

二〇二一年
国殇节国际特会

**2021 INTERNATIONAL
MEMORIAL DAY CONFERENCE**

总题：

GENERAL SUBJECT:

认识真理，对真理绝对，
并在现今邪恶的世代宣扬真理

**Knowing The Truth, Being Absolute For The Truth,
And Proclaiming The Truth In The Present Evil Age**

晨兴圣言

Holy Word Morning Revival

标语

- ①我们需要认识真理，对真理绝对，维持真理的绝对，并在现今邪恶的世代给真理作见证。
- ②当真理的灵，实际的灵，照亮圣经中所记载并包含的属灵事实时，我们就接受了真理，实际；每天早晨我们可以在写成的话里接触活的话，而得着神圣的实际，就是经过过程的三一神作为应用的话，注入我们里面。
- ③为着完成神圣的经纶，我们需要被神圣的真理构成，并对神圣真理的路以及神圣真理的推广绝对。
- ④主的恢复乃是恢复真理的亮光；今天地上最急需的，就是今时代的真理；召会的扩增在于真理的传布，所以，我们都该花工夫学习真理，并把基督供应给人，使召会得着繁增与开展。

KEY STATEMENTS

- ① We need to know the truth and be absolute for the truth, for upholding the absoluteness of the truth, and for testifying to the truth in the present evil age.
- ② When the Spirit of truth, the Spirit of reality, shines upon the spiritual facts recorded and contained in the Bible, we receive the truth, reality; every morning we can touch the living Word in the written Word and have the divine reality, the processed Triune God as the applied word, infused into our being.
- ③ For the consummation of the divine economy, we need to be constituted with the divine truth and be absolute for the way of the divine truth and for the propagation of the divine truth.
- ④ The Lord's recovery is the recovery of the light of the truth, and the most urgent need on the earth today is the truth of this age; the increase of the church depends on the spread of the truth, so we all should spend time to learn the truth and minister Christ to others for the multiplication and spread of the church.

总题：

认识真理，对真理绝对，
并在现今邪恶的世代宣扬真理

篇题

- 第一周 认识真理，对真理绝对，维持真理的绝对，
并在现今邪恶的世代给真理作见证
- 第二周 借真理得以圣别，从我们自己里面
迁出来，进入三一神里面而真正成为一
- 第三周 为着完成神圣的经纶，被真理构成，
并对真理的路以及真理的推广绝对
- 第四周 恢复约翰福音中的主观真理
- 第五周 维持召会是真理的柱石和根基，
也是神团体地显现于肉体这真理，
并给这真理作见证
- 第六周 认识并传布那按照时代的职事之
今日的真理—神永远经纶的最高福音

GENERAL SUBJECT:

**Knowing The Truth, Being Absolute For The Truth,
And Proclaiming The Truth In The Present Evil Age**

Contents

- Week 1: Knowing the Truth, Being Absolute for the Truth
and for Upholding the Absoluteness of the Truth,
and Testifying to the Truth in the Present Age of the World
- Week 2: Being Sanctified by the Truth to Move out of Ourselves
and into the Triune God for the Genuine Oneness
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for the Way of the Truth and the Propagation of the Truth
for the Consummation of the Divine Economy
- Week 4: The Recovery of the Subjective Truths in the Gospel of John
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That the Church Is the Pillar and Base of the Truth
and the Corporate Manifestation of God in the Flesh
- Week 6: Knowing and Spreading the Up-to-date Truth
of the Highest Gospel of God's Eternal Economy
according to the Ministry of the Age

第一周

认识真理，对真理绝对，
维持真理的绝对，
并在现今邪恶的世代给真理作见证

诗歌：590

读经：约十八 37 下，弗二 2，罗十二 2，约壹五 19 下～20

纲要

【周一】

壹 主的恢复乃是恢复神话语中所启示的神圣真理—提后三 16:

一 真理乃是三一神连同祂的话—约一 1, 14～17, 十四 6, 16～17, 十五 26, 十六 13, 十七 17, 十八 37 下。

二 神话语中的许多真理，已经被遗失、误会、并错误的应用，因此需要有主的恢复—提后二 15。

三 主的恢复有最高的真理，就是在已过历世纪中所恢复一切真理的终极完成—2, 15 节。

【周二】

贰 在约翰的著作中，真理这辞的原文 (aletheia, 阿利提亚) 指圣经纶的一切实际，作神圣启示的内容，由神的话传

Week One

**Knowing the Truth, Being Absolute for the Truth and
for Upholding the Absoluteness of the Truth, and
Testifying to the Truth in the Present Age of the World**

Hymn: E815

Scripture Reading: John 18:37b; Eph. 2:2; Rom. 12:2; 1 John 5:19b-20

Outline

§Day 1

I. The Lord's recovery is the recovery of the divine truths as revealed in the Word of God—2 Tim. 3:16:

A. Truth is the Triune God with His word—John 1:1, 14-17; 14:6, 16-17; 15:26; 16:13; 17:17; 18:37b.

B. Many truths in the Word have been lost, misunderstood, and wrongly applied; thus, there is the need of the Lord's recovery—2 Tim. 2:15.

C. The recovery has the highest truth—the truth that is the consummation of the truths recovered during the past centuries—vv. 2, 15.

§Day 2

II. In John's writings the Greek word for truth (aletheia) denotes all the realities of the divine economy as the content of the divine revelation, conveyed and disclosed

输并揭示—约十七 17, 十八 37 下:

- 一 真理乃是神，是光也是爱，成为肉体，作神圣事物的实际，给我们得着——1, 4, 14 ~ 17。
- 二 真理乃是基督，就是成为肉体的神，神格一切的丰满都有形有体地居住在祂里面，好成为神与人的实际，旧约一切预表、表号、影儿的实际，和一切神圣、属灵事物的实际—西二 9, 16 ~ 17, 约四 23 ~ 24。
- 三 真理乃是那灵，就是变化形像的基督，是基督的实际，也是神圣启示的实际—十四 16 ~ 17, 十五 26, 十六 13 ~ 15。
- 四 真理乃是神的话，作神圣的启示，启示并传输神与基督的实际，以及一切神圣、属灵事物的实际—十七 17。

【周三】

- 五 真理乃是信仰（相信）的内容，即我们所信之物的具体元素，成了完满福音的实际—弗一 13。
- 六 真理乃是关于神、宇宙、人、人与神的关系、以及人与人彼此的关系、人对神的责任等的实际，这些都是借着受造之物和圣经所启示的—罗一 18 ~ 20, 二 2, 8, 20。
- 七 真理乃是真实、可信、真诚、诚实、可靠、信实；就着神说，是神圣的美德，就着人说，是人性之美德，并且是神圣流出—三 7, 十五 8, 林后十一 10, 约壹三 18。
- 八 真理指实在或真实的事物、事情（事实）的真相或实情、实际、真确；与虚假、欺骗、伪装、伪善、错谬相对—可十二 32, 约十六 7, 罗一 25。

by the holy Word—John 17:17; 18:37b:

- A. Truth is God, who is light and love, incarnated to be the reality of the divine things for our possession—1:1, 4, 14-17.
- B. Truth is Christ, who is God incarnated and in whom all the fullness of the Godhead dwells bodily, as the reality of God and man, of all the types, figures, and shadows of the Old Testament, and of all the divine and spiritual things—Col. 2:9, 16-17; John 4:23-24.
- C. Truth is the Spirit, who is Christ transfigured, as the reality of Christ and of the divine revelation—14:16-17; 15:26; 16:13-15.
- D. Truth is the Word of God as the divine revelation, which reveals and conveys the reality of God and Christ and of all the divine and spiritual things—17:17.

§Day 3

- E. Truth is the contents of the faith (belief), which are the substantial elements of what we believe, as the reality of the full gospel—Eph. 1:13.
- F. Truth is the reality concerning God, the universe, man, man's relationship with God and with his fellow man, and man's obligation to God, as revealed through creation and the Scriptures—Rom. 1:18-20; 2:2, 8, 20.
- G. Truth is the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue and of man as a human virtue, and as an issue of the divine reality—3:7; 15:8; 2 Cor. 11:10; 1 John 3:18.
- H. Truth denotes things that are true or real, the true or real state of affairs (facts), reality, veracity, as the opposite of falsehood, deception, dissimulation, hypocrisy, and error—Mark 12:32; John 16:7; Rom. 1:25.

叁 神圣的真理是绝对的，我们必须对真理绝对，并维持神圣真理的绝对—约叁 3～4, 8:

- 一 对真理绝对，就是不顾情感，就是不讲关系，就是不为着个人—太十六 24～25，彼前一 22:
 - 1 真理是唯一的标准，我们必须站在真理一边反对自己；唯有当我们从自己里面得蒙拯救，才有可能维持真理的绝对—约八 32，约贰 2，约叁 3～4。
 - 2 真理对我们若不是绝对的事，我们就是不认识神，也不认识神的话—帖后二 10，约壹五 20。
 - 3 我们对真理若不绝对，就会为我们自己或自己的愿望，牺牲神的真理—箴二三 23。
 - 4 我们需要尊重神的真理，走真理的路，一点不委屈真理—彼后二 2。

【周四】

- 二 我们应当对客观的真理和主观的真理绝对—约八 32，十四 6:
 - 1 圣经中的真理有客观的一面和主观的一面；客观的一面是为着主观的一面—罗八 34，10，西三 1，一 27。
 - 2 客观的道理是为着主观的真理，主观的真理是为着产生召会—约贰 1～2, 4，约叁 3～4, 7～9 上。
 - 3 主渴望恢复圣经中的主观真理，特别是关于三一神和召会之真理的主观一面—约一 14，十四 16～20，提前六 15～16，提后四 22，三 15～16。

III. The divine truth is absolute, and we must be absolute for the truth and for upholding the absoluteness of the divine truth—3 John 3-4, 8:

- A. To be absolute to the truth means to set aside feelings, to ignore personal relationships, and to not stand for the self—Matt. 16:24-25; 1 Pet. 1:22:
 1. The truth is the unique standard, and we must stand on the side of the truth to oppose ourselves; upholding the absoluteness of the truth is possible only when we are delivered from ourselves—John 8:32; 2 John 2; 3 John 3-4.
 2. If the truth is not something absolute for us, we do not know God, and we do not know God's word—2 Thes. 2:10; 1 John 5:20.
 3. If we are not absolute for the truth, we will sacrifice God's truth for ourselves or our own desires—Prov. 23:23.
 4. We should honor God's truth, take the way of the truth, and not compromise the truth in any way—2 Pet. 2:2.

§Day 4

- B. We should be absolute for both the objective truths and subjective truths—John 8:32; 14:6:
 1. The truths in the Bible have both an objective aspect and a subjective aspect; the objective aspect is for the subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27.
 2. The objective doctrines are for the subjective truths, and the subjective truths are for the producing of the church—2 John 1-2, 4; 3 John 3-4, 7-9a.
 3. The Lord desires to recover the subjective truths in the Holy Scriptures, especially the subjective aspect of the truth concerning the Triune God and the church—John 1:14; 14:16-20; 1 Tim. 6:15-16;

4 许多重要的主观真理埋没了，但在主的恢复里，这些真理又复活过来，成为得恢复、得复活的真理—约十七 17，十八 37 下。

【周五】

肆 当我们在“这世界的世代”中，给真理作见证，我们是与得胜的基督是一，争战敌挡魔鬼撒但，说谎者的父，“这世界的王”，“这世代的神”，他“弄瞎了…不信者的心思”—弗二 2，约八 44，十二 31，林后四 4：

一 魔鬼的本性是虚谎，并且带来死亡和黑暗；有黑暗就有虚谎，虚谎与真理相对—约八 44：

1 魔鬼“不站在真理中，因为在他里面没有真理”—44 节。

2 撒但的黑暗与神圣的光相对，撒但的谎话与神圣的真理相对—约壹一 6。

3 神圣的真理是神圣之光的彰显；照样，撒但的谎话乃是撒但黑暗的彰显—约八 12，44。

二 “这世代的神”乃是那迷惑者撒但，现今世代的管辖者；他统治着今天的世界，弄瞎不信者的思想和心思，猎取人的敬拜—林后四 4：

1 林后四章四节的“弄瞎”，意思是蒙蔽人的悟性。

2 这节的“心思〔直译，思想〕”，意指心思的悟性。

三 “整个世界都卧在那恶者里面”—约壹五 19 下：

1 整个撒但的世界系统，和世界上的人，就是堕落的人类，被动的卧在那恶者撒但霸占并操纵

2 Tim. 4:22; 3:15-16.

4. Many crucial subjective truths have been buried, but in the Lord's recovery these truths have been resurrected to become recovered, resurrected truths—John 17:17; 18:37b.

§Day 5

IV. When we testify to the truth in “the age of this world,” we are one with the victorious Christ in fighting against Satan, the devil, the father of lies, “the ruler of this world,” “the god of this age” who “has blinded the thoughts of the unbelievers”—Eph. 2:2; John 8:44; 12:31; 2 Cor. 4:4:

A. The devil's nature is a lie and brings in death and darkness; with darkness is falsehood, the opposite of truth—John 8:44:

1. The devil “does not stand in the truth, because there is no truth in him”—v. 44.

2. The satanic darkness is versus the divine light, and the satanic lie is versus the divine truth—1 John 1:6.

3. As the divine truth is the expression of the divine light, so the satanic lie is the expression of the satanic darkness—John 8:12, 44.

B. “The god of this age” is Satan, the deceiver, the ruler of this present age; he dominates today's world and hunts for man's worship by blinding the thoughts, the minds, of the unbelievers—2 Cor. 4:4:

1. Blinded in 2 Corinthians 4:4 means to veil a person's understanding.

2. Thoughts in this verse denotes the understanding of the mind.

C. “The whole world lies in the evil one”—1 John 5:19b:

1. The entire satanic world system and the people of the world, the fallen human race, are lying passively under the usurping and

的手下。

2 在原文里“那恶者”乃是指致命、有害的邪恶，影响别人成为邪恶的；这样的恶者，就是整个世界都卧在他里面的魔鬼撒但—19 节下。

3 当主的肉体被钉十字架，而把世界的王撒但赶出去，这邪恶的体系，黑暗的国度，也就受了审判—约十二 31，十四 30，十六 11。

四 以弗所二章二节里的“这世界”，指由许多世代所组成的撒但系统：

1 一个世代是指世界这撒但系统的一部分。

2 以弗所二章二节的“世代”是指撒但系统现今时髦的表现，为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。

3 加拉太一章四节的“现今这邪恶的世代”，是指宗教世界，世界的宗教系。

五 我们若要在现今的世代中给真理作见证，就必须顺从保罗在罗马十二章二节的嘱咐：“不要模仿这世代，反要借着心思的更新而变化”：

1 模仿这世代，就是采取既非从我们重生之神儿女里面而出，也非我们内里之人代表的外在彰显—约一 12 ~ 13。

2 我们不要被这世代同化，使我们这些从世界被圣别归神的人，又变成和这世代同形状。

3 我们需要在心思的灵里得以更新，让调和的灵扩展到我们的心思，而成了心思的灵，使我们的心思、情感和意志，因着有新的元素作到我们这人里面，而得以更新—弗四 23，林前六 17，罗十二 2。

manipulating hand of Satan, the evil one.

2. In Greek the evil one refers to one who is pernicious, harmfully evil, one who influences others to be evil; this evil one is Satan, the devil, in whom the whole world lies—v. 19b.

3. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's crucifixion in the flesh—John 12:31; 14:30; 16:11.

D. This world in Ephesians 2:2 refers to the satanic system, which is composed of many ages:

1. An age is a part of the world, the satanic system.

2. The age in Ephesians 2:2 refers to the present and modern appearance of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose.

3. The present evil age in Galatians 1:4 refers to the religious world, the religious course of the world.

E. If we want to testify to the truth in the present age, we must obey Paul's command in Romans 12:2: "Do not be fashioned according to this age, but be transformed by the renewing of the mind":

1. To be fashioned, conformed, is to assume an outward expression that does not come from within us nor is representative of our inner being as a regenerated child of God—John 1:12-13.

2. We should not be assimilated by the world to the extent that we who have been separated from the world unto God have the same image as this age.

3. We need to be renewed in the spirit of our mind, allowing the mingled spirit to spread into our mind, thus becoming the spirit of the mind and causing our mind, emotion, and will to be renewed by a new element being wrought into our inner being—Eph. 4:23; 1 Cor. 6:17; Rom. 12:2.

六 “所以要站住，用真理束你们的腰”；用真理束腰是要加强我们全人—弗六 14 上。

七 我们能给神圣的真理作见证，因为我们借着与那位真实的成为一，而认识真理—约壹五 20：

1 神的儿子主耶稣已经来到，且将悟性赐给我们，使我们可以认识那位真正、实际的神—约一 14，18，约壹五 20。

2 约壹五章二十节两次说到“那位真实的”，那真实者，那真实：

a “那位真实的（那真实者）”这辞是指神对我们成了主观的，指客观的神在我们的生活和经历中成了那真实者。

b 那真实者就是神圣的实际；认识那真实者，意即借着经历、享受并拥有这实际，而认识这神圣的实际。

c 这节指明神圣的实际，就是神自己，已经在经历中成为我们的实际；那曾经对我们是客观的神，已经成为我们主观的实际—6 节。

八 因着我们认识那真实者和真理的灵，（20，四 6，）又因为基督这真理活在我们里面，并且三一神在我们里面运行，把我们作成神人，就是基督这第一个神人的复制，我们就能给真理作见证，正如主自己所作的，祂说，“我为此而生，也为此来到世间，为要给真理作见证；凡属真理的人，就听我的声音。”（约十八 37 下。）

F. “Stand therefore, having girded your loins with truth”; being girded with the truth is for the strengthening of our entire being—Eph. 6:14a.

G. We can testify to the divine truth because we know the truth by being in the true One—1 John 5:20:

1. The Lord Jesus, the Son of God, has come and has given us an understanding that we might know the genuine and real God—John 1:14, 18; 1 John 5:20.

2. First John 5:20 twice speaks of “Him who is true,” the true One, the True:

a. The term the true One refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience.

b. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.

c. Verse 20 indicates that the divine reality, which is God Himself, has become our reality in our experience; the God who was once objective to us has become our subjective reality—v. 6.

H. Because we know the true One and the Spirit of truth (v. 20; 4:6) and because Christ, the truth, is living in us and the Triune God is operating in us to make us God-men—the reproduction of Christ, the first God-man—we can testify to the truth as the Lord Himself did when He said, “For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice” (John 18:37b).

第一周■周一

晨兴喂养

约十八 37 “...耶稣回答说，...我为此而生，也为此来到世间，为要给真理作见证；凡属真理的人，就听我的声音。”

提后二 15 “你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。”

主的恢复乃是恢复真理的光。在已过六十年里，主将这一本圣经天天向我们开启，一章又一章，一节又一节。

在这个地上，目前最急需需要的，就是今时代的真理。主乃是把这传扬真理的责任，放在我们身上。虽然我们事奉的人不算太多，但若是我们能把负担拿起来，学会真理，到各地去传讲，每人都带十个人认识真理，并且成全他们作我们所作的；这样过了三、五年，我们中间就会有大量的繁殖与扩增（李常受文集一九八四年第五册，五〇一至五〇三页）。

信息选读

今天全世界都需要主的真理，而主的真理就在祂的话语里。然而很可惜，圣经这神圣的话，并没有向世人完全打开。...基督徒最多只能夸口说，神的圣言已经印成多种文字，散布在世界各地；但他们无法说，人读圣经，不管是用哪一种语言，都能真正领略其深处的奥秘。...圣经中真理的奥秘，乃是非常深奥的，需要神的灵给我们属灵的亮光，也需要我们在其上花工夫，才能挖掘其中的奥秘（参林前二 10 ~ 14）。

WEEK 1 — DAY 1

Morning Nourishment

John 18:37 ...Jesus answered,...For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice.

2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

The Lord's recovery is the recovery of the light of the truth. In the past sixty years the Lord has been opening up the Bible to us day by day, chapter by chapter, and verse by verse.

The most urgent need on this earth today is the truth of this age. The Lord has placed the responsibility of spreading the truth upon our shoulders. Although we do not have a large number of serving ones, we should each pick up this burden to learn the truth, to preach it everywhere, and to bring ten others into the knowledge of the truth and perfect them to do what we are doing. If we do this, then in three to five years there will be a tremendous multiplication and increase among us. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 383-384)

Today's Reading

Today the whole earth needs the truth of the Lord that is in His Word. Regrettably, however, the Bible, the divine Word, has not been fully opened to the world.... At the most, Christians are able to boast that the holy Word of God has been published into many languages and propagated over the whole earth. Yet they are not able to say that after reading the Bible, regardless of which language, they have been able to truly understand the deep mysteries within it....The mysteries of the truths in the Bible are very deep and profound. We need the enlightening of the Spirit of God to understand them, and we also need to spend time to dig them out (cf. 1 Cor. 2:10-14).

主的恢复就是恢复圣经中所失去的真理。…主的恢复就在于恢复对真理的认识。

新约圣经一再说到，我们应当明白真理，完全认识真理。每逢提及此，保罗总是说，要完全认识真理（提前二4）。这意思是，不仅明白一点或单一方面的真理，乃是要明白全部、各面的真理。保罗又说，召会就是真理的柱石和根基（三15）。这指明在圣经中，真理如同一栋大型建筑物；不是只有一面的，乃是面面俱有的，有根基也有顶盖。今天我们若要开展主的恢复，就必须认识真理，并且会讲解真理。故此，我们必须明白真理的各方面，并且不偏不倚。

真理不仅有许多方面，也有许多的重点。比方圣经讲神，也讲基督，同时又讲圣灵、信徒、召会、国度、新耶路撒冷。圣经从神讲起，讲到神的创造，又讲到人的堕落，再讲神的救赎，然后讲神进入人里面，作人的生命，把人重生、圣别、更新、变化，并且模成祂自己的形像，至终叫人完全进入荣耀；其中又给我们看见信徒，和团体的召会。这团体的召会带进国度，达于终极的显出，就是新耶路撒冷在新天新地里。这些都是包罗在圣经中的真理。

诸如此类，都需要我们好好学习、认识，并能清楚地对人传讲（李常受文集一九八四年第五册，五一四至五一六页）。

参读：真理、生命、召会、福音—主恢复中的四大支柱，第三至四篇；健康的话，第二章。

The Lord's recovery is the recovery of all the truths in the Bible that were lost... The Lord's recovery depends upon the recovery of the knowledge of the truth.

The New Testament says repeatedly that we should know the truth. Moreover, when referring to this matter, Paul repeatedly says that we should come to the full knowledge of the truth (1 Tim. 2:4; 2 Tim. 2:25; 3:7; Titus 1:1). This means that we must know not just a small part or one aspect of the truth but rather the truth in its entirety and in all its aspects. Paul also said that the church is the pillar and base of the truth (1 Tim. 3:15). This implies that the truth in the Bible is like a large building that is not one-sided but complete on all sides with a foundation and a roof. If we are going to spread the Lord's recovery today, we must know the truth and be able to expound the truth. For this reason we must know every side of the truth without any biases or particular leanings.

The truth not only has many sides but also includes many crucial items. For example, the Bible speaks about God, Christ, the Holy Spirit, the believers, the church, the kingdom, and the New Jerusalem. The Bible begins with God, then continues with God's creation, man's fall, God's redemption, and God's entering into man to be man's life for man to be regenerated, sanctified, renewed, transformed, conformed to His own image, and ultimately brought fully into glory. In the midst of all these matters, the Bible also shows us the believers and the corporate church. This corporate church brings in the kingdom, consummating in the ultimate expression, which is the New Jerusalem in the new heaven and new earth. All these aspects are included in the truths of the Bible.

