

二〇一六年國際華語特會

總題：福音

標語

- ① 恩典乃是神自己在基督裏成為那靈賜給我們，被我們得着，並給我們享受；神恩典的福音乃是恩典的管家職分，要將神分賜到人裏面，作他們的享受。
- ② 神的義是神的救恩在法理上的手續，基督的生命是神的救恩在生機上的目的，信徒的信乃是神的救恩在實行上的質實。
- ③ 保羅福音的中心點是神自己在祂的三一裏成了經過過程的包羅萬有之靈，作我們的生命和一切，給我們享受，使祂與我成為一，好彰顯祂直到永遠。
- ④ 神福音的最高點乃是：神創造我們，為要完成祂的經綸，目的是要我們在生命和性情上成為神，但無分於祂的神格，好成為祂的彰顯。

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.*

二〇一六年國際華語特會標語詩歌

E^b 大調 6/8

① 恩 典 乃 是 神 自 己 在 基 督 裏 成 為 那 靈 賜 給 我 們， 被 我 們
 得 着， 並 給 我 們 享 受； 神 恩 典 的 福 音 乃 是 恩 典 的
 管 家 職 分， 要 將 神 分 賜 到 人 裏 面， 作 他 們 的 享 受。

② 神 的 義 是 神 的 救 恩 在 法 理 上 的 手 續， 基 督 的 生 命 是 神 的 救 恩 在
 生 機 上 的 目 的， 信 徒 的 信 乃 是 神 的 救 恩 在 實 行 上 的 質 實。

③ 保 羅 福 音 的 中 心 點 是 神 自 己 在 祂 的 三 一 裏 成 了 經 過 過
 程 的 包 羅 萬 有 之 靈， 作 我 們 的 生 命， 生 命 和 一 切，
 給 我 們 享 受， 使 祂 與 我 們 成 為 一， 好 彰 顯 祂 直 到 永 遠。

④ 神 福 音 的 最 高 點 乃 是： 神 創 造 我 們， 為 要 完 成 祂
 的 經 綸， 目 的 是 要 我 們 在 生 命 和 性 情 上 成 為 神， 但
 無 分 於 祂 的 神 格， 好 成 為 祂 的 彰 顯。

二〇一六年國際華語特會

總題：福音

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2016 International Chinese-speaking Conference

General Subject: The Gospel

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福音

第一篇

國度的福音

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

綱要

週一

壹 福音包括聖經中一切的真理；因此，整本聖經就是神的福音—弗一13，西一5：

一 真理就是福音，真理的光就是福音的光；召會今天惟一的使命，就是傳福音，而福音的內容就是真理—可一1，14～15，十六15，約八12，32，提前二4。

二 福音是整本舊約的應驗；福音應驗了應許、豫言和豫表，並且把律法撤去；這是福音完滿的定義—可一1，14，創三15，21。

週二

貳 四卷福音書啓示福音的各方面：

一 在馬太福音裏，國度福音的目標是要將人帶進神裏面，使他們成為諸天之國的國民—二八19，二四14，羅十四17，加五21。

THE GOSPEL

Message One

The Gospel of the Kingdom

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

Outline

Day 1

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:

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.

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.

Day 2

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

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 在馬可福音裏，傳福音是為着將舊造的一部分帶進新造裏——十六 15 ~ 16，羅八 20 ~ 21，加六 15。

三 在路加福音裏，有赦罪的福音，為着將蒙救贖的人帶回到神所命定的福分裏——二四 46 ~ 48，一 77 ~ 79，二 30 ~ 32，弗一 3，7，加三 14。

四 在約翰福音裏，有永遠的生命，使我們結果子，為着建造基督的身體，就是基督的擴增——二十 31，十五 16，羅八 10，6，11，十二 4 ~ 5，加三 28，四 19，六 10，16。

週 三

叁福音就是神國度的福音，我們看見這事是很重要的——可一 14 ~ 15，太四 17，二四 14，二八 18 ~ 19：

一 神的國是神聖的範圍，使神能成就祂的計畫；神的國也是神能執行祂權柄，以達到祂心意的領域——可一 15，約三 3，5，太十二 28，啓十一 15：

1 神的國就是神的管治、掌權，連同其一切的福分和享受——可一 15，西一 13。

2 國度是神執行祂權柄的領域，使祂能彰顯祂的榮耀——太六 10，13。

二 宇宙中基本的問題乃是背叛神的權柄；人墮落了，就背叛神，把神的權柄擺在一邊，不承認神的權柄，不讓神在人身

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

上掌權—賽十四 12 ~ 14, 創三 6, 11, 羅五 12, 約壹三 4。

三 藉着國度的福音, 神將人帶到屬天掌權的管治之下, 使他們成爲祂的國度, 就是受祂權柄管理的人—太二四 14, 啓一 5 ~ 6。

週 四

四 新約傳福音是說到國度; 因爲神的國是真正的福音, 我們要認識福音就需要認識國度—可一 14 ~ 15, 徒八 12。

五 福音是爲着國度, 宣揚福音是叫背叛的罪人得救、合格且被裝備, 好進入神的國—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, 都是爲着國度; 國度乃是中心、輪軸—約三 16, 徒二十 24, 四 12。
- 2 國度的福音不僅把人帶進神的救恩, 也把人帶進國度; 國度的福音重在神屬天的管治和主的權柄—太二四 14。
- 3 國度的福音將信徒帶進神聖管治的範圍裏, 使他們在神聖的國裏, 有分於神聖生命的福分—帖前二 12。

週 五

六 在馬太福音裏, 國度福音的目標乃是將人擺在三一神裏, 使他們成爲諸天之國的國民, 而設立諸天的國—二八 19, 羅十四 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 神吩咐人人要為着國度悔改—太三 2，四 17，徒十七 30：

- 1 悔改的意思是，我們原本是背叛的，是頂撞神的，但現今我們轉回歸順主—太三 2，四 17。
- 2 悔改就是心思改變，生出懊悔而轉移目標—路三 3，8，五 32，十七 3，徒十七 30～31。
- 3 我們若不悔改—就是改變觀念—就不能進入國度—可一 15，太三 2，四 17。

週 六

肆 國度的福音要傳遍整個居人之地，對萬民作見證，然後末期纔來到—太二四 14：

- 一 國度的福音必須藉着主恢復裏的眾召會帶到整個居人之地—14 節，帖前一 8。
- 二 因為所有的權柄都已經賜給復活的基督，祂就差遣門徒去，使萬民作祂的門徒；他們是帶着祂的權柄去的—太二八 18～19：
 - 1 使萬民作主的門徒就是使外邦人成為國度的子民，好在地上，就在今天，建立祂的國，就是召會—帖前一 9，二 12，啓一 5～6，9，五 9～10。
 - 2 我們傳福音的內在目的，是要將萬國的民帶進三一神裏，使他們成為諸天之國的國民—太二四 14，二八 18～19。
 - 3 按照馬太福音，浸入父、子、聖靈的實際裏，乃是為着構成諸天之國—19 節。

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 惟有那些被浸沒在與三一神生機聯結裏，並且因着三一神作到他們裏面而被建立並建造的人，纔能構成神屬天的國—羅六 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.

第一週·週一

晨興餽養

弗一 13『你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記。』

西一 5『是因那給你們存在諸天之上的盼望，就是你們從前在福音真理的話上所聽見的。』

今天，主的福音一直傳不出去，就是因為我們不認識真理。真理就是福音；我們若是到處講真理，也就是到處傳福音。全本聖經就是神的福音；但是我們好像不是太明白。現在我們要把這個局面翻轉過來；在我們中間的聖徒，個個都要能講真理，人人都要會傳福音。這會給主寬廣的路，來完成祂的心願（真理、生命、召會、福音—主恢復中的四大支柱，一〇八至一〇九頁）。

信息選讀

所謂真理的光，講到末了就是福音的光。…福音乃是包括整本聖經的真理。今天這本聖經已經刊行全世界，分佈得也很廣。然而這本聖經雖然許多人看，但對他們而言，這本聖經卻不是打開的，而是不容易明白的。他們讀時，乃是照着頭腦來領會，以致無法看見屬靈的奧秘。

提前三章十五節下半說，『召會，真理的柱石和根基。』這指明沒有真理，就沒有召會。真理帶來生命；一有生命，我們就變成召會；召會今天惟一的使命，就是傳福音，而福音的內容就是真理。真理告訴我們一個中心點：三一神—父、子、靈，把祂自己分賜到我們這些有罪的三部分人裏面，使我們的罪得赦免，

<< 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，有神自己在我們裏面，把我們變化成爲神的兒子。這是真理，也是福音。我們必須學這些真理（真理、生命、召會、福音—主恢復中的四大支柱，三一、一三八至一三九頁）。

我們雖然領會福音的意思是喜信，但我們還需要更進一步思考，福音到底是甚麼。我們中間有些人作了多年的基督徒，可能還不領會福音是甚麼。福音就是整本舊約的應驗。因此，我們要認識福音是甚麼，就需要讀舊約三十九卷書，從其中的啓示蒙光照。

福音應驗了舊約所應許並豫言那獨一的後裔，就是女人的後裔與亞伯拉罕的後裔。不僅如此，福音又取消、廢掉並撤去了律法的監管。如今，我們不再倚靠舊約的應許、律法和豫言，因爲那獨一的後裔—基督—已經來到。這後裔應驗了一切寶貴的應許。…祂既應驗了各項的應許，也就應驗了印證這些應許的各項豫言。不僅如此，祂又撤去了律法的監管。因此，這獨一的後裔應驗了應許和豫言，也撤去了律法的監管。

福音也是一些事物的應驗—就是舊約豫表的應驗。因此，在福音裏我們有應許、豫言和豫表的應驗。

主在創世記三章十五節論到女人後裔的話，是一個應許。但是主用皮子作衣服給亞當和他的妻子穿，這是一個豫表（21）。亞伯的獻祭蒙神悅納，是另一個豫表。亞伯拉罕所獻上頂替他兒子的羊羔，也是一個豫表。…這樣，福音不僅是應許和豫言的應驗，也是豫表的應驗。不僅如此，福音也撤去了律法。這是福音完滿的定義（馬可福音生命讀經，二四、三一至三四頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，第三、八篇；馬可福音生命讀經，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

第一週·週二

晨興餽養

可十六 15 ~ 16 『祂又對他們說，你們往普天下去，向一切受造之物傳揚福音。信而受浸的必然得救，不信的必被定罪。』

加三 14 『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

很多基督徒以為福音只有一方面。根據這個觀念，福音的信息就是：我們是罪人，神的兒子耶穌基督成為肉體，為我們的罪死在十字架上，使我們得着赦免和拯救。雖然這沒有甚麼錯，但這絕不能包括新約中福音的所有方面。在馬太、馬可、路加和約翰福音，我們看見福音的不同方面。在使徒行傳我們沒有看見某個特殊的方面，反之，這卷書中有些經文是指着馬太、馬可、路加和約翰所陳明福音的各面說的（加拉太書生命讀經，一四頁）。

信息選讀

耶穌是我們的主，也是神的基督，所以祂有立場為着祂的福音給我們託付。…〔在馬太福音裏，〕為着建立諸天的國，天上地上所有的權柄，都賜給主之後，主這位君王救主就託付祂的門徒要去，使萬民作祂的門徒，將萬民浸入父、子、聖靈的名裏，凡祂所吩咐他們的，都教訓他們遵守，使萬民成為祂諸天之國的國民（二八 18 ~ 20）。基督是君王。天上地上，就是整個宇宙中，所有的權柄，都已經賜給神的基督。賜給基督的這權柄，乃是為着建立諸天的國。在馬太福音裏，主是君王救主，祂託付祂的門徒要去，使萬

<< 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

民作祂的門徒，將他們浸入父、子、聖靈的名裏，就是將人從萬民中帶出來而進入三一神裏。我們傳福音的內在目的，是要將萬國的民帶進三一神裏，使他們成為諸天之國的國民。

在馬可福音裏，主囑咐我們傳福音，不僅是向萬民，也是向一切受造之物〔十六 15〕。有時我們需要向飛鳥、馬匹和其他的活物傳福音。人是所有受造之物中領頭的。馬可福音啓示，我們傳福音是要使舊造的人成為新造的肢體。在馬太福音裏，傳福音是為着建立諸天的國；但在馬可福音裏，傳福音是為着將舊造的一部分帶進新造裏。

在馬太福音裏，主是君王救主。在馬可福音裏，祂是奴僕救主，服事人，使他們能蒙救贖並得拯救，歸回給神。在路加福音裏，祂是人救主；藉着祂的死與復活，完成神為着人的救贖之後，主這位人救主吩咐祂的門徒要靠着祂的名，向萬民傳悔改以得赦罪之道，使墮落的人蒙救贖，回到平安的路上，進入神照着祂永遠的經綸為他們所豫備的福裏（二四 46～48，一 77～79，二 30～32）。在馬可福音裏，是墮落的受造之物需要蒙救贖；但在路加福音裏，是墮落的人需要蒙救贖，回到平安的路上。

在約翰福音裏，我們看見三一神與信徒的調和，產生基督的身體。我們是基督的肢體，正如我們是葡萄樹上的枝子，要結出果子，為着建造基督的身體，就是基督的擴增。基督的身體要終極完成於新耶路撒冷，作神永遠的擴大和彰顯。我們傳福音時，必須記住我們是去結果子，為着基督的擴增，使基督的身體得以完成，而成為新耶路撒冷（羅馬書的結晶，三五二至三五六頁）。

參讀：羅馬書的結晶，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

第一週·週三

晨興餽養

太四 17『從那時候，耶穌開始傳道，說，你們要悔改，因為諸天的國已經臨近了。』

啓一 6『又使我們成為國度，作祂神與父的祭司；願榮耀權能歸與祂，直到永永遠遠。阿們。』

我們需要看見這件重要的事，就是國度乃是福音的內在素質。福音是為着國度傳的，國度是神聖的範圍，使神能成就祂的計畫；也是神執行祂權柄，達到祂心意的領域。國度是神達到祂目標的惟一途徑。…福音的目的就是要得着國度，神的國乃是福音的目標（馬可福音生命讀經，一三八頁）。

信息選讀

主耶穌在馬可一章十五節說，『時期滿了，神的國已經臨近了。你們要悔改，相信福音。』神的國就是神的管治、掌權，連同其一切的福分和享受。這神的國是神的福音和耶穌基督福音的目標。…人要進這國，就需要為罪悔改，相信福音，使他們的罪得赦免，並使他們由神重生，得着符合這國神聖性質之神的生命（約三 3、5）（馬可福音生命讀經，五六頁）。

馬太六章十三節說，『國度、能力、榮耀，都是你的。』這指明神的榮耀與祂的國度並行，且彰顯在祂國的範圍裏。國度是神運用祂的能力，使祂彰顯祂榮耀的範圍（新約總論第八冊，一二八頁）。

撒但因美麗心中高傲，又因榮光敗壞智慧（結二八 17）。撒但驕傲的五次宣告：『我要…』〔賽十四 13～14〕，這指明他背叛的意圖乃是要推翻神的權

<< WEEK 1 — DAY 3 >>

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，高舉自己與神同等。撒但要求地位的野心，成了聖經所記載一切背叛的動機（創十一4，民十二1～2，十六1～3，撒下十五10～12等）。因着背叛，撒但就成了神的對頭，神的仇敵（亞三1～2，啓十二9上，二十2上）（聖經恢復本，賽十四13註1）。

神…在祂兒子復活時，把天上地上所有的權柄，都賜給了祂的兒子。所以這時，主耶穌能對門徒說，『天上地上所有的權柄，都賜給我了。』〔太二八18〕然而，主能立刻就掌權麼？

這時還有兩個問題存在：第一，在地上還找不到人服祂的權柄；第二，地上還有反叛的魔鬼和他的使者，頂撞神的權柄。神的兒子從神那裏得到了權柄，要到地上設立祂的國度；但地上的光景卻不是這樣。地上沒有服祂權柄的人，反而有背叛祂的魔鬼和使者。在這種情形下，祂怎麼能把祂的國度設立在地上？在這種光景中，祂怎麼能在地上通行神的權柄？

門徒就是一班受操練、受管治、受管教的人，也就是一班受權柄對付，服在權柄之下的人。

我們一信主就是信徒。然而，馬太福音…說，我們信主是來作主的門徒〔二八19〕。聖經一面稱福音為恩典的福音，這恩典的福音，是要我們藉着信，成為信徒。另一面又說這福音乃是國度的福音，為叫我們成為主的門徒，就是一個受主操練，受主管治，受主管教，受主權柄對付的人。恩典的福音是說，神樂意白白將恩典賜給我們，只要我們相信，就能得着這恩典。另一面，這福音也是國度的福音，是神藉着福音，要把你我帶到一個管治之下，…帶到屬天的王權之下，好使我們成為神的國度，成為受神權柄管治的一分子（國度之於信徒，八六、一〇二至一〇三頁）。

