头，一切的丰富都在父里面；子是父

## 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.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

The eternal God in His eternity had a “dream” according to His heart's desire, and He made a plan, which in the New Testament is called God's economy (1 Tim. 1:4; Eph. 1:10; 3:9). Then God created the universe, making His heart's desire (Adam) the center. This heart's desire is nothing less than one who is the same kind as God is (Gen. 1:26), one who would reproduce and fill the whole earth (v. 28). (Life-study of 1 & 2Chronicles, p. 23)

## Today's Reading

From 1980, the Lord showed me that in order to have the Body of Christ, the dispensing of Christ is indispensable....If Christ does not dispense Himself into us, how can we become His Body? From that point I went higher and saw the economy of God. Hence, beginning from 1984 I released many messages on the economy of God....I continued to go higher. I saw that it is only by God's becoming man to make man God that the Body of Christ can be produced. This point is the high peak of the vision given to us by God. (The High Peak of the Vision and the Reality of the Body of Christ, p. 15)

How does God dispense Himself into us? In order to dispense Himself into us, God has to be triune. The Triune God dispenses Himself through His Divine Trinity—the Father, the Son, and the Spirit. Ephesians is a book on the divine dispensing. From chapter 1 Paul begins to speak about this dispensing: first is the Father's selection, then the Son's redemption, and then the Spirit's application. The Father is the source, and all the riches are in Him. The Son is the embodiment

的具体化身，凡父所是、所有、所能的，全都具体化身在子里；这位子又实化为灵。因此，子来了就是父；灵进到我们里面就是子。这样，我们有了灵，就有子又有父。父、子、灵这神圣的三一，乃是神把祂自己分赐到我们里头的凭借。

神圣的三一乃是神的一个凭借，使祂能将祂自己分赐到一切祂所拣选、创造、呼召、救赎、重生的人里面。因此，我们要明白神的经纶，就必须认识神圣的三一。这神圣的三一，乃是为着神圣的分赐。你若不认识神圣的三一，就无法认识神圣的分赐。所以保罗在哥林多后书末了，下一个结论说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”〔十三14〕这就是神借着祂那神圣的三一，将祂自己分赐到我们里面（神的经纶与神圣三一输送的奥秘，二九至三〇页）。

我们的启示和异象大为提高，因为我们看见了神启示的高峰。我们的这些启示和异象，主要的是关于神成为人，使人在生命和性情上成为神，但无分于神格。这是在我们中间神圣启示之高峰的中心（三一神的启示与行动，一一五页）。

照着这福音，我们虽然堕落，基督却为我们死。我们若相信祂，接受祂，我们就要得着永远的生命，成为神的儿子。今天基督徒都承认，所有在基督里的信徒都是神的儿子，或神的儿女，但他们不敢承认，在基督里的信徒是神。在这世代的末了，我们教导并传扬一个真理，就是神成为人，为要使人成为神，在生命和性情上，但不在神格上，与祂一样。听见这真理乃是一大福分（历代志生命读经，三四页）。

参读：历代志生命读经，第二、四篇；异象的高峰与基督身体的实际，第一篇；三一神的启示与行动，第十二篇；经过过程之神圣三一在信徒里的分赐、变化并建造，第四篇。

of the Father, and all that the Father is, has, and can do are embodied in the Son. Furthermore, the Son is realized as the Spirit. Hence, the Son comes as the Father, and the Spirit comes into us as the Son. In this way, when we have the Spirit, we also have the Son and the Father. The Divine Trinity—the Father, the Son, and the Spirit—is the means by which God dispenses Himself into us.

It is by the Divine Trinity that God is able to dispense Himself into all His chosen, created, called, redeemed, and regenerated people. Hence, if we want to understand God's economy, we must know the Divine Trinity for the divine dispensing. We cannot know the divine dispensing without knowing the Divine Trinity. Therefore, at the end of 2 Corinthians Paul drew a conclusion, saying, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (13:14). This is God dispensing Himself into us through His Divine Trinity. (The Economy of God and the Mystery of the Transmission of the Divine Trinity, p. 32)

Our revelation and vision have been greatly uplifted in the last three years because we have seen the high peaks of God's revelation. These are mainly concerning God becoming a man so that man may become God in life and nature but not in the Godhead. This is the center of the high peaks of the divine revelation among us. (The Triune God's Revelation and His Move, p. 97)

According to this gospel we were fallen, yet Christ died for us. If we believe in Him and receive Him, we will have the eternal life to be the sons of God. Christians today admit that all the believers in Christ are the sons of God or the children of God, but they do not dare admit that the believers in Christ are God. At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and in nature but not in the Godhead. It is a great blessing to hear this truth. (Life-study of 1 & 2 Chronicles, p. 28)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4; The High Peak of the Vision and the Reality of the Body of Christ, ch. 1; The Triune God's Revelation and His Move, ch. 12; The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, ch. 4