We must diligently learn all these things, obtain the knowledge of them, and be able to speak them clearly to others. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 393-394)

Further Reading: CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," chs. 3-4; CWWL, 1978, vol. 3, "The Healthy Word," ch. 2

第一周■周二

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。…”

十六 13 “只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。”

十七 17 “求你用真理圣别他们，你的话就是真理。”

我们若要领会圣经里真理的意思，就需要超越传统并一般对真理的领会。传统的看法认为，圣经里的真理是正确的道理，这是不准确的；而一般对这辞所领会的含意也不该应用于圣经里的“真理”一辞。

真理，原文意实际（与虚空相对）、确实、真确、真实、真诚。这是约翰个人独特的用辞，也是新约里一个深奥的辞，指神圣经纶的一切实际，作神圣启示的内容，由神的话传输并揭示（约翰一书生命读经，九四至九五页）。

信息选读

按照新约，真理首先乃是神，是光也是爱，成为肉体，作神圣事物—包括神圣生命、神圣性情、神圣能力、神圣荣耀—的实际，给我们得着，使我们享受祂作恩典，如约翰福音所启示的（约一 1、4、14 ~ 17）。

第二，…真理是指基督，就是成为肉体的神，神格一切的丰满都有形有体地居住在祂里面（西二 9），好成为：（一）神与人的实际（约一 18、51，提前二 5）；（二）旧约一切预表、表号、影儿的实

WEEK 1—DAY 2

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us,...full of grace and reality.

16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

17:17 Sanctify them in the truth; Your word is truth.

If we would understand the meaning of truth in the Bible, we need to go beyond the traditional and common understanding of what truth is. The traditional view concerning the truth in the Bible as correct doctrine is not accurate, and the common denotation of the word should not be applied to the word truth as found in the Bible.

The Greek word aletheia means truth or reality (versus vanity), verity, veracity, genuineness, sincerity. It is John's highly individual terminology, and it is one of the profound words in the New Testament. This word denotes all the realities of the divine economy as the content of the divine revelation, contained, conveyed, and disclosed by the holy Word. (Life-study of 1 John, pp. 78-79)

Today's Reading

According to the New Testament, truth is first God, who is light and love, incarnated to be the reality of the divine things—including the divine life, the divine nature, the divine power, the divine glory—for our possession, so that we may enjoy Him as grace, as revealed in John's Gospel (John 1:1, 4, 14-17).

Second, truth... denotes Christ, who is God incarnated and in whom all the fullness of the Godhead dwells bodily (Col. 2:9), to be the reality of: a) God and man (John 1:18, 51; 1 Tim. 2:5); b) all the types, figures, and shadows of the Old Testament (Col. 2:16-17; John 4:23-24); and c) all the divine and spiritual

际（西二 16～17，约四 23～24）；（三）一切神圣、属灵事物的实际，如神圣的生命与复活（十一 25，十四 6），神圣的光（八 12，九 5），神圣的道路（十四 6），智慧，公义，圣别，救赎（林前一 30）；因此，基督是实际（约十四 6，弗四 21）。

第三，真理乃是那灵，就是变化形像的基督（林前十五 45 下，林后三 17），是基督的实际（约十四 16～17，十五 26），也是神圣启示的实际（约十六 13～15）。因此，那灵是实际（约壹五 6）。

神就是神圣事物的真理，实际，给我们得着。所以，我们需要得着神作实际，然后享受祂作恩典。因此，神圣的实际，事实上就是神自己。祂是一切神圣事物的实际。…实际乃是基督这位成为肉体的神。…在旧约里有许多预表、表号和影儿，基督乃是这些事物的实际。在圣经里我们也读到许多神圣、属灵的事物，就如生命、光、智慧和公义。基督自己是这一切事物的实际。所以，我们读到新约中“真理”或“实际”这辞时，我们需要领悟，这首先是指神，也是指基督。

我们已经指出，真理就是神、基督和那灵。所以，真理就是神圣的三一。实际上，神圣三一的三者总括是一个实际。…我们已经看见真理就是三一神，现在可以接着指出，真理也是神的话，作神圣的启示，不仅启示，更传输神与基督的实际，以及一切神圣、属灵事物的实际；因此，神的话也是实际（约十七 17）。…话是三一神的说明。这就是说，真理之所是的第四方面—话，实际上就是真理头三方面—父、子、灵—的说明。所以，实际乃是父神、子神、灵神，也是神圣的话（约翰一书生命读经，九五至九八页）。

参读：约翰一书生命读经，第五、七、九至十一、十七至十八、二十八、三十二、三十九至四十篇；长老训练第三册，第一、三、六、八至十、十二至十三章。

things, such as the divine life and resurrection (John 11:25; 14:6), the divine light (John 8:12; 9:5), the divine way (John 14:6), wisdom, righteousness, sanctification, redemption (1 Cor. 1:30). Hence, Christ is the reality (John 14:6; Eph. 4:21).

Third, truth is the Spirit, who is Christ transfigured (1 Cor. 15:45b; 2 Cor. 3:17), the reality of Christ (John 14:16-17; 15:26) and of the divine revelation (John 16:13-15). Hence, the Spirit is the reality (1 John 5:6).

God is the truth, the reality, of the divine things for our possession. Therefore, we need to possess God as the reality and then enjoy Him as grace. Hence, the divine reality is actually God Himself. He is the reality of all the divine things. Reality is Christ as God incarnate.... In the Old Testament we have many types, figures, and shadows. Christ is the reality of them. In the Bible we also read of many divine and spiritual things, such as life, light, wisdom, and righteousness. Christ Himself is the reality of all these things. Therefore, when we read the word truth or reality in the New Testament, we need to realize that it refers first to God and also to Christ.

We have pointed out that truth is God, Christ, and the Spirit. Therefore, truth is the Divine Trinity. Actually the three of the Trinity are all one reality. Having seen that truth is the Triune God, we may go on to point out that truth is also the Word of God as the divine revelation, which not only reveals but also conveys the reality of God and Christ and of all the divine and spiritual things. Hence, the Word of God also is reality (John 17:17). The Word is the explanation of the Triune God. This means that the fourth aspect of what the truth is, the Word, is actually the explanation of the first three aspects of the truth, the Father, the Son, and the Spirit. Therefore, reality is God the Father, God the Son, God the Spirit, and also the divine Word. (Life-study of 1 John, pp. 79-81)

Further Reading: Life-study of 1 John, msgs. 5, 7, 9-11, 17-18, 28, 32, 39-40; CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 1, 3, 6, 8-10, 12-13

第一周■周三

晨兴喂养

弗一 13 “你们既听了真理的话，就是那叫你们得救的福音…”。

林后十一 10 “基督的真实在我里面…”。

彼前一 22 “你们既因顺从真理，洁净了自己的魂，以致爱弟兄没有假冒，就当从清洁的心里彼此热切相爱。”

提摩太书提到真理的柱石（提前三 15）。为什么说到真理的柱石呢？因为柱石是不移动的。它不能升高，也不能降低。它不像椅子一样，可以把它摆来摆去。我们如果是一个不清明的人，真理在我们身上就没有功效。真理不能放在一个跟随感觉而行的人身上。这是一个大试验。人需要站在真理一边反对自己，如此才能维持真理，不维持自己。自己没有受过对付的人，永远不知道什么是真理。你错的时候，就把真理拉低一点，对的时候就把真理拉高一点；这就好像你是升降机，真理跟着你升降。唯有对付自己的人，才能维持真理。…今天黑暗的原因乃是人委屈了真理来跟随自己。假如我们能够以真理为唯一的标准，假如我们敢说，主既然这么说、这么作，那我就错了。这样，新的光、新的路才会来（倪柝声文集第三辑第十一册，一五三页）。

信息选读

按照新约，真理也是信仰（相信）的内容，就是我们所信之物的具体元素，成了完满福音的实际（弗一 13，西一 5）。…这是客观的信仰，就是我们所

WEEK 1—DAY 3

Morning Nourishment

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation...

2 Cor. 11:10 The truthfulness of Christ is in me...

1 Pet. 1:22 Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently.

First Timothy speaks of the pillar of the truth (3:15).... A pillar is something immovable. It cannot go up or down.... If we are not sober, the truth will not have any effect on us. The truth cannot be entrusted to a person who walks according to his feelings. This is a great test. A man must stand on the side of the truth to oppose himself. Only by this can he maintain the truth instead of himself. Those who have never been dealt with do not know what the truth is. Some people lower the truth a little when they are wrong, and lift up the truth a little when they are right. This means that they are like elevators. The truth goes up and down with them. Only those who have dealt with themselves are able to maintain the truth. The reason for so much darkness today is that man sacrifices the truth and forces the truth to yield to him. If you can take the truth as the unique standard and if you have the courage to say that since the Lord has done such and such a thing, you admit that you are wrong, new light will come, and a new way will be opened to you. (CWWN, vol. 57, pp. 136-137)

Today's Reading

According to the New Testament, truth is also the contents of the faith (belief), which are the substantial elements of what we believe, as the reality of the full gospel (Eph. 1:13; Col. 1:5). This is the objective faith, our belief.

相信的。话是神圣三一的启示和说明，这话有其内容。简单地说，这内容就是新约的内容，也是我们基督徒信仰的内容。所以，新约以及我们基督徒信仰的内容也是真理，实际。

在圣经里，真理也是关于神、宇宙、人、人与神的关系，以及人与人彼此的关系、人对神的责任等的实际，这些都是借着受造之物和圣经所启示的（罗一 18～20，二 2、8、20）。…我们只需要读圣经，因为在新约里有关于神、宇宙和人的真理，也有关于人对神的责任、人与神的关系、人与人彼此之关系的真理。这真理部分启示在神的造物里，并且完满地启示在圣经里。

在新约里，真理的原文也是指真实、可信、真诚、诚实、可靠、信实；这些就着神说，是神圣的美德（罗三 7，十五 8）；就着人说，是人性的美德（…林后十一 10，…）并且是神圣实际的流出（约四 23～24…）。…约翰四章二十三、二十四节说，“时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜。”…约翰四章二十三、二十四节的真实，是指神作我们实际的结果，流出。当我们享受神作我们的实际，这享受会产生一种结果，这结果就是真实，实际。事实上，这种享受神作我们实际的结果，乃是基督从我们里面出来。当我们享受三一神一父、子、灵一作我们的实际，也就是神圣的三一成了我们的实际，给我们享受时，这享受就产生某种美德。这美德就是我们所经历的基督，这位基督乃是一切祭物的应验（约翰一书生命读经，九九至一〇一页）。

参读：倪柝声文集第二辑第二十册，这人将来如何，第十篇；约翰二书生命读经，第一至二篇；约翰三书生命读经，第一至二篇。

The Word is the revelation and explanation of the Trinity, and this Word has contents. In brief, these contents are the contents of the New Testament and also the contents of our Christian faith. Therefore, the contents of the New Testament and of our Christian faith are also the truth, the reality.

In the Bible truth is also the reality concerning God, the universe, man, man's relationship with God and with one another, and man's obligation to God, as revealed through creation and the Scripture (Rom. 1:18-20; 2:2, 8, 20). We simply need to come to the Scriptures, for in the New Testament we have the truth concerning God, the universe, and man. We also have the truth regarding man's obligation to God and his relationship with God and others. This truth is revealed partially in God's creation, and it is revealed fully in the Scriptures.

In the New Testament the Greek word for truth, *aletheia*, also denotes the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue (Rom. 3:7; 15:8), and of man as a human virtue (...2 Cor. 11:10...) and as an issue of the divine reality (John 4:23-24...). John 4:23 and 24 say, "But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness".... In John 4:23 and 24 truthfulness refers to the result, the issue, of God being reality to us. When we enjoy God as our reality, this enjoyment will have a certain outcome, and this outcome is truthfulness, reality. Actually, this outcome of enjoying God as our reality is Christ coming forth from us. When we enjoy the Triune God—the Father, the Son, and the Spirit—as our reality, that is, when the Divine Trinity becomes a reality to us for our enjoyment, this enjoyment issues in a certain kind of virtue. This virtue is the Christ experienced by us, the Christ who is the fulfillment of all the offerings. (Life-study of 1 John, pp. 81-83)

Further Reading: CWWN, vol. 40, "What Shall This Man Do?" ch. 10; Life-study of 2 John, msgs. 1-2; Life-study of 3 John, msgs. 1-2

第一周■周四

晨兴喂养

约叁 3 “有弟兄来见证你持守真理，就是你在真理中行事为人，我就大大欢乐。”

西三 1 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。”

一 27 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

圣经中的真理一直是分作客观一面和主观一面。我们必须清楚，一切客观的道理都是为着主观的真理，也都是为着主观的经历。如果我们只注意客观的道理，而忽略主观的一面，我们就不能成就神永远的旨意。神永远的旨意就是召会。客观的道理是为着主观的真理，而主观真理的经历乃是为着产生召会。…实际的召会生活乃是出于我们对于主观真理的经历。我们有了主观真理的经历，召会自然就产生出来（李常受文集一九七七年第三册，一四〇页）。

信息选读

再者，所有主观的真理都是联于灵，也都是联于生命。灵和生命就是主观真理的本质。你若是把灵和生命拿掉，就没有所谓的主观真理。客观的道理是用字句组成的，主观的真理不是用字句，乃是用灵和生命组成的。你若没有灵、没有生命，就没有主观真理。所以召会的产生，乃是因着灵，因着生命。因为我们凭灵活着，也活在生命中，我们就有主观真理的经历，也就有召会生活。

WEEK 1—DAY 4

Morning Nourishment

3 John 3 For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.

Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

1:27 ...God willed to make known what are the riches of the glory of this mystery,...Christ in you...

The truths in the Holy Scriptures are always of two aspects: the objective aspect and the subjective aspect. We have to be clear that all the objective doctrines are for the subjective experience. If we pay attention only to the objective doctrines and neglect the subjective aspect, we will not be able to fulfill God's eternal purpose, which is that He be expressed through the church. The objective doctrines are for the subjective truths, and the subjective truths are for the producing of the church.... The practical church life is an issue of our experience of the subjective truths. When we have the experience of the subjective truths, the church is spontaneously produced. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 109)

Today's Reading

Furthermore, all the subjective truths are linked to the Spirit and life. The Spirit and life are the substance of the subjective truths. If you take away the Spirit and life, there will be no subjective truths. Objective doctrines are composed of letters, whereas subjective truths are constituted with the Spirit and life, not with letters. Without the Spirit and life you do not have subjective truths. Therefore, it is by the Spirit and life that the church is produced. Because we live by the Spirit and in life, we have the experience of the subjective truths and therefore have the church life.

关于“神”，圣经的启示有两面。…从客观一面来说，第一，祂是神。祂是在天上的神，高高在上，有荣耀、有威严。…第二，祂是我们的创造主。…第三，祂是主宰。…第四，祂作了我们的救赎主。…第五，祂是我们的好牧人，我们是祂的群羊。…牧人爱羊，羊也喜欢牧人，但无论如何，对羊来说，牧人是客观的。第六，祂是我们的主人，我们是祂所有的，是事奉祂的。

但圣经里还有主观的一面。第一，神是我们的父。这是主观的，因为祂把祂的生命、祂的性情都赐给了我们。第二，祂是赐生命的灵。祂是灵，如同空气一样，进到我们里头来，这也是主观的。第三，祂是我们的生命。…祂必须进到我们里面来，主观地活在我们里头，调在我们里头，才能作我们的生命。第四，祂也是亮光。这个亮光，圣经称之为生命的光。…这不是外面一种客观的光，乃是里面一种主观的光。第五，祂是我们的呼吸、我们的气息。第六，祂是我们的活水、食物，给我们吃到里头来。这些都是主观的。

就着客观的一面来说，不错，祂是天上的主，在万有之上，尊高至大，又威严、又荣耀。但另一面来说，这位主实在是我里头，对我说话，和我交通，与我同行，随时供应我、支持我、安慰我。当我里头空虚的时候，祂就…把我充实。祂的确是我里头的生命，是我里头的供应。

这个主观的点一再告诉我们，神不光是高高在上的神，祂今天就在我们里头，作我们的生命之气，作我们的活水，作我们的食物营养。祂不愿仅仅高大，祂愿进到我们里面，给我们享受。我们越享受祂，祂就越喜乐。祂在我们里面，和我们成为一灵；我们有祂的生命，有祂的性情，有祂的素质（李常受文集一九七七年第三册，一四一、一二九至一三〇、一三四至一三五、一三九页）。

参读：圣经中的主观真理，第一至二篇。

Concerning God, there are two sides in the revelation of the Scriptures.... Objectively speaking, first, God is God. He is the God who is high above in the heavens with glory and majesty....Second, He is our Creator....Third, He is the sovereign Master.... Fourth, He has become our Redeemer.... Fifth, He is our good Shepherd, and we are His flock....The shepherd loves the sheep, and the sheep also love the shepherd. Nevertheless, to the sheep, the shepherd is objective. Sixth, He is our Master. He owns us, and we serve Him.

However, in the Scriptures there is also the subjective aspect concerning God. First, God is our Father. This is subjective because He has given us His life and nature. Second, He is the life-giving Spirit. As the Spirit, He enters into us just like air. This is also subjective. Third, He is our life....It is only by coming into us to live in us subjectively and to be mingled with us that He can be our life. Fourth, He is light. In the Scriptures this light is called the light of life....This is not an objective light outside but a subjective light inside. Fifth, He is our breath. Sixth, He is our living water and food to be taken into us. All these are subjective.

Yes, on the objective side, He is the Lord in heaven, who is above all and who is dignified and great with majesty and glory. However, on the other side, this Lord is actually in me, speaking to me, fellowshiping with me, walking with me, as well as supplying, supporting, and comforting me all the time. When I am empty within, He fills me. He is truly my life within, and He is my inward supply.

This subjective viewpoint tells us over and over again that God is not only the God who is high above. Rather, He is in us today to be our breath of life, our living water, and our nutritious food. He does not want to be merely high and great. Rather, He desires to come into us to be our enjoyment. The more we enjoy Him, the more joyful He is. He is in us; He is one spirit with us; we have His life, nature, and essence. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 109, 99-100, 103, 106)

Further Reading: CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” chs. 1-2

第一周■周五

晨兴喂养

约壹一6 “我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了。”

五 19 “...整个世界都卧在那恶者里面。”

罗十二2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

说谎话是出于撒但；他是说谎者的父（约八44）。他的本性是虚谎，并且带来死亡和黑暗。有黑暗就有虚谎，虚谎与真理相对。撒但的黑暗与神圣的光相对，撒但的谎话与神圣的真理相对。神圣的真理是神圣之光的彰显，照样，撒但的谎话乃是撒但黑暗的彰显。我们若说，我们与那是光的神有交通，却在黑暗里行，就是在撒但黑暗的彰显里说谎话，不在神圣之光的彰显里实行真理（约翰一书生命读经，七八页）。

信息选读

保罗告诉我们“不要模仿这世代”（罗十二2）。...世代是现今、实际的世界生活，是反对并代替召会生活的。整个世界是撒但的系统，就是被撒但构成的系统。世界，原文是cosmos，科斯模斯，指组织，系统。撒但把每个人和属人生活的每一项都系统化了。这世界的系统由许多世代组成。正如宇宙召会由许多地方召会组成，照样，世界由许多世代组成。每个地方召会是宇宙召会的一部分，每个世代是世界的一部分。每个世代有其当时的时尚。英文的“摩登”（modern），相当于希腊文的

WEEK 1—DAY 5

Morning Nourishment

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.

5:19 ...The whole world lies in the evil one.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

To lie is of Satan. He is the father of liars (John 8:44). His nature is a lie, and it brings in death and darkness. With darkness is falsehood, the opposite of the truth. The satanic darkness is versus the divine light, and the satanic lie is versus the divine truth. As the divine truth is the expression of the divine light, so the satanic lie is the expression of the satanic darkness. If we say that we have fellowship with God, who is light, and walk in the darkness, we lie, we are in the expression of the satanic darkness, and we do not practice the truth in the expression of the divine light. (Life-study of 1 John, pp. 64-65)

Today's Reading

Paul tells us not to be “fashioned according to this age” [Rom. 12:2]....The age is the present, practical world life, which is the opposition to and substitute of the church life. The entire world is a Satanic system, a system constituted by Satan. The Greek word for world, cosmos, denotes an organization, a system. Satan has systematized every person and every item of human life. This world system is composed of many ages. Just as the universal church is composed of many local churches, so the world is composed of many ages. Every local church is a part of the universal church, and every age is a part of the world. Each age has its modern fashion. The English word modern is an equivalent of the Greek word rendered “age.” The Greek words translated as “Do not be

“世代”。“不要模仿这世代”，原文可译为“不要摩登”。因此，摩登的意思就是模仿现今的世代。既然世代是现今、实际的世界生活，是世界系统的一部分，你就无法在世界上而不在一个世代里。你无法接触世界，除非你接触一个世代。所以，你要弃绝世界，就必须弃绝世代。…世界系统之世代的改变，可由女子发型的改变来说明。〔多〕年前，…一般女子将头发梳成高塔，越高越好。…每个世代都有其时髦和样式。

世界反对召会，历世代反对众召会。我们若认真要有召会生活，就必须丢弃世代。既然现今的世代反对召会生活，我们就无法跟随世代，并照着这世代被模成，而仍能真正经历身体生活。被摩登世代占有的人也许参加主日聚会，但他无法实行召会生活。我们若要有身体生活，就是召会生活的实行，我们就不可跟随这世代，也不可模仿这世代。这就是保罗告诉我们不要模仿这世代的原因。

我们不该模仿世代，反要借着心思的更新而变化（弗四 23，多三 5）。模仿世代，意思是在外面采纳摩登的样式；变化却是让生机的元素作到我们这人里面，使里面产生新陈代谢的改变。我们需要借着心思的更新而变化。…心思更新不是单单借着外面的教训，乃是借着基督的元素加进来。主耶稣将祂自己从我们的灵扩展到我们的心思，我们的心思就会得着更新。借着我们心思的更新，我们的魂就新陈代谢地改变。这样我们就在魂里经历变化；这对召会生活是必需的。我们若要实行召会生活，就需要借着心思的更新，在魂里经历这样的变化（罗马书生命读经，三五四至三五六页）。

参读：罗马书生命读经，第二十五篇；新约总论，第七至八、十篇。

conformed to this age” may be translated as, “Do not be modernized.” Hence, to be modernized means to be fashioned, conformed according to the present age. Since an age, being the present, practical world life, is a part of the world system, you cannot be in the world without being in one of the ages. You cannot touch the world unless you touch one of the ages. Therefore, in order to forsake the world you must also forsake the age. The changes in the age of the world system can be illustrated by the changes in ladies’ hairdos. [Many] years ago...it was common for women to arrange their hair into a high tower, the higher the better...Each age has its fashion and style.

The world opposes the church, and the ages oppose the churches. If we mean business to have the church life, we must give up the age. Since the present age opposes the church life, we cannot follow the age and be fashioned according to it and still truly experience the Body life. A person who is possessed by the modern age may attend the Sunday meetings, but he cannot practice the church life. If we want the Body life, the practice of the church life, we must not follow this age nor be conformed to it. This is the reason that Paul told us not to be conformed to this age.