參讀：國度，第一、三、八至九章；國度之於信徒，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

第一週·週四

晨興餽養

徒八 12『及至他們信了腓利所傳神的國和耶穌基督之名的福音，連男帶女就受了浸。』

帖前二 12『要叫你們行事為人，配得過那召你們進入祂自己的國和榮耀的神。』

新約傳福音是說到國度，不是說到上天堂。新約不是說，『你們要悔改，因為天堂為你們豫備好了。』而是說，『你們要悔改，因為諸天的國已經臨近了。』（太三 2，四 17）…今天基督徒傳福音，多數總是說到罪、天堂和地獄，幾乎沒有人說到與國度有關的福音。但新約頭一次傳福音，就告訴我們要為國度悔改（創世記生命讀經，五七四頁）。

信息選讀

福音是為着國度。傳福音的目的是叫人進國度。宣揚福音是叫人得救、合格且被裝備，好進入國度。重生是為着國度（約三 3、5）。你若還未重生，就不能進神的國。…在我進入召會生活以前，人告訴我，我們必須得救、洗淨並重生，好上天堂。在召會中，我們看見了更高的事—我們得救、洗淨並重生，乃是為着召會（弗五 25、23，徒二十 28）。國度的福音把背叛的罪人帶進召會。但現在我們需要看見，召會的實際是甚麼。召會的實際就是國度。你若是為着召會而得救、洗淨並重生，那就是說，你是為着國度的實際經歷了這些事（創世記生命讀經，五七四至五七五頁）。

<< WEEK 1 — DAY 4 >>

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)

將人從世界帶出來，而進入諸天之國的路，不是藉着今天膚淺的福音，乃是藉着諸天之國的福音。…（太二四 14）。國度的福音，不僅包括赦罪（路二四 47）及分賜生命（約二十 31），也包括諸天的國，具有來世的能力（來六 5）、趕鬼並醫病（賽三五 5～6，太十 1）。赦罪和分賜生命，都是為着國度。

國度的福音，也包括恩典的福音（徒二十 24），不僅把人帶進神的救恩，也把人帶進諸天的國（啓一 9）。恩典的福音重在罪的赦免、神的救贖和永遠的生命；國度的福音重在神屬天的管治和主的權柄。

新約說到生命的福音、恩典的福音和救恩的福音。然而，這些都是國度不同的方面。國度乃是中心、輪軸，一切其他的項目可視為以輪軸為中心的輪輻。生命的福音是為着國度，救恩的福音是為着國度，赦罪的福音也是為着國度。…國度乃是真正的福音。我們也許以為，福音是福音，而國度是別的東西。這觀念是錯誤的。國度就是福音。…我們若要完全認識福音，就必須領悟，國度是包羅萬有的福音（新約總論第五冊，一一一至一一二頁）。

福音乃是神所計畫、應許並成就的（弗一 8～9，徒二 23，羅一 2，林後五 21，徒三 15），是神的大能，要救一切信的人（羅一 16），使他們與神和好（林後五 19），由神重生（彼前一 3），成為神的兒女（約一 12～13，羅八 1），並享受祂一切的豐富和福分為產業（弗一 14），因此這是神的福音。這福音將信徒帶進神聖管治的範圍裏，使他們在神聖的國裏（帖前二 12），有分於神生命的福分，因此也是神國的福音（馬可福音生命讀經，五九頁）。

參讀：馬可福音生命讀經，第十三篇；國度之於信徒，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

第一週·週五

晨興餽養

太三2『你們要悔改，因為諸天的國已經臨近了。』

二八19『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

使萬民作主的門徒，不僅是幫助罪人罪得赦免，並且得救，更是將他們帶進國度，使他們成為神國的國民（長老訓練第十一冊，二〇頁）。

信徒的悔改是照着神新約經綸的神聖要求。行傳二十六章二十節指明，每個人都該悔改轉向神。在十七章三十節下半保羅說，神如今『吩咐各處的人都要悔改』。…雖然世人蒙昧無知的時候，祂並不鑒察（30上），如今卻吩咐眾人都要悔改。所以，悔改在神新約的經綸裏是重要的項目（新約總論第五冊，二八〇頁）。

信息選讀

甚麼叫作悔改？悔改的意思是，我原本是背叛的，是頂撞神的，現在神有一個慈愛的聲音，要我回頭，要我轉回。所以，悔改就是轉回歸順祂，接受祂作救主。當我接受祂作救主時，祂就進到我裏面。祂不只是以救主的身分，更是以萬王之王的身分，進到我裏面。這時，祂不再是釘在十字架上的基督了，而是在寶座上的君王。…所以，你不只是接受一位救主，更是接受一位萬王之王，萬主之主。因此，當這位萬王之王進到你裏面時，祂的寶座同時進到你裏面。祂的心意就是要在你裏面，設立祂的國度，把你這個背叛的人作成祂的國度。

<< WEEK 1 — DAY 5 >>

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.

原來你是不服神權柄的，所以你無所不為。在你接受神所立的耶穌作你的王之前，你是任意妄為、隨便行事的，因為沒有一個屬天的權柄管治你。現在你得救了，你接受祂作救主。但祂不僅僅是你的救主，祂乃是以萬軍之主的身分作救主，以萬王之王的身分作救主。所以，你一接受祂作救主，祂就進到你裏面，設立祂的寶座，要在你裏面設立祂的國度，好把你作成祂的國度（國度之於信徒，八八至八九頁）。

信徒的罪得赦免，是藉着他們的悔改並相信基督。神藉着基督的血而赦免，祂也藉着我們的悔改和相信而赦免。行傳二章三十八節說到悔改，十章四十三節說，『眾申言者也為祂作見證說，凡信入祂的人，必藉着祂的名得蒙赦罪。』要得赦免，我們需要悔改。悔改就是心思改變，生出懊悔而轉移目標。『悔改』原文意心思改變。在消極一面，在神面前悔改，不僅是為着罪與過犯悔改，也是為着世界及其敗壞悔改（這世界及其敗壞，霸佔且敗壞神為祂自己所造的人）；並為着我們已往棄絕神的生活悔改。在積極方面，悔改乃是在每一面、每一事上轉向神，為着要完成神造人的目的。所以這是『悔改歸向神』（徒二十1）（新約總論第五冊，三六五至三六六頁）。

施浸者約翰出來說，『悔改！』實際上，這辭可以譯為『改觀念』，就是思想改一改，看法改一改。…約翰要人快快改觀念，不要再抓住摩西不放，要轉移目標，接受耶穌基督，祂是神成為人，就是神自己，也是神國的實際（神的經綸與神聖三一輸送的奧秘，四一頁）。

參讀：神的經綸與神聖三一輸送的奧秘，第三篇；歌羅西書生命讀經，第四篇；國度，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

第一週·週六

晨興餽養

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期才來到。』

帖前一 8『因為主的話從你們那裏已經宣揚出來，不單在馬其頓和亞該亞，就是在各處，你們向神的信心也都傳開了，所以不用我們說甚麼。』

國度的福音，包括恩典的福音（徒二十 24），不僅把人帶進神的救恩，也把人帶進諸天的國（啓一 9）。恩典的福音重在罪的赦免、神的救贖和永遠的生命；國度的福音重在神屬天的管治和主的權柄。在這世代結束之前，國度的福音要傳遍天下，對萬民作見證。國度的福音乃是對萬民（外邦人）作的見證。在這世代結束以前，就是大災難以前，這見證必須傳遍全地（馬太福音生命讀經，七九七頁）。

信息選讀

我信主恢復中的召會要接受負擔，把這福音傳遍天下。恩典的福音已經傳遍各洲，國度的福音卻還沒有。恩典的福音是較低的福音，國度的福音卻是較高的福音。這較高的福音要藉着主恢復中的召會傳到各洲。這世代終結最有力的兆頭，要在大災難以前發生。因此，這世代終結最重要的兆頭，乃是國度的福音傳遍天下。

馬太二十八章十九節說，『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』因

<< WEEK 1 — DAY 6 >>

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

為所有的權柄都已經賜給祂了，屬天的王就差遣門徒去，使萬民作祂的門徒。他們是帶着祂的權柄去的。使萬民作主的門徒，就是使外邦人成為國度的子民，好在這地上，就在今天，建立祂的國，就是召會。

請注意，主不是囑咐門徒去傳福音，乃是去使萬民作祂的門徒。兩者的不同在於傳福音僅僅是帶領罪人得救，使萬民作主的門徒乃是使外邦人成為國度的子民（馬太福音生命讀經，七九七、九一六頁）。

基督教裏許多人說，傳福音是為了得靈魂。但新約裏沒有題到得靈魂；新約頭一卷書告訴我們，傳福音是要將人帶進神裏面，使他們成為諸天之國的國民。這是極高極深的。傳福音不是為得靈魂，乃是要從各國的民中得着人，將他們擺在三神裏，使他們能成為諸天之國的國民，以建立這國。我們出去傳福音時，不該忘記這個目的（羅馬書的結晶，三五三頁）。

基督這末後的亞當，經過釘十字架的過程，進入復活的境地，成了賜生命的靈；以後祂回到門徒中間，在復活的氣氛和實際裏，吩咐他們去，將外邦人浸入神聖三一的名，就是祂的人位，也就是祂的實際裏，使他們成為國度的子民。…根據馬太福音，這樣浸入父、子、靈的實際裏，乃是為着構成諸天的國。屬天的國不能用屬血肉的人（林前十五50）組成，像屬地的團體一樣，只能用一班浸入與三一神的聯合裏，且因作到他們裏面的三一神，而得建立並被建造的人來構成（馬太福音生命讀經，九一八至九一九頁）。

參讀：國度與召會，第一至三章；馬太福音生命讀經，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

第一週詩歌

857

宣揚直到國度臨

(英1294)

A 大調

4/4

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 應當宣揚, 盡力宣揚,
 宣揚主話使國度來臨; 宣揚主話直到

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 和平福音 不該藏隱; 應當
 國度臨。 和平福音 不該藏隱; 應當

2 7 5 0 0 0 | 0 3 3 3 3 0 0 0 | 0 4 4 4 4 0 5 5 |

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 宣揚, 宣揚主話直到國度臨。
 5 5 5 5 5 5 5 5 | 5 4 3 i ||

二 主話有能, 儘管釋放, 必不歸徒然;
 憑信撒種, 必有結果, 絕不歸徒然。
 殷勤撒種, 必得亨通;
 主話有能, 儘管撒種, 必不歸徒然。

三 這是時候! 我們傳揚福音徧人間;
 把握今日, 傳揚福音不怕人棄嫌。
 不必畏縮, 主已工作!
 天程旅客與主合作, 不怕人棄嫌。

四 只管傳講, 基督必在人心作見證;
 我們傳講, 基督就在人心作見證。
 宣揚主恩, 為主得人;
 我們傳講, 基督就在人心作見證。

五 莊稼已熟! 前去收割不必再等候!
 田已發白! 前去收割不必再等候!
 基督、召會, 豐滿全備—
 完滿福音速速傳揚, 滿足人所求。

WEEK 1 — HYMN

Come let us speak till the kingdom

Preaching of the Gospel — Speaking the Word

1294

1. Come let us speak till the king-dom 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

讀經：徒二十 24, 32, 弗三 2, 四 29, 林後十三 14, 十二 9, 加六 18, 啓二二 21

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

綱要

Outline

週 一

Day 1

壹 恩典乃是神自己在基督裏成爲那靈賜給我們，被我們得着，並給我們享受；神恩典的福音乃是恩典的管家職分，要將神分賜到人裏面，作他們的享受——約一 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 在基督裏賜給我們的恩典，是在世界起始之前就賜給我們的——提後一 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 太初的神在時間裏成爲肉體，作爲恩典給人接受、得着並享受，使神成爲可接觸、可摸着、可接受、可經歷、可進入、並可享受的——約一 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 我們主耶穌基督的恩，乃是三一神（具體化身在子裏，又實化爲賜生命之靈）的全備供應，藉着我們運用靈而給我們享受——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.

週 二

Day 2

四 奇妙的神聖傳輸應當天天都在發生：神豐富的供應恩典的靈，我們該不斷的接受並分賜恩典的靈—約一 16，來十 29 下，加三 2～5，弗三 2，四 29。

五 天天接受恩典使我們湧流恩典的路，乃是轉向靈、運用靈、讓主登寶座—詩歌五五七首：

- 1 施恩的寶座乃在我們的靈裏；我們需要接受洋溢的恩典到我們裏面的各部分，使恩典在我們裏面作王，叫我們在生命中作王，勝過撒但、罪和死—來四 16，羅五 17，21，參啓四 2。
- 2 每當我們轉到靈裏，呼求主名，來到施恩的寶座前，我們就應當讓主登寶座，讓祂在我們裏面作元首、作君王並作主—西一 18 下，啓二 4～5，弗六 24。
- 3 神的寶座是湧流恩典的源頭；每當我們不讓主登寶座、使主下寶座，恩典的流就停止—啓二 21。
- 4 我們若讓主耶穌在我們裏面登寶座，那靈作為活水的江河就會從施恩的寶座流出來供應我們；這樣，我們就會接受恩典、享受恩典、並將恩典供應給人—約七 37～39 上，參徒六 4。

週 三

六 天天接受恩典，使我們分賜恩典的路，乃是藉着血、話、那靈和召會：

- 1 救贖的血，立約的血，神自己的血，將有罪、敗壞的人帶進對神永遠的享受中—二十 28，太二六 28，利十六 11～16，來十 19～20，約壹一 7，9。
- 2 神的話能藉着給我們喫，成為祂恩典的話，而成了我們心中的歡喜快樂—徒二十 32，耶十五 16，約六 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 恩典的靈作為經過過程並終極完成之神全備的供應，乃是歡樂的油；我們被這油所膏，成為基督的同夥—來一 9，十 29 下，亞十二 10 上。
- 4 神的召會經歷神新鮮、復甦的恩典作降下的甘露，藉着神的憐恤從諸天臨到我們，以澆灌並變化我們—詩一三三 3，哀三 22 ~ 23，林後十三 14，徒十一 23。

週 四

貳保羅在他的職事裏，鄭重見證神恩典的福音，將神供應到人裏面；保羅在他的著作裏，向我們揭示神的恩典是甚麼—二十 24，32：

- 一 恩典就是神的眷臨，為要留在人裏面，生在人裏面，並與人成為一—路一 28，30，太一 18，提後四 22。
- 二 基督徒的生活必須是恩典的生活，是對恩典的經歷，使我們能盡恩典的管家職分，就是分賜恩典—林後十二 9，提後四 22，弗三 2：
 - 1 我們的話應當把恩典傳輸給聽的人—路四 22，弗四 29，賽五十四 4 ~ 5。
 - 2 在召會生活中，我們眾人蒙恩典，召會就得建立，而我們所蒙的恩典，是可以看出的—徒四 33，十一 23。

週 五

三 基督身體實際的生活和建造，乃是從內裏享受基督作神的恩典而產生的—林前一 9，林後十三 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，就能藉着十字架的工作，解決召會中一切的難處—林前一 13 上，18，23 ~ 24，二 2。
- 2 享受基督帶來生命的長大，將我們產生為建造召會的寶貴材料—三 6，9 ~ 14。
- 3 享受基督，就能藉着生命的長大發展我們的恩賜—十二 1 ~ 11。

週 六

四 新約的執事藉着苦難，享受基督作他們全豐全足的恩典；新約的職事，是由啓示加上苦難所產生的—林後十二 7，一 3 ~ 4，8 ~ 10：

- 1 基督是恩典，成了覆庇新約執事的能力，蔭庇他們的軟弱，成為他們的居所，扶持、支持、維持、保護並保守他們—十二 9 下。
- 2 我們需要將神在基督裏的恩典，應用到我們身上作力量和能力，為着我們的行動，並作我們的保護—結一 6 下，9 上，出十九 4，賽四十 28 ~ 31，林後四 7，一 12，十二 9，林前十五 10，詩十七 8，五七 1，六三 7，九一 4。

五 基督作神的恩典，乃是那給我們進入、享受、經歷、有分、並據有的美地—林後一 12，十二 9，十三 14，西一 12，二 6 ~ 7，參出三 8。

六 恩典乃是神聖三一傳輸到我們裏面，作我們的享受，也就是三一神在父、子、靈三方面化身裏的顯現—林後十三 14，民六 22 ~ 27，詩三六 8 ~ 9：

- 1 主的恩就是主自己作我們的生命，給我們享受；（約一 17，林前十五 10；）神的愛就是神自己，（約壹四 8，16，）作主恩的源頭；聖靈的交通就是聖

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; Psa. 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; Psa. 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

靈自己，作了主恩同着神愛的傳輸，給我們有分——林後十三 14。

2 林後十三章十四節先說主的恩，因為這卷書是着重基督的恩——12，四 15，六 1，八 1，9，九 8，14，十二 9。

3 聖靈作為基督的恩同着父愛的循環、傳輸，乃是我基督徒生活和召會生活中的供應：

a 整個召會生活都在於林後十三章十四節。

b 林後十三章十四節所啓示，在我們裏面神聖三一的流，乃是我們屬靈的命脈。

七 神經綸中之神恩典的產品，乃是召會作三一神的詩章，展示神恩典超越的豐富，連同祂無窮的智慧和神聖的設計——弗一 6～8，二 10，7。

叁 在整個新約時代分賜到祂選民裏面的主耶穌的恩典，要終極完成於新耶路撒冷，在其中經過過程並終極完成的三一神，要作恩典給所有的信徒享受，直到永遠——啓二 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.