## 晨兴喂养

启四 11 “我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的。”

弗一 4～5 “就如祂…拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

神按着祂的形像创造我们，为要完成祂永远的经纶，目的是要我们在生命和性情上成为祂，但无分于祂的神格。为这目的，祂为我们造灵以接受祂。许多人不能领悟，神也给我们造了寻求祂自己的心，使祂能作我们的满足（雅歌结晶读经，二页）。

## 信息选读

神创造了诸天与地之后，一个天使背叛了，成了神的仇敌撒但。这破坏了神原初的创造。然后，神进来修造、重造并恢复宇宙。在这恢复里，神创造了亿万活物，包括各种飞鸟和动物。虽然神创造了这么多的活物，但这些活物没有一个像祂。因此神就按着祂的形像，照着祂的样式来造人（创一 26）。所以，人不是照着自己的类被造，乃是照着神的类被造。神没有创造人类；祂乃是照着神类来造人。

神完成亚当和他妻子的创造以后，看着祂所造的一切。祂看着地和其上的一切，唯有亚当和夏娃是祂的喜悦，祂的“嗜好”。唯有他们能使神喜乐，因为唯有他们是祂的类。神在看亚当时也许说，“我喜欢看

## Morning Nourishment

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

Eph. 1:4-5 Even as He chose us in Him...to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

God created us for the accomplishment of His eternal economy in His own image with the intention that we could become Him in life and nature but not in the Godhead. For this purpose He created us with a spirit to receive Him. Many people do not realize that God also created us with a seeking heart for Himself so that He could be our satisfaction. (Crystallization-study of Song of Songs, p. 9)

## Today's Reading

After God created the heavens and the earth, one of the angels rebelled and became God's enemy, Satan. This ruined God's original creation. Eventually, God came in to repair, remodel, and restore the universe. In this restoration God created billions of living creatures, including all kinds of birds and animals. Although God created so many living creatures, not one of these creatures was like Him. So God made man in His image and according to His likeness (Gen. 1:26). Therefore, man was not created according to his own kind but according to God's kind. God did not create mankind; He created man according to God's kind.

After God finished the creation of Adam and his wife, He looked upon everything that He had made. As He looked upon the earth and everything in it, only Adam and Eve were His delight, His “hobby.” Only they could make God happy because only they were His kind. When God looked at Adam, He might

人。这是我的嗜好；这是我的类。”然而，神的嗜好还没有完成，因为那时人只有神的形像和神的样式，并没有神的生命和神的性情。人有神的形像，却没有神自己。

从神的观点看，“人类”这辞是消极的，因为不该有人类，只该有神所创造作为神类的人。然而，人从堕落以后，与神分开，成了人类。由于这堕落，撒但进来引起难处，全世界就陷入混乱之中。

从人类混乱的世界中，神拣选了亚伯拉罕，他的后裔成了以色列国。以色列国不该与万国并列，因为她虽在万国之中，却不与万国同列。这国是分别的子民，圣别归神的圣别子民。神用祂的选民以色列作预表，表征在堕落的人类之中，神将来所要得着的一班人。

在亚伯拉罕二千年以后，拣选的神成为一个人。这位神人借着祂的死与复活，产生祂自己的大量复制。…主耶稣这位神的独生子，乃是那独一的子粒，祂使我们成为许多子粒〔约十二24〕，与祂“同胎”所生的许多弟兄（罗八29），调和成一个饼，一个身体。我们中间没有国籍、种族或社会地位的分别（西三11）。我们是新的一类，是“神人类”。

正如有许多新辞描写人类文化中新的发展，照样，我们需要新的辞汇和发表，描写我们属灵文化中的事。“神人类”就是这样一个发表。在基督里，神与人成为一个实体，就是神人。在神的创造里没有人类，只有人作神类。由于人的堕落，才产生了人类。至终神成为人，得着祂自己的大量复制，因而产生新的一类。这新的一类既不是神类，也不是人类，乃是神人类。今天我们在基督里的信徒乃是神人类；我们是神人（历代志生命读经，一〇至一一、二七至二九页）。

参读：历代志生命读经，第二篇；神人的生活，第一、九至十三、十七篇。

have said, “I am pleased to see man. This is My hobby; this is My kind.” However, God’s hobby was far from complete because at that time man had only God’s image and God’s likeness but not God’s life and God’s nature. Man had God’s image, but he did not have God Himself.