We should not be conformed to the age, but transformed by the renewing of our mind (Eph. 4:23; Titus 3:5). To be conformed to the age means to adopt the modern fashions outwardly; to be transformed is to have an organic element wrought into our being to produce a metabolic change inwardly. We need to be transformed by the renewing of our mind...The mind is renewed not only by outward teachings, but by the element of Christ being added to it. When the Lord Jesus spreads Himself from our spirit into our mind, our mind will be renewed. By the renewing of our mind our soul is metabolically changed. In this way we experience transformation in our soul, a necessity for the church life. If we intend to practice the church life, we need to experience such a transformation in our soul by the renewing of our mind. (Life-study of Romans, pp. 299-301)

Further Reading: Life-study of Romans, msg. 25; The Conclusion of the New Testament, msgs. 7-8, 10

第一周■周六

晨兴喂养

弗六 14 “所以要站住，用真理束你们的腰，穿上义的胸甲。”

约壹五 20 “我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。”

束腰是加强我们全人。我们全人需要用真理加强。这加强不是为着坐，乃是为着站。

照着真理（实际）这辞在以弗所四章的用法（15、21、24～25），（六章十四节）的真理，是指神在基督里作我们生活的实际，就是神成为我们生活中的实际和经历。这也就是基督自己从我们活出来（约十四 6）。这样的真理，这样的实际，乃是我们的腰带，为着属灵的争战加强我们全人。我们的生活必须有原则和标准。这一点不差就是神自己实际彰显在我们的生活中。当这样的真理束我们的腰时，我们就得加强，能以站立得住（以弗所书生命读经，六四五至六四六页）。

信息选读

然而，倘若你日常的生活远低于那在耶稣身上是实际（真理）者的标准；在邪恶的日子你就无法站住抵挡，反倒要逃走。因为在你日常的生活行动里没有见证，也没有神的彰显，你就没有力量站住，抵挡魔鬼的诡计。我们日常的生活若是松散的，我们就无法站住抵挡黑暗的权势。我们要站住，我们日常的生活就必须照着实际（真理）的原则，并且达到实际（真理）的标准。…这实际（真理）乃是神自己彰显出来，作我们日常生活行动的原则，作我们生活的标准，并作我们生活的模型。

WEEK 1—DAY 6

Morning Nourishment

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness.

1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

For us to gird our loins is to strengthen our entire being. Our whole being needs to be strengthened with truth. This strengthening is not for sitting, but for standing.

According to the way the word truth is used in Ephesians 4 (vv. 15, 21, 24, 25), truth in 6:14 refers to God in Christ as reality in our living, that is, God realized and experienced by us as our living. This is actually Christ Himself lived out by us (John 14:6). Such truth, such reality, is the girdle that strengthens our whole being for spiritual warfare. Our living must have a principle and a standard. This is nothing less than God Himself expressed in our living in a practical way. When such a truth girds our loins, we are made strong for the purpose of standing. (Life-study of Ephesians, pp. 537-538)

Today's Reading

Suppose, however, that your daily living is far below the standard of the truth as it is in Jesus. Instead of being able to stand and to withstand in the evil day, you will flee. Because in your daily walk there is no testimony and no expression of God, you do not have the strength to stand against the stratagems of the devil. If our daily living is loose, we are not able to stand against the powers of darkness. In order for us to stand, our daily living must be according to the principle of the truth and up to the standard of the truth....This truth is God Himself expressed as the principle of our daily walk, as the standard of our daily living, and as the pattern of our life.

我们为着属灵的争战所用以束腰的真理（弗六14），实际上就是我们所经历的基督。保罗在腓立比一章二十一节说，“在我，活着就是基督。”保罗所活出的这位基督，就是他真理的腰带。这位基督就是神，彰显并显示在保罗的日常行动中。因为保罗的日常生活模成了基督的模型，所以他有力量面对一切的反对和逆境。因为保罗用真理束了腰，所以他有力量站住（以弗所书生命读经，六四六至六四七页）。

（在约壹五章二十节）“真实的”原文意真正的、实际的（和约一14，十四6、17之“实际”同源的形容词），与虚假的、假冒的相对。事实上，那位真实的就是实际。神的儿子已经将悟性赐给我们，使我们可以认识—就是经历、享受并拥有一这神圣的实际。因此，认识那位真实的，意即借着经历、享受并拥有这实际，而认识这实际。…约壹五章二十节指明，神在我们的经历中已成为我们的实际。神的儿子已经借着成为肉体、借着死与复活来到，且将悟性赐给我们，使我们可以经历、享受并拥有这实际，就是神自己。现今那曾经对我们是客观的神，已经成为我们主观的实际。

当约翰说我们在那位真实的里面，这是非常要紧的一点。我们不仅认识那位真实的，也不仅经历、享受并拥有祂作实际，我们更是在这实际里。我们是在那位真实的里面。…我们若不在神里面，我们就无法从经历中说，祂对我们是真实的。当然，祂在祂自己里面还是真实的。但我们不能见证，祂在我们里面是真实的。但我们既在那位真实的里面，祂对我们就是真神。不仅如此，基督对我们乃是永远的生命。我们若不在祂里面，基督在祂自己里面还是永远的生命，但祂对我们却不是永远的生命。因为我们现今在祂里面，所以耶稣基督对我们乃是永远的生命（约翰一书生命读经，四二五、四三〇页）。

参读：以弗所书生命读经，第二十、四十七、六十四篇。

The truth with which we are girded for spiritual warfare [in Ephesians 6:14] is actually the very Christ we experience. In Philippians 1:21 Paul says, “To me, to live is Christ.” This Christ whom Paul lived was his girdle of truth. This Christ was God expressed and revealed in Paul’s daily walk. Because Paul’s daily living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances. Because Paul had been girded about with truth, he had the strength to stand. (Life-study of Ephesians, p. 538)

[In 1 John 5:20] the Greek word translated “true” is alethinos, genuine, real (an adjective akin to aletheia, truth, verity, reality—John 1:14; 14:6,17), opposite of false and counterfeit. Actually, the true One is the reality. The Son of God has given us an understanding so that we may know—that is, experience, enjoy, and possess—this divine reality. Therefore, to know the true One means to know the reality by experiencing, enjoying, and possessing this reality. First John 5:20 indicates that God has become our reality in our experience. The Son of God has come through incarnation and through death and resurrection and has given us an understanding so that we may experience, enjoy, and possess the reality, which is God Himself. Now the God who once was objective to us has become our subjective reality.

When John says that we are in the true One, he is making a crucial point. Not only do we know the true One, and not only do we experience, enjoy, and possess Him as the reality, but we are in this reality. We are in the true One. If we are not in God, we cannot say from experience that to us He is true. Of course, He would still be true in Himself, but we could not testify that in us He is true. But since we are in the true One, to us He is the true God. Furthermore, Christ is eternal life to us. If we were not in Him, Christ would still be eternal life in Himself, but He would not be eternal life to us. Because we are now in Him, to us Jesus Christ is eternal life. (Life-study of 1 John, pp. 351-352, 355)

Further Reading: Life-study of Ephesians, msgs. 20, 47, 64

第一周诗歌

补470

主话真光越照越明

(英817)

D 大调 4/4

D G D A E7 A D G
 1 | 3 5 1 6 | 5 . 4 3 3 | 2 5 6 6 | 5 -- 5 | 5 3 1 6 |
 一 神 圣 真 理 深 广 无 边, 人 智 岂 能 局 限? 一 己 残 见, 囿
 D G B D
 5 . 4 3 3 | 6 6 7 1 7 | 6 -- 5 | 3 . 2 1 2 | 3 4 5 5 |
 于 时 空, 勿 将 天 光 遮 掩。 崭 新 亮 光, 更 美 盼 望, 唯
 G A D Em A D
 6 . 5 6 6 | 7 -- 5 | 1 . 7 6 5 | 5 . 4 3 3 | 4 4 2 2 | 1 -- ||
 愿 人 心 能 见: 主 话 真 光 越 照 越 明, 释 放 真 理 无 限。

- 二 天来圣谕普赐万邦, 历代人当称羨;
 谁竟擅用无知言语, 阻挡神圣意念?
 如同宇宙阔、长、高、深, 浩瀚洋海无边;
 主话真光越照越明, 释放真理无限。
- 三 先圣迈开追寻旅程, 暗中摸索而前;
 晨光乍显, 旭辉渐明, 直至如日中天。
 荣耀太阳, 愿你显身, 辉煌光线尽现:
 主话真光越照越明, 释放真理无限。
- 四 幽谷已过, 昂首上行, 直攻真理之巔;
 前人肩上, 极目一览, 始识主智深远;
 清明空中, 天乐得聆, 才知主富绵延:
 主话真光越照越明, 释放真理无限。
- 五 哦, 愿父神借灵运行, 基督安家心间,
 好使众圣能同领略 神圣大爱难言;
 如此神圣实际得以 日日加增不断:
 主话真光越照越明, 释放真理无限。

WEEK 1 — HYMN

We limit not the truth of God

Study of the Word — Light and Truth Unlimited

817

C F G7 C G/D D7
 1. We li - mit not the truth of God To our poor reach of
 G G7/F C/E F G7/B C Am E
 4 mind, By no - tions of our day and sect, Crude, par - tial and con -
 Am G/B C G/B C C/E F
 8 fined. Now let a new and bet - ter hope With - in our hearts be
 G G7/F C/E F G7/B C Dm G7 C F/C C
 12 stirred: The Lord hath yet more light and truth To break forth from His Word.

2. Who dares to bind by his dull sense
 The oracles of heaven,
 For all the nations, tongues and climes
 And all the ages given!
 The universe how much unknown!
 That ocean unexplored!
 The Lord hath yet more light and truth
 To break forth from His Word.
3. Darkling our great forefathers went
 The first steps of the way;
 'Twas but the dawning yet to grow
 Into the perfect day;
 And grow it shall, our glorious Sun
 More fervid rays afford:
 The Lord hath yet more light and truth
 To break forth from His Word.
4. The valleys past, ascending still,
 Our souls would higher climb,
 And look down from supernal heights,
 On all the bygone times;
 Upward we press, the air is clear,
 And the sphere-music heard!
 The Lord hath yet more light and truth
 To break forth from His Word.
5. O Father, Son and Spirit, send
 Us increase from above;
 Enlarge, expand all Christian hearts
 To comprehend Thy love;
 And make us all go on to know
 With nobler powers conferred:
 The Lord hath yet more light and truth
 To break forth from His Word.

第二周

借真理得以圣别，
从我们自己里面迁出来，
进入三一神里面而真正成为一

诗歌：583，补 620

读经：约十七 14 ~ 24

纲要

【周一】

壹 真理乃是神圣的光，照亮圣经的事实，将这些事实属天、属灵的异象传送到我们里面；在新约里，真理是指着这种“属天的电视”：

一 所有神圣的事实都包含在主的话里，并借着主的话传达给我们；当那灵照亮话时，我们就有了属天的电视；光照亮话中的事实，并将这些事实的属天异象传达到我们里面，我们就认识真理——徒二六 16，19，弗一 17 ~ 18 上。

二 那灵被称为真理的灵，实际的灵；（约十四 17；）实际的灵乃是“属天的电”，借此属灵的事物得以传送到我们里面；祂引导我们“进入一切的实际”，（十六 13，）使子所是并所有的一切对我们成为实际的。（一 14，17，十四 6。）

Week Two

**Being Sanctified by the Truth to Move
out of Ourselves and into the Triune God
for the Genuine Oneness**

Hymn: E806, E1081

Scripture Reading: John 17:14-24

Outline

§Day 1

I. Truth is the divine light shining on the facts of the Bible and televising a heavenly, spiritual vision of these facts into our being; in the New Testament, truth denotes this kind of “heavenly television”:

A. All the divine facts are contained in the Word and conveyed to us through the Word; when the Spirit shines upon the Word, we have the heavenly television; the light shines upon the facts in the Word and conveys a heavenly vision of these facts into our being, and we know the truth— Acts 26:16, 19; Eph. 1:17-18a.

B. The Spirit is called the Spirit of truth, the Spirit of reality (John 14:17); the Spirit of reality is the “heavenly electricity” by which spiritual things are televised into our being; He guides us “into all the reality” (16:13), making all that the Son is and has real to us (1:14, 17; 14:6).

三 当真理的灵，实际的灵，照亮圣经中所记载并包含的属灵事实时，我们就接受了真理，实际；我们若读主的话而没有那灵的光照，就可能只有道理或“新闻报导”，却没有真理、实际或异象—参伯四二5，约五39～40，林后三6。

四 真理是光的照耀，光的显出；换句话说，真理乃是显出来的光；因着光是真理的源头，而真理是光的流出，所以当我们在光中行，我们就实行真理—约一4～5，7～9，12～13，八12，十四6，约壹一5～6，约贰4，约叁3～4。

五 主是光，是真理，也是话；话就是真理，这话会发出亮光，因为话里有光—约八12，十四6，十七17，诗一一九105，130。

六 因着真理是光的照耀，而这光是生命的光，所以真理、光和生命是不能分开的；当神圣的光照耀在我们里面，这光在我们里面就成为真理，并将生命分赐到我们里面—约八12，32，40，十二35～36，46，十四6。

【周二】

贰 真理有两种功用：

一 真理叫我们从罪的辖制中得以自由，使我们从一切消极的事物中得以自由—八32，36。

二 真理在地位上和性情上圣别我们，使我们被神的元素所浸透—十七17，弗五26。

叁 三一神在祂的话中被我们实化，并且分赐、注入到我们里面，就是那叫我们得以自由并圣别我们的真理：

C. When the Spirit of truth, the Spirit of reality, shines upon the spiritual facts recorded and contained in the Bible, we receive the truth, reality; if we read the Word without the shining of the Spirit, we may have doctrine or “news reports” but not the truth, the reality, or the vision—cf. Job 42:5; John 5:39-40; 2 Cor. 3:6.

D. Truth is the shining of the light, the expression of the light; in other words, truth is light expressed; because light is the source of truth, and truth is the issue of light, when we walk in the light, we are practicing the truth—John 1:4-5, 7-9, 12-13; 8:12; 14:6; 1 John 1:5-6; 2 John 4; 3 John 3-4.

E. The Lord is the light, the truth, and the Word; the Word, which is also the truth, gives light, for in the Word there is light—John 8:12; 14:6; 17:17; Psa. 119:105, 130.

F. Because the truth is the shining of the light—which is the light of life—truth, light, and life are inseparable; when the divine light shines into us, it becomes the truth in us, and it imparts life into our being—John 8:12, 32, 40; 12:35-36, 46; 14:6.

§Day 2

II. There are two functions of the truth:

A. The truth sets us free from the bondage of sin, freeing us from all the negative things—8:32, 36.

B. The truth sanctifies us positionally and dispositionally, saturating us with the element of God—17:17; Eph. 5:26.

III. The Triune God in His word realized by us and being imparted and infused into our being is the truth that sets us free and sanctifies us:

- 一 当我们灰心、下沉，里面感觉虚空时，我们可以敞开自己来到主的话跟前；读了一些时候，有些东西会在我们里面升起，我们就享受了主的同在——诗一一九 25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159。
- 二 借着这样接受主的话，就有一些出于主的东西作到我们里面；这乃是三一神的实际在生活、运行、工作，并分别我们。

【周三】

- 三 每天早晨我们可以在写成的话里接触活的话，而得着神圣的实际，就是经过过程的三一神作为应用的话，注入我们里面——约一 1, 十 35, 五 39 ~ 40, 六 63, 弗五 26, 六 17 ~ 18, 诗一一九 15:
 - 1 神的元素这样灌注到我们里面，释放我们脱离脾气、嫉妒、仇恨和骄傲等消极的事物，并释放我们脱离一切的虚假，我们就有真正的释放，真正的自由。
 - 2 我们被释放的同时，也被圣别、分别，成为圣别归给神，这不仅是地位上的圣别，也是性情上的圣别；因着神的素质作到我们里面，我们就与神成为一。
- 四 我们天天需要这样来到主的话跟前；我们每天早晨都需要来到主的话跟前；若是可能，其他的时间也该如此。
- 五 当话在我们的灵里与活的灵调和时，我们就被神的素质圣别了。
- 六 借着这样接触主的话，神就一天天加添到我们里面；结果，我们就被神浸透，与祂成为一。
- 七 我们极其需要借着神写成的话、活的话与应用的话，让三一活神注入并作到我们里面。

- A. When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word; after reading for a while, something within us rises up, and we enjoy the presence of the Lord—Psa. 119:25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159.
- B. By taking the Word in this way, something of the Lord is wrought into us; this is the reality of the Triune God living, moving, working, and separating us.

§Day 3

- C. Every morning we can touch the living Word in the written Word and have the divine reality, the processed Triune God, as the applied word, infused into our being—John 1:1; 10:35; 5:39-40; 6:63; Eph. 5:26; 6:17-18; Psa. 119:15:
 1. This transfusion of the element of God into our being frees us from such negative things as temper, jealousy, hatred, and pride; it sets us free from every kind of falsehood, and we have real liberation, real freedom.
 2. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally; we become one with God because His very essence is wrought into us.
- D. Daily we need to come to the Word in this way; we need to come to the Word every morning and, if possible, at other times as well.
- E. When the word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God.
- F. By contacting the Word in this way, God is added into us day by day; as a result, we are permeated with God and made one with Him.
- G. Our crucial need is to have the living Triune God infused and wrought into us through the written Word, the living Word, and the applied word of God.

肆 真理的话所带来的圣别，对付分裂的因素，结果就产生一；真理圣别人，而圣别产生一——约十七 14～24:

- 一 主耶稣，就是子，乃是真理；那灵是真理的灵；父的话也是真理——14, 17, 十四 6, 17, 十七 17, 约壹五 6:
 - 1 父具体化身在子里，子实化为真理的灵，而那灵与话乃是一——西二 9, 约十四 17, 十六 13, 弗六 17～18。
 - 2 每当我们带着敞开的心和敞开的灵来到主的话跟前，就立刻摸着了作为真理的话和那灵。
- 二 圣别人的话、圣别人的灵、圣别人的生命、以及圣别人的神全都是一；因此，我们若被圣别，因着所有分裂的因素全被除掉，我们就自然而然是一了。
- 三 在约翰十七章十七至二十三节，我们看见圣别产生真正的一，因为这圣别保守我们在三一神里面；二十一节说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面”：
 - 1 为着要成为一，我们需要在二十一节的“我们”里面，就是在三一神里面。
 - 2 要在三一神里面，唯一的路是借着圣别人的真理，对付所有分裂的因素。
 - 3 借着蒙保守在三一神里面，我们就成为一，但是何时我们从三一神里面出来，立刻就产生分裂。
 - 4 每天早晨我们需要接触主，摸着活的话，并且得着神圣的实际注入我们里面；当我们这样接触主时，分裂的因素就被克服了。

IV. Sanctification through the word of the truth results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness—John 17:14-24:

- A. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father's word is the truth—1:14, 17; 14:6, 17; 17:17; 1 John 5:6:
 - 1. The Father is embodied in the Son, the Son is realized as the Spirit of truth, and the Spirit is one with the Word—Col. 2:9; John 14:17; 16:13; Eph. 6:17-18.
 - 2. Whenever we come to the Word with an open heart and an open spirit, we immediately touch both the Word and the Spirit as the truth.
- B. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.
- C. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us”:
 - 1. In order to be one, we need to be in the “Us,” that is, in the Triune God.
 - 2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.
 - 3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.
 - 4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way, the factors of division are overcome.

5 当我们里面分裂的因素为圣别人的真理所治死，我们就被带进真正的一里，因为圣别保守我们在三一神里面。

6 借真理的话而得圣别，就产生基督身体的一，就是三一神扩大的一—21 节。

伍 分裂的因素有四：

- 一 这些因素中的头一个就是世界；只要我们在某方面还是爱世界，那方面的世界就要成为分裂的原因—14 ~ 16, 18 节，约壹二 15 ~ 17, 五 19。
- 二 分裂的另一个因由是野心；当我们借着话接触主，并让祂将祂自己注入我们里面时，真理就分赐到我们里面，杀死我们的野心—参赛十四 13。
- 三 分裂的第三个因由是自高；我们应当愿意一无所是而高举基督这独一无二的重要人物，祂是在宇宙中居首位者—西一 18，林后四 5，约叁 9 ~ 11。
- 四 分裂的第四个因素是意见和观念；我们不该坚持自己的意见，而该单纯地追求主的目标，就是恢复基督作生命和一切，为着召会的建造—太十六 21 ~ 24，参启三 14。

【周五、周六】

陆 当我们从自己里面迁出来，进入三一神里面时，我们就是一，甚至被成全成为一—约十七 11, 17, 21 ~ 23:

- 一 在我们自己里面有四个分裂的因素；我们若留在自己里面，就无法逃避这四件东西。
- 二 被圣别就是从我们自己里面迁出来，进入三一神里面，并让基督活在我们里面；这样我们就

5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.

6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God—v. 21.

V. There are four factors of division:

- A. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division—vv. 14-16, 18; 1 John 2:15-17; 5:19.
- B. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition— cf. Isa. 14:13.
- C. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence—Col. 1:18; 2 Cor. 4:5; 3 John 9-11.
- D. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church—Matt. 16:21-24; cf. Rev. 3:14.

§Day 5 & Day 6

VI. When we move out of ourselves and into the Triune God, we are one and are even perfected into one—John 17:11, 17, 21-23:

- A. In ourselves we have the four factors of division; we cannot escape from these four things if we stay in the self.
- B. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way we are perfected into one—vv.

被成全成为一——21 ~ 23 节。

三 这圣别是借着话，就是借着真理；也是借着灵，就是借着真理的灵：

- 1 当我们每天早晨来到主的话跟前，在外面我们是接触话，但在里面是灵摸着我们；话和灵都是实际，借着这二者，我们就得以圣别。
- 2 我们越接触话，灵越摸着我们，我们就越从自己里面迁出来；我们就从一个住处——己——迁移到另一个住处——三一神。
- 3 我们天天需要这种迁移，因为在己里面有世界、野心、自高、意见和观念。
- 4 我们若是不断接触话，并让灵天天摸着我们，我们就要被圣别；那就是说，我们要从自己里面，从我们的老家搬出来，搬进三一神，搬进我们的新居去。
- 5 一旦我们从自己里面出来，我们就被圣别，从分裂的因素中分别出来，不仅分别归神，更是进入神里面。
- 6 要有真正的一，首先，我们必须从自己里面迁出来，进入三一神里面；（17，21；）然后，我们需要让基督活在我们里面（23 上）：
 - a 这个被成全的一就是真实的建造；这是在生命里的长大——弗四 16。
 - b 在生命里长大，意思就是我们从自己里面迁出来，进入三一神里面，并让基督活在我们里面；我们若迁入三一神里面，并让基督活在我们里面，我们无论在哪里，都能与当地的圣徒是一。

四 “我在他们里面，你在我里面，使他们被成全成为一”——约十七 23：

21-23.

C. This sanctification takes place by the word, which is the truth, and by the Spirit, who is the Spirit of truth:

1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the word and by the Spirit, both of which are the reality, we are sanctified.
2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.
3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.
4. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.
5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.
6. To have the genuine oneness, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a):
 - a. This perfected oneness is the real building; it is the growth in life—Eph. 4:16.
 - b. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us; if we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality.

D. “I in them, and You in Me, that they may be perfected into one”—John 17:23:

- 1 被成全成为一，意思就是从世界、野心、自高、意见和观念中蒙拯救。
- 2 “我在他们里面”一意思是子在我们里面生活并运行。
- 3 “你在我里面”一意思是父在子面生活并运行。
- 4 换句话说，当子在我们里面生活并运行时，父就在祂里面生活并运行；借着这双重的生活并运行，我们就被成全成为一，并且在荣耀中彰显父。

五 野心含示在约翰十七章二十一节，自高在二十二节，而观念和意见在二十三节：

- 1 在三一神里没有野心，在父的荣耀里没有自高，在基督生活并掌权的地方没有意见。
- 2 在经过过程之三一神这神圣奥秘的范围里，野心被吞灭，自高消失，观念和意见也都消杀了；这里没有撒但系统化世界（15）中分裂的邪恶，却有真正的一。

六 真正的一乃是活在父里面，让基督活在我们里面，并活在父的荣耀、父的彰显里—22, 24 节：

- 1 我们需要从自己里面迁出，进入三一神里面，并且留在祂里面，为着父的彰显，父的荣耀。
- 2 只有在三一神里，才可能有真实的建造，真实的一，而且只有当基督活在我们里面时，这建造才能兴盛；如此我们就能在荣耀中彰显父，并经历真正的一。

1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.
2. “I in them”—this means that the Son is living and moving in us.
3. “You in Me”—this means that the Father is living and moving in the Son.
4. In other words, while the Son lives and moves in us, the Father lives and moves in Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.

E. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:

1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions.
2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.

F. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father’s glory, His expression—vv. 22, 24:

1. We need to move out of ourselves and into the Triune God and remain in Him for the Father’s expression, His glory.
2. The real building, the oneness, is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.

第二周■周一

晨兴喂养

约八 12 “于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

十四 6 “耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。”

十七 17 “求你用真理圣别他们，你的话就是真理。”

根据圣经，主是光，是真理，也是话。话就是真理，这话会发出亮光，因为话里有光。因此，话、光和真理乃是一。…真理是光的实化和显出。光是源头，真理是显出。光的显出就是光的照耀。光向我们隐藏时，就仅仅是光；光照在我们身上时，就成了真理。

真理不是指道理。首先，真理的意思是光的照耀，光的显出。换句话说，真理乃是显出来的光。神绝不会临到我们而不照耀在我们身上。当神作为光临到我们并照亮时，我们立即就感觉到真理，实际。…真理不仅仅是…记载在圣经中的话，乃是一种传送到我们这人里面属天、属灵的异象。我们都需要学习分辨什么是新闻报导式的信息，什么是传送异象到我们里面的信息（李常受文集一九七八年第三册，四〇九至四一二页）。

信息选读

每个异象都是一个实际。…在神的经纶里有许多异象。例如：当基督死在十字架上时，祂为我们流出血来。倘若这对我们仅仅是道理，我们就不能得救。然而，只要基督受死的实际传送到我们里面，

WEEK 2—DAY 1

Morning Nourishment

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

17:17 Sanctify them in the truth; Your word is truth.

According to the Bible, the Lord is the light, the truth, and the Word. The Word, which is also the truth, gives light, for in the Word there is light. Therefore, the Word, the light, and the truth are one. Truth is the realization and expression of light. Light is the source, and truth is the expression. The expression of light is the shining of the light. When light is concealed from us, it is merely light, but when it shines upon us, it becomes truth.

Truth does not denote doctrine. It first means the shining of the light, the expression of the light. In other words, truth is light expressed. God never comes to us without shining upon us. When God comes to us as light and shines, we immediately have the sense of truth, of reality. Truth is not...simply words written in the Bible; it is a heavenly, spiritual vision televised into our being. We all need to learn to differentiate the speaking that gives merely a news report from the speaking that televises a vision into us. (CWWL, 1978, vol. 3, "Truth Messages," pp. 299-301)

Today's Reading

Every vision is a reality.... In God's economy there are many visions. For example, when Christ died on the cross, He shed His blood for us. If this is merely a doctrine to us, we cannot be saved. But as soon as the reality of the death of Christ is televised into our being and we see it as a vision, we

而且我们看见这个异象时，我们就得救了。我年幼时受教导说，基督为我的罪死在十字架上，并且为我流血。这对我不过是个道理，直到我十九岁时，基督受死的属天异象才传送到我里面。那时我能看见基督为我死在十字架上，为我的罪流出血来。当我看见这异象，我哭泣，我敬拜，我感谢主。那个经历就是异象，就是真理。

根据圣经来看，那灵被称为真理的灵，实际的灵（约十四 17）。…圣经也说，话就是真理（十七 17）。所有属灵的事实都包含在话里面，而且借着话来传送。基督是我们的圣别，基督为我们的罪而死，基督是我们的生命，召会是基督的身体，基督是召会的头——这一切都是包含在圣经里的事实。然而，若没有神圣电流所带来的光照，这些事实还不过是道理。然而，当那灵照亮在圣经中所记载并传达的这些事实时，这些事实就成了真理，成了实际。

那灵寻找机会来照亮话。祂这样作时，我们就接受了真理。在认识真理时，我们就得着了事实、话和灵。…如果我们有话而没有那灵，我们还是没有异象。…我们若读神的话而没有那灵的光照，就可能只有道理或“新闻报导”，却没有真理、实际或异象。感谢主，光照的灵一直在我们里面。每当我们向祂敞开，光就照亮。当光照耀在话上，某些东西就会显出来，使我们有深刻的印象。这就是真理。

作为柱石的召会是由我们众人所组成的。因此，连青年姊妹也必须认识真理。这就是我鼓励大家，特别是青年人，要进入主话的原因。所有神圣的事实都包含在主的话里，并借着主的话传达给我们。当那灵照亮话时，我们就得着属天的电视。光照亮话中的事实，我们就认识真理（李常受文集一九七八年第三册，四一二至四一五、四一八页）。

参读：真理信息，第二至三章。

are saved. When I was a child, I was taught that Christ died on the cross for my sins and that He shed His blood for me. This was nothing more than a doctrine to me until I was nineteen; then the heavenly vision of Christ's death was televised into me. At that time I could see Christ dying on the cross for me, shedding His blood for my sins. When I saw this, I wept, I worshipped, and I thanked the Lord. That experience was the vision, the truth.

According to the Bible, the Spirit is called the Spirit of truth, the Spirit of reality (John 14:17)....The Bible also says that the Lord's word is truth (17:17). All the spiritual facts are contained in the Word and conveyed by it. Christ is our holiness, Christ died for our sins, Christ is our life, the church is the Body of Christ, Christ is the Head of the church—all these are facts contained in the Bible. However, without the enlightenment from the divine electricity, these facts are mere doctrines. But when the Spirit shines upon these facts recorded and conveyed in the Bible, they become truth, reality.

The Spirit seeks the opportunity to shine upon the Word. When He does so, we receive the truth. In knowing the truth, we thus have the facts, the Word, and the Spirit.... If we have the Word without the Spirit, we will not have the vision.... If we read the Word without the shining of the Spirit, we may have doctrine or news reports but not the truth, the reality, or the vision. Thank the Lord that the shining Spirit is always within us. Whenever we open ourselves to Him, the light shines. As the light shines on the Word, certain things stand out and make a deep impression upon us. This is the truth.

The church as the pillar is composed of all of us. Therefore, even the young sisters must know the truth. This is the reason that I encourage everyone, especially the young people, to get into the Word. All the divine facts are contained in the Word and conveyed to us through the Word. When the Spirit shines upon the Word, we have the heavenly television. The light shines upon the facts in the Word, and we know the truth. (CWWL, 1978, vol. 3, "Truth Messages," pp. 301-303, 305)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," chs. 2-3

第二周■周二

晨兴喂养

约八 32 “你们必认识真理，真理必叫你们得以自由。”

36 “所以神的儿子若叫你们自由，你们就真自由了。”

约十七 17 “求你用真理圣别他们，你的话就是真理。”

真理的第一种功用是叫我们得以自由。丧失了真理就必在辖制中，在奴役中；但认识真理就从奴役中得以释放，得以自由。真理的第二种功用见于约翰十七章十七节。…一面真理叫我们得以自由；另一面真理圣别我们。真理使我们被神的元素所浸透。得着真理是一件非常重要的事，因为真理使我们从一切消极的事物中得以自由，并且用神圣的元素浸透我们。…最终，真理将使我们彻底圣别，彻底变化。为着真理的功用，阿利路亚！（李常受文集一九七八年第三册，四〇七至四〇八页）

信息选读

为着一而圣别我们的真理，包含了主耶稣、实际的灵以及父的话。因此，三一神的三个身位都与真理有关。主耶稣—子—是真理；灵是实际（真理）的灵；而父的话是真理。在新约里，尤其在约翰福音，真理的意思不是道理，而是三一神的实际。

因为父的话是祂的发表，而且因为祂的话是真理，所以真理乃是父的发表。…我们需要对这件事有深刻的印象：圣经不仅仅是一本书，更是那发表神的话。…每一次我来读圣经，在我的深处都有一个感觉，我是来到神自己面前，而这一位神不是一

WEEK 2—DAY 2

Morning Nourishment

John 8:32 And you shall know the truth, and the truth shall set you free.

36 If therefore the Son sets you free, you shall be free indeed.

17:17 Sanctify them in the truth; Your word is truth.

The first function of the truth is to set us free. To be deprived of the truth is to be in bondage, in slavery, but to know the truth is to be released from slavery, to be freed. The second function of the truth is seen in John 17:17....On the one hand, the truth sets us free; on the other hand, it sanctifies us. It causes us to be saturated with the element of God. It is a very significant matter to have the truth, for it frees us from all negative things and saturates us with the divine element.... Eventually, the truth will cause us to be thoroughly sanctified and transformed. Hallelujah for the functions of the truth! (CWWL, 1978, vol. 3, "Truth Messages," pp. 296-297)

Today's Reading

The truth that sanctifies us for oneness involves the Lord Jesus, the Spirit of reality, and the word of the Father. Therefore, all three of the Triune God are related to the truth. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father's word is truth. In the New Testament, especially in the Gospel of John, truth does not mean doctrine; it means the reality of the Triune God.

Because the Father's word is His expression, and because His word is truth, truth is the expression of the Father. We need to be deeply impressed with the fact that the Bible is not merely a book but a word that expresses God.... Every time I come to the Word, I have the sense deep within that I am coming to God Himself, and not to a hidden God or a concealed God, but to the God who is

位隐藏的神，隐蔽的神，乃是发表出来的神。借着圣经，我能遇见神，与祂交谈，并且听祂说话。

基督—子—也是真理。…父的话就是子，祂是神的发表。许多基督教教师曾正确地说过：圣经是写出来的话，子是活的话。我很同意这说法。圣经是外面的话，子是里面的话；外面的话和里面的话，这二者原为一。…这一切乃是借着灵神来实化。…父化身在子里，子实化成实际的灵。那灵乃是作为父具体化身之子的实化；因此，那灵乃是实际。那灵也是话。约翰六章六十三节说，话就是灵；以弗所六章十七节说，那灵就是话。阿利路亚！我们外面有话，里面有那灵。

每当我们带着敞开的心和敞开的灵来到主的话跟前，就立刻摸着了作为真理的话和那灵。我能见证，每次我敞开我的心和灵来到圣经跟前，我都遇见神。…我们每天需要有两三次来到主话的跟前。你很难离开主的话而在灵里来到主面前。…为着接触主，主的话是一种非常奇妙的工具！当我们灰心、下沉，里面感觉虚空时，我们可以敞开自己来到主的话跟前。读了一些时候，有些东西会在我们里面升起，我们就享受了主的同在。这就是对真理—实际—的经历。这是三一神在祂的话里分赐到我们里面。

父具体化身在子里，子实化为那灵，而那灵与话乃是一。当我们摸着话时，我们也摸着那灵，于是有些东西就灌输到我们里面的人里。凡这样灌输到我们里面的东西，就是真理。虽然这包含了圣经知识的获得，但在这种知识里有些东西是活的。这就是三一神被我们实化，并且借着话灌输到我们里面。这不仅仅是话；这乃是由三一神所调和、浸透的话，并且灌输到我们里面。这就是叫我们得以自由并圣别我们的真理（李常受文集一九七八年第三册，四四六至四四八页）。

参读：真理信息，第一章。

expressed. By means of the Bible I can meet with God, talk to Him, and listen to Him.

Christ, the Son, is also the truth....The Father's word is the Son, who is the expression of God. Many Christian teachers have rightly said that the Bible is the written Word and that the Son is the living Word. I agree with this. The Bible is the word without, and the Son is the word within. But these two, the outer word and the inner word, are one. All this is realized through God the Spirit....The Father is embodied in the Son, and the Son is realized as the Spirit of reality. The Spirit is the realization of the Son as the embodiment of the Father. Therefore, the Spirit is the reality. The Spirit is also the word. John 6:63 says that the Lord's word is spirit, and Ephesians 6:17 says that the Spirit is the word. Hallelujah, we have the Word without and the Spirit within!

Whenever we come to the Word with an open heart and an open spirit, we immediately touch both the Word and the Spirit as the truth. I can testify that every time I open my heart and spirit as I come to the Bible, I meet God....Two or three times every day we need to come to the Word. It is rather difficult to come to the Lord as the Spirit apart from the Word....What a wonderful instrument the Word is for contacting the Lord! When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word. After reading for a while, something within us rises up, and we enjoy the presence of the Lord. This is the experience of the truth, the reality. It is the Triune God in His word being imparted into our being.

The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is one with the word. When we touch the Word, we also touch the Spirit. Then something is infused into our inner being. Whatever is infused into us in this way is the truth. Although this involves the acquisition of biblical knowledge, there is something living inside this knowledge. This is the Triune God realized by us and transfused into us through the word. This is not merely the word. It is the word mingled and saturated with the Triune God and infused into our being. This is the truth that sets us free and sanctifies us. (CWWL, 1978, vol. 3, "Truth Messages," pp. 325-327)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 1

第二周■周三

晨兴喂养

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

弗六 17 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话。”

话有三方面：首先有神写出来的话—圣经（约十 35）；然后有神活的话—基督（一 1）；最后有神应用的话—那灵（弗六 17，约六 63）。…借着那灵，活的话成了应用的话。…首先〔神〕说话，而祂所说的写在一本书上，那就是圣经。只有〔这〕本书是神的话。

当圣经的话讲给我们听的时候，写出来的话立即就成了活的话。那就是基督。当活的话应用在我们身上，被我们得着的时候，就成了那灵的话。然后我们所听见那灵的话，就成了我们信的源头。信是来自听见这出于写成的圣经，借着活的基督，并凭着那灵所应用的话。

你可能清晨读圣经，却没有祷告或呼求主的名。这样，神的话对你就不过是写出来的话。神的话在主观上与你无关。所以你必须借着呼求主并祷读主的话，与主有一些接触。…你立即有很深的感觉，基督活在你里面。然后你会说，“主，我爱你。我爱这里的话。…”这写出来的话，对你立即成了活的话，也成了应用的话（罗马书的结晶，一〇一至一〇二页）。

信息选读

WEEK 2—DAY 3

Morning Nourishment

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God.

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 (1:1). Finally, there is the applied word of God—the Spirit (Eph. 6:17; John 6:63).... The living word becomes the applied word through the Spirit.... First, [God] 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.

When the word of the Bible is spoken to us and heard by us, right away the written word becomes the living word. That is Christ. When the living word is applied to us and received by us, it becomes the word of the Spirit. Then this word of the Spirit heard by us is the source of our faith. Faith comes from the hearing of this applied word by the Spirit through the living Christ out of the written Bible.

Early in the morning you may read the Bible but without prayer and without calling on the name of the Lord. Then the word of God is merely the written word to you. It has nothing to do with you subjectively. So you have to have some contact with the Lord by calling on Him and pray-reading the Word.... Right away you have the deep sensation that Christ is living within you. Then you would say, “Lord, I love You. I love this word here....” Right away this written word becomes a living word and then an applied word to you. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 286-287)

Today's Reading

我们无法圣别自己。我们越要圣别，就越牵扯凡俗的事物。但是当主的话调和着三一神的素质作为真理，分赐到我们里面，这真理就圣别我们。

假使青年人在晨更里用灵接触了主的话，然后去上学。他们整天在学校里，这真理的话就要在他们里面作工，把他们分别出来，使他们在行为、行动、工作、思想和感觉上与其他的同学不同。

借着这样接受主的话，我们确信有一些出于主的东西已经作到我们里面。这不仅仅是圣经的知识，或是知道一点关于主的事物。这乃是三一神的实际生活、运行、工作并分别我们。这使我们与世俗的人不同。…这是何等的祝福！每天早晨我们可以接触活的话，让神圣的实际灌输到我们里面。这样，三一神就传输到我们里面。

这种属神元素的灌注，释放我们脱离脾气、嫉妒、仇恨和骄傲等消极的事物，并释放我们脱离一切的虚假。这才是真正的释放，真正的自由。我们被释放的同时，也被圣别、分别，成为圣别归给神，这不仅是地位上的圣别，也是性情上的圣别。因着神的素质作到我们里面，我们就与神成为一。这就是因着真理的话圣别的意义。

就像呼吸，我们不能一劳永逸，而必须持续不断地操练。我们需要天天不断地被圣别，没有一分钟例外。这就是我们每天早晨都需要来到主话跟前的原因；若是可能，其他的时间也该如此。当主的话在我们的灵里与活的灵调和时，我们就被神的素质圣别了。…我们主要的需要乃是借着主的话让三一神注入到我们里面。这种注入会作工，圣别并变化我们。…借着这样接触主的话，神就一天天加添到我们里面。结果，我们就被神所浸透，与祂成为一（李常受文集一九七八年第三册，四四八至四五〇页）。

参读：真理信息，第五章；罗马书的结晶，第八篇。

We cannot sanctify ourselves. The more we try to be sanctified, the more involved we become with things that are common. But when the word mingled with the essence of the Triune God is imparted into us as the truth, this truth sanctifies us.

Suppose the young people touch the Word with the Spirit in morning watch and then go to school. Throughout the day at school this word of truth will work within them to separate them and make them different from their classmates in their behavior, actions, work, thoughts, and feelings.

By taking the Word in this way, we have the clear conviction that something of the Lord has been wrought into us. This is not the mere knowledge of the Bible or of things concerning the Lord. It is the reality of the Triune God living, moving, working, and separating us. This makes us different from the worldly people...What a blessing! Every morning we can touch the living Word and have the divine reality infused into our being. In this way the Triune God is transfused into us.

This transfusion of the element of God frees us from such negative things as temper, jealousy, hatred, and pride. It sets us free from every kind of falsehood. This is real liberation, real freedom. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally. We become one with God because His very essence is being wrought into us. This is what it means to be sanctified by the word of truth.

Like breathing, we cannot do this once for all; rather, it must be a continual exercise. We need to be sanctified unceasingly every minute of the day. This is the reason we need to come to the Word every morning and, if possible, at other times as well. When the word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God...Our crucial need is to have the Triune God infused into us through the Word. This...works to sanctify us and transform us.... By contacting the Word in this way, God is added into us day by day. As a result, we are permeated with God and made one with Him. (CWWL, 1978, vol. 3, "Truth Messages," pp. 327-328)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 5; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 8

第二周■周四

晨兴喂养

约十七 20 ~ 21 “我不但为这些人祈求，也为那些因他们的话信入我的人祈求，使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

借着真理的话而得圣别，结果就产生一。圣别人的话、圣别人的灵、圣别人的生命以及圣别人的神全都是一。因此，我们若被圣别，我们就不会不是一。因着所有分裂的因素全被除掉，我们就自然而然是一了（李常受文集一九七八年第三册，四五〇页）。

信息选读

这些〔分裂的〕因素中，头一个就是世界。只要你在某方面还是爱世界，那方面的世界就要成为分裂的原因，使你与弟兄姊妹们分开。…这种的爱世界就像一只狼。

分裂的另一个因由是野心，…〔野心〕就像一只地鼠，隐藏在地下作工造成损害。野心是从里面来暗中破坏的。我们都必须承认我们有野心。什么能杀死我们的野心？责备没有用。…不过，…当我们借着话接触主，并让祂将祂自己注入我们里面时，真理就分赐到我们里面，杀死我们的野心。…一天过一天，圣别人的真理杀死我们里面野心的成分。

在约翰十七章十七至二十三节，我们看见圣别产生真正的一，因为这圣别保守我们在三一神里面。…为着要成为一，我们需要在〔二十一节的〕“我们”里面，就是在三一神里面。要在三一神里面，唯一的路是借着圣别人的真理，对付所有分裂的因素。

WEEK 2—DAY 4

Morning Nourishment

John 17:20-21 And I do not ask concerning these only, but concerning those also who believe into Me through their word, that they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

Sanctification through the word of truth results in oneness. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one. Therefore, if we are being sanctified, we can be nothing else but one. We are one spontaneously because all the factors of division are taken away. (CWWL, 1978, vol. 3, "Truth Messages," p. 328)

Today's Reading

The first of these factors is worldliness. As long as you love the world in a certain aspect, that aspect of worldliness becomes a cause of division. It separates you from the brothers and sisters.... Such worldliness is like a wolf.

Another cause of division is ambition,... [which] is like a gopher that works underground in a hidden way to cause damage. Ambition undermines from within. We all must admit that we are ambitious. What can kill our ambition? Rebuking does not avail.... However,...when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition.... Day by day the sanctifying truth kills the element of ambition within us.

In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God.... In order to be one we need to be in the "Us," that is, in the Triune God. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division. By being kept in the Triune God, we are one. But whenever we are out of the

借着蒙保守在三一神里面，我们就成为一。但是何时我们从三一神里面出来，立刻就产生分裂。

分裂的第三个因由是自高，自高通常伴同着野心。不过，有些人有野心，好像还不高抬自己。另外有些人不只有野心，而且巴不得出人头地，被人高举。这种自高就像一条蛇，引起圣徒中间的分裂。因此，要保守真正的一，我们必须学习不高举自己。

你若是长老或是领头的人，就不该以此为夸口。不要说你是什么要人；最好什么也不是。…你若成为重要人物，就不该到召会来，因为这个地方不是为着你。…在主的恢复里，人人都降为卑。赞美主，我们愿意一无所是而高举基督，祂在宇宙中居首位！基督是独一无二的重要人物。我们喜欢什么都不是，因着一无所是，我们就真正是一。…在钉十字架的生活里，自高被击败了。…在神的经纶里，独有基督居首位！父乐意使祂在凡事上居首位（西一 18）。

分裂的第四个因素是意见和观念。意见就像蝎子一般。我们不该坚持自己的意见，而该单纯地寻求主的目标，就是恢复基督作生命和一切，为着召会的建造。凡多年与我同处的人都能见证，除了基督作我们的生命和一切来为着召会之外，我不坚持任何事。我们都该为着这个，而不该为着我们对其他事情的意见和观念。

分裂的四个因素—世界、野心、自高、意见—只能用圣别人的真理来对付。你想你每天早晨接触主，摸着活的话，并且有神圣的实际注入到你里面，你还会分裂么？…当我们这样接触主时，分裂的因素就被克服了。我在这里所交通的不是仅仅一个教训；这乃是我亲身的经历。…当我们里面分裂的因素为圣别人的真理所治死，我们就被带进真正的一里，因为圣别保守我们在三一神里面（李常受文集一九七八年第三册，四五一至四五四页）。

参读：真理信息，第七章。

Triune God, we are divided immediately.

A third cause of division is self-exaltation, which usually accompanies ambition. Some people, however, are ambitious but do not seem to exalt themselves. Others are ambitious and are consumed with the desire to have preeminence and to be exalted. Such self-exaltation is like a serpent; it causes division among the saints. Therefore, in order to keep the genuine oneness, we must learn not to exalt ourselves.

If you are an elder or a leading one, you should not boast about this. Do not claim that you are somebody. It is better to be nobody.... If you want to be somebody, you should not come to the church, for this is not the place for you.... In the Lord's recovery everyone is brought low. But praise the Lord, we are willing to be nobody and to exalt Christ, who has the universal preeminence! Christ is the only Somebody. We like to be nobodies, because by being nobodies, we are truly one. In the crucified life self-exaltation is defeated.... In God's economy the preeminence belongs to Christ alone! It pleases the Father to give Him the first place in all things (Col. 1:18).

The fourth factor of division is opinion and concept. Opinion is like a scorpion. We should not hold to our own opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church. Those who have been with me throughout the years can testify that I do not insist on anything except Christ as life and as everything to us for the church. We should all be for this, not for our opinions and concepts regarding other things.