第二週·週一

晨興餽養

徒二十 24『我卻不以性命為念，也不看為寶貴，只要行完我的路程，成就我從主耶穌所領受的職事，鄭重見證神恩典的福音。』

弗三 2『諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分。』

恩典乃指神在基督裏所賜我們基督的豐富（弗三 8），給我們得着並享受。保羅的職事，就是將基督這豐富分賜眾信徒作恩典，給他們享受（聖經恢復本，弗三 2 註 2）。

在信徒經歷中之神經綸的恩典，就是經過過程的三一神。三一神若沒有經過過程，就不能作恩典。神是獨一的，卻又是三一父、子、靈。…父在子裏得着彰顯，被人看見；子成那靈，得以啓示並實化。這位經過過程的三一神，將祂自己分賜到我們裏面，成為我們的分，作我們的恩典，使我們在祂神聖的三一裏，享受祂作我們的一切（神在祂經綸中的律法與恩典，五〇頁）。

信息選讀

太初的神，在時間裏成為肉體，作恩典給人接受、得着並享受（約一 1、14、16～17）。三一神經過的第一道過程，也是最大的過程，就是成了肉體。太初的神，在時間裏成為肉體，就是在人中間支搭帳幕。祂這樣來到人中間，是豐豐滿滿的有恩典；從祂的豐滿裏我們都領受了。祂來是叫我們領受恩典，並且是恩上加恩的領受。祂來了，恩典也來了。…實在說，恩典就是耶穌。耶穌來了，恩典就來了。這就是三一神，有祂的神性調在人性裏，成了一位神而人者。這

<< WEEK 2 — DAY 1 >>

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，是給我們接受的，是給我們享受作我們供應的，也是給我們經歷的。這才是真正主的救恩。

祂是完整的神，也是完全的人。祂是神而人者。祂留在人裏，和人調在一起。這位神而人者經過了三十二年半為人的生活。頭三十年，祂生活在貧寒的木匠家裏，跟着約瑟作木匠。人生的辛酸苦楚祂都嘗到了，都經過了。

三十年滿，祂就出來傳道。祂從加利利的拿撒勒，一個被人藐視的地方出來。祂沒有佳形威儀，叫人看見可以羨慕祂。但是祂說話有能力，行事有大能。

主耶穌在地上作了許多事，說了許多話。最終，祂被人出賣捉拿，釘死在十字架上，…為我們完成救贖。…祂死了，也埋葬了；到了第三天，祂就從死裏復活。…當天晚上，祂又顯給門徒們看，並且向他們吹一口氣，說，『你們受聖靈。』（約二十22）

祂…在復活裏，作了一件最大的事，就是化身成為靈。…這位在肉體裏的神又化身成為賜生命的靈。…這時，祂就設資格作我們的恩典。

這樣一位經過過程而終極完成的三一神，就是在神經綸的新約中，一切的信徒所享受的恩典，直到永遠（啓二二21）（神在祂經綸中的律法與恩典，五〇至五三、五六頁）。

加拉太六章十八節說，『弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。』…主耶穌基督的恩典，就是我們藉着操練我們人的靈所享受之三一神（祂具體化在子裏，並實化為賜生命的靈）全備的供應。…恩典是在我們的靈裏，使我們留在神新約的經綸裏（羅馬書的結晶，二八三頁）。

參讀：神在祂經綸中的律法與恩典，第三篇；羅馬書的結晶，第十七、十九至二十二篇；由基督與召會的觀點看新約概要（二）—羅馬書至腓利門書，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

第二週·週二

晨興餽養

加三 5『這樣，那豐富供應你們那靈，又在你們中間行異能的，是本於行律法，還是本於聽信仰？』

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

保羅在加拉太三章二節問加拉太信徒說，『你們接受了那靈，是本於行律法，還是本於聽信仰？』他在五節又問：『那豐富供應你們那靈，又在你們中間行異能的，是本於行律法，還是本於聽信仰？』保羅問加拉太人的話，指明他們已經接受了那靈，並且神正不斷的將那靈供應給他們。神一直供應，而他們一直接受。奇妙、神聖的傳輸一直在進行着。

我們若要持續不斷的接受那靈，就需要運用我們的靈禱告。在我們的禱告裏，我們不應當被瑣碎的事物所霸佔；相反的，我們應當向着屬天的傳輸敞開自己，接受那靈的供應。基督徒的生活不是一種宗教的生活或道德的生活，乃是與神成爲一靈的生活。每當我們運用靈呼求主，我們就經歷神聖的傳輸，屬天電流的流通。因此，基督徒的生活是一種供應並接受的生活；神不斷的供應，我們不斷的從祂接受（加拉太書生命讀經，三六五至三六六頁）。

信息選讀

我們若要接受並享受恩典，就需要領悟我們的靈是我們能經歷恩典惟一的地方。正如我們使用電只需要打開開關，我們要接觸運行並塗抹的那靈，也惟有在我們的靈裏。你若想接受恩典並享受恩典，不要運用你的心

<< WEEK 2 — DAY 2 >>

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，要轉向你的靈並運用你的靈。

每當我們轉到靈裏，呼求主名，來到施恩的寶座前〔來四16〕，我們就應當讓主登寶座。我們必須讓祂在我們裏面有元首的權柄、君王的權柄和主權。這會有很大的不同！有時我們在禱告中，覺得主在我們裏面，但我們不願意將寶座讓給祂。我們不承認祂的君王權柄，我們高舉自己在祂以上，自己登了寶座。實際說來，我們是叫主下了寶座。我們只要不讓主登寶座，恩典的流就立刻停止。就在我們禱告的時候，我們需要讓主在我們裏面登寶座，尊崇祂為元首、為主、為王。這樣，恩典在我們裏面才會湧流如同江河。

啓示錄二十二章一至二節給我們看見，生命水的河從神和羔羊的寶座流出來。因此，神的寶座是湧流恩典的源頭。叫主下寶座，把寶座從祂挪去，就是忽視恩典的源頭。這就使恩典的流停止。這不僅是個教訓，更是在經歷上非常真實的事。我們當中許多人可以見證，只要我們不讓主登寶座，我們在禱告的時候就不能領受多少恩典。

當我們轉回靈裏並且留在靈裏時，我們需要承認主是元首、是王，並要讓祂登寶座。我們需要尊崇祂的地位，尊重祂的權柄，並且承認我們沒有權利憑自己說甚麼或作甚麼。我們裏面所有的地位都必須交給這位王。我們若讓主在我們裏面登寶座，生命水的河就會從寶座上流出來供應我們。這樣，我們就會接受恩典並享受恩典。

恩典一點不差就是三一神成了我們的享受。父具體化身在子裏，子實化為那靈。這靈乃是三一神的終極完成，現今住在我們的靈裏。我們今天的需要乃是轉回到這靈裏，並且留在靈裏，讓主登寶座。這樣，我們的靈就實際的連於三層天（加拉太書生命讀經，四〇二至四〇五頁）。

參讀：加拉太書生命讀經，第十一、三十七篇；創世記生命讀經，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

第二週·週三

晨興餽養

徒二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

耶十五 16『耶和華萬軍之神阿，我得着你的言語，就當食物喫了；你的言語成了我心中的歡喜快樂…。』

亞十二 10『我必將恩典和懇求的靈，澆灌…。』

基督的血將我們帶進神的殿中，我們要在那裏享受祂直到永遠。啓示錄七章十五至十六節描繪了那些藉着基督寶血的洗淨而被帶進神殿中的人：『所以他們在神寶座前，晝夜在祂殿中事奉祂；坐寶座的要用帳幕覆庇他們。他們不再饑、不再渴，日頭和一切炎熱也必不傷害他們。』因着基督的血，新約的血，我們就能在神的殿中永遠享受祂。這寶血帶我們得以永遠享受神自己作我們的生命和生命的供應。

因着這血我們得着了何等的福分！我們得着了神自己、神聖的生命、神聖的性情、裏面生命的律以及認識神生命的能力。立約的血將我們帶到神面前，使我們接受神的注入，並且得以永遠的享受神。我們今天所經歷的乃是將來全享的豫嘗（出埃及記生命讀經，一〇八二至一〇八三頁）。

信息選讀

按照聖經的整個啓示，神的話適合給我們喫，我們需要喫神的話（詩一一九 103，太四 4，來五 12～14，彼前二 2～3）。神的話是神聖的供應，作食物滋養我

<< 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

們。話是我們的食物，藉此神將祂的豐富分賜到我們裏面的人裏，滋養我們，使我們得以由祂的元素所構成。這是神經綸極重要的方面。我們喫神的話，祂的話就成為我們心中的歡喜快樂（聖經恢復本，耶十五16註1）。

恩典的靈是要把我們帶進對三一神的享受裏。在行傳二章，在恩典時代，召會時代的初期，那靈主要是能力的靈；但在撒迦利亞十二章十節，在恩典時代的末了、終結，那靈主要是恩典的靈，為使人享受三一神。在五旬節那天，猶太人頑固又剛硬；因此，能力的靈澆灌下來，感動他們悔改。但將來在敵基督和他軍隊的攻擊下，耶路撒冷城中仍然存活的一半居民（十四2），將會對神以外的一切都失去了胃口，並且已經悔改。因此，恩典的靈要澆灌在他們身上，使他們接受三一神作他們的享受（亞十二10註1）。

詩篇一百三十三篇的甘露是恩典的豫表。箴言告訴我們，王的恩寵或恩典，如草上的甘露（十九12下）。你有早晨的甘露，就有舒爽和新樣。這是神令人舒爽的恩典，在我們的經歷中就是神的同在。每當聖徒來聚在一起，實行召會生活，就該有主同在的新鮮、新樣和舒爽。我們的聚會多半在晚上舉行，但我們在聚會中，覺得好像是在早晨。我們有新樣，並且覺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。

我們聚會生活的內容，在於聖徒日常生活中對基督的經歷。這不僅僅在於幾位負責弟兄，乃在於全體會眾，在於每一位弟兄姊妹。藉着這膏油塗抹和這甘露，我們就有主所命定的福（詩一三三3下）。這福就是生命—永遠的生命（實行召會生活的生命與道路，一六三至一六四頁）。

參讀：一的真正立場，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

第二週·週四

晨興餽養

徒二十 32『如今我把你們交託神和祂恩典的話，這話能建造你們，叫你們在一切聖別的人中得着基業。』

弗四 29『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』

保羅在他的職事裏總是供應神作恩典。他鄭重見證神恩典的福音，將神供應到人裏面（徒二十 24）。

恩典就是神的眷臨，為要留在人裏面，生在人裏面，並且與人成爲一。…馬利亞在懷人救主的事上蒙神恩〔路一 28、30〕，乃是新約裏頭一次題到『恩典』這辭，所以這建立了一個原則。提後四章二十二節說，『願主與你的靈同在。願恩典與你同在。』主來留在我們裏面，生在我們裏面，與我們是一，甚至成爲我們；這就是恩典（羅馬書的結晶，三一八、三一〇頁）。

信息選讀

我們信徒每天的經歷，都必須是恩典。若不是恩典，就不是我們的經歷；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，就是恩典的經歷。

新約信徒在神經綸中之恩典下的生活，乃是一個經歷經過過程之三一神作恩典之整體的生活。…整體的生活就是說，我整個的生活，都是三一神經過過程在我裏面作恩典的生活。不是說論不論斷人的問題，那不是整體的生活，那是零碎的生活。整體的生活，就是一天二十四小時，睡覺或醒着，我都是在那裏以

<< 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。我跟隨祂行動，與祂同行動。二靈成一靈，二命同生活，二性相調和。這個生活，就是經歷三一神作恩典的整體生活。

我們對神經綸中之恩典的經歷，也是盡神所託付神恩典的管家職分——將基督的豐富，就是神的恩典，分賜給神所揀選的人，以產生並建造召會（弗三2、8）。

不僅使徒這些管家的職分把恩典分賜與人，我們也應當在生活中說建造人的話，把恩典分給人。以弗所四章二十九節說，『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』在二十八節保羅說，我們應當親手作正經事，好有所分給需要的人。我們基督徒應當在生活中，在物質上和屬靈上，都有所分給人的。

在召會生活中，信徒眾人蒙恩典，召會就得建立。但是，我們何等容易從恩典裏出來，而與人相爭。看見恩典的人就認識基督，在他就沒有甚麼可爭的。今天凡是在爭論的，都不認識恩典。…本來你滿有理由，滿有怨言，但你一回到靈裏，你就站在恩典中。結果從你口裏出來的，就是恩典。神在祂的經綸中，不要你作甚麼。神在祂的經綸中乃是要基督，就是三一神的化身，來作你化身的恩典。祂在我們裏面活着，我們也在祂作恩典裏活着。這樣，神才能得着一個生機體。

在這樣生機的召會生活裏，信徒所蒙的恩典，是可以看出的（徒十一23）。信徒所得並享受的三一神，彰顯於他們的得救、生命的改變、聖別的生活以及在聚會中所運用的恩賜，這些都是可以看出的（神在祂經綸中的律法與恩典，四九、五九至六〇、四二至四五頁）。

參讀：羅馬書的結晶，第二十三至二十四篇；神在祂經綸中的律法與恩典，第二篇；內住的基督，第十三篇；以弗所書生命讀經，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

第二週·週五

晨興餽養

林前一9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

二2『因為我曾定了主意，在你們中間不知道的，只知道耶穌基督，並這位釘十字架的。』

我們相信聖經各卷的次序是照着主的靈安排的。…保羅十四封書信的頭一封是羅馬書，第二封是哥林多前書。羅馬書論到基督徒生活與召會生活，接着，就需要享受基督。哥林多前書就是一本論到享受包羅萬有的基督的書（一2、9、24、30）。

哥林多前書的確對付了許多難處，但它更告訴我們如何能對付這些難處。我們蒙主拯救後不久，就在經歷中發現，作基督徒不是那麼簡單。過基督徒的生活不是容易的。我們在日常生活和召會生活中遇到許多難處。解決這些難處惟一的方法乃是享受基督（建造召會的超越恩賜，二至三頁）。

信息選讀

林前一章九節說，我們信實的神，已經召我們進入了祂兒子耶穌基督的交通。『交通』這辭包括享受的意思。人有時候舉行宴會慶祝一些事。對我們而言，一同交通就是舉行『宴會』。宴會就是交通。基督徒的聚會可以看作是基督徒的宴會。每一個聚會對我們都是宴會。…我們與聖徒聚集的時候真是快樂，因為我們的聚會，就積極的意義說，乃是宴會。

享受包羅萬有的基督，就能藉着十字架的工作，解決召會的難處（13上、18、23～24，二2）。我所說的『十字架』，是指基督的死，特別是祂的死主觀的一面。

<< WEEK 2 — DAY 5 >>

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

我們現今所享受的基督，是包羅萬有的一位，有帶着殺死功效的死包含在祂的所是裏面。我們只要享受祂，就會積極的，不是消極的，被治死。我們每日享受祂，就每日被治死。一位弟兄可能被另一位弟兄很厲害的得罪了，他甚至可能充滿了恨，但是當他享受基督的時候，他對另一位弟兄仇恨的細菌，就不知不覺的被殺死了。…這享受會殺死我們裏面的細菌，解決我們的難處。

享受基督除去了我們裏面消極的元素，解決了我們的難處，我們就能在生命裏長大。這就像我們所喫的食物顧到我們身體的難處，並幫助我們長大一樣。我們享受基督的結果乃是生命的長大，產生建造召會的寶貴材料（三 6、9～14）。我們因着享受基督，裏面的難處都清除了，我們也漸漸的長大。在林前三章六節，保羅說，『我栽種了，亞波羅澆灌了，惟有神叫他生長。』神用基督充滿我們的目的，是要我們長大；生命長大是為着產生建造召會的寶貴材料—金、銀和寶石。我們在生命裏長大的時候，一週過一週，就有更多的金，更加寶貴，更發光照耀。

享受基督不僅解決我們的難處，並帶來生命的長大，也藉着生命的長大發展我們的恩賜（十二 1～11）。恩賜可說是『本能』的同義詞。我們因着出生，都得着一些本能。我們有看、聽、說話、行路、思想並領悟的本能。我們已經得着這些與生俱來的本能，但是這些本能都需要發展。因着我們身體的長大，這些本能就得着發展。…我們屬靈的生命也是一樣。初期的恩賜是在信徒屬靈的出生時，賜給他們的（一 7）。神的生命與神的靈乃是在我們在屬靈的出生時，所領受兩項主要的恩賜。每一個重生的人，都領受了這兩大恩賜。在神的生命裏有許多本能，恩賜，需要發展。我們必須享受基督，叫我們得以長大。當我們長大時，我們藉着屬靈的出生所領受的恩賜，就得着發展（建造召會的超越恩賜，四、七至九頁）。

參讀：建造召會的超越恩賜，第一章；羅馬書的結晶，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

第二週·週六

晨興餽養

林後十二 9『『祂對我說，我的恩典穀你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。』』

十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

信徒對神經綸中之恩典的經歷，就是經歷主穀用的恩典，也就是基督覆庇的能力，在人的軟弱上顯得完全（林後十二 9）。為甚麼主的恩典在人的軟弱上顯得完全？因為一個軟弱的人不能作了，主就來作了。人一剛強，就不需要別人。…軟弱有一個好處，就是主來替你作。剛強有一個壞處，就是你把主擺在一邊。你一剛強，主就沒有地位，主就不能作，你就不能享安息。你一軟弱，主就有地位，主就能作。主替你作，你就享受主作你的安息（神在祂經綸中的律法與恩典，四一頁）。