From God’s point of view the word mankind is a negative term, for there should be no mankind, only the man created by God as God’s kind. However, after the fall man separated himself from God and became mankind. Through this fall Satan came in to cause trouble, and the whole world was thrown into confusion.

Out of the confused world of mankind, God chose Abraham, whose descendants became the nation of Israel. The nation of Israel should not be listed with the nations, because it was among the nations but not with the nations. This nation was a separate people, a holy people sanctified unto God. God used His elect Israel as a type to signify that, among fallen mankind, God would have a people to come in the future.

Two thousand years after Abraham, the choosing God became a man. This God-man, through His death and resurrection, has made a mass reproduction of Himself...The Lord Jesus as the only begotten Son of God was the one grain, and He made us the many grains [John 12:24], His many “twins,” His many brothers (Rom. 8:29), to be blended into one loaf, one Body [1 Cor. 10:17]. Among us there is no difference in nationality, race, or social rank (Col. 3:11). We are a new kind, “God-man kind.”

Just as there are new words to describe new developments in human culture, so we need new terms and expressions to describe matters in our spiritual culture. God-man kind is such an expression. In Christ God and man have become one entity, the God-man. In God’s creation there was no mankind; there was only man as God’s kind. It was through man’s fall that mankind came into existence. Eventually God became a man to have a mass reproduction of Himself and thereby to produce a new kind. This new kind is neither God’s kind nor mankind—it is God-man kind. Today as believers in Christ, we are God-man kind; we are God-men. (Life-study of 1 & 2 Chronicles, pp. 9, 23-24)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 2; The God-man Living, msg. 1, 9-13, 17



弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

我们属人的生命（旧人）已经被钉十字架，为着神圣的生命与复活的属人生命（新人）同过生活（加二 20 上，弗四 22～24）。…这是为着神在肉体显现为新人（提前三 16，弗二 15）。…按照提前三章十六节的上下文，这里的敬虔不仅是指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了出来。敬虔的意思就是神成为人，人成为神。这是宇宙中极大的奥秘。神成了人，使人能成为神，以产生一个团体的神人，为着神在肉体显现为新人（神人，一一至一二页）。

## 信息选读

这个团体的神人在长大，这乃是为着建造基督生机的身体，好完成神永远的经纶（弗四 12～13、15～16）。神的显现乃是借着基督的身体而成为可能的。基督的身体就是神的显现，为着完成神永远的经纶。不管我们天然的已得着多少建立，不管我们天然的性能得着多少培养，我们绝不能成为神的显现，也绝不能成为基督身体的一部分。这必须是神人的责任。神人由神所生，有神的生命、性情，凭调和的生命，在调和的性情里过生活，建造基督的身体作神的显现。这是圣经的启示。我们从属人的哲学和宗教所接受的

## Morning Nourishment

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

4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Our human life (the old man) has been crucified for the living of the divine life with the resurrected human life (the new man) (Gal. 2:20a; Eph. 4:22-24)...This is for the manifestation of God in the flesh as the new man (1 Tim. 3:16; Eph. 2:15)...According to the context of 1 Timothy 3:16, “godliness”...refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Godliness means that God becomes man and man becomes God. This is a great mystery in the universe. God has become man so that man may become God to produce a corporate God-man for the manifestation of God in the flesh as the new man. (The God-men, pp. 14-15)

## Today's Reading

This corporate God-man grows up for the purpose of building up the organic Body of Christ for the fulfillment of the eternal economy of God (Eph. 4:12-13, 15-16). The manifestation of God is possible by the Body of Christ. The Body of Christ is just the manifestation of God for the fulfillment of the eternal economy of God. Regardless of how much our natural self can be built up, and regardless of how much our natural capacity can be cultivated, we can never be the manifestation of God, and we can never be a part of the Body of Christ. This must be the responsibility of the God-men. The God-men are born of God to have God's life and God's nature, to live by a mingled life in a mingled nature, to build up the Body of Christ as God's manifestation. This is the revelation of the Bible. The natural

天然观念，不是圣经的启示。圣经并不是教导这事。圣经乃是教导，人必须由神而生，成为神人；这个神人必须得着培养，必须长大。

圣经从来没有说到许多新人。圣经告诉我们只有一个新人（弗二 15）。这一个新人不是个人的，而是团体的；这团体的新人乃是所有神人的集大成。我们把所有神人摆在一起，就是一个团体人。这一个团体人称为“新人”（四 24，西三 10），这是指新人类。亚当是旧人类，他所有的后裔与他是一，都是旧人。今天我们信基督的人，都与基督是一，成为新人。