The four factors of division—worldliness, ambition, self-exaltation, and opinion—can be dealt with only by the sanctifying truth. Do you think that if you contact the Lord every morning, touch the living Word, and have the divine reality infused into your being, you will still be divisive?... As we contact the Lord in this way, the factors of division are overcome. What I am sharing here is not a mere teaching; it is my own experience. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God. (CWWL, 1978, vol. 3, "Truth Messages," pp. 328-331)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 7

第二周■周五

晨兴喂养

约十七 11 “我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。”

21 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

当我们在父里并在荣耀里与主同在时，我们是一。但是当我们在自己里时，我们就不能与别人是一。我们在自己里面时，只能与自己是一，而无法与其他任何人是一。我们若盼望与别人是一，就需要从己里面迁出来，进入父神里。没有人能替我们迁移；我们要自己负责。当我们从自己里面迁出来，进入父里面，并进入父的荣耀时，我们就是一，甚至被成全成为一（李常受文集一九七八年第三册，四六一页）。

信息选读

被圣别就是从我们自己里面迁出来，进入父里面。我们若留在自己里面，就不能被圣别，因此无法与别人是一。在我们自己里面有世界、野心、自高与意见。要把这些东西从我们里面连根拔除是不可能的。你知道世界实际上就是你自己么？同样的，野心、自高、意见和观念也是如此。因此我们若留在自己里面，就无法逃避这四件东西。保罗告诉哥林多人，他们中间有嫉妒、争竞和分裂（林前三3）。这是那些在己里之人的一些特征。然而，召会生活是一个建造，而真实的建造乃是真正的一。在这真正的一里，世界、野心、自高或意见都没有地位。

WEEK 2—DAY 5

Morning Nourishment

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

When we are with the Lord in the Father and in the glory, we are one. But when we are in ourselves, we cannot be one with others. In ourselves we are one only with ourselves, not with anyone else. If we desire to be one with others, we need to move out of the self and into God the Father. No one can make this move for us; we are responsible to do it ourselves. When we move out of ourselves and into the Father and into the Father's glory, we are one and are even perfected into one. (CWWL, 1978, vol. 3, "Truth Messages," p. 336)

Today's Reading

To be sanctified is to make the move out of ourselves and into the Father. If we remain in ourselves, we are not sanctified, and thus we cannot be one with others. In ourselves we have worldliness, ambition, self-exaltation, and opinion. It is impossible for us to eradicate these things from our being. Do you realize that the world is actually yourself? The same is true of ambition, self-exaltation, and opinions and concepts. This is the reason we cannot escape from these four things if we stay in the self. Paul told the Corinthians that among them there was jealousy and strife (1 Cor. 3:3). These are some of the characteristics of those who are in the self. The church life, however, is a building, and the real building is the genuine oneness. In this genuine oneness there is no room for worldliness, ambition, self-exaltation, or opinion.

主耶稣知道我们的难处。在约翰十五章五节祂说，“离了我，你们就不能作什么。”祂是葡萄树，我们是枝子。我们必须留在祂里面，就是住在祂里面。留在作为葡萄树的基督里面，意思就是我们从自己里面迁出来，进入祂里面。因为主是在父里面，我们借着在祂里面也得以在父里面。在十七章二十一节主祷告说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面。”这就是在三一神里的一。为着在三一神里，我们必须从自己里面出来。二十二至二十三节说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。我们在他们里面，你在我里面，使他们被成全成为一。”当我们从自己里面迁出来，留在三一神里面时，基督就活在我们里面。这样我们就被成全成为一。

唯有借着被圣别，我们才能住在基督里，基督才能活在我们里面。我再说，被圣别就是从我们自己里面迁出来，进入三一神里面，并让基督活在我们里面。…这是圣别的正确观念。

圣别是借着话，就是借着真理；也是借着灵，就是借着实际（真理）的灵。在约翰十四至十七章…里一再地提到话和灵。实际上，话和灵乃是一。我感谢主，我们中间有许多人已经回到主的话上，并且天天进入主的话。当我们每天早晨来到主的话跟前，在外面我们是接触话，但在里面是灵摸着我们。话和灵都是实际；借着这二者，我们就得以圣别。

被圣别不仅仅是从世界中分别出来，更是从我们自己里面迁出来，进入三一神里面。…你越接触话，灵越摸着你，你就越脱离自己。你就从一个住处一己，迁移到另一个住处一三一神。我们天天需要这种迁移。我们若不从自己里面迁出来，我们就错了，因为在己里面有世界、野心、自高和意见（李常受文集一九七八年第三册，四六一至四六三页）。

参读：真理信息，第六章。

The Lord Jesus knows our problem. In John 15:5 He said, “Apart from Me you can do nothing.” He is the vine, and we are the branches. We must remain in Him, that is, abide in Him. To remain in Christ as the vine means that we move out of ourselves and into Him. Since the Lord is in the Father, we also may be in the Father by being in Him. In John 17:21 the Lord prayed, “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us.” This is the oneness in the Triune God. In order to be in the Triune God, we must move out of ourselves. John 17:22-23a says, “The glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one.” When we move out of ourselves and remain in the Triune God, Christ lives in us. In this way we are perfected into one.

Only by our being sanctified can we abide in Christ and can Christ live in us. Again I say, to be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us....This is the proper concept of sanctification.

This sanctification takes place by the word, which is truth, and by the Spirit, which is the Spirit of truth. In [John 14 through 17] the word and the Spirit are mentioned again and again. Actually, the word and the Spirit are one. I thank the Lord that so many of us have come back to the Word and are getting into the Word every day. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us. By the word and by the Spirit, both of which are the reality, we are sanctified.

To be sanctified is not merely to be separated from the world; it is to move out of ourselves and into the Triune God....The more you touch the Word and the more the Spirit touches you, the more you move out of yourself. You move from one dwelling place, the self, to another dwelling place, the Triune God. Every day we need to make this move. If we do not move out of ourselves, we are wrong; for in the self there is worldliness, ambition, self-exaltation, and opinion. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 336-338)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” ch. 6

第二周■周六

晨兴喂养

约十七 22 ~ 23 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道你差了我来，并且知道你爱他们如同爱我一样。”

当我们在三一神里面，我们就是一。然而，当我们在自己里面，我们就是分裂的。外面有关一的教训并不能使我们是一。…在约翰十四章主耶稣说，祂去是为我们预备地方。这地方乃是父神自己，到那里的路乃是主耶稣（3 ~ 6）。…不信的人只能住在他们自己里面，我们却能选择住在自己里面，或是住在三一神里面。…主是在父里面，祂盼望我们也在父里面。既然在父里面的地方已经为我们预备好了，我们借着真理的圣别，就能迁入祂里面。这样的迁入与话和灵有关。我们若是不断接触话，并让灵天天摸着我们，我们就要被圣别；那就是说，我们要从自己里面，从我们的老家搬出来，搬进三一神，搬进我们的新居去（李常受文集一九七八年第三册，四六六至四六七页）。

信息选读

不仅我们迁入了三一神里面，主也在我们里面（参约十七 23）。祂在我们里面是一件生活的事。我们从自己里面迁出来，为的是要在三一神里面。当我们在三一神里面，基督就能活在我们里面。当我们留在三一神里面，当基督活在我们里面，我们就被成全成为一。

我们若是凭自己来在一起为着召会的事奉，定规不可能有一。…我们乃是借着迁入三一神里面而事奉。然而，当我们从自己里面迁出来，进入三一神里面时，还需要让基督活在我们里面。祂活在我们里面，就成全我

WEEK 2—DAY 6

Morning Nourishment

John 17:22-23 And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

When we are in the Triune God, we are one. When we are in ourselves, however, we are divided. Outward teachings concerning oneness do not make us one. In John 14 the Lord Jesus said that He was going to prepare a place for us. This place is God the Father Himself, and the way there is the Lord Jesus [cf. vv. 3-6].... Although unbelievers can lodge only in themselves, we have a choice between dwelling in ourselves and dwelling in the Triune God....The Lord is in the Father, and He desires that we too be in the Father. Now that the place has been prepared for us in the Father, we can move into Him by being sanctified through the truth. This involves both the Word and the Spirit. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place. (CWWL, 1978, vol. 3, "Truth Messages," pp. 339-340)

Today's Reading

Not only have we moved into the Triune God, but the Lord is also in us [cf. John 17:23]. His being in us is a matter of living. We move out of ourselves in order to be in the Triune God. When we are in the Triune God, Christ can live in us. When we remain in the Triune God and when Christ lives in us, we are perfected into one.

If we come together for the church service in ourselves, it will be impossible for us to be one....We serve by moving into the Triune God. However, as we move out of ourselves and into the Triune God, we need to let Christ live in us. His living in us perfects us into one. By moving out of

们成为一。借着我们从自己里面迁出来，进入三一神里面，我们就有一。不过，这还不是被成全的一。只有当基督活在我们里面，我们才感觉到真正一的实际。

真正的一不仅是在一起聚会。要有真正的一，首先我们必须从自己里面迁出来，进入三一神里面；其次，我们需要让主活在我们里面。这样，我们不仅是一，更被成全成为一。在这真正的一里，没有世界、野心、自高、意见；反之，在这里只有三一神一父、子、灵。

这个被成全的一就是真实的建造。一九五四年我开始讲建造。我告诉在马尼拉的圣徒，他们必须知道谁在他们之上，谁在他们之下，谁在他们旁边。后来我从经历中知道，这种建造的观念并不正确，因为这只适用于无法从一地迁到另一地的无生命建筑，不适用于我们这些能从一城迁到另一城的活人。我求主指示我，实际的建造是什么。逐渐的，主要是从以弗所四章，我看见了真实的建造乃是生命正确的长大。当我们在生命里正常地长大时，我们就从自己里面出来而进入三一神里面，基督也活在我们里面。我们若有这样的经历，就有真正的一，而且我们就被成全成为一。当我们被成全成为一时，建造就没有问题了。无论我们到哪里，都与圣徒是一。但我们若留在自己里面，无论我们到哪里，都会出问题。

真实的一不仅仅是彼此有关连，也不仅仅是配搭，乃是在生命里长大。在生命里长大，意思就是我们从自己里面出来，进入三一神里面，并让基督活在我们里面。我们若迁入三一神里面，并让基督活在我们里面，那么无论我们在哪里，都能与圣徒是一。你若在召会里出了问题，不要埋怨你的环境或圣徒，反要责怪你自己没有从自己里面出来，进入三一神里面，并且没有让基督活在你里面（李常受文集一九七八年第三册，四六七至四六九页）。

参读：真理信息，第八章。

ourselves and into the Triune God, we have oneness. However, this is not yet the perfected oneness. Only when Christ lives in us do we sense the reality of the genuine oneness.

Genuine oneness is not merely a matter of meeting together. To have the genuine oneness, we must first move out of ourselves and into the Triune God; second, we must allow the Lord to live in us. Then we are not only one but also perfected into one. Here in this genuine oneness there is no worldliness, ambition, self-exaltation, or opinions. Instead, there is just the Triune God—the Father, the Son, and the Spirit.

This perfected oneness is the real building. In 1954 I first began to speak of the building. I told the saints in Manila that they had to know who was above them, under them, and beside them. Later, I learned by experience that this concept of building is not accurate, for it applies only to a building with lifeless material that does not move from place to place, not to us as living ones who may move from one city to another. I asked the Lord to show me what the practical building was. Gradually, mainly from Ephesians 4, I saw that real building is the proper growth in life. When we grow in life normally, we get out of ourselves and into the Triune God, and Christ lives in us. When this is our experience, we have the genuine oneness, and we are perfected into one. When we are perfected into one, there is no problem with building. Wherever we go, we are one with the saints. But if we remain in ourselves, we will have problems no matter where we may be.

Real oneness is not merely relatedness, nor is it merely coordination. It is the growth in life. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us. If we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality. If you have problems in the church, do not blame your environment or the saints. Instead, blame yourself for not moving out of yourself and into the Triune God and for not allowing Christ to live in you. (CWWL, 1978, vol. 3, "Truth Messages," pp. 340-341)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 8

第二周诗歌

WEEK 2 — HYMN

补 620

父使我们成为一

(英1081)

降 B 大调

4/4

一 赞 美 父 神 是 生 命 源 头， 我 们 在 你 宝 贵 名 里，
 作 你 众 子 来 彰 显 你。 赞 美 父 神 是 生 命 源 头。
 (副) 在 生 命 里，在 生 命 里，在 父 生 命 里 我 们 是 一。
 在 生 命 里，在 生 命 里，在 父 生 命 里 我 们 是 一。

二 感谢父借你宝贵圣言， 用你性情浸透我们，
 分别我们脱离俗尘。 感谢父赐你宝贵圣言。

(副) 借你圣言，借你圣言， 借你圣言，我们成为一。
 借你圣言，借你圣言， 借你圣言，我们成为一。

三 哦，三一神的神圣荣耀！ 众子得享何等福分！
 神的荣耀彰显无尽— 哦，三一神的神圣荣耀！

(副) 在 荣 耀 里，在 荣 耀 里， 在 你 荣 耀 里 我 们 是 一。
 在 荣 耀 里，在 荣 耀 里， 在 荣 耀 里 我 们 成 为 一。

Father God, Thou art the source of life

Worship of the Father — His Name, His Word, His Glory

1081

1. Fath - er God, Thou art the source of life. We, Thy sons, are Thine ex - pres - sion;
 In Thy name, our dear pos - ses - sion. Fath - er God, Thou art the
 source of life. (C) In Thy life, in Thy life, We have one - ness in Thy
 life. In Thy life, in Thy life, In Thy life, O Father, we are one.

2. How we thank Thee that Thy holy Word
 With Thy nature, saturates us;
 From the world it separates us.
 Thank Thee, Father, for Thy holy Word.

Through Thy Word, through Thy Word,
 We have oneness through Thy Word.
 Through Thy Word, through Thy Word,
 Through Thy holy Word we're all made one.

3. Oh, the glory of the Triune God!
 We're His sons, oh, what a blessing!
 We His glory are expressing—
 Oh, the glory of the Triune God!

In Thy glory, in Thy glory,
 In Thy glory we are one.
 In Thy glory, in Thy glory,
 In Thy glory we are all made one!

第三周

为着完成神圣的经纶，
被真理构成，
并对真理的路以及真理的推广绝对

诗歌：112

读经：约八 12, 32, 约壹一 5 ~ 8, 约叁 3 ~ 4, 8, 提前二 4, 四 3

纲要

【周一】

壹 神在祂经纶里的心意，乃是要将基督同祂一切的丰富分赐到神所拣选的信徒里，为着构成基督的身体，就是召会，以彰显经过过程并终极完成的三一神—弗三 8 ~ 10。

贰 为着完成神圣的经纶，我们需要被真理构成—约壹二 4, 约贰 1 ~ 2:

一 被真理构成就是得着神圣启示的内在元素作到我们里面，成为我们的构成成分、内在的所是和生机的构成—约壹一 8, 四 6, 五 6。

二 那构成到我们里面扎实的真理，就在我们里面成为常时、长期的滋养—提前四 6。

三 真理若作到我们里面，构成到我们的所是里，我们就能保护神的神性之丰富的权益，以及祂

Week Three

**Being Constituted with the Truth and Being Absolute
for the Way of the Truth and the Propagation
of the Truth for the Consummation of the Divine Economy**

Hymn: E1178

Scripture Reading: John 8:12, 32; 1 John 1:5-8; 3 John 3-4, 8; 1 Tim. 2:4; 4:3

Outline

§Day 1

I. God's intention in His economy is to dispense Christ with all His riches into His believers chosen by God for the constitution of the Body of Christ, the church, to express the processed and consummated Triune God—Eph. 3:8-10.

II. For the consummation of the divine economy, we need to be constituted with the truth—1 John 2:4; 2 John 1-2:

A. To be constituted with the truth is to have the intrinsic element of the divine revelation wrought into us to become our constituent, our intrinsic being, our organic constitution—1 John 1:8; 4:6; 5:6.

B. The solid truth that is constituted into us becomes in us a constant and long-term nourishment—1 Tim. 4:6.

C. If the truth is wrought into us and constituted into our being, we will be able to protect the interests of the riches of God's divinity and the

终极的成就—启二—12 上, 17。

【周二】

- 四 每一个得救的人对真理—神话语中所启示的一切真实事物—都该有完全的认识, 完整的领会—提前二 4, 四 3, 提后二 25, 三 7。
- 五 对真理完全的认识就是对真理的透彻领略, 对我们借信所领受一切属灵、神圣事物的实际, 一种完全的承认并珍赏—多一 1, 帖后二 13。

【周三】

- 六 主的话, 祂的真理, 是在圣经里, 但圣经需要正确的解释; 为此我们需要生命读经—提后二 15。
- 七 我们必须付代价学习真理—箴二三 23:
- 1 我们必须进入圣经内在的意义, 好找出主所说的, 以及祂所要的一约八 12。
 - 2 我们没有权发明什么; 反之, 我们乃是发现在圣经里所有的。
 - 3 我们学习真理以后, 还必须经历基督, 好使祂能成为我们的实际; 这样, 我们向人讲说时, 就不会给他们知识或道理, 乃会将基督供应他们—弗三 16 ~ 17, 四 15, 21。
- 八 我们都需要蒙拯救, 不在神圣真理的表面溜冰; 我们必须借着与主一同劳苦而与祂合作, 深入祂奇妙新约经纶之真理的深处—三 9。
- 九 那些被真理构成的人, 对召会乃是一大祝福—罗九 1, 十五 29。

【周四】

attainments of His consummation—Rev. 21:12a, 17.

§Day 2

- D. Every saved person should have a full knowledge, a complete realization, of the truth—all the real things revealed in God's Word—1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7.
- E. The full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgment and appreciation of the reality of all the spiritual and divine things that we have received through faith—Titus 1:1; 2 Thes. 2:13.

§Day 3

- F. The Lord's word, His truth, is in the Bible, but the Bible needs the proper interpretation; for this we have the Life-studies—2 Tim. 2:15.
- G. We have to pay the price to learn the truths—Prov. 23:23:
1. We need to enter into the intrinsic significance of the Holy Scriptures to find out what the Lord says and what He wants—John 8:12.
 2. We have no right to invent anything; rather, we discover what is in the Bible.
 3. After we have learned the truth, we still have to experience Christ so that He may become our reality; in this way, when we speak to people, we will not give them knowledge or doctrine, but we will minister Christ to them— Eph. 3:16-17; 4:15, 21.
- H. We need to be delivered from skating on the surface of the divine truth and cooperate with the Lord by laboring together with Him to dive into the depths of the truth of His marvelous New Testament economy—3:9.
- I. Those who are constituted with the truth are a great blessing to the church— Rom. 9:1; 15:29.

§Day 4

叁 为着完成神圣的经纶，我们需要对神圣真理的路绝对—彼后二 2:

- 一 真理的路就是基督徒按着真理生活的途径；这真理乃是新约内容的实际—2 节。
- 二 真理的路就是正路；走正路就是过正直的生活，没有弯曲偏斜—15 节。
- 三 真理的路就是义路；走义路就是过着与神与人都是对的生活，一种能照着神的公义，为着神公义的国，接受神行政审判的生活—21，9 节，太五 20，罗十四 17。
- 四 真理的路就是“这道路”，指在神新约经纶里主完全的救恩—徒九 2:
 - 1 这道路就是神借着基督的救赎和那灵的涂抹，将祂自己分赐到信徒里面的路—弗一 7，约壹二 27。
 - 2 这道路就是信徒有分于神并享受神的路—彼后一 4。
 - 3 这道路就是信徒借着享受神而在灵里敬拜祂，并借着与受逼迫的耶稣是一而跟从祂的路—约四 24，来十三 12~13。
 - 4 这道路就是信徒被带进召会中，并被建造在基督的身体里，为耶稣作见证的路—林前一 2，十二 27，后一 2。

【周五】

- 五 走真理的路就是我们因着顺从真理，洁净自己的魂；这真理是圣别人的真理，也就是神实际的话—彼前一 22，约十七 17:
 - 1 我们的魂因着顺从真理而得洁净，就全人专注于神，使我们的全心、全魂并全心思都爱祂—可

III. For the consummation of the divine economy, we need to be absolute for the way of the divine truth—2 Pet. 2:2:

- A. The way of the truth is the path of the Christian life according to the truth, which is the reality of the contents of the New Testament—v. 2.
- B. The way of the truth is the straight way; to take the straight way is to live an upright life without crookedness and bias—v. 15.
- C. The way of the truth is the way of righteousness; to take the way of righteousness is to live a life that is right with both God and man, a life that, according to righteousness, can receive God's governmental judgment for His kingdom of righteousness—vv. 21, 9; Matt. 5:20; Rom. 14:17.
- D. The way of the truth is "the Way," denoting the Lord's full salvation in God's New Testament economy—Acts 9:2:
 1. It is the way God dispenses Himself into the believers through Christ's redemption and the Spirit's anointing—Eph. 1:7; 1 John 2:27.
 2. It is the way the believers partake of God and enjoy God—2 Pet. 1:4.
 3. It is the way the believers worship God in their spirit by enjoying Him and follow the persecuted Jesus by being one with Him—John 4:24; Heb. 13:12-13.
 4. It is the way the believers are brought into the church and built up into the Body of Christ to bear the testimony of Jesus—1 Cor. 1:2; 12:27; Rev. 1:2.

§Day 5

- E. To take the way of the truth is to purify our souls by obedience to the truth; this is the sanctifying truth, which is God's word of reality—1 Pet. 1:22; John 17:17:
 1. The purifying of our souls by obedience to the truth causes our entire being to be concentrated on God so that we may love Him with all our

十二 30。

2 我们的魂这样得着洁净，结果就是爱弟兄没有假冒，从心里热切地爱神所爱的人—约壹五 1。

【周六】

肆 为着完成神圣的经纶，我们需要对神圣真理的推广绝对—太二四 14，二八 19：

一 福音包括圣经中所有的真理；全本圣经就是神的福音—弗一 13，西一 5：

1 召会今天唯一的托付就是传扬福音，其内容就是真理—太二四 14，弗一 13，西一 5。

2 我们传扬真理乃是传扬高品的福音—可十六 15，提前二 4。

3 神福音的最高点乃是神成为人，为要使人在生命和性情上，但不在神格上，成为神—罗一 3～4，八 3，29。

二 主已将祂宝贵的真理赐给我们，让我们不仅向信徒，也向不信者传布真理；地上每一个人都需要听见真理—约十八 37 下。

三 主吩咐我们要去，使万民作祂的门徒，好终结现今的世代—太二八 19～20。

四 我们需要在学习真理、应用真理、讲说真理、并推广真理上，与主是一—亚八 16。

五 今天我们若要开展主的恢复，就必须认识真理的各方面，并且会讲解真理—林后四 2，约叁 3～4，8。

六 传布神圣的真理，会带进主的复兴；按照以赛

heart, all our soul, and all our mind—Mark 12:30.

2. Such a purifying of our souls issues in unfeigned brotherly love, that is, in our loving from the heart fervently those whom God loves—1 John 5:1.

§Day 6

IV. For the consummation of the divine economy, we need to be absolute for the propagation of the divine truth—Matt. 24:14; 28:19:

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

1. The unique commission of the church today is to preach the gospel, the content of which is the truth—Matt. 24:14; Eph. 1:13; Col. 1:5.

2. Our preaching of the truth is the preaching of the high gospel—Mark 16:15; 1 Tim. 2:4.

3. The highest point of God's gospel is that God became a man that man may become God in life and in nature but not in the Godhead—Rom. 1:3-4; 8:3, 29.

B. The Lord has given us His precious truth for us to spread the truth not only to believers but also to unbelievers; every human being on earth needs to hear the truth—John 18:37b.

C. The Lord has charged us to go and disciple the nations so that the present age may be consummated—Matt. 28:19-20.

D. We need to be one with the Lord in learning the truth, applying the truth, speaking the truth, and propagating the truth—Zech. 8:16.

E. If we would spread the Lord's recovery today, we must know every side of the truth and be able to expound the truth—2 Cor. 4:2; 3 John 3-4, 8.