信息選讀

完全的享受神聖三一，乃是〔如林後十三章十四節所說的〕有分於神的愛，基督的恩，並聖靈的交通。…這節給我們看見，神聖三一不是為着神學上道理的研究，乃是為着我們的經歷和享受。父神的愛是源頭，子神基督的恩是神愛的流道。愛流出就成了恩。接着，聖靈的交通乃是基督的恩同着父神之愛的傳輸。愛乃是父神；恩作為愛的流出乃是子基督；交通乃是聖靈的傳輸，傳輸子的所是作為恩典，以及父的所是作為愛。聖靈將神聖的豐富傳輸

<< WEEK 2 — DAY 6 >>

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

到我們裏面，這傳輸就是交通。今天在我們裏面有神聖三一這樣奇妙的運行。

神聖的三一有源頭、流道和流通。這循環的源頭，泉源，乃是父的愛。這循環的流道，流出，乃是基督所彰顯並傳輸給我們的恩典。基督的恩典出自於父愛的源頭。這循環的流通，乃是聖靈作基督的恩同着父愛的交通、傳輸和循環。

在我們裏面有兩個循環。一個循環是在我們肉身裏的血液循環，另一個循環是在我們靈裏神聖三一的循環。這兩個循環中缺少了一個，我們就會在肉身上或屬靈上死亡。林後十三章十四節詳細的描述這個內在、屬靈的循環。這個循環是我們基督徒生活和召會生活中的供應。…整個召會生活乃在於林後十三章十四節。召會生活是在於父的愛，子的恩，並聖靈的交通，在我們靈裏如同電流一樣流通。

許多時候，我在盡話語職事時，裏面感覺到有神聖的流在流通。如果在我裏面的流停止了，我就沒有甚麼可說。在我們的說話中如果沒有那靈，我們的講說就是空洞的。不僅如此，當我們聽人供應話語時，在我們裏面的流若切斷了，我們的聽也是空洞的。我們需要在流中說，並在流中聽。這流就是聖靈的傳輸，而這傳輸乃是一種交通，傳送子基督的恩，作為三一神愛的流出。林後十三章十四節所啓示，在我們裏面神聖三一的流，乃是我們屬靈的命脈（在神聖三一裏並同神聖三一活着，一五五至一五七頁）。

參讀：在神聖三一裏並同神聖三一活着，第十三章；一個在靈裏之人的自傳，第十章；長老訓練第六冊，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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經歷基督—作恩典

10 10 10 10 (英 497)

降 E 大調

4/4

E^b B^b Cm A^b E^b B^b E^b
 3 - 5 2 | 1 - 6 - | 5 6 4 4 | 3 - - - |
 一 神 所 賜 恩 典, 最 高 的 定 義,
 F⁷ Gm Cm B^b F⁷ B^b
 3 - 3 #4 | 5 - 1 - | 7 6 3 #4 | 5 - - - |
 是 神 在 子 裏 所 給 的 自 己;
 Fm E^b Fm B^b B^b₇ E^b
 6 - 5 1̇ | 1̇ - 7 - | 7 6 5 2 | 3 - - - |
 不 重 在 事 物, 賜 於 古 或 今,
 Cm E^b A^b B^b₇ E^b
 3 - 3 2 | 5 - 1 - | 3 2 6̇ 7̇ | 1 - - - ||
 乃 是 神 自 己 作 我 的 永 分。

- 二 神成爲肉身，來與人調和， 爲給人接受，而將祂得着；
 人藉主從神所得的恩典， 就是主自己來住我心間。
- 三 在使徒保羅，萬事如糞土， 恩典之於他，只是神基督；
 乃藉這恩典—他所經歷主， 他爲主勞苦，超過眾使徒。
- 四 基督在我裏，作我的能力， 乃是真恩典，穀爲我賴倚；
 這穀用恩典在我的靈裏， 時常加我力，完成神旨意。
- 五 這恩典就是那活的基督 作我的一切，時將我眷顧。
 主，願我認識你這真恩典， 享你作恩典，一直的增添。

Grace in its highest definition is

Experience of Christ — As Grace

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D A/C# Bm G D/A A⁷ D
 1. Grace in its high - est de - fi - ni - tion is
 5 D Bm A/C# D A/E E⁷ A
 God in the Son to be en - joyed by us;
 9 G D/F# Em A⁷ D
 It is not on - ly some - thing done or giv'n,
 13 D G F#m Bm G A⁷ D
 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

神福音的結構—
神的義、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**

讀經：羅一 16～17，三 22，五 1～11，十 17，來
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

綱要

Outline

週 一、週 二

Day 1&Day 2

壹 羅馬書中關於神福音的鑰句，並神永
遠經綸的標語，乃是羅馬一章十七
節；這節經文啓示神福音的結構—
『義人必本於信得生並活着。』

**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."**

貳 神的義是神的救恩在法理上的手續—
16～17 節：

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

一 若是神公義的要求不能得着滿足，祂就不能
赦免罪人；（詩一〇三 6～7；）按照神的
公義，『犯罪的人，他必死亡，』（結十八
4，）並且『罪的工價乃是死』（羅六 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，這死照着神
的律法是合法的，且是神照着律法所承認並稱許
的—賽五三 5～6，林後五 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 基督這義的代替我們這些不義的，為公義的神按祂的公義所審判，好除去我們罪的攔阻，引我們到神面前，叫我們在祂裏面成為神的義—彼前三 18，林後五 21。

3 在十字架上，耶穌替我們成為罪，在肉體中定罪了罪，並且藉着替我們死，滿足了神一切的義；現今因着祂義的緣故，神必須赦免我們—21 節，羅八 3，10，約十九 30。

二 因着神受祂的公義束縛，必須赦免我們，所以義乃是神救恩的大能，也是我們的救恩不可動搖的根基—羅一 16 ~ 17:

1 我們對基督的經歷，乃在於神義的根基，這義是神寶座穩固、堅定、不可動搖的根基，（詩八九 14，）神的國也是建立在其上。（羅十四 17。）

2 神治死基督，以祂作我們的代替；祂已承認基督的死完全償還了我們的罪債；坐在神右邊那復活並升天的基督，乃是償還這債的『收據』—四 24 ~ 25。

3 因此，每當我們宣告耶穌的血並訴諸神的義時，神除了赦免我們之外，別無選擇—約壹一 9，詩歌二三五首。

週 三

三 生命是神救恩的目標，因此稱義乃是『生命的』稱義；我們藉着稱義，已經達到並符合神義的標準，所以現在神能將祂的生命分賜到我們裏面—羅五 18。

參 基督的生命是神的救恩在生機上的目的—10 節:

一 得稱義的結果是在基督裏完滿的享受神作我們的生命；在神生機的救恩裏，我們有

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

愛、恩典、和平、盼望、生命、榮耀、聖靈、基督、和神作我們的享受—1 ~ 11 節。

二 基督拯救的生命正以下列方式，完成神大能救恩的生機目標—10 節：

- 1 我們在基督作為從神給我們的義裏被神稱為義，使我們能在這生命裏活在神面前—17。
- 2 這生命也將神所稱為義的信徒作成神許多的兒子；（八 14，來二 10；）他們藉着生命之靈，（羅八 2，）以神生產並繁增的生命所重生，（彼前一 3，）成為基督的許多弟兄。（羅八 29。）
- 3 這生命分賜到必死的信徒裏面，使他們在基督裏長大，脫離死而達到成熟—11 節。

週 四

- 4 內住的基督憑生命之靈在信徒裏面運行，使他們享受基督的生命連同這生命的平安—5 ~ 6 節。
- 5 這生命以神的聖別性情作聖別的元素聖化我們—六 19 ~ 20。
- 6 這生命憑生命之靈，根據重生的洗滌，更新我們，將我們從我們舊人的舊元素，更新為我們新人的新構成—十二 2 下，多三 5。
- 7 這生命憑生命之靈，以基督神聖生命的元素，新陳代謝的變化我們，使我們從老舊的構成，變化成為新的構成，好建造基督生機的身體—羅十二 2 下，5，林後三 18。
- 8 這生命將我們模成神長子基督的形像，使我們成為長成的神人，為着彰顯三一神—羅八 29。
- 9 這生命藉着我們身體的得贖，榮化我們，使我們進入榮耀的自由和我們完滿的兒子名分裏—21，23，30 節。

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 這生命使我們作王，掌管撒但、罪和死—五 17，21。

11 以上十個項目，都是為着產生並建造基督生機的身體，彰顯為眾地方召會；這是羅馬書末了五章所論到的。

週 五

肆信徒的信乃是神的救恩在實行上的質實—來十一 1：

一 信徒的信實際上不是他們自己的信，乃是基督進到他們裏面作他們的信—羅一 12，三 22 與註 1，加二 16 與註 1。

二 我們信入基督是我們對祂的珍賞，作為我們對祂的吸引所起的反應—羅十 17，來十二 1～2 上，參徒十四 27。

三 信是由於聽見話；我們來到寫出來的話（聖經）中那活的話（基督）這裏，祂對我們就成為應用的話（那靈），就是信的話—羅十 8，17，加三 2，參來三 12。

四 人聽見基督，認識祂，欣賞祂，寶貴祂，祂就在人裏面生發出信，而成了人裏面能相信祂的信—十二 2 上，羅十 17，加三 2，5，五 6。

週 六

五 信乃是信神是，我們不是；祂必須在凡事上是惟一的那位，獨一的那位，我們必須在凡事上甚麼也不是—來十一 1，5～6。

六 作為信徒，我們藉着運用我們信心的靈，憑信而活，並將基督作為信注入人裏面，

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.*

(林後四 13, 羅十 14 ~ 17, 徒二六 22 ~ 29,) 使他們被帶到以下與基督生機的關係裏, 爲着祂的定旨:

- 1 基督是栽種的橄欖樹也是葡萄樹, 我們是祂的枝子—羅十一 17, 24, 約十五 1 ~ 8。
 - 2 基督是頭, 我們是祂的肢體—林前十二 12, 27。
 - 3 基督是生命的氣、生命的水、生命的糧, 我們是呼吸祂、喝祂、並喫祂的人—約二十 22, 四 10, 14, 七 37 ~ 39 上, 六 35, 51 ~ 63, 68。
 - 4 基督是新郎, 我們是祂的新婦—三 29 ~ 30, 林後十一 2 ~ 3。
- 七 信是主觀的神應用於我們的全人; 因此, 對神如何沒有一事是不可能的, 對信也照樣沒有一事是不可能的—太十七 20, 十九 26。
- 八 那無法壓制、無法困住之信的大能, 推動許多人爲主受苦, 冒生命的危險, 並成爲得勝的受差遣者和殉道者, 以傳佈神永遠經綸的福音, 直到地極—路十八 8, 羅十六 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.

第三週·週一

晨興餽養

哈二 4『看哪，自高自大的人，心不正直；只是義人必本於信得生。』

羅一 16～17『我不以福音為恥；這福音本是神的大能，要救一切信的人，先是猶太人，後是希利尼人。因為神的義在這福音上，本於信顯示與信，如經上所記：「義人必本於信得生並活着。」』

我們要來看神福音的結構。這個結構的每一部分都在羅馬一章十七節裏提及。事實上，羅馬一章十七節這一節涵蓋整卷羅馬書。…這是羅馬書中關於神福音的鑰句。在這一節裏，有『義』、『生(命)』和『信』。義是屬於神，生命是屬於基督，信是屬於信徒。只要我們是不信的罪人，信就不屬於我們任何人。信乃是屬於信徒的。神的福音是用這三部分建立的。羅馬書首先給我們看見，在法理上神的義；然後給我們看見，在生機上基督的生命；第三給我們看見，在實行上信徒的信。按照羅馬書向我們所陳明的神聖啓示，神的福音乃是由神的義、基督的生命和信徒的信所構成（羅馬書的結晶，五八頁）。

信息選讀

義人必本於信得生並活着！這話該作為神永遠經綸的標語；神的經綸完全是在信裏的事！（提前一 4）

義人，就是那些在神、在人前都完全是對的人，必得生，就是得着神聖的生命。然而，我們這些敗壞的罪人，怎能照着神的義得着公義之神的神聖生命？乃是憑着信！信就是那在基督裏運行並作工的神，祂將我們

<< WEEK 3 — DAY 1 >>

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

放在基督裏，使基督成爲我們的義（林前一 30）；我們這些罪人乃是憑着這信，才能按着神的公義，合乎法理的得着神聖的生命。憑這聯結的信，我們在基督裏聯於神，有分於包羅萬有之基督所是、所有並所達到的一切，以產生基督生機的肢體，好構成並建造祂生機的身體，這身體要終極完成於新耶路撒冷，作永遠之三一神在祂無限的榮耀裏，在神性與人性奧秘之調和裏的擴大和彰顯，直到永遠（啓二一 2～二二 5）。這是羅馬一章十七節『義人必本於信得生並活着』這福音永遠的成就！（羅馬書的結晶，一五三頁）

在已過的永遠裏，神就豫定我們成爲祂的兒子。但我們雖然是蒙了豫定的人，卻墮落了，陷在罪裏。這就產生神的義這問題。我們若沒有墮落，就不需要擔心義這件事。然而我們墮落了，神就必須照着祂的義來對待我們。…祂的義若不能得着滿足，祂就不能赦免我們。神若輕易的赦免我們，祂就是把自己擺在不義的地位上。神是公義的神、公正的神，若是祂公義的要求不能得着滿足，祂就不能赦免罪人。

要使神能赦免我們，神的兒子基督就成爲肉體。正如八章三節所說，神在罪之肉體的樣式裏，差來了自己的兒子。藉着成爲肉體，主穿上了罪之肉體的樣式，與肉體中的罪人聯合。爲着神的義的緣故，主耶穌在十字架上被治死。在十字架上，祂替我們成爲罪，神也在肉體中定罪了罪。主替我們死，就成功了救贖，滿足了神一切義的要求。如今神有地位，能設公義的赦免我們。事實上，祂不僅能設赦免我們，因着祂義的緣故，祂也必須赦免我們。神所以赦免我們，主要還不是因爲祂愛我們，乃是因爲祂的義限制祂必須這麼作（羅馬書生命讀經，七〇六至七〇七頁）。

參讀：羅馬書的結晶，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

第三週·週二

晨興餽養

賽五三六『…耶和華使我們眾人的罪孽都歸在祂身上。』

彼前三 18『因基督也曾一次為罪受死，就是義的代替不義的，為要引你們到神面前；在肉體裏祂被治死，在靈裏祂卻活着。』

當神在十字架上審判耶穌時，祂將我們眾人的罪孽都歸在祂身上，使耶穌那時在神的眼中，成為惟一的罪人（太二七 45～46…）。基督的死不僅僅是被人殺害（徒七 52），也不是殉道，乃是神按着祂的律法，親自執行的。因此，祂作罪人的代替，完成了代替的死（彼前三 18），這死照着神的律法是合法的，並且是神照着律法所承認並稱許的（聖經恢復本，賽五三 6 註 2）。

祂在十字架上作我們的代替，擔當我們的罪，就是義的代替我們這些不義的，為公義的神按祂的公義所審判，好除去我們罪的攔阻，引我們到神面前。這是要救贖我們脫離罪，歸向神，脫離我們不義的品行，歸向公義的神（彼前三 18 註 2）。

信息選讀

我們對基督的經歷，乃在於神義的根基。我們絕不該對自己有信心，認為我們不會退後，不會在主面前失敗。不要像彼得那樣，說儘管別人都否認主，他還要向主忠心。我們的熱心或得勝不是根基；神的義，就是神寶座不可動搖的根基，才是根基。神越過舊約聖徒的罪，又在新約時代赦免我們的罪，因而顯示了祂的義。神作了這些事，證明祂是義的。

<< WEEK 3 — DAY 2 >>

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.