新人由基督所造（弗二 15）。我们要了解新人如何被造，就需要详细地说明。我们生来是旧人。有一天我们听到关于主耶稣的事，就相信祂并接受祂进到我们里面。祂是神的具体化身（西二 9）。这就是说，主耶稣进到我们里面时，神也进到我们里面，神就分赐到我们里面。一面，神圣的元素被带到我们这人里；另一面，基督在十字架上了结了我们的旧性情。因此，基督了了我们的旧性情，并将神分赐到我们里面作新元素。借着这两件事，基督就把我们创造成为新人。要把我们这些罪人创造成为新人，我们天然的人、天然的所是，就必须被十字架除掉，神自己也必须分赐到我们里面。这就是新人的构成。

以弗所二章十五节说，“…好把两下在祂〔基督〕自己里面，造成为一个新人。”新人是在基督这神圣元素里面创造的。当我们是旧人的时候，我们有属人的元素，而没有神圣的元素。因着神将自己分赐并加到我们里面，如今我们里面有了神圣的元素。我们既有神圣的元素，就成为新的实体。这个新的实体的总和，就是新人（神人，一二至一四页）。

参读：三一神终极完成之灵与信徒重生之灵联结的果效，第五篇；神人，第一章；雅各书结晶读经，第二至四、六至七篇；箴言生命读经，第四、六、八篇。

concept we have received from human philosophy and religion is not the revelation of the Bible. The Bible does not teach this. The Bible teaches that a man must be born of God to be a God-man, and this God-man must be raised up, must grow up.

The Bible never says that there are many new men. The Bible tells us that there is only one new man (Eph. 2:15). This one new man is not an individual; he is a corporate man, and this corporate new man is the aggregate of all the God-men. When we put all the God-men together, we have one man. This one man is called “the new man” (Eph. 4:24; Col. 3:10), referring to the new mankind. Adam was the old mankind. All his descendants are one with him to be the old man. Today we, the believers in Christ, are all one with Christ to be the new man.

The new man was created by Christ (Eph. 2:15). To understand how the new man was created, we need a detailed definition. We were born the old man. One day we heard about the Lord Jesus and we believed in Him, and we received Him into us. He is the very embodiment of God (Col. 2:9). This means that when the Lord Jesus entered into us, God came into us; God was imparted into us. On the one hand, the divine element was brought into our being, and on the other hand, Christ terminated our old nature on the cross. Hence, Christ terminated our old nature and imparted God into us as the new element. By these two things Christ created us to be the new man. To create us, the sinners, to be the new man, our natural person, our natural being, had to be crossed out, and God Himself had to be imparted into us. This is the constitution of the new man.

Ephesians 2:15 says, “...that He [Christ] might create the two in Himself into one new man.” The new man was created in Christ as the divine element. When we were the old man, we had the human element but did not have the divine element. Since God Himself has been imparted and added into us, we now have the divine element in us. Since we have the divine element, we have become something new. This new thing in its totality is the new man. (The God-men, pp. 15-17)

Further Reading: The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, ch. 5; The God-men, ch. 1; Crystallization-study of the Epistle of James, msgs. 2, 4, 6-7; Life-study of Proverbs, msgs. 4, 6, 8

路一 35 “天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

太一 18 “耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。”

基督是神人。祂这神人由圣灵成孕，具有神圣的素质（路一 35，太一 20）。路加福音在告诉我们神人如何成孕的事上是独特的。祂不是由人成孕，乃是由圣灵成孕，具有神圣的素质。圣灵是神自己临到人。在神人成孕时，圣灵进到了人性里。

因为神人由圣灵成孕，祂就有神圣的素质，神的素质。这里我们使用“素质”一辞有强烈的意义，表明比性质更内里的东西。素质是某种本质内里的构成成分。神人由圣灵成孕，不仅有神圣的性质，也有神圣的素质（新约总论第二册，六九页）。

## 信息选读

关于神人的成孕，…至高者的能力覆庇马利亚〔路一 35〕，如同云彩遮盖变化山（太十七 5）和会幕（出四十 34、38）。按路加一章三十五节看，圣灵似乎只是临到马利亚身上的能力，使她怀了主耶稣。然而马太一章十八、二十节告诉我们，马利亚“被看出怀了孕，就是她从圣灵所怀的”，“那生在她里面的，乃是出于圣灵。”这指明在马利亚生下主耶稣以前，出自圣灵的神圣素质已经生在她的腹中了。

## Morning Nourishment

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Christ is the God-man. As the God-man, He was conceived of the Holy Spirit with the divine essence (Luke 1:35; Matt. 1:20). The Gospel of Luke is unique in telling us how the God-man was conceived. He was conceived not of a man but of the Holy Spirit with the divine essence. The Holy Spirit is God Himself reaching man. In the conceiving of the God-man, the Holy Spirit came into humanity.