F. The spreading of the divine truths will bring in the Lord's restoration;

亚十一章九节，复兴的来临是因为“对耶和华的认识充满遍地，好象水充满洋海一般”。

according to Isaiah 11:9, the restoration will come because “the earth will be filled with the knowledge of Jehovah, / As water covers the sea.”

第三周■周一

晨兴喂养

约贰 2 “爱你们是因真理的缘故，这真理存在我们里面，也必永远与我们同在。”

提前四 6 “你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”

许多圣徒和我们聚会多年了，但他们还没有进入主恢复中基本的内在元素。…多年来我参加（基督教）崇拜，听道，上主日学，但几乎没有什么东西进入我里面。当然，有些圣经故事和传统基督教的作法，的确进入我里面…；但是没有真理，没有生命，没有灵，也没有实际进入我里面。…我们都必须承认，一年又一年，许多圣徒和我们一同聚会，但今天你把他们核对一下，会发现没有多少神圣启示的内在元素真正作到并构成到他们里面。不仅在生命的事上，就是在真理的事上，也没有太多内在的元素作到圣徒里面。我的确担心，我们中间没有太多人能充分地陈明某些真理（李常受文集一九八四年第二册，三九六页）。

信息选读

你必须钻研恢复本带注解并生命读经的信息。要在真理上得建立，不是一项容易的工作。你必须研读经文和每一个注解。若是可能，查考串珠也有帮助。然后你需要研读生命读经的信息。你进入这些信息，不可以像阅读报纸或参考书一样。你必须把恢复本的经文带着注解并生命读经的信息，当作教

WEEK 3—DAY 1

Morning Nourishment

2 John 2 For the sake of the truth which abides in us and will be with us forever.

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

A number of the saints have been meeting with us for years and years, but they still have not gotten into the basic intrinsic element of the Lord's recovery... For many years I attended the [Christian] services, heard the sermons, and went to Sunday school, but nearly nothing got into me. However, something of the Bible stories and of the traditional Christian practices surely got into me... Actually, no truth, no life, no Spirit, and no reality ever got into me... We all have to admit that a good number of saints have been meeting with us year after year, yet if you check with them today, you would discover that not much intrinsic element of the divine revelation has been really wrought and constituted into their being. Not only in the matter of life but even more in the matter of the truth, not much intrinsic element has been wrought into the saints. I am really concerned that not many among us can present particular truths in an adequate way. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 307-308)

Today's Reading

You must dive into the Recovery Version with the footnotes and the Life-study messages. It is not an easy task to be built up in the truth. You must study the text and every footnote. If possible, it is helpful to take care of the cross references. Then you need to study the Life-study messages. You need to get into these messages not like you are reading a newspaper or a reference book. You must consider the text of the Recovery Version with the footnotes and the

科书。因着这是我的著作，我晓得它的性质。我和你们交通这事，是要让你们晓得我们的书撰写的方式。倘若你仅仅轻率地阅读，你无法进入其中。你必须把它们当作教科书来研读。

倘若你仅仅读生命读经，你只会得着暂时的滋养。那对你只会成为一种灵感。灵感好像空中的蒸气。但是当我们所读的在我们里面成为真理，这种滋养便永远存留。我所得着的并非总是灵感，像蒸气一样。我从主所得着的常是扎实的真理，因此它留在我里面，一直滋养我。你必须有真理。要真理进入你里面，唯一的路是经过你的思考。那样它就留在你的记忆里。如果你不明白，真理就无法进入你里面。…如果真理进入你的记忆里，它就成了常时、长期的滋养。这样，你就有真理的储存，你就是一个常时在滋养之下的人。到那时候你就晓得如何向别人陈明真理，不是仅仅激发或激动人，而是使人扎实，得着真理的构成。

虽然滋养的结果是永远的，但滋养的本身只是暂时存留。然而，一旦把真理构成到人里面，真理会永远存留，而真理的存留就是它的供应。我们最终的需要乃是这种带着真理的教育，这是真正扎实、活泼、存在的东西。我们需要这个。不要盼望一夜成功，好像制造人造花的工厂，一夜之间生产出许多花朵来。在真正的苗圃或花园种植花草，需要时间。不要以为我们能作快速的工作。也许你以为在两年之内，召会会增加许多人。然而，这些人也许多半是空洞的。这是洋菇式的发展。我们必须借生命并借真理渐渐长大的路，来照顾召会（李常受文集一九八四年第二册，四〇二至四〇三、四三一至四三二页）。

参读：约翰一书生命读经，第五、七、九至十一、十七至十八、二十二、二十八、三十二篇；真理信息，第一至二、五章。

Life-study messages as a textbook. Because this is my work, I know the nature of it. I am fellowshipping this with you to let you know the way our publications were written. If you merely read them in a light way, you cannot get into them. You must study them as a textbook.

If you merely read the Life-studies, you will receive only a temporary nourishment. That will become only a kind of inspiration to you. An inspiration is like a vapor in the air. When what we read becomes a truth in our being, this nourishment remains forever. What I have received is not all the time inspiration, like a vapor. What I have received from the Lord is always the solid truth, so it remains in me, nourishing me all the time. You must have the truth. The only way for the truth to get into you is through your mentality. Then it remains in your memory. If you do not understand, the truth cannot get into you...If the truth gets into your memory, it becomes a constant and long-term nourishment. Then you have an accumulation of the truth, and you are a person continually under the constant nourishment. You will then know how to present the truth to others, not merely to inspire them or to stir them up but to make them solid and constituted with the truth.

While the issue of nourishment is forever, the nourishment itself remains only temporarily. Once the truth has been constituted into someone, however, it will remain there forever, and its remaining is its supply. Our need for the long run is this kind of education with the truth, which is really something solid, living, and existing. We need this. Do not expect to have an overnight success, which is like a factory making artificial flowers. Overnight you can produce many flowers, but in a genuine nursery or garden it takes time to grow flowers....You may have the thought that within two years a great number of people will be added to the church. Most of these people, however, may be empty. This is mushrooming. We must take care of the church in a way of growing gradually by life and by truth. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 312-313, 336)

Further Reading: Life-study of 1 John, msgs. 5, 7, 9-11, 17-18, 22, 28, 32; CWWL, 1978, vol. 3, "Truth Messages," chs. 1-2, 5

第三周■周二

晨兴喂养

提前二 3 ~ 4 “这在我们的救主神面前，是美好且蒙悦纳的。祂愿意万人得救，并且完全认识真理。”

帖后二 13 “主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。”

〔根据〕提前二章四节，…神愿意人人都具备两件事：救恩以及完全认识真理。已往我们顾到了救恩，但我们忽略了完全认识真理。请注意，照希腊原文，本节不是说人只该认识真理，而是该完全认识真理。…对真理有完全的认识，就是完全认识真理。这样认识真理是一种保护（李常受文集一九七八年第三册，四〇四页）。

信息选读

在永远里神拣选我们，是要达到一个目标。这个目标就是祂的救恩，而祂的救恩是在两件事上：在那灵里，以及对真理的信上（参帖后二 13）。

在对真理的信上圣别是非常主观的。信是对看不见之景物（真理）的反应、实化。现在我们不仅有对真理的认识，也有对真理的信；我们对于客观上所认识的真理有了反应。…我们学习这些真理，听见这些真理，就会有听信仰（加三 2、5）。景物（真理）和看见（信）对于照相机（我们）是客观的，但光（那灵）把景物带给相机里的底片（我们的灵），看见和景物对相机就都成为主观的了。相

WEEK 3—DAY 2

Morning Nourishment

1 Tim. 2:3-4 This is good and acceptable in the sight of our Savior God, who desires all men to be saved and to come to the full knowledge of the truth.

2 Thes. 2:13 But we ought to thank God always concerning you, brothers beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

[According to 1 Timothy 2:4] God desires all men to have two things: salvation and the full knowledge of the truth. In the past we took care of salvation, but we neglected the full knowledge of the truth. Notice that, according to the Greek, this verse does not say that men should come simply to the knowledge of the truth, but to the full knowledge of the truth. To have the full knowledge of the truth is to fully know the truth. To know the truth in this way is a safeguard. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 294-295)

Today's Reading

The very salvation that is the goal of God's eternal selection is in two things: in sanctification of the Spirit and also in belief of the truth [cf. 2 Thes. 2:13].

To be sanctified in the belief, in the faith, of the truth is very subjective. Faith is the reaction, the substantiation, of the unseen scenery (the truth). Now we not only have the knowledge of the truth but also the faith of the truth. We have the reaction to the truth we have come to know objectively.... When we learn these truths and we hear these truths, we will have the hearing of faith (Gal. 3:2, 5). The scenery (truth) and the seeing (faith) are objective to the camera (us). But when the light (the Spirit) brings the scenery to the film (our spirit) within the camera, both the seeing and the scenery become subjective to it. When the

机里面的快门打开，光就把景物带给底片。在我们里面，那将真理的景物带进我们灵里的动作（快门的打开），乃是信。这就是对真理的信。

现在我们不仅有真理作为客观的景物，也有对真理的信。在这对真理的信上，我们正在得救。我们每天的救恩乃是在这信里，在对于真理之景物的反应里。我们都缺少对真理的信所带来的异象。…一切的问题都来自缺少清楚、适切的异象。…圣经对我们（可能）是蒙蔽的，正如许多犹太人诵读旧约的时候，圣经对他们也是蒙蔽的一样（林后三15）。…众召会中所有的领头人都负有重大的责任，我确信我们在审判台前都要为众召会负责。在审判台的光中，我们必须恐惧战兢，唯恐耽误圣徒们，或给他们任何蒙蔽。我们需要向圣徒们陈明真理，将正确的真理、正确的景物服事到他们里面。主在审判台前也许会问我们：“你是召会中的领头人，你有没有从我的子民中除去帕子？你有没有给他们看见圣经六十六卷书中神圣启示的最佳景物？”主若是这样与我们核对，我们要说什么？

首先，我们需要真理的认识。我们需要有人讲说真理。罗马十章十七节告诉我们：“信是由于听，听是借着基督的话。”我们必须传讲、述说主话。这种传讲、述说主话产生听见，而听见会在别人里面产生反应。这种反应就是信的动作（如同相机的快门打开），把你所说的印在听话之人的灵里。…我们都需要蒙拯救，不在神圣真理的表面溜冰。我们必须借着与主一同劳苦而与祂合作，深入祂奇妙新约经纶之真理的深处（李常受文集一九八五年第三册，六八七、六九一至六九三页）。

参读：长老训练第六册，第八章。

light brings the scenery to the film, there is a click within the camera. That “click” within us, which brings the scenery of the truth into our spirit, is faith. This is the faith of the truth.

Now we not only have the truth as some objective scenery, but we have the faith of the truth. In this faith of the truth we are being saved. Our daily salvation is in this faith, in this reaction, to the scenery of the truth. We all are short of the vision that comes from the faith of the truth.... All the problems come from the shortage of a clear and adequate vision. The Bible may be...veiled to us in the same way that it was veiled to many of the Jews when they read the Old Testament (2 Cor. 3:15).... All the leading ones in the churches bear a great responsibility, and I do believe that all of us will be held responsible for the churches at the judgment seat. In light of the judgment seat, we need to be in fear and trembling that we would delay the saints or veil them in any way. We need to expose the truth to the saints and minister the proper truth, the proper scenery, into them. The Lord may ask us at the judgment seat, “As a leader in the church, were you taking the veils away from My people? Did you bring them to the best scenery in My divine revelation of the sixty-six books of the Bible?” If the Lord would check with us in such a way, what would we say?

First, we need the knowledge of the truth. We need someone to speak the truth. Romans 10:17 tells us, “Faith comes out of hearing, and hearing through the word of Christ.” We have to preach, to speak, the word. This preaching, this speaking, of the word produces the hearing, and the hearing will produce the reaction within others. This reaction is the “click” of faith impressing whatever you speak into the spirit of the ones you are speaking to.... We all need to be delivered from skating on the surface of the divine truth, and we need to cooperate with the Lord by laboring together with Him to dive into the depths of the truth of His marvelous New Testament economy. (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” pp. 539-541)

Further Reading: CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” ch. 8

第三周■周三

晨兴喂养

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

21 “如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

关于真理，我们需要明白，需要讲解；关于基督，我们需要经历，然后把我们所经历的供应给人。这里的基督不是客观的，远坐在诸天之上的一位，乃是我们主观经历，作我们生命的一位。所以，经历基督就是经历生命，供应基督也就是供应生命（李常受文集一九八四年第五册，五二八页）。

信息选读

只有真理而没有经历，是空洞的，所以我们都得有经历。…真理就是神，神就是基督。所以对于真理，我们不能只有道理上的认识，还必须有经历。换句话说，我们必须经历基督。

学习真理之后，我们还得经历基督，使基督变作我们的实际。这样，当我们向人讲说时，就不会给他们知识或道理，乃会将基督供应他们。…正确的实行是我们都要学习会讲基督，然后把基督供应给人。

行传五章四十二节说，早期的门徒乃是把耶稣基督当作福音来传讲。他们传讲的，不是空洞的道理，也不是飘渺的福音，而是一位活的耶稣基督，祂是福音的实际和内容。所以当这样传讲之后，人一接受福音，自然就得了这位耶稣基督。

WEEK 3—DAY 3

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus.

Concerning the truth, we need to understand and explain it. Concerning Christ, we need to experience Him and minister to others what we have experienced. The Christ we are referring to here is not the objective Christ who is sitting in the heavens but the subjective Christ who is our life. Hence, to experience Christ is to experience life, and to minister Christ is to minister life. (CWWL, 1984, vol. 5, “Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord’s Recovery,” p. 403)

Today’s Reading

Merely having the truth without experience is vanity; hence, we all need to have experience....The truth is God, and God is Christ. Hence, concerning the truth, we cannot have just the doctrinal knowledge; we must also have the experience. In other words, we must experience Christ.

After we have learned the truth, we still have to experience Christ so that He may become our reality. In this way, when we speak to people, we will not give them knowledge or doctrines, but we will minister Christ to them....The proper practice is that we would all learn to speak Christ and minister Christ to others.

Acts 5:42 tells us that the early disciples announced the gospel of Jesus as the Christ; this means that they announced Jesus Christ as the gospel. What they announced was not an empty doctrine or an elusive gospel but a living Jesus Christ, who is the reality and content of the gospel. After their preaching, once men received the gospel, they spontaneously received Jesus Christ.

保罗在以弗所三章八节说，他将基督那追测不尽的丰富，当作福音传给人。…比方保罗告诉人，基督有神性，又有人性（罗一3~4）；这意思是，祂是神，又是人；祂有一切神的属性和人的美德；这就是基督的丰富。不仅如此，祂还经过人生，了解人生一切的磨难，并且忍受了一切苦楚。之后，祂上到十字架去受死；在祂的死里结束了一切，并为我们完成救赎。接着祂又从死里复活，成了赐生命的灵。这赐生命的灵就是三而一的神，父在里面，子在里面，灵也在里面；父、子、灵一切的属性，如爱、光、圣、义、生命、能力、权柄、平安、喜乐等，都包括在其中，是追测不尽的丰富。然而这些丰富如何能成为人实际的经历？我们如何在传讲时，供应这样一位基督给人？

我们必须告诉人，这一位具有追测不尽之丰富的基督，今天就是赐生命的灵；…这灵是无所不在的，就在我们心里，在我们口里。我们只要认罪、悔改、呼求主耶稣的名，口一张开，心里一信，这位灵就进到我们里面。这位灵一进来，祂一切的丰富也都带来了。从这时起，我们只要天天呼求祂，呼吸祂，享受祂，就能使这些丰富成为我们的经历；爱、光、圣、义等属性，就都成了我们的美德。然后我们会发现，我们的爱是无穷无尽的，忍耐是最长久、最高超的，能力是最刚强的。不仅如此，我们还要与人一同祷告。…这就是把基督供应给人的路，先对人传讲真理，先将基督清楚地讲给人，然后与人一同祷告，将我们所传讲的，在灵里实际地供应人，使人得着我们所传的这位基督（李常受文集一九八四年第五册，五三〇至五三一、五三五至五三六页）。

参读：新约总论，第七至八、十、八十、八十九篇；约翰二书生命读经，第一至二篇；约翰三书生命读经，第一至二篇。

In Ephesians 3:8 Paul says that he announced to people the unsearchable riches of Christ as the gospel.... For example, Paul tells us that Christ has both divinity and humanity (Rom. 1:3-4). This means that He was God and man, possessing all the divine attributes and human virtues. This is an item of the riches of Christ. Moreover, He also passed through human living, experienced all the trials and ordeals of human life, and endured all the pains of humanity. Then He went to the cross and died, and in His death He terminated all things and accomplished redemption for us. After His death He resurrected and became the life-giving Spirit. This life-giving Spirit is the Triune God, comprising the Father, the Son, and the Spirit. All the attributes of the Father, the Son, and the Spirit, including love, light, holiness, righteousness, life, power, authority, peace, and joy, are items of the unsearchable riches. However, how can all these riches become our practical experience? How do we minister such a Christ to others in our speaking?

We must tell people that this Christ, who possesses all these unsearchable riches, is now the life-giving Spirit.... This Spirit, being omnipresent, is in our heart and in our mouth. As long as we confess, repent, and call upon the name of the Lord Jesus, opening our mouth and believing in our heart, the Spirit will enter into us. When the Spirit comes into us, He comes with all His riches. From then on, as long as we call on Him, breathe Him, and enjoy Him day by day, all His riches will become our experience, and His attributes such as love, light, holiness, and righteousness will become our virtues. Then we will realize that our love is boundless, our patience is enduring and transcendent, and our power is strong. After speaking to people, we should also pray with them.... This is the way to minister Christ to people. First, we should speak the truth and present Christ clearly to them. Then we should pray with them to supply them practically in spirit with what we spoke to them so that they can receive the Christ whom we have announced. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 405, 408-409)

Further Reading: The Conclusion of the New Testament, msgs. 7-8, 10, 80, 89; Life-study of 2 John, msgs. 1-2; Life-study of 3 John, msgs. 1-2

第三周■周四

晨兴喂养

彼后二 2 “也有许多人将要随从他们的邪荡，叫真理的路因他们的缘故被毁谤。”

彼前一 22 “你们既因顺从真理，洁净了自己的魂，以致爱弟兄没有假冒，就当从清洁的心里彼此热切相爱。”

在彼后二章二节…真理的路就是基督徒按着真理生活的途径；这真理乃是新约内容的实际（提前二 4，三 15，四 3，提后二 15、18，多一 1）。这途径按其各种美德有其他的名称，如正路（彼后二 15，参来十二 13）、义路（彼后二 21，太二一 32）、平安的路（路一 79，罗三 17）、救人的道路（徒十六 17）、神的道路（太二二 16，徒十八 26）、主的道路（约一 23，徒十八 25）、这道路（九 2，十九 9、23，二二 4，二四 22）；并被毁谤为异端的道路（二四 14）。

真理的路会因假教师的缘故被毁谤。既然真理的路是实际的路，而实际的路是神经纶的路，这就是说，假教师会使新约的整个启示被毁谤（彼得后书生命读经，九二至九三页）。

信息选读

我们的魂得洁净，乃是那灵圣化我们的性情，使我们在神圣别的性情里过圣别的生活（彼前一 15～16）。这比洗罪（来一 3）和洗净（约壹一 7）还要深。后二者是洗净我们外面的所作，前者是洁净我们里面的所是一魂，如以弗所五章二十六节话中之水的洗涤。

WEEK 3—DAY 4

Morning Nourishment

2 Pet. 2:2 And many will follow their licentiousness, because of whom the way of the truth will be reviled.

1 Pet. 1:22 Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently.

[In 2 Peter 2:2] the way of the truth is the path of the Christian life according to the truth, which is the reality of the contents of the New Testament (1 Tim. 2:4; 3:15; 4:3; 2 Tim. 2:15,18; Titus 1:1). It is designated by other titles according to its various virtues, like the straight way (2 Pet. 2:15; see Heb. 12:13), the way of righteousness (2 Pet. 2:21; Matt. 21:32), the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), the way of the Lord (John 1:23; Acts 18:25), and the Way (Acts 9:2; 19:9, 23; 22:4; 24:22). It was slandered as the way of heresy (Acts 24:14).

Because of the false teachers, the way of the truth will be reviled. Since the way of the truth is the way of reality, and the way of reality is the way of God's economy, this means that the false teachers will cause the entire revelation of the New Testament to be reviled. (Life-study of 2 Peter, p. 80)

Today's Reading

The purification of our souls is the Spirit's sanctification of our disposition that we may live a holy life in God's holy nature (1 Pet. 1:15-16). It is deeper than the purification of our sins (Heb. 1:3) and the cleansing of sin (1 John 1:7). The latter is the purification of our outward doing; the former, the purification of our inward being—the soul. This is like the washing in the word in Ephesians 5:26.

要领会因顺从真理洁净自己的魂是什么意思，我们必须清楚彼前一章二十二节里真理的意思。这里的真理是圣别人的真理，就是神实际（真理）的话（约十七 17）。彼前一章二十二节真理的意思不是道理。真理是包含在神的话里，并借着神的话所传输的实际。例如，约翰三章十六节说，“神爱世人。”这是神圣的话。然而，这话对许多读本节的人仅仅是道理，对我们却不该是这样。只在道理上读本节，就是有天然的领会。…我们若要越过天然的领会来看本节，就需要摸着在这简短的话里所包含，并借着这话所传输的实际。我们读“神爱世人”时，需要问自己，我们有没有经历这爱。我们该说，“神爱世人。这‘世人’包括我么？这话的意思是神爱我么？”任何这样读本节的人，就必得救。这样的人会说，“神啊，我何等感谢你，世人包括我。你爱世人，意思就是你爱我。”这就是把约翰三章十六节当作真理，当作实际，而不仅仅当作道理。

提前三章十五节说，召会是活神的家。本节包含道理，但对我们这不该仅仅是道理。保罗说到召会是活神的家，这话该是真理、实际。我们需要问：“我所在之地的召会是活神的家么？”我们若这样读本节，就会接触实际、真理。真理是包含在神的话里，并借着神的话传输给我们的扎实内容、实际。

（在彼前一章十三节，）彼得…嘱咐我们要束上我们心思的腰，谨慎自守。我们不该允许我们的心思游荡，我们也不该醉酒或被麻醉。…束上我们的心思，实际上就是洁净我们的魂。每当我们的心思游荡的时候，我们的魂就不洁净。异议的思想使我们的心思游荡。…我们的心思开始游荡，我们的魂就成为不洁的。…我们洁净自己的魂，乃是借着束上我们的心思，并将其定准在一件事上，不允许它游荡（彼得前书生命读经，一三五、一三七至一三八、一四〇至一四一页）。

参读：彼得后书生命读经，第二、九、十三篇。

In order to understand what it means to purify our souls by obedience to the truth [1 Pet. 1:22], we must be clear concerning the meaning of truth in this verse. Truth here is the sanctifying truth, which is God's word of reality (John 17:17). Truth in this verse does not mean doctrine. Truth is the reality contained in God's word and conveyed by it. For example, John 3:16 says, "God so loved the world." This is the divine word. This word, however, should not merely be a doctrine to us, as it is with so many readers of John 3:16. To read this verse only in a doctrinal way is to have a natural understanding.... If we are to have more than a natural understanding of John 3:16, we need to touch the reality contained in this short word and conveyed by it. When we read, "God so loved the world," we need to ask ourselves if we have experienced this love. We should say, "God so loved the world. Does this 'world' include me? Does this word mean that God so loved me?" Anyone who reads John 3:16 in this way will get saved. Such a one would say, "O God, how I thank You that the world includes me. For You to love the world means that You love me." This is to take John 3:16 as truth, as reality, and not merely as a doctrine.