愛與恩典都可以改變，但義是堅實而穩固的。神可以愛我們，也可以不愛我們，但祂一定要受祂義的限制。現今基督既然死了，滿足了神公義的要求，神就將自己擺在一個地位上，使祂必須受律法的限制。不論祂愛不愛我們，祂自己的義都要求祂非赦免我們不可。因此，我們救恩的根基不是愛，也不是恩典，乃是義。詩篇八十九篇十四節說，『公義和公平，是你寶座的根基。』神寶座的根基，也就是我們救恩的根基。

神的義乃是福音的大能。…我們不可愛，也不配得神的恩典。我們完全不配從神得着甚麼。但神是公義的；祂治死基督，為要作我們的代替；祂也承認基督的死完全償還了我們的罪債。不僅如此，坐在神右邊那復活的基督，乃是償還這債的『收據』。神既然發出了這張收據，祂怎能再公義的向我們要求償付罪債？祂若這樣作，我們就可以指着基督給祂看，題醒祂一定要顧到祂公義的地位，就是祂寶座的根基。

我們可以放膽的告訴神：『你若不照着你的義來對待我，你的寶座就會動搖。重要的不是我得救或滅亡，而是你會不會容許你寶座的根基動搖。神阿，我滅亡還在其次，…我題醒你注意你的義。基督已經為我的罪死了，祂現今在你的右邊，證明你已經接受祂為我一切的罪債所償還的。照着你的義，你除了拯救我之外，別無選擇。基督已經死了，你已經悅納祂的死，並且已經叫祂從死人中復活；現今你受律法的限制，不能不赦免我。』

每當有人這樣禱告，總是令神喜悅。這是根據神的義向神禱告。因着神的義在基督的福音上顯示出來，所以基督的福音是神的大能（羅馬書生命讀經，七一三至七一四、七〇九至七一一頁）。

參讀：羅馬書生命讀經，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

羅五 18『如此說來，藉着一次的過犯，眾人都被定罪，照樣，藉着一次的義行，眾人也都得稱義得生命了。』

10『因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

生命是神救恩的目標，因此稱義乃是生命的稱義。稱義本身不是目的，乃是為着生命。我們藉着稱義，已經達到並符合神義的標準，所以現在神能將祂的生命分賜給我們。稱義改變我們外面的地位，生命改變我們裏面的性質。被稱義得生命，表明生命乃是羅馬五章的中心，並且生命生機的聯結乃是稱義的結果（聖經恢復本，羅五 18 註 4）。

信息選讀

在羅馬三章末了，保羅說明神的稱義之法；在四章，他陳明亞伯拉罕是這稱義的表樣。五章一至十一節該視為保羅關於稱義之教訓的結語。這結語啓示稱義的結果。這十一節列舉了許多美妙的項目；這些乃是我們得神稱義的結果。

在五章一至十一節，保羅說到六個特出的辭：愛、恩典、和平、盼望、生命和榮耀。神的愛已經藉着聖靈，澆灌在我們心裏（5）。我們得以進入現在所站的這恩典中（2）。我們既本於信得稱義，就對神有了和平（1）。接着，我們因盼望而誇耀、歡樂（2）。十節告訴我們，我們要在祂的生命裏得救。最終，我們盼望有分於神的榮耀（2）。這六項是神的稱義部分的結果。你要神的愛和恩典麼？你渴望和平並有盼望麼？你要有分於神那

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

神聖、永遠的生命，並在祂的榮耀裏麼？為着這一切事，你需要得稱義。這一切都是我們的分，作神稱義的結果。

隨着這六個重要的辭，我們有三個美妙的身位（雖然我不喜歡『身位』這辭，因為在關於神聖三一的教訓裏，這辭受到誤解，但關於神格，在我們人的語言裏沒有更恰當的辭可用）。在一至十一節，我們看見三一神的三個身位。五節說到聖靈，告訴我們聖靈已將神的愛澆灌在我們心裏。然後六節告訴我們，我們還軟弱、不虔的時候，基督就為我們死了。最終，十一節說，現今我們在神裏面誇耀。欽定英文譯本譯為：『在神裏面喜樂』，意思是神成了我們的享受。我們在神裏面喜樂、誇耀並歡樂，因為神是我們的享受。因此，羅馬五章揭示六件美妙的事物和三個美妙的身位。我們有愛、恩典、和平、盼望、生命和榮耀。因着神的稱義，我們就有聖靈、基督和神作我們的享受。哦，這段話是如此豐富！我們需要許多篇信息才能充分的說到它（羅馬書生命讀經，一一七至一一八頁）。

現在我們要來看，在神繼續的建造中，基督的生命為我們所完成的。

首先，基督的生命將生命賜給相信的罪人；他們在基督作為從神給他們的義裏被神稱為義，使他們能在這生命裏活在神面前（一17）。

這生命也將神所稱為義的信徒作成神許多的兒子（八14，來二10），他們藉着生命之靈（八2），以基督生產並繁增的生命所重生（彼前一3），成為基督的許多弟兄（羅八29）。

這生命分賜到必死的信徒裏面，使他們在基督裏長大，脫離死而達到成熟（11）。我們的重生是發生在我們的靈裏。但我們全人另有一部分是將死的，就是我們必死的身體。我們需要基督的生命分賜到這將死的部分裏（羅馬書的結晶，七八至七九頁）。

參讀：羅馬書生命讀經，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

第三週·週四

晨興餽養

羅八 5～6『因為照着肉體的人，思念肉體的事；照着靈的人，思念那靈的事。因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

十二 2『…藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

生命和平安是心思置於靈的結果。我們的心思若置於靈，我們外面的行事就與裏面的人一致，我們與神之間，也就沒有不合。我們與神有和平，不為仇（羅八 7），我們裏面就覺得平安。

我們的心思置於肉體和肉體的事，結果乃是死，使我們感覺離開了對神的享受。我們沒有平安與活的感覺，反而感覺不安與死。當我們思念肉體，將心思置於肉體的事，死的感覺對我們應當是警告，促使我們蒙拯救脫離肉體，而活在靈中（聖經恢復本，羅八 6 註 2）。

〔心思置於靈〕與羅馬八章五節思念那靈的事同。六節與七至十三節表明，今天基督是神在祂神聖之靈裏的生命（2），也是神在祂的子民裏內住的生命，因為神生命的靈成了我們裏面內住的靈，在兩面都是基督（羅八 6 註 3）。

信息選讀

變化是神工作內在、新陳代謝的過程，為將神的生命和性情，擴展到我們全人，特別到我們的魂裏面，將基督和祂的豐富，帶進我們全人各部分，作我們新

<< 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，而把我們老舊、天然的元素逐漸排除。結果，我們就變化成祂的形像（林後三 18），就是模成神長子的形像，作祂的許多弟兄（羅八 29），適合祂身體的建造（聖經恢復本，羅十二 2 註 4）。

內住的基督憑生命之靈在信徒裏面運行，使他們享受基督的生命連同這生命的平安（5～6）。…我們能將心思置於靈，因為這內住、是靈的基督在我們裏面運行。其結果是使我們得着基督的生命連同這生命的平安。…在神大能的救恩中，基督的生命所完成的另一件事，是以神的聖別性情作聖別的元素聖化我們（六 19～20）。…這生命憑生命之靈，根據重生的洗滌，更新我們，將我們從我們舊人的舊元素，更新為我們新人的新構成（十二 2 下，多三 5）。…這生命也憑生命的靈，以基督神聖生命的元素，新陳代謝的變化我們，使我們從老舊的構成，變化成為新的構成，好建造基督生機的身體（羅十二 2 下、5，林後三 18）。…這生命繼續將我們模成神長子基督的形像，使我們成為長大成熟的神人，為着彰顯三一神（羅八 29）。…這樣的生命藉着我們身體的得贖，榮化我們，使我們進入榮耀的自由和我們完滿的兒子名分裏（21、23、30）。我們雖然是神的兒子，許多時候我們因着必死的身體，卻是軟弱的。但有一天，這身體要得榮並得贖。我們將是神榮耀的眾子，能像鷹一樣翱翔。以賽亞四十章三十一節說，『但那等候耶和華的必重新得力；他們必如鷹展翅上騰。』在來世裏，當我們身體得贖的時候，我們就能像超越、翱翔的鳥一樣飛翔。…我們在基督的生命裏得救，這生命也使我們作王，主要的是掌管消極的事物，如撒但、罪、世界、肉體等。

以上…都是為着產生並建造基督生機的身體，彰顯為眾地方召會；這是羅馬書末了五章所論到的（羅馬書的結晶，七九至八一頁）。

參讀：羅馬書的結晶，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

第三週·週五

晨興餽養

腓三 9『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。』

羅三 22『就是神的義，藉着信耶穌基督，歸與一切信的人，並沒有分別。』

我們…對基督的信，乃是出於我們對基督的認識和珍賞。藉着我們對祂的珍賞，基督自己就注入我們裏面，成了我們的信—在祂裏面的信。因此，這也是基督的信，將我們帶進與祂生機的聯結裏（聖經恢復本，腓三 9 註 4）。

〔羅馬三章二十二節指明〕耶穌基督的信在我們裏面，成了我們相信祂的信。…信是有標的的，也是出於它的標的的。這標的就是神成為肉體的耶穌。人聽見祂，認識祂，欣賞祂，寶貴祂，祂就在人裏面生發出信，叫人信祂，這樣祂就成了人裏面對祂的信。因此，這信成為在祂裏面的信，也是屬於祂的信（羅三 22 註 1）。

信息選讀

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

信徒的信實際上不是他們自己的信，乃是基督進到他們裏面作他們的信（羅三 22 與註 1，加二 16 與註 1）。現在我們

<< WEEK 3 — DAY 5 >>

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

需要來看，基督如何並在何時進到我們裏面作我們的信。當我們悔改歸向神，那是靈的基督作神聖化的靈（彼前一2上），就在我們裏面運行，作我們的信，使我們憑這信信靠主耶穌（徒十六31）。羅馬十章十七節說，『可見信是由於聽，聽是藉着基督的話。』我們這些罪人，原是沒有信的。信乃是藉着我們聽見話而進到我們裏面的。這話就是基督自己。

有人在正當的傳福音時，那靈（即那是靈的基督）就伴隨着人的傳講。人的傳講是在你身外講說基督，但那是靈的基督立即伴隨着那個傳講，而在你裏面作工。這樣，你就悔改，並珍賞這樣的一位。在你裏面自然而然的就會有個東西升起。這就是你的信，你的相信。你的相信是來自你對基督的認識。你的相信事實上就是你對基督的珍賞，作為你對祂的吸引所起的反應。這種的反應，惟獨信徒有，罪人沒有。

按照十七節，信是由於聽見話。因此，信的源頭乃是話，但我們必須認識這一點的結晶。話有三方面：首先有神寫出來的話—聖經（約十35）；然後有神活的話—基督（一1）；最後有神應用的話—那靈（弗六17，約六63）。

聖經是寫出來的話，基督是活的話。然而，若沒有那靈，活的話就不能應用在我們身上。藉着那靈，活的話成了應用的話。神只有一種話。首先祂說話，而祂所說的寫在一本書上，那就是聖經。只有一本書是神的話。『聖經』這辭，原文的意思是『那書』。聖經乃是書中之書。在人類歷史裏，竟然產生了這樣一本書—神的話，這是何等的憐憫，何等的希奇！世界今天是一團糟。在今天的報紙上報導這麼多壞的事情。假使把聖經從人類拿走，我想人類沒有神的話，就不能生存（羅馬書的結晶，八四至八六、一〇一至一〇二頁）。

參讀：羅馬書的結晶，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, msgs. 7-8

第三週·週六

晨興餽養

來十一 1『信就是所望之事的質實，是未見之事的確證。』

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

羅馬頭四章說到在法理上的稱義。五至八章說到基督在生機上作生命。十章說到信徒在實行上的信。藉着基督作律法的總結，這信就能成為我們的，使我們得稱義。…祂是律法的總結，其目的和結果是為叫人得着義〔4〕。

至終，這三者，神的義、基督的生命和信徒的信，都成了包羅萬有的基督。因此，這包羅萬有的基督不僅是神大能救恩的中心，也是神大能救恩的結構。

希伯來十一章六節上半說，『人非有信，就不能得神的喜悅。』這是全宇宙中非常強的話。得神的喜悅就是使神快樂。你我若沒有信，就不可能使神快樂。神對任何沒有信的人，是不能也不會快樂的。這給我們看見信的重要（羅馬書的結晶，八七至八八頁）。

信息選讀

『基督徒』這名稱，在新約聖經裏只用了三次（徒十一 26，二六 28，彼前四 16）。但在新約聖經裏一再稱我們為信徒。…『信徒』這名稱與信有關。若沒有這信，我們就絕不能得神的喜悅。惟一能叫我們的神天天快樂的，就是我們對祂有信，相信祂。

到神面前來的人，必須信神是（來十一 6 下，直譯）。這是很簡單的。神要你只信祂是。『是』這個動詞，事實上乃是我

<< WEEK 3 — DAY 6 >>

Morning Nourishment

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

們三一神的神聖名稱。在出埃及三章，摩西問神，祂的名是甚麼。神回答說，祂的名是我是那我是（13～14）。我們神的名乃是動詞『是』。祂是『我是那我是』。祂是那獨一的一位。

信是甚麼？信是停下你自己，不作甚麼。你甚麼也不是。信將你聯於神，使神成為惟一是的。我不是，所以不該是我在愛我的妻子；應當是基督在愛我的妻子。祂是，我不是。

信就是停下自己，不作任何事，而使神成為你的一切。這等於保羅在加拉太二章二十節的話：『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』誰活着？不再是我；我並不存在，我已經了結了，我被釘十字架了，我已經了了。不再是我，乃是基督在我裏面活着。基督活着，基督是，基督存在；我不存在。這是『信神是』這短短一句話的素質。『信神是』含示你不是。在凡事上祂必須是惟一的一位，獨一的一位，我們在凡事上必須甚麼也不是。

甚至在職事聚會結束時，我們可能說，『聖徒們，現在是輪到你們分享。』但我們必須說，『這不是輪到我們，乃是輪到基督。』如果我們這樣生活，基督的豐富就要從我們口中出來。我來聚會之前，經常向主禱告說，『主阿，我不該是說話者，你才是。我已經被釘死，但你活在我裏面。你應該是說話者。』這有很大的不同—否認己，信靠主，也就是說，信神是。

惟有神是全能的、無所不能的，在祂沒有一事是不可能的（太十九 26）。但是主也指明，對信而言也沒有一事是不可能的。所以這指明，信和神，神和信，乃是一。你若沒有神，神與你就是分開的。你裏面若有神，這位神就要成為你的信。信是主觀的神應用於你的全人。因此，對神如何沒有一事是不可能的，對信也照樣沒有一事是不可能的。

這信將我們帶進與基督生命的聯結裏；這基督乃是神的具體化身，實化為包羅萬有的靈。信把我們聯於三一神（羅馬書的結晶，八八至八九、九二、九六、一〇六、一〇九頁）。

參讀：羅馬書的結晶，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

第三週詩歌

WEEK 3 — HYMN

856

耶穌流寶血，成就平息

(英1131)

G 大調

4/4

G C D

1 1 1 1 1 | 6̣ 6̣ 6̣ 6̣ - | 7̣ 7̣ 1 2 7̣ |

一 前 困 深 牢 中， 全 然 無 望； 試 圖 要 相 信，

G C

1 1 6̣ 5̣ - | 1 1 1 1 1 | 6̣ 6̣ 6̣ 6̣ 6̣ |

仍 舊 徬 徨。 耶 穌 一 顯 現， 天 光 照 明 亮；

D G D G

0 7̣ 1 2 1 7̣ | 1 - 5̣ 1 | 7̣ 7̣ 1 2 1 7̣ | 1 - - - |

大 愛 澆 灌 我 心， 神 今 住 我 心 房！

C G D7

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

(副) 耶 穌 流 寶 血， 成 就 平 息； 不 再 有 定 罪，

G C G

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

因 信 稱 義。 我 今 歸 與 神， 因 救 贖 永 定；

D G D G

0 7̣ 1 2 1 7̣ | 1 - 5̣ 1 | 7̣ 7̣ 1 2 1 7̣ | 1 - - - ||

藉 着 耶 穌 基 督， 對 神 有 了 和 平！

- 二 生在亞當裏， 奔向死亡；
 身心全受創， 病入膏肓。
 神差祂兒子， 了結老亞當；
 罪、死不再得逞， 祂死，我得釋放！
- 三 今站恩典中， 喜樂歡暢；
 罪惡全消蹤， 神在流淌。
 神長在我心， 我享恩無量—
 在生命裏得救， 在生命中作王！

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

1131

G C Am D D7/F# G C/G

1. In a low dun - geon, hope we had none; Tried to believe, but faith did - n't come;

5 G G/B C Am D D7 G Em D D7/F# G G7/B

God, our sky clearing, Jesus appearing, We by God were trans - fused! We by God were transfused!

11 C G Em Am D7 G G7

Pro - pi - ti - a - tion made by the blood, Je - sus' re - demp - tion bought us for God!

15 C G/D Em Am D7 G Em Am D7 G C/G G

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

保羅的福音—完成的福音

Paul's Gospel—the Gospel of Completion

讀經：加一 11 ~ 12，羅一 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

綱要

Outline

週 一

Day 1

壹保羅直接從主自己領受了福音的美妙啓示；我們這些在主恢復裏的人，需要對保羅所傳的福音有清楚的看見—加一 11 ~ 12，羅十六 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.

貳保羅藉着基督的啓示所領受的福音，乃是神在新約裏啓示的中心—羅一 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:

一保羅的福音乃是三一神經過了過程，成了包羅萬有賜生命之靈的啓示—林前十五 45 下，林後三 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.