Because the God-man was conceived of the Holy Spirit, He has the divine essence, the essence of God. Here we use the word essence in a strong sense to denote something even more intrinsic than nature. The essence is the intrinsic constituent of a certain substance. The God-man was conceived of the Holy Spirit not only with the divine nature but with the divine essence. (The Conclusion of the New Testament, p. 282)

## Today's Reading

Concerning the conceiving of the God-man,...as the cloud overshadowed the Mount of Transfiguration (Matt. 17:5) and the tabernacle (Exo. 40:34, 38), the power of the Most High overshadowed Mary. It seems that, according to Luke 1:35, the Holy Spirit only came upon Mary as the power for her to conceive the Lord Jesus. However, Matthew 1:18 and 20 tell us that Mary “was found having in womb out of the Holy Spirit” (lit.), and “the thing begotten [generated] in her is out of the Holy Spirit” (lit.). This indicates that the divine essence out of the Holy Spirit had been generated in Mary’s womb before she delivered the Lord Jesus.

基督这神人由童女所生，因此有人的素质（路一31，加四4）。基督由童女所生，带着人的素质。因为神人由圣灵成孕，带着神圣的素质，并由童女所生，带着属人的素质，祂就有神圣的和属人的两种素质。圣灵在童女里面这样的成孕，由神圣和属人的素质所成就，构成了神性与人性的调和，产生出这位神人，是完整的神，又是完全的人，独特地兼有神性与人性，并没有产生第三性。这就是基督在祂的成为肉体里，最美妙、最超绝的身位。

神人的成孕是神的成为肉体，不仅借着神圣的能力，也由神圣的素质加上属人的素质所构成，因此产生两种性质——神性与人性——的神人。借此，神将自己联于人性，使祂能显现于肉体。

有些圣经教师不领会在基督成孕里调和的事。…韦氏简易字典给调和一辞的第一个定义是：“结合或联合（一物与另一物，或二物或更多物）在一起，而原物元素在结合后仍可区别。”按这定义，两种或更多的物质调和在一起，原来的元素并未失去，仍是可区别的。这的确是基督这位神人的情形。祂由神圣的和属人的两种素质成孕，因此祂是神与人的调和。但在祂里面，神圣的素质和属人的素质仍旧存在，并且是可区别的。这些素质在祂里面调和为一个人位，并不产生第三性。祂这位神人兼有两种性质，而在祂里面每一种性质都是可区别的（*新约总论第二册*，六九至七一页）。

参读：*新约总论第二十六、六十四篇*；*神在人里的行动*，第二至三章。

As the God-man, Christ was born of a human virgin and therefore has the essence of man (Luke 1:31; Gal. 4:4). Christ was born of a human virgin with the human essence. Because the God-man was conceived of the Holy Spirit with the divine essence and was born of a human virgin with the human essence, He has two essences, the divine and the human. Such a conception of the Holy Spirit in a human virgin, accomplished with both the divine and the human essences, constitutes a mingling of the divine nature with the human nature, producing the God-man, the One who is both the complete God and a perfect man, possessing the divine nature and the human nature distinctively, without a third nature being produced. This is the most wonderful and excellent person of Christ in His incarnation.

The conception of the God-man was God's incarnation, constituted not only by the divine power but also of the divine essence added to the human essence, hence producing the God-man of two natures—divinity and humanity. Through this, God joined Himself to humanity so that He might be manifested in the flesh.

Some Bible teachers have failed to understand the matter of mingling in Christ's conception...The first definition of the word mingle given in Webster's Abridged Dictionary is: "to combine or join (one thing with another, or two or more things together), especially so that the original elements are distinguishable in the combination." According to this definition, when two or more things are mingled together, their original natures are not lost but remain distinguishable. This certainly is the situation regarding Christ as the God-man. He was conceived of two essences, the divine and the human. Hence, He is a mingling of God and man. But in Him both the divine essence and the human essence remain and are distinguishable. These essences are mingled in Him as one person without the producing of a third nature. As the God-man He possesses two natures, and in Him each nature is distinguishable. (*The Conclusion of the New Testament*, pp. 282-284)

Further Reading: *The Conclusion of the New Testament*, msgs. 26, 64; *The Move of God in Man*, chs. 2-3