First Timothy 3:15 says that the church is the house of the living God. This verse contains doctrine, but to us it should not be merely a doctrine. Rather, Paul's word about the church being the house of the living God should be a truth, a reality. We need to ask, "Is the church in my locality the house of the living God?" If we read the verse in this way, we shall contact reality, truth. The truth is the solid content, the reality, contained in the word of God and conveyed by it to us.

[In 1 Peter 1:13] Peter charges us to gird up the loins of our mind and to be sober. We should not allow our mind to wander, and we should not be drunken or drugged. To gird up our mind is actually to purify our soul. Whenever our mind is wandering, our soul is impure. Dissenting thoughts cause our mind to wander....When our mind begins to wander, our soul becomes unclean. If this is our situation, we need to purify our soul....We purify our soul by girding up our mind and by setting it on one thing, not allowing it to wander. (Life-study of 1 Peter, pp. 113-117)

Further Reading: Life-study of 2 Peter, msgs. 2, 9, 13

第三周■周五

晨兴喂养

可十二 30 “你要全心、全魂、全心思并全力，爱主你的神。”

约壹五 1 “凡信耶稣是基督的，都是从神生的；凡爱那生他的，也爱从祂生的。”

神不会为我们洁净我们的魂。我们需要因顺从我们所听见、所接受的真理而自己这样作。假定有一位弟兄对于主的恢复挣扎了一段时间。至终，因着神的怜悯和圣别的灵在他里面的运行，他就宣告：“赞美主！我的心思为着一个目标束上了。我的情感完全定在一个人位，就是主自己身上。我没有其他爱的对象。所以，我的意志跟着作刚强的决定：我为着主，我也为着主的恢复。我不在意别的。”这就是顺从真理。…这真理是在神圣别人的话里所传输的（彼得前书生命读经，一四一至一四二页）。

信息选读

在彼前一章二十二节彼得说，我们因顺从真理，洁净了自己的魂，以致爱弟兄没有假冒。我们的魂既得着洁净，全人专注于神，使我们的全心、全魂并全心思都爱祂（可十二 30），结果就是爱弟兄没有假冒，从心里热切地爱神所爱的人。首先，神的重生产生圣别的生活，然后，祂的圣化（洁净）产生了弟兄相爱。

“没有假冒”这辞…的意思是不装假或不假冒为善。…假冒某件事，就是戴假面具，隐藏我们真正的

WEEK 3—DAY 5

Morning Nourishment

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.

1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.

God will not purify our soul for us. We need to do this ourselves by our obedience to the truth we have heard and received. Suppose a certain brother struggles for a period of time concerning the Lord's recovery. Eventually, by God's mercy and the moving of the sanctifying Spirit within him, he declares, "Praise the Lord! My mind is girded up with one goal. My emotion is fully set on one person, the Lord Himself. I have no other object of my love. Therefore, my will follows to make a strong decision: I am for the Lord, and I am for the Lord's recovery. I don't care for anything else." This is obedience to the truth....This truth is conveyed in God's sanctifying word. (Life-study of 1 Peter, p. 118)

Today's Reading

In 1 Peter 1:22 Peter says that we purify our souls by obedience to the truth unto unfeigned brotherly love. Since the purification of our souls concentrates our entire being on God that we may love Him with all our heart, with all our soul, and with all our mind (Mark 12:30), it results in unfeigned brotherly love. We love from the heart fervently all those whom God loves. First, God's regeneration issues in a holy life. Then His sanctification (purification) results in brotherly love.

The word unfeigned...means not to pretend or not to be hypocritical....To feign something is to put on a mask to disguise how we really feel....Unfeigned

感觉。…爱弟兄没有假冒，就是真实、没有装假地爱弟兄，没有戴任何一种假面具地爱弟兄。在彼前一章二十二节，“没有假冒”一辞非常重要。这辞指明借着我们的魂得洁净，所有的假面具已被除去。

一位弟兄若接受了对于主的恢复异议的思想，他也许仍然爱弟兄，但那个爱是假冒的；这就是说，那将是戴着假面具的爱。…他若与别人一同住在弟兄之家，表面看来他也许仍然爱那些弟兄，但他对他们的爱不是没有假冒的爱，没有假面具的爱。然而，他若定意顺从真理，并且因顺从洁净自己的魂，这洁净的结果就是爱弟兄没有假冒。

许多时候圣徒们在召会生活中也许戴上假面具。他们也许彼此相爱，但那是戴着假面具的爱。这些圣徒的爱是假冒的，因为他们没有洁净自己的魂。他们没有为着主的恢复束上他们心思的腰，使他们的情感专注，并且用意志下定决心；所以，他们所作的一切都有假面具。他们也许领悟，只要他们在召会生活里，他们就需要凭爱行事为人。但他们里面在疑惑，他们的魂，包括心思、情感和意志，受了污染。这些圣徒需要因顺从真理，洁净自己的魂。

我们因顺从真理洁净了自己的魂，就能从心里彼此热切相爱。二十二节说到洁净魂，也说到从心里去爱。从心里去爱，就是有一种不但来自魂的各部分，也来自良心的爱。我们的良心见证我们是以没有假冒的爱来爱弟兄。我们的良心有这样的见证，我们就是从心里去爱。但我们的良心若没有证实我们的爱，或见证这爱，那么我们的爱就仅仅是来自魂的。这不是从心里去爱，因为良心不是魂的一部分，乃是心的一部分（彼得前书生命读经，一四二至一四四页）。

参读：生命的认识，第十三至十四篇。

brotherly love is brotherly love that is genuine, without pretense; it is brotherly love without any kind of mask. In 1 Peter 1:22 the adjective unfeigned is very important. It indicates that through the purification of our soul, all the masks have been taken away.

If a brother takes in dissenting thoughts concerning the Lord's recovery, he may still love the brothers, but that love will be feigned. This means that it will be love with a mask.... If he lives with others in a brothers' house, he may apparently still love those brothers. But he does not have an unfeigned love, a love without a mask, for them. However, if he decides to obey the truth and by that obedience purifies his soul, this purification will result in unfeigned brotherly love.

Many times the saints may put on masks in the church life. They may love one another, but it is a love with a mask. The reason for this feigned love is that these saints have not purified their souls. They have not girded up the loins of their mind, concentrated their emotion, and made a strong decision with their will concerning the recovery. Therefore, everything they do is with a mask. They may realize that as long as they are in the church life they need to behave in a loving way. But inwardly they are doubting, and their souls, including the mind, the emotion, and the will, have been polluted. These saints need to purify their souls by obeying the truth.

When we have purified our souls by our obedience to the truth, we can love one another from the heart fervently. In verse 22 we have both the purifying of the soul and love from the heart. To love from the heart is to have a love that comes not only from the parts of the soul but also from the conscience. Our conscience testifies that we love the brothers with an unfeigned love. When our conscience has this kind of testimony, we love from the heart. But if our conscience does not confirm our love or testify concerning it, then our love is merely from the soul. It is not a love from the heart, because the conscience is not part of the soul, but is part of the heart. (Life-study of 1 Peter, pp. 118-120)

Further Reading: CWWL, 1953, vol. 3, "The Knowledge of Life," chs. 13-14

第三周■周六

晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

二八 20 “凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”

神的创造、人的堕落、神成肉体、神的分赐，这四大点就是圣经中的主要真理，从神的创造到新耶路撒冷。…我们必须把这些真理当作福音传给人。…如果我们讲得清楚，讲得透亮，讲得有条理，人人都会懂；若是讲得马马虎虎，模棱两可，任何人也不懂。所以，我们里面若真有负担，愿意主的恢复在各地开展，仅仅传基督教浅显的福音是不够的；我们必须将圣经中的主要真理，当作福音传给人。为此，我们务必好好学习（李常受文集一九八四年第五册，五一二页）。

信息选读

现在教育水准普遍提高，人的思想、逻辑也普遍进步、丰富；并且多少都有些哲学概念，会思考人生的种种问题，心理层面的需要相当的高。…我们若传讲这四大真理，人会欢迎，因为这会更符合他们里面的光景，把他们里面对人生思考的兴趣提高，同时能给他们一个最高的答案，叫他们真正明白人生的意义。如果有人因此得救，那就是超级的得救。

WEEK 3—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.

28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

These four great points—God’s creation, man’s fall, God’s becoming flesh, and God’s dispensing—are the major truths in the Bible from God’s creation to the New Jerusalem....We must preach these truths as the gospel to others.... If we speak clearly, plainly, and logically, then everyone will be able to understand. If we speak clumsily and ambiguously, then no one will be able to understand. Therefore, if we have the burden within that the Lord’s recovery would spread to every place, it is not enough just to preach the superficial gospel of Christianity. We must announce to people the major truths in the Bible as the gospel. For this reason we must study them diligently. (CWWL, 1984, vol. 5, “Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord’s Recovery,” p. 391)

Today’s Reading

In general, the educational level among people today has been raised, and people’s reasoning and logic skills are more advanced and enriched than in the past. Furthermore, most people have some philosophical ideas and are able to ponder over all kinds of questions related to human life, questions requiring high levels of psychological reasoning.... If we preach these four great truths, people will be appreciative because these truths will match their inner condition, raising their interest and their thinking concerning human life, as well as providing them the highest answers to the true meaning of human life. If someone is saved as a result of this, his salvation will be a surpassing salvation.

我们相信唯有如此，才能带进主的再来，才能应付今天这个虚空的人群社会。社会文明和发展的结果，是人里面无尽的虚空；唯有主恢复中这些高超的真理，能填满人里面的虚空。所以我们当负起这个责任，好好学习真理，到一个地步能讲解真理，传扬真理，那就是…高品的传福音。保罗说，神给他一个使命，差他去传福音，并且教导人真理（提前二7）。今天这使命也同样赐给你我，盼望我们都接受这个使命，积极向人传福音，并教导人真理。

我们…不要再去讲说福利平安等肤浅的福音。…正确的福音乃是告诉人，这位独一的神，三而一的神，父、子、灵，祂成为肉体，死在十字架上，成功了救赎，并且复活，成了赐生命的灵。这赐生命的灵就是那经过种种过程之三而一的神。…当人悔改、相信祂时，祂就进到人里面，使人得生命，得生命的供应。祂在人里面是素质的灵，在人身上是经纶的灵；祂要如此与人成为一灵，人也要和祂成为一灵。结果人就有真正的喜乐、满足，得着人生的真谛实意。这是高品的福音，是我们应该到处向人宣扬的。

当我们这样传扬、讲说时，我们里面素质的灵会充满我们，外面经纶的灵也会充溢我们。…这时我们所过的生活，必然是爱、光、圣、义的生活；我们自然就活出了神的形像。这是真正的属灵，是真正的圣别，也是真正的得胜；最终这就是荣耀。这荣耀将会扩大为国度，终极完成于新耶路撒冷。这就是神那中心奥秘之真理的完成（李常受文集一九八四年第五册，五一三、五二六至五二七页）。

参读：倪柝声文集第三辑第十一册，第十二篇；
主工人的性格，第十章。

We believe that this is the only way we can bring the Lord back as well as meet the need of human society in its present vain condition. The result of society's civilization and progress has been an unremitting emptiness within man. Only the high truths in the Lord's recovery can fill up this emptiness. Therefore, we should bear this burden to diligently study the truth to the extent that we can expound the truth and announce the truth....This is the preaching of the high gospel. Paul says that God had commissioned him to preach the gospel and to teach the truth (1 Tim. 2:7). In the same way, this commission has been given to us today. I hope that we would all receive this commission to actively preach the gospel and teach the truth.

We should no longer speak the superficial gospel of peace and prosperity... The proper gospel is to tell others that the only God, who is the Triune God—the Father, Son, and Spirit—became flesh, died on the cross to accomplish redemption, and resurrected to become the life-giving Spirit. This life-giving Spirit is the processed Triune God....When man repents and believes into Him, immediately He enters into man to be man's life and life supply. He is in man as the essential Spirit and upon man as the economical Spirit. In this way He becomes one spirit with man, and man also becomes one spirit with Him. The result is that man possesses real joy, satisfaction, and the true meaning of human life. This is the high gospel that we should announce everywhere.

When we preach and speak in this way, the essential Spirit will fill us inwardly, and the economical Spirit will fill us outwardly...The life we live will be a life of love, light, holiness, and righteousness, and we will spontaneously live out God's image. This is true spirituality, true holiness, and true overcoming. Ultimately, this is glory, which will expand to become the kingdom, consummating in the New Jerusalem. This will be the completion of the truth of God's central mystery. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 391-392, 401-402)

Further Reading: CWWN, vol. 57, ch. 12; CWWN, vol. 52, "The Character of the Lord's Worker," ch. 10

第三周诗歌

WEEK 3 — HYMN

补452

宝贵信仰交付我们

(英1285)

降 E 大调

4/4

1 | 3 · 3 4 3 2 1 | 6 5 5 3 | 5 · 5 6 5 |
 一 宝 贵 信 仰 已 经 一 次 永 远 交 付
 4 3 | 2 - - 4 | 3 · 3 4 3 2 1 | 6 5 5 3 |
 圣 徒, 持 守 信 仰、竭 力 争 辩 乃
 5 · 5 6 5 4 2 | 1 - - 1 1 | i i · i 7 6 |
 是 我 们 托 付。(副)我 们 深 知 所 信 的
 6 5 · 5 6 5 | 5 4 · 4 5 4 | 4 3 - 1 |
 是 谁, 并 且 凭 信、爱、借 内 住 圣 灵, 保
 i i · i 7 6 | 6 5 - 5 5 | 7 · 6 7 5 | i - - ||
 守 那 美 好 的 托 付—健 康 话 语 的 规 范。

- 二 美好托付务必持守, 绝不稍微偏离;
这是神经纶的标的, 是主恢复目的。
- 三 当用清洁无亏良心 持守信仰奥秘;
行事为人庄重、圣别, 只求得主欢喜。
- 四 健康话语善美规范, 凭信和爱持守;
不同教训、虚空言谈, 弃绝,一概不留!
- 五 传讲健康纯全教训— 合乎敬虔真理;
保守托付,持定信仰, 生活圣别无比!
- 六 主,使我们忠于所托, 殷勤教导、传扬;
言语、为人、爱、信、纯洁, 都作信徒榜样。

The faith which once for all was giv'n

Spiritual Warfare — Guarding the Deposit

1285

1. The faith which once for all was giv'n Un - to the saints of
 old, Has been com - mit - ted un - to us To guard, de - fend, and
 hold. (C) And we know whom we have be - liev - ed And are per - suad - ed that He is
 a - ble To guard, through the Ho - ly Spir - it, Our de - pos - it to that day.

- 2. This good deposit is the mark
Of God's economy,
Without it we will miss the aim
Of His recovery.
- 3. The myst'ry of the common faith,
A conscience pure requires;
A holy, separated life
For us the Lord desires.
- 4. This outline of the healthy words,
In faith and love we'll hold;
All different teaching, fruitless talk,
Reject with spirit bold.
- 5. Oh, healthful teaching, wholesome words:
The truth of godliness!
Oh, good deposit, common faith,
And life of holiness!
- 6. Lord, make us now those faithful men
Who pass on what we've heard;
Make us examples of the saints
In spirit, faith, and word.

第四周

恢复约翰福音中的 主观真理

诗歌：398

读经：约一 14, 16, 十四 16 ~ 20, 6, 二十 22, 四 10, 14, 六 35, 57, 十二 23 ~ 24, 三 29 ~ 30

纲要

【周一】

壹 主渴望恢复圣经中的主观真理—约一 14, 十四 16 ~ 20, 提前三 15 ~ 16 上, 提后四 22, 三 15 ~ 16:

一 圣经中的真理都是两面的一客观的一面和主观的一面—罗八 34, 10, 西三 1, 一 27:

1 神的救恩有两面：上好的袍子所表征外面客观的一面，以及肥牛犊所表征里面主观的一面；基督作我们客观的义，是我们外面的救恩；基督作我们主观的生命给我们享受，是我们里面的救恩—路十五 22 ~ 24, 参罗五 10。

2 一切客观的道理都是为着主观的经历；客观的基督是“上好的袍子”，就是那满足神的义，遮盖悔改的罪人；（耶二三 6, 林前一 30；）而主观的基督是“肥牛犊”，就是丰富的基督，（弗三 8，）在十字架上被杀，为在复活里作信徒的生命供应与享受。（约十 10, 六

Week Four

The Recovery of the Subjective Truths in the Gospel of John

Hymn: E536

Scripture Reading: John 1:14, 16; 14:16-20, 6; 20:22; 4:10, 14; 6:35, 57; 12:23-24; 3:29-30

Outline

§Day 1

I. The Lord desires to recover the subjective truths in the Holy Scriptures—John 1:14; 14:16-20; 1 Tim. 3:15-16a; 2 Tim. 4:22; 3:15-16:

A. The truths in the Holy Scriptures are always of two aspects—the objective aspect and the subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27:

1. God's salvation has two aspects: the outward, objective aspect, signified by the best robe, and the inward, subjective aspect, signified by the fattened calf; Christ as our objective righteousness is our salvation outwardly, whereas Christ as our subjective life for our enjoyment is our salvation inwardly—Luke 15:22-24; cf. Rom. 5:10.

2. All the objective doctrines are for the subjective experience; the objective Christ is “the best robe” of the God-satisfying righteousness to cover the penitent sinner (Jer. 23:6; 1 Cor. 1:30), whereas the subjective Christ is “the fattened calf” as the rich Christ (Eph. 3:8), killed on the cross for the believer's life supply and enjoyment in

【周二】

3 基督作我们客观的义，使我们能满足公义之神的要求，而基督作我们主观的义，使我们能满足得胜之基督的要求—诗四五 13 ~ 14，腓三 9，后十九 7 ~ 9。

4 称义乃是使人“得生命”，因为生命是神救恩的目标；我们与主并在主里主观生机地联结，乃是我们客观称义的结果—罗五 10, 17 ~ 18，十一 17，24，约十五 4 ~ 5，林前六 17。

二 主观的真理是联于那灵和生命，并且是用那灵和生命构成的一约六 63，林后三 6:

1 那灵和生命就是主观真理的本质；因此，我们若没有那灵和生命，就没有任何的主观真理。

2 当我们凭那灵和生命活着，我们就有主观真理的经历，这就产生召会生活—罗八 2, 4，十六 1, 4 ~ 5。

【周三】

贰 约翰福音——一卷讲主观真理的书——启示我们应当对基督有主观的经历—四 14, 六 57, 二十 22:

一 约翰福音是论到对基督作生命之主观经历的一卷书——4, 三 15 ~ 16, 十 10, 十一 25, 十四 6 上:

1 父是生命的源头，子是生命的具体化身，那灵是生命的赐与者—五 26, 一 4, 六 63。

2 基督身体的建造与扩增乃是生命的长大与涌流—七 37 ~ 38, 十五 1 ~ 8。

§Day 2

3. Christ as our objective righteousness enables us to meet the requirement of the righteous God, whereas Christ as our subjective righteousness enables us to meet the requirement of the overcoming Christ—Psa. 45:13-14; Phil. 3:9; Rev. 19:7-9.

4. Justification is “of life” because life is the goal of God’s salvation; our organic union of life with and in the Lord subjectively is an issue of our justification objectively—Rom. 5:10, 17-18; 11:17, 24; John 15:4-5; 1 Cor. 6:17.

B. The subjective truths are linked to the Spirit and life and are constituted with the Spirit and life—John 6:63; 2 Cor. 3:6:

1. The Spirit and life are the substance of the subjective truths; thus, without the Spirit and life we do not have any subjective truths.

2. When we live by the Spirit and life, we have the experience of the subjective truths, and this issues in the church life—Rom. 8:2, 4; 16:1, 4-5.

§Day 3

II. The Gospel of John—a book on the subjective truths—reveals that we should have subjective experiences of Christ—4:14; 6:57; 20:22:

A. The Gospel of John is a book on the subjective experience of Christ as life—1:4; 3:15-16; 10:10; 11:25; 14:6a:

1. The Father is the source of life, the Son is the embodiment of life, and the Spirit is the Giver of life—5:26; 1:4; 6:63.

2. The building up and increase of the Body of Christ are the growth and overflow of life— 7:37-38; 15:1-8.

- 3 得胜者乃是基督这生命之青嫩草场的接受者、享受者与分赐者——12 ~ 13, 16, 十9 ~ 10, 二一15 ~ 17。
- 4 父是源, 作为生命的源头, 子是泉, 作为生命的涌出, 那灵是河, 作为生命的涌流; 这涌流的三一神乃是“涌入永远的生命”, 就是我们成为新耶路撒冷, 作为永远生命的总和 (有神作生命的荣耀, 父作生命的光, 子作生命树, 那灵作生命河)——四14下, 后二一9下 ~ 11, 23, 二二1 ~ 2, 5。

【周四】

- 二 基督作为神永远的话, 启示于约翰一章—1节:
 - 1 基督作为神的话, 借着祂的创造为神说话—3节。
 - 2 基督作为神的话, 借着成为肉体作神的帐幕, 为神说话—14节。
 - 3 基督作为神的话, 在为着救赎成为神的羔羊的事上, 为神说话—29节。
 - 4 基督作为神的话, 借着成为施膏的灵为神说话; 祂成为施膏的灵, 是为着新约在生机上使蒙神救赎的人变化成为石头, 以建造神的家 (伯特利)——32 ~ 42, 51节, 参创二八11 ~ 22。
- 三 话成为肉体, 使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的, 好使祂将自己作到我们里面—约一14, 十四16 ~ 17。
- 四 基督成了那灵作为气息, 使我们可以呼吸祂; 祂成了活水, 使我们可以喝祂; 祂成了生命的粮, 使我们可以吃祂—四10, 14, 六32 ~ 33, 35, 51, 54 ~ 57, 七37 ~ 39, 二十22。

【周五、周六】

3. The overcomers are the receivers, enjoyers, and dispensers of Christ as the green pasture of life—1:12-13, 16; 10:9-10; 21:15-17.
4. The Father is the fountain as the source of life, the Son is the spring as the gushing up of life, the Spirit is the river as the flowing out of life, and this flowing Triune God is “into eternal life,” which is our becoming the New Jerusalem as the totality of the eternal life (with God as the glory of life, the Father as the light of life, the Son as the tree of life, and the Spirit as the river of life)—4:14b; Rev. 21:9b-11, 23; 22:1-2, 5.

§Day 4

- B. Christ as the eternal Word of God is revealed in chapter 1 of John—v. 1:
 1. Christ as the Word of God speaks for God through His creation—v. 3.
 2. Christ as the Word of God speaks for God through His incarnation as the tabernacle of God—v. 14.
 3. Christ as the Word of God speaks for God in His becoming the Lamb of God for redemption—v. 29.
 4. Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God’s redeemed people into stones for the building of God’s house (Bethel) organically for the New Testament—vv. 32-42, 51; cf. Gen. 28:11-22.
- C. The Word became flesh to make God contactable, touchable, receivable, experienceable, enterable, and enjoyable so that He might work Himself into us—John 1:14; 14:16-17.
- D. Christ became the Spirit as the breath that we may breathe Him, the living water that we may drink Him, and the bread of life that we may eat Him—4:10, 14; 6:32-33, 35, 51, 54-57; 7:37-39; 20:22.