二保羅福音的中心，乃在於三一神作我們的生命，為要與我們成爲一，並使我們與祂成爲一，好叫我們成爲基督的身體，以團體的方式彰顯基督—羅八 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 保羅福音的中心點是神自己在祂的三一裏成了經過過程的包羅萬有之靈，作我們的生命和一切，給我們享受，使祂與我們成爲一，好彰顯祂直到永遠—加四 4, 6, 三 13 ~ 14, 26 ~ 28, 六 15。

週 二

叁 保羅的福音，神的福音，乃是照着奧秘之啓示關於耶穌基督的傳揚—羅十六 25：

一 我們照着神純正完全的福音，得着堅固—25 節。

二 保羅的福音是完全的福音，包括關於基督、身體、眾地方召會的教訓—一 3 ~ 4, 二 16, 三 23 ~ 26, 十二 4 ~ 5, 十六 1, 4, 16, 25。

三 福音乃是照着奧秘之啓示關於耶穌基督的傳揚—25 節：

1 神的福音乃是傳揚，就是正式公開的宣告；主耶穌和使徒們都傳揚福音—太二六 13, 可一 14, 十六 15, 羅一 15, 十 15, 西一 27 ~ 28。

2 福音就是關於耶穌基督的傳揚—徒八 5, 12, 九 20, 十七 18。

3 關於耶穌基督的傳揚，乃是照着『奧秘的啓示』；這奧秘主要的有兩面—羅十六 25：

a 神的奧秘，就是基督，祂在信徒裏面作了他們的生命和一切，爲着祂的身體—西二 2, 一 26 ~ 27, 三 4 ~ 11, 羅十二 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 基督的奧秘，就是召會，作祂的身體，彰顯祂的豐滿—弗三 4 ~ 6，一 22 ~ 23。

週 三、週 四

肆馬太福音是國度的福音，約翰福音是生命的福音，路加福音是赦罪的福音，馬可福音是服事的福音，保羅的福音則是完成的福音：

- 一 馬太福音啓示大衛的子孫基督來作王，在地上建立諸天的國度；馬太所強調福音的一面乃是國度—一 1，四 17，十二 28。
- 二 約翰福音，生命的福音，強調永遠的生命；在這卷福音書中，約翰帶我們完全認識神聖的生命—一 4，三 15，十 10，十一 25。
- 三 在路加福音所強調福音的一面是罪得赦免；根據二十四章四十七節，人要靠着基督的名，傳悔改以得赦罪之道，直到萬邦。
- 四 馬可福音是服事的福音；按照這卷福音，基督來作奴僕，藉着服事祂所救贖的人來事奉神—十 45。
- 五 保羅照神所賜的管家職分作了執事，要完成神的話；（西一 25；）因此，保羅的福音是完成的福音。
- 六 保羅的福音包括四卷福音的各方面—國度、生命、赦罪和服事；然而，他在書信中涵蓋得更多，因為福音的許多重要

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，只見於保羅的著作——西一 17，羅十二 5：

- 1 保羅的福音講基督的五件事：
 - a 基督在我們裏面成了榮耀的盼望——西一 27。
 - b 基督在我們裏面活着——加二 20。
 - c 基督成形在我們裏面——四 19。
 - d 基督安家在我們裏面——弗三 17。
 - e 我們被基督充滿，成為神的豐滿——19 節。
- 2 保羅的福音論到基督在祂復活後，成了那靈活在信徒裏面——羅一 1，9，八 9～10：
 - a 基督已經復活，成了賜生命的靈，住在信徒裏面——林前十五 45 下，林後三 17～18，羅八 10。
 - b 保羅的福音乃是現今住在信徒裏面，作他們主觀救主者的福音。
- 3 我們從保羅的福音得知基督的靈是印記、是憑質——林後一 22。
- 4 保羅的福音論到基督是頭，召會是身體——西一 18，弗一 22～23。

週 五、週 六

- 5 保羅所傳的福音，包含了整卷羅馬書；這卷書啓示神完整的福音，從人的罪得赦免，經過聖別、變化、構成基督的身體，直到在召會中過召會生活。

伍保羅的福音乃是『可稱頌之神榮耀的福音』——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 『可稱頌之神榮耀的福音』是個絕佳的發表，這是指四節所說神的經綸。
- 二 那託付與使徒保羅的福音，乃是可稱頌之神榮耀的光輝—林後四 4, 6。
- 三 這福音在基督裏，將神的生命和性情分賜到神所揀選的人裏面，藉此照出神的榮耀，使神在這榮耀裏，在祂子民當中得着稱頌—提前一 11:
 - 1 這就是使徒從主所領受的託付和職事—12 節。
 - 2 這福音在地方召會中該普遍的教導並傳講。

- 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.

加一 11 ~ 12『弟兄們，我要你們知道，那藉着我所傳的福音，並不是照着人意的，因為我不是從人領受的，也不是人教導我的，乃是藉着耶穌基督的啓示領受的。』

保羅直接從主自己領受了福音的美妙啓示；所以，他所傳的福音不是照着人意的。

我們這些在主恢復裏的人，需要對保羅所傳的福音有清楚的看見。保羅福音的中心乃是：神的兒子，神的受膏者（基督），已經進到我們裏面，現今是我們的生命（西三4），將來是我們的榮耀（一27），使我們可以成爲元首基督（弗四15）身體（16）的肢體（羅十二5）。…在保羅的福音中，有許多奧秘的事，是馬太、馬可、路加或約翰所沒有論到的。四福音沒有告訴我們，基督是神的奧秘（西二2），也沒有說到神格一切的豐滿，都有形有體的居住在基督裏面（9）。事實上，四福音甚至沒有給我們因信稱義的明言。乃是在羅馬書和加拉太書裏，才清楚的說到因信稱義的事。

福音的中心點不是神的行政；而是神自己在祂的三一裏成了經過過程的包羅萬有之靈，作我們的生命和一切，給我們享受，使祂與我們成爲一，好彰顯祂直到永遠。這樣深奧的思想在四福音裏是找不到的（加拉太書生命讀經，二一、一八至一九頁）。

信息選讀

今天許多基督徒也不清楚這件事。他們可能熟悉召會歷史上著名的會議、信經和教訓，但他們不認識保羅關於三一神經過種種過程，成了包羅萬有之靈的啓示。這指明很少基督徒充分認識保羅所傳的福音（加拉太書生命讀經，一九頁）。

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)

使徒藉着基督的啓示領受了福音。這裏，基督的啓示不是僅僅指藉着耶穌基督所領受的啓示，或是關於基督的啓示；反之，這是指基督的人位啓示在使徒裏面。保羅乃是藉着這樣個人的啓示領受了福音。啓示是打開幔子，給人看見一個隱藏的東西。有一天，神將幔子向保羅打開，他就立刻看見啓示出來的基督。

使徒藉着基督的啓示所領受的福音，乃是神在新約裏啓示的中心（羅一1、9）。保羅的福音乃是三一神經過過程，成了包羅萬有賜生命之靈的啓示（林前十五45下，林後三17，加三2、5、14）。他福音的中心，乃在於三一神作我們的生命，為要與我們成爲一，並使我們與祂成爲一，好叫我們成爲基督的身體，以團體的方式彰顯基督（羅八11，十二4～5，弗一22～23）。

基督這活的人位乃是保羅福音的中心點。因此，加拉太書是着重的以基督爲中心。基督釘十字架，贖出我們脫離律法的咒詛，並把我們從世界這現今邪惡的宗教系統救出來（三1、13，一4、15～16）。基督從死人中復活，使祂能活在我們裏面（1，二20）。我們浸入了基督，與祂聯合爲一，也穿上了基督，披戴了祂。因此，我們是在基督裏面，成了屬於祂的（三27～29，五24）。基督已經啓示在我們裏面，現今活在我們裏面，還要成形在我們裏面（一16，二20，四19）。律法已經帶我們歸於基督，在基督裏我們都是神的兒子（三24、26）。乃是在基督裏，我們承受神所應許的福，享受包羅萬有的那靈（14）。在基督裏面，我們眾人都是一了（28）。我們不該喪失從基督來的這一切好處，而與祂隔絕、斷開（五4）。我們需要基督在我們的靈裏，用恩典供應我們，使我們能活祂（六18）。神的心意是要祂所揀選的人接受祂的兒子到他們裏面；這就是福音（一15～16，二20，四19）（新約總論第十一冊，一〇至一一頁）。

參讀：加拉太書生命讀經，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

第四週·週二

晨興餽養

羅十六 25『神能照我的福音，就是關於耶穌基督的傳揚，照歷世以來密而不宣之奧祕的啓示，堅固你們。』

十二 5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

羅馬十六章二十五至二十七節：『神能照我的福音，就是關於耶穌基督的傳揚，照歷世以來密而不宣之奧祕的啓示，堅固你們；這奧祕如今顯明出來，且照永遠之神的命令，藉着眾申言者所寫的，指示萬國，使他們順從信仰。願榮耀藉着耶穌基督，歸與這位獨一、智慧的神，直到永永遠遠。阿們。』這結束的讚美好像一首樂章。保羅說到神是那能『堅固你們』的一位。在羅馬十六章，我們的需要不再是得救或聖別；我們的需要是得堅固。一切都完成了，我們只需要得堅固。我們得堅固，不是照着道理或時代的真理，乃是照着福音、關於基督的傳揚以及奧祕的啓示。哦，今天眾聖徒何等需要蒙拯救，脫離分歧的道理和分裂的作法，並藉着神純正和完全的福音，藉着關於活而包羅萬有之基督的傳揚並供應，藉着神奧祕的啓示，而得堅固！（羅馬書生命讀經，四二九頁）

信息選讀

在羅馬十六章，…所有的事都完成了，我們只需要得堅固。這堅固乃是照着神純正、完全的福音，就是關於包羅萬有之基督的傳揚與供應，並照着…奧祕的啓示。惟有純正的福音、活的基督以及神所啓示的奧

<< WEEK 4 — DAY 2 >>

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

祕，才能為着召會生活堅固我們，並保守我們在一裏（聖經恢復本，羅十六 25 註 5）。

〔在提前二章七節，〕傳揚者乃是傳揚基督的福音，正式宣告神新約經綸的人。使徒乃是受神差遣，帶着神聖的託付，為神設立召會的人，是神差到世上的大使，為着完成神的定旨。教師乃是教導、解說並說明神永遠定旨和神新約經綸之內容的教導者。保羅為着外邦人有這三重的身分和使命（提前二 7 註 2）。

腓利傳揚神的國為福音，與主所作的一樣（可一 14～15，路四 43 與註 1）（徒八 12 註 1）。

這歷世以來密而不宣的奧祕，主要的有兩面：一面是神的奧祕，就是基督（西二 2），祂在信徒裏面（一 26～27）作了他們的生命和一切，使他們成為祂身體的肢體；另一面是基督的奧祕，就是召會，作祂的身體（弗三 4～6），彰顯祂的豐滿（一 22～23）。因此，基督與召會，乃是極大的奧祕（五 32）。羅馬書首先告訴我們，信徒如何浸入了基督（六 3），基督如何作到信徒裏面（八 10），以及信徒如何穿上了基督（十三 14）。然後這卷書啓示，所有這些信徒如何建造在一起，成為一個身體（十二 4～5）以彰顯基督。這樣，眾召會就在許多城市裏，一地一地實際的出現；聖徒們在眾召會中間彼此相愛，互相交通，以彰顯基督的身體，完成神的奧祕。這就是神全備福音的終極總結。藉此撒但就被踐踏在聖徒們的腳下（十六 20），基督的恩典就得以分賜給眾聖徒（20），並使榮耀歸給神，直到永永遠遠（27）。永遠的神已經將這奧祕指示萬國，使他們順從信仰（羅馬書生命讀經，四二九至四三〇頁）。

參讀：羅馬書生命讀經，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

第四週·週三

晨興餽養

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

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

在保羅所寫的全部書信中，從羅馬書到希伯來書，我們看見福音特殊的一面。我們可以稱這些書信為保羅所傳的福音，或者第五卷福音。

現在讓我們來看新約中五卷福音的各面。馬太福音啓示大衛的子孫基督來作王，在地上建立諸天的國度。因此，馬太福音用了『國度的福音』一辭。所以，馬太所強調福音的一面就是國度。福音的這一面，目標乃是把人帶進國度裏（加拉太書生命讀經，一四至一五頁）。

信息選讀

約翰福音強調永遠的生命。在這卷福音書裏我們看見，基督從永遠就是神的話，甚至就是神自己。有一天，話成了肉體（一14）。並且祂死在十字架上，不僅要救贖我們脫離罪，更要釋放神聖的生命，使祂可以將自己分賜到我們裏面作永遠的生命。在這卷福音書中，約翰帶我們來完全認識神聖的生命。故此，約翰福音可以稱為生命的福音。

在路加福音所強調福音的一面是罪得赦免。在此我們看到一個記載，就是基督如何來作人，好成為我們的救主，祂如何死在十字架上，完成救贖，並解決罪的問題，使我們得着赦免。根據路加二十四章四十七節，人要靠着祂的名，傳悔改以得赦罪之道，直到萬邦。

<< 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.

我們已經指出，馬太福音是國度的福音，約翰福音是生命的福音，路加福音是赦罪的福音。但馬可福音是強調福音的那一方面？馬可福音是服事的福音。按照這卷福音，基督來作奴僕，藉着照顧神的百姓來服事神。基督來，並不是要受人的服事，乃是要服事人（十45）。祂來不僅作王建立國度，作永遠者分賜生命，並作救主赦免那些相信祂之人的罪；祂更來作奴僕，藉着服事祂所救贖的人而事奉神。因此，馬可福音強調服事。

保羅的福音包括前面四卷福音的各方面。保羅在他的著作中說到國度、生命、赦罪和服事；然而，他在書信中涵蓋得更多。在歌羅西一章二十五節保羅說，他照神所賜的管家職分作了執事，要完成神的話。因此，保羅的福音是完成的福音。沒有保羅的福音，新約中對福音的啓示就不完全。

福音的許多重要方面，只見於保羅的著作。例如，在歌羅西一章二十七節保羅說，基督在我們裏面成了榮耀的盼望。這樣的話在四福音中找不着，在彼得或約翰所寫的書信中也找不着。馬可可視為彼得屬靈的兒子（彼前五13），在他的福音書中，許多材料的來源是取自彼得。然而，馬可一點沒有說到內住的基督成爲我們榮耀的盼望。我們從保羅的福音得知基督的靈是印記、是憑質（弗一13~14）。雖然約翰說到那靈，但他沒有用保羅所用的辭。在加拉太一章十五至十六節裏保羅告訴我們，神樂意將祂兒子啓示在他裏面。這樣的話在馬太、馬可、路加和約翰福音中都找不到。保羅也說到基督在我們裏面活着（加二20），基督成形在我們裏面（四19），以及基督安家在我們裏面（弗三17）。像這些句子，在四福音裏找不着。此外，在以弗所三章十九節，保羅說到我們被充滿，成爲神一切的豐滿。馬太、馬可、路加和約翰都沒有說到這事（加拉太書生命讀經，一五至一六頁）。

參讀：新約總論，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

第四週·週四

晨興餽養

羅八 10『但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。』

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

看見保羅的職事是完成的職事，就是完成神聖啓示的職事，對我們來說是很重要的。…所以，我們若沒有保羅的著作，就缺了神聖啓示的重要部分。保羅的書信不僅完成神聖的啓示，這些書信更是構成新約中神啓示的心臟。因此，保羅的福音不僅是完成的福音，也是新約啓示的中心。故此，保羅的福音是基本的福音。

然而，我們絕不輕看四福音。我們曾特別多花時間專門查讀馬太福音和約翰福音。我在這裏的目的，是要強調我們需要認識第五卷福音，就是保羅的福音。有些基督徒誇耀他們接受所有的職事，但事實上，他們並不完全接受保羅的職事。這指明他們接受四福音，卻沒有完全接受第五卷福音（加拉太書生命讀經，一七至一八、二〇頁）。

信息選讀

羅馬書中神完整的救恩，是藉着神完整的福音，由神的大能在基督信徒的身上所完成，並帶到他們裏面的（一 16、1）。一章十六節『神的大能』，意指能突破一切障礙的強大能力。這大能就是復活的基督自己，那賜生命的靈，要救一切信的人。

神的福音乃是羅馬書的主題，論到基督在祂復活後，成了那靈活在信徒裏面。這比福音書所陳明的更高，更主觀。福音書只論到基督在成爲肉體之後，死

<< WEEK 4 — DAY 4 >>

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

而復活之前，在肉身裏活在門徒中間。然而，羅馬書啓示基督已經復活，成了賜生命的靈（八9～10），祂不再只是信徒身外的基督，乃是在他們裏面的基督。因此，羅馬書中的福音，乃是現今住在信徒裏面，作他們主觀救主者的福音（羅馬書中神完整的救恩結晶讀經，三至四頁）。

印是標記，標出我們是神的基業，神的產業，是屬於神的。質是保證，保證神是屬於我們的基業或產業（見弗一14註2）。那靈在我們裏面，乃是神在基督裏作我們之分的憑質、保證。

神把我們聯於基督，產生三件事：（一）施膏，將神的元素分賜到我們裏面；（二）蓋印，使神聖的元素形成一種印記，彰顯神的形像；（三）作質，給我們豫嘗，作我們對神全享的樣品和保證。藉着對施膏的靈這三種經歷，連同十字架的經歷，基督的職事就產生了（聖經恢復本，林後一22註3）。

保羅在書信中也說到，我們是基督身體上的肢體。他說基督是頭，召會是身體。這樣的辭在彼得或約翰的著作中都看不見。倘若我們能告訴彼得，召會是基督的身體，他會回答說，『你這話是從那裏聽來的？我接近主三年半，但我從來沒有聽見這樣的話。我聽過十字架和餵養主的羊。我在第一封書信中，甚至囑咐長老們要牧養神的羣羊。但我從來沒有聽過基督的身體。』我們必須承認，在頭和身體的事上，保羅的異象高過彼得。雖然約翰告訴我們，基督是葡萄樹，我們是枝子，他卻沒有說，基督是頭，我們是身體。這進一步指明，若沒有保羅的福音，新約中的啓示就不完全（加拉太書生命讀經，一七頁）。