罗一 3～4 “论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

也许有人会问：“你在圣经哪一卷书、哪一章、哪一节里，找到神人这奇妙的辞？”答案非常简单。虽然在圣经中找不到三一神这个辞，但几乎所有研读圣经的人都承认，整本圣经启示了三一神。同样的原则，虽然在圣经里找不到神人这辞，但圣经里的确有神人的事实、实际。起初，圣经说到那神人；今天这位神人已成了众神人。那神人是耶稣基督，祂是神成为肉体来作人。祂既是这样的一位，祂就是神人。不仅如此，祂乃是神人的模型，是原型，要产生许许多多的神人（罗一 3～4，八 29），包括全世界所有亲爱的圣徒。不管我们属于什么国籍，不管我们是男是女，年轻或年长，我们都必须相信，我们乃是神人。我们是众神人，我们每一位都是一个神人（神人，五页）。

## 信息选读

神人的头一个资格，就是他们是由神所生，而成为祂的众子（约一 12～13，来二 10）。原初，我们仅仅是受造的人；受造以后，我们又成了堕落的罪人。我们不是神的儿子。但赞美神，照着祂永远的经纶，在祂创造亚当四千年以后，祂从永远里出来，进到时间里，成了一个人，名叫耶稣基督。在过去二千年的

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Some may ask, “In what book, what chapter, and what verse can you find this wonderful term the God-men?” The answer is very simple. Although we cannot find the term the Triune God in the Bible, nearly all Bible students recognize that the entire Bible reveals the Triune God. In the same principle, although we cannot find the term the God-men in the Bible, the fact, the reality, of the God-men is in the Bible. Initially, the Bible speaks of the God-man. Today this God-man has become the God-men. The God-man is Jesus Christ, who is God incarnated to be a man. As such a One, He is the God-man. Furthermore, He is the model God-man, the prototype for the producing of many God-men (Rom. 1:3-4; 8:29), including all the dear saints throughout the world. Regardless of our nationality, and regardless of whether we are male or female, young or old, we all must believe that we are God-men. We are all God-men, and each one of us is a God-man. (The God-men, p. 10)

## Today's Reading

The first qualification of the God-men is that they are born of God to be His many sons (John 1:12-13; Heb. 2:10). Originally, we were merely created men. After being created, we became fallen sinners. We were not sons of God. But praise Him, according to His eternal economy, four thousand years after He created Adam, God came out of eternity and entered into time, and He became a man. This man is Jesus Christ. In the past two thousand years of human history, Jesus Christ



人类历史中，耶稣基督这位神人影响了全世界。今天祂还在作同样的事，但不是凭着祂自己单独来作，而是借着成千成万的神人，就是祂这原型的大量复制。

一个神人乃是由神所生的人。基督教里有一种神学，告诉人说我们信徒成为神的儿子，不是借着出生，而是借着领养。按照这种神学，我们不是神所生的，只是神所领养的。然而，照着圣经，我们在基督里的信徒，都是由神所生，而成为祂的儿子。我们既是神的儿子，当然就是神人。我们乃是与生我们的那位一样。我们由神所生，就不可能不是神的儿子。我们既是神的儿子，我们就是神人（神人，六页）。

基督的出生产生一位神人——以马内利（太一23），作许多神人大量复制的原型。神成了耶稣，意思乃是神成了一位神人。这位神人是一个原型，为要复制成千上万的神人。如果你看见自己是个神人，你在日常生活中的行事为人就会很有尊严，…有最高标准的人性美德，彰显最超绝的神圣属性。

有一天在这地上，神成了一个人。然后，这个神人在地上过人性的生活，但所彰显的不是属人的，乃是彰显神圣的属性作人性的美德，如此就在人性里彰显神。

基督经过人性生活，乃是借着过被钉死的人性生活，以彰显神圣的生命。…我们需要看见，我们的生活必须是被钉死的生活。我们该一直治死我们人性的生命。这就是钉死我们人性的生命，目的是要彰显神圣的生命。我们人性的生命必须被钉死，好使神圣的生命（这也是我们所有的）得以彰显。这样，我们就借死而活，也就是向己死，向神活（过照着圣经中神圣启示高峰之生活实行的路，一〇至一一页）。

参读：过照着圣经中神圣启示高峰之生活实行的路，第一至二、六章。

as the God-man has influenced the entire world. Today He is still doing the same thing, but He is doing it not by Himself alone but by thousands and even millions of God-men, who are the mass reproduction of Him as the prototype.

A God-man is one who has been born of God. In Christianity there is a theology that tells people that we believers became sons of God not by birth but by adoption. According to this theology, we were not born of God but were merely adopted by God. However, according to the Scriptures, we, the believers in Christ, were all born of God to be His sons. As the sons of God, surely we are God-men. We are the same as the One of whom we were born. It would be impossible to be born of God and not be the sons of God. Since we are the sons of God, we are God-men. (The God-men, pp. 10-11)

The birth of Christ produced a God-man—Emmanuel (Matt. 1:23)—as the prototype for the mass reproduction of many God-men. God became Jesus. That means God became a God-man. This God-man is a prototype to reproduce millions of God-men. If you realize that you are a God-man, you will conduct yourself in your daily life in a way of dignity...with the highest standard of human virtues expressing the most excellent divine attributes.