參讀：腓立比書生命讀經，第三篇；加拉太書生命讀經，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 Philipians, msg. 3; Life-study of Galatians, msg. 17

第四週·週五

晨興餽養

羅一 1『基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的。』

9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我怎樣在禱告中，常常不住的題到你們。』

幾百年前，基督教傳到中國的時候，中國人只有相當拙劣的四福音譯本。…雖然他們對罪得赦免也許得着一些領會，但我懷疑他們對馬太福音裏的諸天國、約翰福音裏的永遠生命有否正確的瞭解。當然他們沒有機會聽見保羅的福音，說到信徒有基督在他們裏面成了榮耀的盼望，以及他們是基督身體的肢體。他們無法認識基督是身體的頭，我們是身體的肢體。沒有保羅的福音是何等的虧損！（加拉太書生命讀經，一七頁）

信息選讀

許多基督徒以為福音僅僅是好消息，說到基督如何是救主，為罪人死，使他們罪得赦免，有一天能殼上天堂。但是福音比這個豐富、深奧得多。羅馬一章九節所說的福音，包含了整卷羅馬書。

保羅在一章一節就說到，他是基督的奴僕和蒙召的使徒，『被分別出來歸於神福音的。』這指明保羅寫這卷書的目的，乃是要論到福音，這福音就是這封書信的主題。整卷書極其完滿的把福音—神的喜信啓示出來。

保羅在羅馬書裏題到福音，比他在別的书信裏題到的都多。在羅馬二章十六節他說，『就是在神藉耶穌基督，照着我的福音，審判人隱秘事的日子。』人天然、宗教的觀

<< WEEK 4 — DAY 5 >>

Morning Nourishment

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

念認為，神要照着律法審判人。但是這裏保羅說，神要照着他的福音審判人（羅馬書生命讀經，六三七頁）。

使徒保羅所寫的整卷羅馬書十六章，章章都是福音。在一章十四至十五節，保羅說，無論對希利尼人或對化外人，對智慧人或對愚拙人，他都欠了福音的債；所以他已經豫備好，要將福音傳給外邦人。在保羅所傳的福音裏，也就是在整卷羅馬書裏，沒有說到滅亡，也沒有說到天堂，更沒有論到福利平安。保羅乃是先講稱義，再講聖別，然後講到基督的身體，至終講各處的地方召會。這就是說，連地方召會都是福音的一部分。

我們必須看見，如果我們僅僅是傳免沉淪、上『天堂』，那我們所傳的就是一個最可憐的福音。我們傳福音必須到一個地步，讓人清楚看見，他一相信主，罪就得赦免，並且得蒙救贖，被神稱義，與神和好，蒙神悅納；同時他在靈裏得着重生，有了神的生命和性情，並且有神住在他的靈裏，天天更新他，時時變化他，為要將他模成神兒子的形像，至終在生命上達到成熟，完全得榮作神的兒子。不僅如此，他原是個罪人，被神作成祂在榮耀裏的兒子，同時成為基督的肢體；這些肢體配搭在一起，構成為基督的身體。這身體就是基督的見證，也是基督的豐富，更是基督的彰顯，要實際的在地上出現，顯為一地一地的地方召會。

保羅在羅馬一章告訴我們，他把這卷書當作福音傳給羅馬人，就是外邦人〔15〕。這卷書論到神完整的福音，從人的罪得赦免，經過成聖，經過變化，經過成為基督的身體，直到在召會中過召會生活（真理、生命、召會、福音—主恢復中的四大支柱，一三一至一三三頁）。

參讀：新約總論，第三百二十四篇；羅馬書生命讀經，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

第四週·週六

晨興餽養

提前一 11 ~ 12 『這是照着那託付與我，可稱頌之神榮耀的福音說的。我感謝那加我能力的，我們的主基督耶穌，因祂以我為忠信，派我盡職事。』

林後四 4 『…基督榮耀之福音的光照，…基督本是神的像。』

基督教對福音傳統的領會很狹窄，並不包括新約所啓示的整個福音。我年輕的時候，對福音的看見很有限。我只看見耶穌愛我們，為我們而死，使我們的罪得赦免。我對保羅書信所揭示福音的美妙方面一無所知。即使今天，有些牧師也不認識保羅在他一百章書信中所啓示的福音（加拉太書生命讀經，二〇頁）。

信息選讀

羅馬八章乃是保羅福音的中心，論到三一神將祂自己分賜到三部分的人裏面。因此，保羅在八章題到父，也題到子，又題到靈（9 ~ 11）。神是父、子、靈三一神，目的是為要將祂自己分賜到人裏面。至於我們人，有靈、魂、體三部分；在我們的魂裏，心思佔了大部分。八章告訴我們，三一神乃是先進到我們靈裏（10）；然後從我們的靈浸潤到我們的心思，也就是進到我們的魂裏（6）；接着就進到我們的體裏，賜生命給我們必死的身體（11）。這樣，我們全人的三部分—靈、魂、體，就都滿了神。這是八章的中心，也是整卷羅馬書的中心。這就是神的福音。

<< WEEK 4 — DAY 6 >>

Morning Nourishment

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.

傳福音不是去告訴人滅亡或上天堂的事，也不是講福利平安；傳福音乃是把神告訴人，對人講說基督耶穌，並且講論召會。換言之，傳福音乃是告訴人，神要進到人裏面，使罪人變作神的兒子；這些神的兒子就是基督的活肢體，在一起構成召會；這些在召會裏的人，在一地一地出現，過召會生活，那就是地方召會（真理、生命、召會、福音—主恢復中的四大支柱，一三三頁）。

神的經綸是『照着…可稱頌之神榮耀的福音』（提前一11）。你以前聽過這話麼？許多人聽過恩典的福音、赦罪的福音、稱義的福音和重生的福音，卻沒有聽過榮耀的福音。這福音不僅帶來關於罪得赦免和因信稱義的福音；榮耀的福音乃是神經綸的福音。榮耀是彰顯出來的神。因此，榮耀的福音就是彰顯出來之神的福音；即彰顯神的榮耀的福音。

『可稱頌之神榮耀的福音』是個絕佳的發表，這是指提前一章四節所說神的經綸。那託付與使徒保羅的福音，乃是可稱頌之神榮耀的光輝。這福音在基督裏，將神的生命和性情分賜到神所揀選的人裏面，藉此照出神的榮耀，使神在這榮耀裏，在祂子民當中得着稱頌。這就是使徒從主所領受的託付和職事（12）。這福音在地方召會中該普遍的教導並傳講。

在十二節保羅說，『我感謝那加我能力的，我們的主基督耶穌，因祂以我為忠信，派我盡職事。』主不僅在外面派使徒盡職事，將神的經綸託付他；更在裏面加他能力，以完成祂的職事，成全祂的託付。這完全是在靈裏生命的事（提摩太前書生命讀經，一六至一七頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，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

858

應當傳揚高品福音

(英1292)

G 大調

6/8

G C Em D

1 · | 1 5̣ 1 3 1 3 | 5 · 4 · | 3 4 5 5 4 3 | 2 ·

一 高 品 福 音, 無 上 福 祉, 應 當 傳 揚, 無 畏 無 愧:

G C G D7 G

1 · | 1 5̣ 1 3 1 3 | 5 · 4 · | 3 5 3 2 1 2 | 1 ·

人 得 重 生, 成 神 兒 子, 成 全 神 旨, 至 高 至 貴;

C7 C Em D

5 · | 5 3 5 5 3 5 | 6 · 4 · | 3 4 5 5 4 3 | 2 ·

不 僅 出 死, 脫 離 罪 罰, 更 得 成 為 聖 別 族 類;

G C G D7 G

1 · | 1 5̣ 1 3 1 3 | 5 · 4 · | 3 5 3 2 1 2 | 1 · ||

如 此 喜 信, 超 凡 絕 佳, 地 上 萬 人 都 當 來 歸。

- 二 長兄基督, 神所立定, 萬有歸祂承受管理;
我們與祂同性、同命, 同作後嗣, 榮耀無匹。
創世以前, 蒙神揀選, 我們得享殊榮無比;
如此基督, 如此恩典, 誰能不受吸引歸依?
- 三 同蒙天召聖別弟兄, 身分崇高, 非人能及,
且與長兄定命與共一, 如此佳音, 誰不稱奇?
榮耀基督天上執政, 我們竟得與祂是一,
如此呼召, 超絕神聖, 誰竟愚頑, 棄而不理?

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

神福音的最高點

The Highest Point of God's Gospel

讀經：弗三 9，一 10，創一 26，28，約一 1，12～14，羅八 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

綱要

Outline

週 一

Day 1

壹 永遠的神在祂的永遠裏，照着祂的心願有一個『夢』，使祂定了一個計畫，這計畫在新約裏稱為神的經綸——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 『神成為人，人成為神，』是神的經綸——羅八 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 神永遠的經綸就是神永遠的目的和祂的心願，要把祂自己在祂神聖的三一裏，就是父在子裏，藉着靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們能殼與祂一樣，好成為祂的豐滿，祂的彰顯——林後十三 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 神永遠的經綸，乃是要使人在生命、性情上，但不在神格上，與祂一模一樣，並使祂自己與人成為一，使人與祂成為一，因而使祂在彰顯上得以擴大並擴展，

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

使祂一切神聖的屬性得以彰顯在人性美德裏——提前一 3 ~ 4, 弗三 9, 一 10。

四 在這世代的末了，我們教導並傳揚一個真理，就是神成爲人，爲要使人成爲神，在生命和性情上，但不在神格上，與祂一樣；聽見這真理乃是一大福分——約一 12 ~ 14。

週 二

貳 神創造我們，爲要完成祂的經綸，目的是要我們在生命和性情上成爲神，但無分於祂的神格，好成爲祂的彰顯——啓四 11, 弗一 4 ~ 5, 約一 12 ~ 13:

一 神有一個心願和一個目的，就是要把祂自己作成人，也把人作成神，使神與人二者在生命、性情和彰顯上一模一樣——1, 12 ~ 14 節, 羅八 3, 一 3 ~ 4, 八 16, 29。

二 神創造宇宙，以祂的心願——人——爲中心；這心願一點不差乃是與神同類的人，他要繁殖而充滿全地——創一 26, 28。

三 神就按着祂的形像，照着祂的樣式造人；(26;) 所以，人不是照着自己的類被造，乃是照着神的類被造：

- 1 神沒有創造人類；反之，祂乃是照着神類來造人——26 節。
- 2 從神的觀點看，『人類』這辭是消極的，因爲不該有人類，只該有神所創造作爲神類的人。
- 3 人從墮落以後，與神分開，成了人類。

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 至終神成爲人，就是神人耶穌；這神人藉着祂的死與復活複製祂自己—約十二 24，羅八 29，來二 10～11：

- 1 神成爲人，爲要得着祂自己的大量複製，因而產生新的一類；這新的一類既不是神類，也不是人類，乃是神人類—羅八 16，29，來二 10～11。
- 2 我們在基督裏的信徒乃是神人類；我們是神人—約一 12～13。

週 三

- 3 神今天所要的乃是一大羣神人；這羣神人就是一個新人，團體的神人，有神形像，作神的彰顯—弗二 15，四 24，西三 10～11。

週 四

叁 在基督裏，神和人已經成爲一個實體，就是神人—路一 35，約一 14，太一 18，20～23：

- 一 因着主耶穌是由神聖的素質成孕，且從屬人的素質所生，所以祂生爲一個神人；因此，祂這位神人兼有兩種素質—神聖的素質和屬人的素質—18 節。
- 二 聖靈在童女裏面這樣的成孕，構成了神性與人性的調和，產生一個神人，是完整的神，又是完全的人—路一 35。
- 三 這個神人是完全的人和完整的神，有人性連同人性的美德，盛裝神並彰顯神連同神聖的屬性。

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，聖經說到一個神人；今天這個神人已經成爲眾神人——羅一 3 ~ 4，八 16，29，來二 10 ~ 11：

一 主耶穌這第一個神人是一個原型，爲要產生許多神人；（彼前二 21；）這許多神人乃是祂的複製。

二 神成爲人，（羅八 3，）爲要得着祂自己的大量複製，因而產生新的一類；（29，來二 10；）這新的一類乃是神人類。

三 主耶穌這位神人是一粒麥子落在地裏，爲要產生許多子粒，作祂的複製——約十二 24：

1 第一個子粒——第一個神人——是原型，由這一粒藉着死與復活所產生的許多子粒——許多神人——是這第一個神人的複製。

2 這許多子粒是許多的神人，作神的複製：

a 這樣的複製使神喜樂，因爲祂的複製看起來像祂，說話像祂，生活像祂——約壹三 2，四 17 下，二 6。

b 神在這複製裏；祂的複製有祂的生命、祂的性情和祂的構成。

3 神差祂兒子來作人，憑神的生命過神人的生活；這神人生活的結果，就產生一個宇宙的大人，和祂兒子一式一樣——一個團體的人，憑神的生命過神人的生活——約六 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 我們必須看見，我們是神人，從神而生，有神的生命和性情，屬於神的種類——12 ~ 13:

- 1 我們是神的兒女，就是神人；我們與生我們的那位相同——約壹三 1，五 1。
- 2 既然我們是從神生的，我們就可以說，甚至我們應當說，在生命和性情上（但不在神格上），我們乃是神。
- 3 認為我們自己是神人，認識我們是誰，並領悟我們是誰，會使我們的日常經歷有徹底的改變——二 20，三 1 ~ 2，五 13，20。
- 4 我們不僅是基督徒或在基督裏的信徒——我們乃是神人，神人類，神的複製；這是神福音的最高點——約十二 24，羅八 16，29，來二 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.

第五週·週一

晨興餽養

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

提前一 4『也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

永遠的神在祂的永遠裏，照着祂的心願有一個『夢』，使祂定了一個計畫，這計畫在新約裏稱為神的經綸（提前一 4，弗一 10，三 9）。於是神創造宇宙，以祂的心願（亞當）為中心。這心願一點不差乃是與神同類的人（創一 26），他要繁殖而充滿全地（28）（歷代志生命讀經，二七頁）。

信息選讀

大概從八〇年開始，主就給我看見，要有基督的身體，非有基督的分賜不可。…基督若不把祂自己分賜到我們裏面，我們怎能成為祂的身體？從那個點我就往上去，看見神的經綸。所以從八四年起，我很多篇的信息都是講神的經綸。…我繼續往上講。我看見，乃是神成為人，叫人成為神，才能產生基督的身體。這一點就是神給我們的異象的高峯（異象的高峯與基督身體的實際，一〇至一一頁）。

神如何把祂自己分賜到我們裏面？為着把祂自己分賜到我們裏面，神就必須是三而一的神。這位三而一的神，乃是藉着祂的神聖三一—父、子、靈—來分賜。以弗所書就是講這個分賜。從第一章起，保羅就開始講這個分賜：先是父來揀選，而後子來救贖，然後靈來實施。父是源頭，一切的豐富都在父裏面；子是父

<< WEEK 5 — DAY 1 >>

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

的具體化身，凡父所是、所有、所能的，全都具體化身在子裏；這位子又實化爲靈。因此，子來了就是父；靈進到我們裏面就是子。這樣，我們有了靈，就有子又有父。父、子、靈這神聖的三一，乃是神把祂自己分賜到我們裏頭的憑藉。

神聖的三一乃是神的一個憑藉，使祂能將祂自己分賜到一切祂所揀選、創造、呼召、救贖、重生的人裏面。因此，我們明白神的經綸，就必須認識神聖的三一。這神聖的三一，乃是爲着神聖的分賜。你若不認識神聖的三一，就無法認識神聖的分賜。所以保羅在哥林多後書末了，下一個結論說，『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』〔十三14〕這就是神藉着祂那神聖的三一，將祂自己分賜到我們裏面（神的經綸與神聖三一輸送的奧祕，二九至三〇頁）。

我們的啓示和異象大爲提高，因爲我們看見了神啓示的高峯。我們的這些啓示和異象，主要的是關於神成爲人，使人在生命和性情上成爲神，但無分於神格。這是在我們中間神聖啓示之高峯的中心（三一神的啓示與行動，一一五頁）。

照着這福音，我們雖然墮落，基督卻爲我們死。我們若相信祂，接受祂，我們就要得着永遠的生命，成爲神的兒子。今天基督徒都承認，所有在基督裏的信徒都是神的兒子，或神的兒女，但他們不敢承認，在基督裏的信徒是神。在這世代的末了，我們教導並傳揚一個真理，就是神成爲人，爲要使人成爲神，在生命和性情上，但不在神格上，與祂一樣。聽見這真理乃是一大福分（歷代志生命讀經，三四頁）。

參讀：歷代志生命讀經，第二、四篇；異象的高峯與基督身體的實際，第一篇；三一神的啓示與行動，第十二篇；經過過程之神聖三一在信徒裏的分賜、變化並建造，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