One day God became a man on this earth. Then this God-man lived a human life on earth to express not anything human but the divine attributes as human virtues, thus expressing God in humanity.

Christ passed through human living by living a crucified human life to express the divine life...We need to realize that our living must be a crucified living. We should always put our human life to death. This is to crucify our human life. This is for the purpose of expressing the divine life. Our human life has to be crucified so that the divine life, which is ours also, can be expressed. In this way we are dying to live, that is, we are dying to ourselves to live to God. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 14-15)

Further Reading: The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, chs. 1, 2, 6

## 晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

有一天，主耶稣这神人说，祂是一粒麦子要落在地里死了，而成为许多子粒（约十二 24）。这许多子粒实际上就是许多的神，作神的复制。第一个子粒—第一个神人—是原型，由这一粒借着死与复活所产生的许多子粒—许多神人—是大量复制。这是神的复制。有些人听见神被复制，也许感到震惊，认为这样的说法是无稽之谈。然而，这正是约翰十二章二十四节所启示的。

神真正的嗜好是要在全地许多国家得着祂的复制。这样的复制使神喜乐，因为祂的复制看起来像祂，说话像祂，生活像祂。神在这复制里，祂的复制有祂的生命、祂的性情和祂的构成。这是何等大的事！（历代志生命读经，一二至一三页）

## 信息选读

〔主耶稣〕死而复活之后，就产生了许多弟兄，以祂作长兄，和祂一同作宇宙中的大人。这个宇宙大人是什么呢？就是神人；是神又是人，是人又是神。祂先在地球上生活，活出一个模型。祂这个神人是怎么生活的呢？祂有人的生命，祂的的确确在地上是一个人，祂也饿，祂也渴，祂也睡，甚至祂也流泪哭泣、疲乏困倦。祂不仅像一个人，祂就是一个人。但是祂这个人不是凭着祂

## Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

One day the Lord Jesus, the God-man, said that He was a grain of wheat falling into the ground to die in order to become many grains (John 12:24). These many grains are actually many gods as the reproduction of God. The first grain—the first God-man—was a prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the mass reproduction. This is the reproduction of God. When some hear that God has been reproduced, they may be shocked and say that such a word is nonsensical. Nevertheless, this is what is revealed in John 12:24.

God's real hobby is to have His reproduction in many nations around the globe. Such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him. God is in this reproduction, and His reproduction has His life, His nature, and His constitution. What a great matter this is! (Life-study of 1 and 2 Chronicles, p. 11)

## Today's Reading

After the Lord's death and resurrection He produced many brothers who, with Him as the oldest Brother, become the one great man in the universe. What is this great, universal man? This is a God-man, one who is God yet man and man yet God. First, He lived on the earth to live out a model. How did He as the God-man live? He had the life of man, and He definitely was a man on the earth. He hungered, He thirsted, He slept, and He even wept and shed tears and was tired and weary. Not only was He like a man, but He was

里面人的生命活着，祂乃是凭着祂里面神的生命活着。祂活着，但不是祂单独活着；祂不是凭自己的生命活着，乃是凭神的生命活着。祂清楚地告诉我们，祂说的话，祂作的事，都不是凭自己，乃凭差祂来者的那一位（约五19，八28）。在约翰六章五十七节，祂也这样说，“活的父怎样差我来，我又因父活着。”但是活的父差祂来作什么？…神乃是差祂来作人，凭神的生命活出一个神人的生活来。这样生活的结果，就产生一个宇宙的大人，和祂一式一样—是人，却是凭神的生命活出神人的生活（异象的高峰与基督身体的实际，四五至四六页）。

当我们想到自己是神人，这种想法，这种领悟，会使我们在日常的经历中有革命性的改变。例如，一位弟兄也许对他的妻子不高兴。但他一想起自己是神人，他的态度就会立刻改变。他会渴望作神人丈夫。

身为在基督里的信徒和神的儿女，我们不是人类，我们乃是神人类。领悟这点，会使我们改变，甚至有革命性的改变。当我们领悟自己是神人，我们会说，“主，你是第一位神人，我们是许多跟随你的神人。你过人性生活，不是凭你属人的生命，乃是凭神神圣的生命，以彰显祂。祂的属性成了你的美德。你活在这地上，每天都在死。你是被钉死而活着。主，今天你是我的生命，是我的人位，你就是我。所以我必须死。我需要模成你的死。我必须每天被钉死而死，以过神人的生活，人性的生活，但不是凭我属人的生命，乃是凭神圣的生命，以你的生命和你的性情作我的构成，彰显你神圣的属性，这属性成了我人性的美德。”这使我们不只成为基督徒，或在基督里的信徒，乃成为与神同类的神人。这是神福音的最高点（历代志生命读经，三二至三三页）。

参读：异象的高峰与基督身体的实际，第四篇；三一神的启示与行动，第十二篇；神生机救恩的秘诀—“那灵自己同我们的灵”，第三章。

a man. However, as a man, He lived not by the human life but by the divine life within Him. He lived, yet He did not live alone. He lived not by His own life but by the divine life. He told us clearly that He spoke and did things not by Himself but by the One who sent Him (John 5:19; 8:28). In John 6:57 He said, “The living Father has sent Me and I live because of the Father.” But for what purpose did the living Father send Him?...God sent Him to be a man and to live a God-man life by the divine life. This kind of living issues in a universal great man that is exactly the same as He is—a man living a God-man life by the divine life. (The High Peak of the Vision and the Reality of the Body of Christ, pp. 46-47)

When we think of ourselves as God-men, this thinking, this realization, revolutionizes us in our daily experience. For example, a brother may be unhappy with his wife. But he remembers that he is a God-man, and immediately his attitude is changed. Then he will desire to be a God-man husband.

As believers in Christ and children of God, we are not mankind—we are God-man kind. To realize this is to be changed, even revolutionized. When we realize that we are God-men, we will say, “Lord, You are the first God-man, and we are the many God-men following You. You lived a human life, not by Your human life but by God’s divine life to express Him. His attributes became Your virtues. You were here on this earth dying every day. You were crucified to live. Lord, You are my life today and You are my person. You are just me. I therefore must die. I need to be conformed to Your death. I have to be crucified to die every day to live a God-man’s life, a human life yet not by my human life but by the divine life, with Your life and Your nature as my constitution to express You in Your divine attributes, which become my human virtues.” This makes us not just a Christian or a believer in Christ but a God-man, one kind with God. This is the highest point of God’s gospel. (Life-study of 1 & 2 Chronicles, pp. 27-28)

Further Reading: The High Peak of the Vision and the Reality of the Body of Christ, ch. 4; The Secret of God’s Organic Salvation—“the Spirit Himself with Our Spirit,” ch. 3

# 第五周诗歌

# WEEK 5 — HYMN

附 5

## 经历神 — 神人联调

8 8 8 8 8 8 重

A 大调

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |  
 一何大神迹! 何深奥秘! 神竟与  
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 | 1 -  
 人联调为一! 神成为人, 人成  
 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |  
 为神, 天使、世人莫测经纶;  
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |  
 出自神的心爱美意, 达到神  
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 | 4 -  
 的最高目的。出自神的心爱  
 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||  
 美意, 达到神的最高目的。

- |  |   |
|--|---|
| 二 神成肉身, 来作神人,<br>生命性情与祂同类,<br>祂的属性变我美德,<br>祂的属性变我美德, | 为要使我能成为神,<br>唯我无分祂的神位;<br>祂的荣形在我显活。<br>祂的荣形在我显活。  |
| 三 不再是我单独活着,<br>并与众圣神里配搭,<br>且成基督生机身体,<br>且成基督生机身体,   | 乃是神我共同生活;<br>建成三一宇宙之家,<br>作祂显身团体大器。<br>作祂显身团体大器。  |
| 四 最终圣城耶路撒冷,<br>三一之神, 三部分人,<br>神性人性互为居所,<br>神性人性互为居所, | 异象、启示集其大成。<br>永世对偶是人又神;<br>神的荣耀在人显赫。<br>神的荣耀在人显赫。 |

## What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!  
 God be - came man to make man God, Un - trace - a - ble e - con - o - my!  
 From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From  
 His good plea - sure, heart's de - sire, His high - est goal at - tained will be.

2. Flesh He became, the first God-man,  
 His pleasure that I God may be:  
 In life and nature I'm God's kind,  
 Though Godhead's His exclusively.  
 His attributes my virtues are;  
 His glorious image shines through me.  
 His attributes my virtues are;  
 His glorious image shines through me.
3. No longer I alone that live,  
 But God together lives with me.  
 Built with the saints in the Triune God,  
 His universal house we'll be,  
 And His organic Body we  
 For His expression corp'rately.  
 And His organic Body we  
 For His expression corp'rately.
4. Jerusalem, the ultimate,  
 Of visions the totality;  
 The Triune God, tripartite man—  
 A loving pair eternally—  
 As man yet God they coinhere,  
 A mutual dwelling place to be;  
 God's glory in humanity  
 Shines forth in splendor radiantly!