第五週·週二

晨興餽養

啓四 11『我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。』

弗一 4～5『就如祂…揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；按着祂意願所喜悅的，預定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

神按着祂的形像創造我們，為要完成祂永遠的經綸，目的是要我們在生命和性情上成為祂，但無分於祂的神格。為這目的，祂為我們造靈以接受祂。許多人領悟，神也給我們造了尋求祂自己的心，使祂能作我們的滿足（雅歌結晶讀經，二頁）。

信息選讀

神創造了諸天與地之後，一個天使背叛了，成了神的仇敵撒但。這破壞了神原初的創造。然後，神進來修造、重造並恢復宇宙。在這恢復裏，神創造了億萬的活物，包括各種飛鳥和動物。雖然神創造了這麼多的活物，但這些活物沒有一個像祂。因此神就按着祂的形像，照着祂的樣式來造人（創一 26）。所以，人不是照着自己的類被造，乃是照着神的類被造。神沒有創造人類；祂乃是照着神類來造人。

神完成亞當和他妻子的創造以後，看着祂所造的一切。祂看着地和其上的一切，惟有亞當和夏娃是祂的喜悅，祂的『嗜好』。惟有他們能使神喜樂，因為惟有他們是祂的類。神在看亞當時也許說，『我喜歡看

<< WEEK 5 — DAY 2 >>

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。這是我的嗜好；這是我的類。』然而，神的嗜好還沒有完成，因為那時人只有神的形像和神的樣式，並沒有神的生命和神的性情。人有神的形像，卻沒有神自己。

從神的觀點看，『人類』這辭是消極的，因為不該有人類，只該有神所創造作為神類的人。然而，人從墮落以後，與神分開，成了人類。由於這墮落，撒但進來引起難處，全世界就陷入混亂之中。

從人類混亂的世界中，神揀選了亞伯拉罕，他的後裔成了以色列國。以色列國不該與萬國並列，因為她雖在萬國之中，卻不與萬國同列。這國是分別的子民，聖別歸神的聖別子民。神用祂的選民以色列作豫表，表徵在墮落的人類之中，神將來所要得着的一班人。

在亞伯拉罕二千年以後，揀選的神成為一個人。這位神人藉着祂的死與復活，產生祂自己的大量複製。…主耶穌這位神的獨生子，乃是那獨一的子粒，祂使我們成為許多子粒〔約十二24〕，與祂『同胎』所生的許多弟兄（羅八29），調和成一個餅，一個身體。我們中間沒有國籍、種族或社會地位的分別（西三11）。我們是新的一類，是『神人類』。

正如有許多新辭描寫人類文化中新的發展，照樣，我們需要新的辭彙和發表，描寫我們屬靈文化中的事。『神人類』就是這樣一個發表。在基督裏，神與人成為一個實體，就是神人。在神的創造裏沒有人類，只有人作神類。由於人的墮落，才產生了人類。至終神成為人，得着祂自己的大量複製，因而產生新的一類。這新的一類既不是神類，也不是人類，乃是神人類。今天我們在基督裏的信徒乃是神人類；我們是神人（歷代志生命讀經，一〇至一一、二七至二九頁）。

參讀：歷代志生命讀經，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, msgs. 1, 9-13, 17

第五週·週三

晨興餽養

弗二 15『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

我們屬人的生命（舊人）已經被釘十字架，為着神聖的生命與復活的屬人生命（新人）同過生活（加二 20 上，弗四 22～24）。…這是為着神在肉體顯現為新人（提前三 16，弗二 15）。…按照提前三章十六節的上下文，這裏的敬虔不僅是指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了出來。敬虔的意思就是神成為人，人成為神。這是宇宙中極大的奧秘。神成了人，使人能成為神，以產生一個團體的神人，為着神在肉體顯現為新人（神人，一一至一二頁）。

信息選讀

這個團體的神人在長大，這乃是為着建造基督生機的身體，好完成神永遠的經綸（弗四 12～13、15～16）。神的顯現乃是藉着基督的身體而成為可能的。基督的身體就是神的顯現，為着完成神永遠的經綸。不管我們天然的已得着多少建立，不管我們天然的性能得着多少培養，我們絕不能成為神的顯現，也絕不能成為基督身體的一部分。這必須是神人的責任。神人由神所生，有神的生命、性情，憑調和的生命，在調和的性情裏過生活，建造基督的身體作神的顯現。這是聖經的啓示。我們從屬人的哲學和宗教所接受的

<< WEEK 5 — DAY 3 >>

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

天然觀念，不是聖經的啓示。聖經並不是教導這事。聖經乃是教導，人必須由神而生，成爲神人；這個神人必須得着培養，必須長大。

聖經從來沒有說到許多新人。聖經告訴我們只有一個新人（弗二 15）。這一個新人不是個人的，而是團體的；這團體的新人乃是所有神人的集大成。我們把所有神人擺在一起，就是一個團體人。這一個團體人稱爲『新人』（四 24，西三 10），這是指新人類。亞當是舊人類，他所有的後裔與他是一，都是舊人。今天我們信基督的人，都與基督是一，成爲新人。

新人由基督所造（弗二 15）。我們要瞭解新人如何被造，就需要詳細的說明。我們生來是舊人。有一天我們聽到關於主耶穌的事，就相信祂並接受祂進到我們裏面。祂是神的具體化身（西二 9）。這就是說，主耶穌進到我們裏面時，神也進到我們裏面，神就分賜到我們裏面。一面，神聖的元素被帶到我們這人裏；另一面，基督在十字架上了結了我們老舊的性情。因此，基督了結了我們的舊性情，並將神分賜到我們裏面作新元素。藉着這兩件事，基督就把我們創造成爲新人。要把我們這些罪人創造成爲新人，我們天然的人、天然的所是，就必須被十字架除掉，神自己也必須分賜到我們裏面。這就是新人的構成。

以弗所二章十五節說，『…好把兩下在祂〔基督〕自己裏面，創造成一個新人。』新人是在基督這神聖元素裏面創造的。當我們是舊人的時候，我們有屬人的元素，而沒有神聖的元素。因着神將自己分賜並加到我們裏面，如今我們裏面有了神聖的元素。我們既有神聖的元素，就成爲新的實體。這個新的實體的總和，就是新人（神人，一二至一四頁）。

參讀：三一神終極完成之靈與信徒重生之靈聯結的果效，第五篇；神人，第一章；雅各書結晶讀經，第二至四、六至七篇；箴言生命讀經，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

第五週·週四

晨興餽養

路一 35 『天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。』

太一 18 『耶穌基督的由來，乃是這樣：祂母親馬利亞已經許配了約瑟，他們還沒有同居，馬利亞就被看出懷了孕，就是她從聖靈所懷的。』

基督是神人。祂這神人由聖靈成孕，具有神聖的素質（路一 35，太一 20）。路加福音在告訴我們神人如何成孕的事上是獨特的。祂不是由人成孕，乃是由聖靈成孕，具有神聖的素質。聖靈是神自己臨到人。在神人成孕時，聖靈進到了人性裏。

因為神人由聖靈成孕，祂就有神聖的素質，神的素質。這裏我們使用『素質』一辭有強烈的意義，表明比性質更內裏的東西。素質是某種本質內裏的構成成分。神人由聖靈成孕，不僅有神聖的性質，也有神聖的素質（新約總論第二冊，六九頁）。

信息選讀

關於神人的成孕，…至高者的能力覆庇馬利亞〔路一 35〕，如同雲彩遮蓋變化山（太十七 5）和會幕（出四十 34、38）。按路加一章三十五節看，聖靈似乎只是臨到馬利亞身上的能力，使她懷了主耶穌。然而馬太一章十八、二十節告訴我們，馬利亞『被看出懷了孕，就是她從聖靈所懷的』，『那生在她裏面的，乃是出於聖靈。』這指明在馬利亞生下主耶穌以前，出自聖靈的神聖素質已經生在她的腹中了。

<< WEEK 5 — DAY 4 >>

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.

基督這神人由童女所生，因此有人的素質（路一31，加四4）。基督由童女所生，帶着人的素質。因為神人由聖靈成孕，帶着神聖的素質，並由童女所生，帶着屬人的素質，祂就有神聖的和屬人的兩種素質。聖靈在童女裏面這樣的成孕，由神聖和屬人的素質所成就，構成了神性與人性的調和，產生出這位神人，是完整的神，又是完全的人，獨特的兼有神性與人性，並沒有產生第三性。這就是基督在祂的成為肉體裏，最美妙、最超絕的身位。

神人的成孕是神的成為肉體，不僅藉着神聖的能力，也由神聖的素質加上屬人的素質所構成，因此產生兩種性質——神性與人性——的神人。藉此，神將自己聯於人性，使祂能顯現於肉體。

有些聖經教師不領會在基督成孕裏調和的事。…韋氏簡易字典給調和一辭的第一個定義是：『結合或聯合（一物與另一物，或二物或更多物）在一起，而原物元素在結合後仍可區別。』按這定義，兩種或更多的物質調和在一起，原來的元素並未失去，仍是可區別的。這的確是基督這位神人的情形。祂由神聖的和屬人的兩種素質成孕，因此祂是神與人的調和。但在祂裏面，神聖的素質和屬人的素質仍舊存在，並且是可區別的。這些素質在祂裏面調和為一個人位，並不產生第三性。祂這位神人兼有兩種性質，而在祂裏面每一種性質都是可區別的（新約總論第二冊，六九至七一頁）。

參讀：新約總論第二十六、六十四篇；神在人裏的行動，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

第五週·週五

晨興餽養

羅一 3～4『論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，按聖別的靈說，是從死人的復活，以大能標出為神的兒子。』

八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

也許有人會問：『你在聖經那一卷書、那一章、那一節裏，找到神人這奇妙的辭？』答案非常簡單。雖然我們在聖經中找不到三一神這個辭，但幾乎所有研讀聖經的人都承認，整本聖經啓示了三一神。同樣的原則，雖然我們在聖經裏找不到神人這辭，但聖經裏的確有神人的事實、實際。起初，聖經說到那神人；今天這位神人已成了眾神人。那神人是耶穌基督，祂是神成為肉體來作人。祂既是這樣的一位，祂就是神人。不僅如此，祂乃是神人的模型，是原型，要產生許許多多的神人（羅一 3～4，八 29），包括全世界所有親愛的聖徒。不管我們屬於甚麼國籍，不管我們是男是女，年輕或年長，我們都必須相信，我們乃是神人。我們是眾神人，我們每一位都是一個神人（神人，五頁）。

信息選讀

神人的頭一個資格，就是他們是由神所生，而成為祂的眾子（約一 12～13，來二 10）。原初，我們僅僅是受造的人；受造以後，我們又成了墮落的罪人。我們不是神的兒子。但讚美神，照着祂永遠的經綸，在祂創造亞當四千年以後，祂從永遠裏出來，進到時間裏，成了一個人，名叫耶穌基督。在過去二千年的

<< WEEK 5 — DAY 5 >>

Morning Nourishment

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

人類歷史中，耶穌基督這位神人影響了全世界。今天祂還在作同樣的事，但不是憑着祂自己單獨來作，而是藉着成千成萬的神人，就是祂這原型的大量複製。

一個神人乃是由神所生的人。基督教裏有一種神學，告訴人說我們信徒成為神的兒子，不是藉着出生，而是藉着領養。按照這種神學，我們不是神所生的，只是神所領養的。然而，照着聖經，我們在基督裏的信徒，都是由神所生，而成為祂的兒子。我們既是神的兒子，當然就是神人。我們乃是與生我們的那位一樣。我們由神所生，就不可能不是神的兒子。我們既是神的兒子，我們就是神人（神人，六頁）。

基督的出生產生一位神人——以馬內利（太一 23），作許多神人大量複製的原型。神成了耶穌，意思乃是神成了一位神人。這位神人是一個原型，為要複製成千千萬萬的神人。如果你看見自己是個神人，你在日常生活中的行事為人就會很有尊嚴，…有最高標準的人性美德，彰顯最超絕的神聖屬性。

有一天在這地上，神成了一個人。然後，這個神人在地上過人性的生活，但所彰顯的不是屬人的，乃是彰顯神聖的屬性作人性的美德，如此就在人性裏彰顯神。

基督經過人性生活，乃是藉着過被釘死的人性生活，以彰顯神聖的生命。…我們需要看見，我們的生活必須是被釘死的生活。我們該一直治死我們人性的生命。這就是釘死我們人性的生命，目的是要彰顯神聖的生命。我們人性的生命必須被釘死，好使神聖的生命（這也是我們所有的）得以彰顯。這樣，我們就藉死而活，也就是向己死，向神活（過照着聖經中神聖啓示高峯之生活實行的路，一〇至一一頁）。

參讀：過照着聖經中神聖啓示高峯之生活實行的路，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

第五週·週六

晨興餽養

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

有一天，主耶穌這神人說，祂是一粒麥子要落在地裏死了，而成爲許多子粒（約十二 24）。這許多子粒實際上就是許多的神，作神的複製。第一個子粒—第一個神人—是原型，由這一粒藉着死與復活所產生的許多子粒—許多神人—是大量複製。這是神的複製。有些人聽見神被複製，也許感到震驚，認爲這樣的說法是無稽之談。然而，這正是約翰十二章二十四節所啓示的。

神真正的嗜好是要在全地許多國家得着祂的複製。這樣的複製使神喜樂，因爲祂的複製看起來像祂，說話像祂，生活像祂。神在這複製裏，祂的複製有祂的生命、祂的性情和祂的構成。這是何等大的事！（歷代志生命讀經，一二至一三頁）

信息選讀

〔主耶穌〕死而復活之後，就產生了許多弟兄，以祂作長兄，和祂一同作宇宙中的大人。這個宇宙大人是甚麼呢？就是神人；是神又是人，是人又是神。祂先在地上生活，活出一個模型。祂這個神人是怎麼生活的呢？祂有人的生命，祂的的確確在地上是一個人，祂也餓，祂也渴，祂也睡，甚至祂也流淚哭泣、疲乏困倦。祂不僅像一個人，祂就是一個人。但是祂這個人不是憑着祂

<< WEEK 5 — DAY 6 >>

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

裏面人的生命活着，祂乃是憑着祂裏面神的生命活着。祂活着，但不是祂單獨活着；祂不是憑自己的生命活着，乃是憑神的生命活着。祂清楚的告訴我們，祂說的話，祂作的事，都不是憑自己，乃憑差祂來者的那一位（約五19，八28）。在約翰六章五十七節，祂也這樣說，『活的父怎樣差我來，我又因父活着。』但是活的父差祂來作甚麼？…神乃是差祂來作人，憑神的生命活出一個神人的生活來。這樣生活的結果，就產生一個宇宙的大人，和祂一式一樣—是人，卻是憑神的生命活出神人的生活（異象的高峯與基督身體的實際，四五至四六頁）。

當我們想到自己是神人，這種想法，這種領悟，會使我們在日常的經歷中有革命性的改變。例如，一位弟兄也許對他的妻子不高興。但他一想起自己是神人，他的態度就會立刻改變。他會渴望作神人丈夫。

身為在基督裏的信徒和神的兒女，我們不是人類，我們乃是神人類。領悟這點，會使我們改變，甚至有革命性的改變。當我們領悟自己是神人，我們會說，『主，你是第一位神人，我們是許多跟隨你的神人。你過人性生活，不是憑你屬人的生命，乃是憑神神聖的生命，以彰顯祂。祂的屬性成了你的美德。你活在這地上，每天都在死。你是被釘死而活着。主，今天你是我的生命，是我的人位，你就是我。所以我必須死。我需要模成你的死。我必須每天被釘死而死，以過神人的生活，人性的生活，但不是憑我屬人的生命，乃是憑神聖的生命，以你的生命和你的性情作我的構成，彰顯你神聖的屬性，這屬性成了我人性的美德。』這使我們不只成為基督徒，或在基督裏的信徒，乃成為與神同類的神人。這是神福音的最高點（歷代志生命讀經，三二至三三頁）。

參讀：異象的高峯與基督身體的實際，第四篇；三一神的啓示與行動，第十二篇；神生機救恩的祕訣—『那靈自己同我們的靈』，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

第五週詩歌

WEEK 5 — HYMN

附 5

經歷神—神人聯調

8 8 8 8 8 8 重

A 大調

4/4

一 何大神蹟! 何深奧祕! 神竟與
 人聯調爲一! 神成爲人, 人成
 爲神, 天使、世人莫測經綸;
 出自神的心愛美意, 達到神
 的最高目的。出自神的心愛
 美意, 達到神的最高目的。

- 二 神成肉身, 來作神人, 爲要使我能成爲神,
 生命、性情與祂同類, 惟我無分祂的神位;
 祂的屬性變我美德, 祂的榮形在我顯活。
 祂的屬性變我美德, 祂的榮形在我顯活。
- 三 不再是我單獨活着, 乃是神我共同生活;
 並與眾聖神裏配搭, 建成三一宇宙之家,
 且成基督生機身體, 作祂顯身團體大器。
 且成基督生機身體, 作祂顯身團體大器。
- 四 最終聖城耶路撒冷, 異象、啓示集其大成。
 三一之神, 三部分人, 永世對耦是人又神;
 神性人性互爲居所, 神的榮耀在人顯赫。
 神性人性互爲居所, 神的榮耀在人顯赫。

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!