§Day 5 & Day 6

五 基督是真葡萄树，我们是祂的枝子—十五1~8:

- 1 葡萄树的生命、本质和性质，就是枝子的生命、本质和性质—约壹五 11 ~ 12，彼后—4。
- 2 子是葡萄树，是神经纶的中心，也是父一切丰富的具体化身；父借着栽培子，将祂自己连同祂一切的丰富，都作到这葡萄树里面；至终，这葡萄树借着在基督里的信徒作为其枝子，团体地彰显父。

六 对基督主观的经历，实际上就是基督自己进到我们里面，作我们的生命和我们这人的构成成分—西三4，10~11。

叁 约翰福音启示关于召会的主观真理：

- 一 我们把主接受到里面，结果使我们成为召会的构成分子—十二24，二十17，十五4~5，三29~30。
- 二 主的恢复乃是恢复对基督主观的经历，为着实行召会生活—加一15~16，二20，四19，一2:
 - 1 我们对基督主观的经历所产生的召会，乃是基督构成到祂的信徒里面—弗三16~19。
 - 2 死而复活的基督已经作到我们里面，以产生召会，就是祂的身体—西一27，18，二19，三15。
 - 3 基督在祂自己里面乃是元首，基督构成到我们里面乃是身体—弗一22~23，三17，四15~16，西一18，27，三4，二19，三15。
- 三 约翰福音里虽然没有特别用到“召会”这字眼，对于召会的存在以及召会的构成分子这事实却有清楚的说明；有七种说法提及召会：

E. Christ is the true vine, and we are His branches—15:1-8:

1. The life, the substance, and the nature of the vine are the life, the substance, and the nature of the branches—1 John 5:11-12; 2 Pet. 1:4.
2. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father; the Father, by cultivating the Son, works Himself with all His riches into the vine, and eventually, the vine expresses the Father in a corporate way through the believers in Christ as its branches.

F. The subjective experience of Christ is actually Christ Himself entering into us to be our life and the constituent of our being—Col. 3:4, 10-11.

III. The Gospel of John reveals the subjective truths concerning the church:

- A. The issue of our receiving the Lord into us is that we become constituents of the church—12:24; 20:17; 15:4-5; 3:29-30.
- B. The Lord's recovery is to recover the subjective experience of Christ for the practice of the church life—Gal. 1:15-16; 2:20; 4:19; 1:2:
 1. The church, which is the issue of our subjective experience of Christ, is Christ constituted into His believers—Eph. 3:16-19.
 2. The Christ who died and resurrected has been wrought into us to produce the church, which is His Body—Col. 1:27, 18; 2:19; 3:15.
 3. Christ in Himself is the Head, and Christ constituted into us is the Body—Eph. 1:22-23; 3:17; 4:15-16; Col. 1:18, 27; 3:4; 2:19; 3:15.
- C. Although the word church is not specifically used in the Gospel of John, the fact of the existence of the church and the constituents of the church are clearly defined, and the church is referred to in seven ways:

- 1 召会是由许多子粒组成，这许多子粒乃是借着基督的死与复活所产生的许多信徒—十二 23 ~ 24。
 - 2 召会是由主的许多弟兄组成的一二十 17。
 - 3 召会是父的家—十四 2，23。
 - 4 召会是子的葡萄树连同许多枝子—十五 5，7。
 - 5 召会是由终极完成的那灵所生之那灵的新孩子，新人—十六 20 ~ 22。
 - 6 召会是新妇，有基督作新郎—三 29 ~ 30。
 - 7 召会是一个羊群，有基督作牧人—十 14 ~ 16。
- 四 实际的召会生活乃是出于我们对于主观真理的经历；我们经历主观的真理时，召会自然就产生出来—罗八 10~11，十二 4~5，十六 1，4~5，林前一 9，30，十五 45 下，六 17，一 2，十二 27。
- 五 我们主观地经历基督作生命，结果就是召会生活作为筵宴之家—约十二 1 ~ 11：
- 1 在召会生活中，我们都必须作召会的三角肢体—“马大—拉撒路—马利亚”。
 - 2 在真实的召会生活中，有对主殷勤的服事，能看见主活的见证，并且有绝对的爱向主倾倒出来；这是主身体真正的彰显，这身体乃是盛装主并彰显主的器皿。

1. The church is composed of many grains, which are the many believers produced through Christ's death and resurrection—12:23-24.
 2. The church is composed of the Lord's many brothers—20:17.
 3. The church is the Father's house—14:2, 23.
 4. The church is the Son's vine with many branches—15:5, 7.
 5. The church is the Spirit's new child, the new man, born by the consummated Spirit— 16:20-22.
 6. The church is the bride with Christ as the Bridegroom—3:29-30.
 7. The church is the one flock with Christ as the Shepherd—10:14-16.
- D. The practical church life is an issue of our experience of the subjective truths; when we experience the subjective truths, the church is spontaneously produced—Rom. 8:10-11; 12:4-5; 16:1, 4-5; 1 Cor. 1:9, 30; 15:45b; 6:17; 1:2; 12:27.
- E. The issue of our subjective experience of Christ as life is the church life as a house of feasting—John 12:1-11:
1. In the church life we all must be a triangular member of the church—a “Martha-Lazarus-Mary.”
 2. In the real church life the diligent service to the Lord is rendered, the living testimony of the Lord is seen, and the absolute love toward the Lord is poured out; this is the real expression of the Body of the Lord, which is a vessel to contain the Lord and express Him.

第四周■周一

晨兴喂养

路十五 22 ~ 23 “父亲却吩咐奴仆说，快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。”

神的救恩有两面：上好的袍子所表征外面客观的一面，以及肥牛犊所表征里面主观的一面。基督作我们的义，是我们外面的救恩；基督作我们的生命给我们享受，是我们里面的救恩。上好的袍子使浪子有资格符合他父亲的要求，使父亲心满意足；肥牛犊使他得着饱足，不再饥饿。因此，父和子能一同快乐（圣经恢复本，路十五 23 注 1）。

信息选读

路加十五章说到一个儿子离开父家，在外面流浪，变成浪子。有一天，浪子衣衫褴褛地回家了。…父亲远远地看见，就跑去抱着他亲嘴。亲了嘴之后，马上就吩咐奴仆说，“快快把那上好的袍子拿出来给他穿。”〔22〕那一件袍子是他的家人都知道的，因为是他父亲早就预备好，要在他儿子回来时，给他穿上的。儿子成了浪子，虽然回到父亲，还需要配上这件袍子，才在父面前像一个儿子。这是救赎的一面。父亲是有资格的，要作他的儿子是有要求的。儿子离家流浪，就失去儿子的身分，成了浪子；现在父亲再给他穿上这件袍子，他马上又成为儿子。这说出神救恩法理的一面。

然而，光是穿上袍子，成为儿子，还是不够。这时，儿子一面很欢喜，另一面…〔他〕里面没有吃

WEEK 4—DAY 1

Morning Nourishment

Luke 15:22-23 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry.

God's salvation has...the outward, objective aspect, signified by the best robe, and the inward, subjective aspect, signified by the fattened calf. Christ as our righteousness is our salvation outwardly; Christ as our life for our enjoyment is our salvation inwardly. The best robe enabled the prodigal son to meet his father's requirements and satisfy his father, and the fattened calf satisfied the son's hunger. Hence, the father and the son could be merry together. (Luke 15:23, footnote 1)

Today's Reading

Luke 15 speaks about a son who left home to wander abroad and became a prodigal son. One day the prodigal son clothed in rags returned home...When he was still a long way off, his father saw him and ran to embrace and kiss him. Afterward, his father immediately ordered the slaves, saying, "Bring out quickly the best robe and put it on him" (v. 22). That robe was known to all the household because it had been prepared earlier by the father to be put on his son upon his return.... Even though he came back to the father's house, he still had to put on that robe so that he might look like a son before his father. This is the aspect of redemption. The father had certain qualifications, and to be his son there were certain requirements. When the son left home to wander abroad, he lost his status as a son and became a prodigal son. When the father put that robe upon him, he immediately became a son again. This refers to the judicial aspect of God's salvation.

However, it is not sufficient merely to be clothed with the robe and become a son. At that time, on the one hand, the son was happy, but...[he had] an empty

饱。…父亲接着就说，“把那肥牛犊牵来宰了，让我们吃喝快乐。”（23）这时儿子必定高兴得跳舞了。吃过肥牛犊以后，儿子就得着饱足，不再饥饿了。因此，袍子是表征神救恩法理的一面，牛犊是表征神救恩生机的一面（神救恩生机的一面，一七至一八页）。

我们借着基督的血被圣别，是地位上的事。我们原是在亚当里的罪人，但基督的救赎把我们迁移了，甚至从亚当里迁移到基督里（林前一 30）。…蒙救赎的意思就是被迁移；就如一位姊妹去购买水果，把水果从市场迁移到她的厨房里。这是地位上的事。

当父亲把上好的袍子给他儿子穿上时，那是外面和地位上的事。但当他把肥牛犊给浪子吃时，那是里面和性质上的事。一个人…的衣着是地位的事，而他的吃是性质的事。衣着改变他的地位，使他够资格去工作。然后他的胃里需要有些东西从里面供应他。基督的血改变我们的地位，以圣别我们。这是神的圣别地位的一面。然后神重生我们，把我们作成新造，这是我们在性质上被那灵圣别的开始。我们被作成新造，是从重生开始，一直继续借着那灵性质上的圣别，经过我们整个基督徒的一生。

性质上的圣别，乃是继续在信徒身上正在进行之重生的工作。…我们的出生是我们的重生，我们的长大就是我们性质上的圣别。…神已经生了我们（约一 12 ~ 13），现今我们需要长大。我们虽然都是神的儿女，但在属灵的成长上，我们却是在不同的年龄和阶段。那灵借着圣别我们，而继续更新我们，好使我们在生命上长大（那灵同我们的灵，一三〇至一三一页）。

参读：圣经中的主观真理，第二篇；那灵同我们的灵，第九、十一章。

stomach....The father went on to say, "Bring the fattened calf; slaughter it, and let us eat and be merry" (v. 23). At that time the son must have been dancing with joy. After eating the fattened calf, the son was satisfied and no longer hungry. Hence, the robe signifies the judicial aspect of God's salvation, and the calf signifies the organic aspect of God's salvation. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 387)

Our being sanctified through the blood of Christ was a positional matter. We were sinners in Adam, but Christ's redemption moved us and even removed us out of Adam into Christ (1 Cor. 1:30)...To be redeemed means to be removed. When a sister goes shopping to buy some fruit, she removes the fruit from the market into her kitchen. This is a positional matter.

When the father clothed his son with the best robe, that was something outward and positional. But when he fed his prodigal son with the fattened calf, that was something inward and dispositional.... [A person's] dressing is a positional matter, and his eating is a dispositional matter. The clothing changes his position and qualifies him to go to work. Then he needs something in his stomach to supply him from within. The blood of Christ changed our position to sanctify us. That is the positional aspect of God's sanctification. Then God regenerates us to make us a new creation, and this is the beginning of our dispositional sanctification by the Spirit. Our being made a new creation continues from regeneration throughout our entire Christian life by the Spirit's dispositional sanctification.

Dispositional sanctification is a continuation of the ongoing work of the believers' regeneration...Our birth is our regeneration, and our growing is our dispositional sanctification.... God has begotten us (John 1:12-13), and now we need to grow. We all are children of God, but we are in different ages and stages in our spiritual growth. The Spirit continues to renew us by sanctifying us for our growth in life. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 212-213)

Further Reading: CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," ch. 2; CWWL, 1993, vol. 2, "The Spirit with Our Spirit," chs. 9, 11

第四周■周二

晨兴喂养

诗四五 13 ~ 14 “王女在君尊的住处，极其荣华；她的衣服是用金线交织成的。她要穿刺绣的衣服，被引到王前…”。

启十九 7 ~ 8 “…羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

我们所接受，使我们得救的义是客观的，使我们满足公义之神的要求；（启示录十九章八节）得胜圣徒的义是主观的（腓三 9），使他们满足得胜基督的要求。诗篇四十五篇十三至十四节说到王后有两件衣服：一件相当于客观的义，使我们得救；另一件相当于主观的义，使我们得胜（圣经恢复本，启十九 8 注 2）。

所有属灵的经历，都是先相信基督所成功的，后顺服圣灵所指示的。基督所成功的，是叫我们得地位；圣灵所命令的，是叫我们有经历。

基督降临的时候，一方面（有）神的羔羊，这是客观的。一方面（有）羔羊的新妇“得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义”（启十九 8），这是主观的（倪柝声文集，第一辑第十册，二一八至二一九页）。

信息选读

旧约中的逾越节给我们看见，神的救恩有救赎的一面，也有拯救的一面。救赎的一面，由羊羔的血

WEEK 4—DAY 2

Morning Nourishment

Psa. 45:13-14 The king's daughter is all glorious within the royal abode; her garment is a woven work in-wrought with gold. She will be led to the King in embroidered clothing...

Rev. 19:7-8 ...The marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousneses of the saints.

The righteousness we received for our salvation is objective and enables us to meet the requirement of the righteous God, whereas...the righteousneses of the overcoming saints are subjective (Phil. 3:9) and enable them to meet the requirement of the overcoming Christ. In Psalm 45:13-14 the queen has two garments: one corresponds with the objective righteousness, which is for our salvation, and the other with the subjective righteousneses, which are for our victory. (Rev. 19:8, footnote 2)

All spiritual experiences come first from believing what Christ has accomplished and then by obeying the Spirit's leading. Christ's accomplishments cause us to gain the position; the Spirit's leading causes us to gain the experiences.

At the time of Christ's second coming, there will be the Lamb of God on the objective side. There will also be the bride of the Lamb, "clothed in fine linen, bright and clean; for the fine linen is the righteousneses of the saints" (Rev. 19:8). This is the subjective aspect. (CWWN, vol. 10, pp. 561-562)

Today's Reading

The passover in the Old Testament shows us that God's salvation has the redeeming aspect and the saving aspect. The redeeming aspect, signified

所表征，是照着神法理的要求；拯救的一面，由羊羔的肉所表征，是照着神在生机上生命的供给。

我们每周一次来擘饼，桌子上摆的有饼又有杯。杯表征主为我们的罪所流的血，是为着救赎的需要；因此杯是关乎神救恩法理的一面。饼表征主是生命的饼，是关乎神救恩生机的一面。…在旧约逾越节的预表里，以色列人是洒羊羔的血，吃羊羔的肉；但在新约逾越节的应验里，我们是喝主的血，吃主的肉。喝血是法理的，为着救赎；吃肉是生机的，为着蒙救赎之后的行动。主在受死以前设立祂的桌子时，乃是用饼和杯作表号（太二六 26 ~ 28）。我们吃饼喝杯，就是表征吃主的肉喝主的血。这二者总和的结果，乃是叫我们得着神作我们永远的生命。…（参约六 54）。照样，我们吃主喝主，目的是要叫我们得着祂作我们永远的生命。喝血是为着法理，吃肉是为着生机；二者加起来，才能达成神救恩的目的（神救恩生机的一面，一七至一九页）。

罗马书所启示神完满的救恩有两部分，…基督的死为我们所成就的救赎，…（以及）基督的生命所给我们的拯救。…救赎、称义与和好，乃是借着基督的死，在我们外面所成就的，是在客观方面救赎我们；圣别、变化与模成，乃是借着基督生命的运行，在我们里面所成功的，是在主观方面拯救我们。客观方面的救赎，是叫我们在地位上脱离定罪和永刑；主观方面的拯救，是叫我们在性质上脱离我们的旧人、自己和天然的生命（圣经恢复本，罗五 10 注 2）。

参读：神救恩生机的一面，第一至二篇。

by the blood of the lamb, is according to God's judicial requirement; the saving aspect, signified by the flesh of the lamb, is according to God's organic provision of life.

Once a week we come to the Lord's table, and on the table the bread and the cup are displayed. The cup, signifying the blood that the Lord shed for our sins, is for meeting the need of redemption; hence, it is related to the judicial aspect of God's salvation. The bread, signifying the Lord as the bread of life, is related to the organic aspect of God's salvation.... In the type of the passover in the Old Testament, the children of Israel sprinkled the blood of the lamb and ate the flesh of the lamb. However, in the fulfillment of the passover in the New Testament, we drink the Lord's blood and eat the Lord's flesh. To drink the blood is judicial for redemption; to eat the flesh is organic for the move after receiving redemption. When the Lord established His table before His death, He used the bread and the cup as symbols (Matt. 26:26-28). When we eat the bread and drink the cup, this signifies that we eat the Lord's flesh and drink the Lord's blood. The total result of these two items is that we receive God as our eternal life...(cf. John 6:54). Therefore, we eat and drink the Lord in order that we may have Him as our eternal life. Only by the drinking of the blood, which is judicial, and by the eating of the flesh, which is organic, can the goal of God's salvation be accomplished. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 387-388)

God's full salvation revealed in Romans consists of two sections:...the redemption accomplished for us by Christ's death, and...the saving afforded us by Christ's life.... Redemption, justification, and reconciliation, which are accomplished outside of us by the death of Christ, redeem us objectively; sanctification, transformation, and conformation, which are accomplished within us by the working of Christ's life, save us subjectively. Objective redemption redeems us positionally from condemnation and eternal punishment; subjective salvation saves us dispositionally from our old man, our self, and our natural life. (Rom. 5:10, footnote 2)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," chs. 1-2

第四周■周三

晨兴喂养

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

六 48 “我就是生命的粮。”

57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

在约翰福音里都是讲主观的真理。…吃东西、喝水，绝不是客观的，完全是主观的。我把食物吃进去，把水喝进去，就叫食物、水和我变成一体了。所吃进去的东西，经过数小时就被消化，成为我活的、有生机的组织成分。换句话说，我所吃的就变作我。…所以约翰福音乃是告诉我们主观的经历，不是客观的道理。我们要接受主，吃祂、喝祂（李常受文集一九七七年第三册，一四一至一四二页）。

信息选读

三一神在神圣的三一里涌流，有三个阶段。约翰四章十四节下半（说）…，“我所赐的水，要在他里面成为泉源，直涌入永远的生命。”当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神乃是“直涌入永远的生命”。译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒

WEEK 4—DAY 3

Morning Nourishment

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

6:48 I am the bread of life.

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.

The Gospel of John is entirely about subjective truths.... Eating food and drinking water are definitely not objective but absolutely subjective. When I take in food and drink in water, the food and the water become one with me. Whatever has been taken in will be digested in a few hours to become my living, organic components. In other words, what I eat becomes me.... Therefore, the Gospel of John tells us about subjective experience, not objective doctrines. We have to receive the Lord by eating and drinking Him. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," pp. 109-110)

Today's Reading

The Triune God flows in the Divine Trinity in three stages. John 4:14b says, "The water that I will give him will become in him a fountain of water springing up into eternal life." When the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is "into eternal life." The Greek preposition translated as "into" is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life

冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。…我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。约翰福音一开始就说，“太初有话。”（一1）话是为着讲说，而这讲说乃是神涌流的开始。讲说是涌流，扩展是涌流，分赐也是涌流。神借着讲说，借着扩展，借着分赐而涌流。

三一神成了活水，就是主耶稣在约翰四章所给撒玛利亚妇人的。…源就是父。当这源显出来，或涌出来成为泉，那就是子。当这泉涌流成为河，那就是那灵；这乃是涌入（或为着）新耶路撒冷。约翰福音头四章陈明三一神为涌流的水；在六章和七章里，有两个节期。这两个节期乃是涌流的结果。我们这些堕落的人又饥又渴；但在节期里我们有东西吃，满足我们的饥饿，也有东西喝，解我们的干渴。食物是基督，水也是基督。

当我们喝这水，这水就在我们里面成为源。…这源显出来就是泉，并且这泉涌流出来成为河，为着新耶路撒冷。这就是打开整卷约翰福音的钥匙，这就是神圣三一的神圣说话、神圣扩展和神圣分赐。父是源，子是泉，灵是河，涌流到我们里面。当祂涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。涌入新耶路撒冷，意思就是成为新耶路撒冷。如果我们不成为新耶路撒冷，我们就绝不可能在新耶路撒冷里。我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里。这就是约翰福音和启示录的内在意义（约翰福音结晶读经，一七一至一七二、一七四至一七五页）。

参读：约翰福音结晶读经，第十四篇。

eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem....The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem. The Gospel of John opens by saying, "In the beginning was the Word" (1:1). The Word is for speaking, and speaking is the start of God's flowing. Speaking is flowing, spreading is flowing, and dispensing is also flowing. God flows through speaking, through spreading, through dispensing.

The Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4.... [The] fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem. The first four chapters of John present the Triune God as the flowing water. In chapters 6 and 7 there are two feasts. These two feasts are the issue of the flowing. We fallen men become hungry and thirsty. At the feast we have something to eat to satisfy our hunger and something to drink to quench our thirst. The food is Christ, and the water is also Christ.

When we drink of this water, it becomes a fountain in us.... This fountain emerges as a spring, and the spring flows out as a river for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means "to become." Into the New Jerusalem means "to become the New Jerusalem." If we are not becoming the New Jerusalem, we can never be in the New Jerusalem. We have to be the New Jerusalem; then we can be in the New Jerusalem. This is the intrinsic significance of the Gospel of John and Revelation. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 455, 457)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 14

第四周■周四

晨兴喂养

约一 1 “太初有话，话与神同在，话就是神。”

14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

32 “约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”

约翰一章说到基督是话；接着又启示，这话借着神的创造而为神说话。然后，基督更进一步借着成为肉体为神说话，并在祂是羔羊的事上为神说话。基督作为话，也借着宇宙历史中的第四件大事说话，这第四件大事乃是祂成为那灵（32）。…这是…仿佛鸽子降在羔羊身上〔的那灵〕。基督先是羔羊，然后成了鸽子，就是那灵。在约翰一章，基督启示于祂成为那灵，为着新约在生机上使蒙神救赎的人变化成为石头（32～42），以建造神的家（伯特利—51）这事上。

为了成为像神一样，我们需要变化。变化的头一步是重生、再造我们。虽然我们是按着神的形像，照着神的样式造的，但在我们重生以前，我们里面还是没有任何属于神的真实东西。我们需要重生，好开始变化为石头，作神属灵的建造，就是祂的家。神的家，伯特利，先是召会，然后是基督的身体，最终是新耶路撒冷（约翰福音结晶读经，一〇至一一页）。

信息选读

WEEK 4—DAY 4

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

14 ...The Word became flesh and tabernacled among us (...we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

32 And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

John 1 first speaks of Christ as the Word. Then it reveals that this Word speaks for God through His creation. Then He speaks further for God through His incarnation and in His being the Lamb. The fourth great event in the history of the universe, through which Christ as the Word speaks, is His becoming the Spirit [v. 32]....This is the Spirit descending as a dove upon the Lamb. Christ was the Lamb. Then He became the dove, the Spirit. Christ is revealed in John 1 in His becoming the Spirit for the transformation of God's redeemed people into stones (vv. 32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament.

To become like God, we need transformation. The first step of transformation is to regenerate, to remake, us....We were made in the image of God and according to the likeness of God, [but] we still do not have anything real of God in us until we are regenerated. We need to be regenerated to begin our transformation into stones for God's spiritual building, His house. The house of God, Bethel, first is the church, then the Body of Christ, and consummately the New Jerusalem. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 337)

Today's Reading

三一神成了一个神人，将神性带进人性里，使神性与人性调和，作为原型，以大量复制许多神人。祂成了三一神具体的化身（约一14），将神带给人，使神成为可接触、可摸着、可接受、可经历、可进入并可享受的。这位在永远里的神，借着变化，成了由帐幕所预表之三一神具体的化身，也就是成为一个实体，给人接触、摸着、接受、经历、进入并享受。

神若没有变化成为人，就不可能过人性的生活。祂虽然过着人性的生活，但不凭祂属人的生命，乃凭祂神圣的生命活着，在祂人性的美德里，彰显神圣的属性。这样的生活，乃是祂大量复制所产生许多神人之人性生活的模型（彼前二21）。祂不只是那一个为着大量复制祂自己的原型；祂也是一个模型，一个范本，以大量复制许多神人，来重复祂的生活，作祂人性生活的“复本”（罗马书的结晶，二二一至二二二页）。

约翰福音这卷书一直讲到我们对主该如何有主观的经历。祂成了肉体，就是为着把祂自己作到我们里面来。祂成了活水，使我们可以喝祂。祂成了生命的粮，使我们可以吃祂。祂也成了生命的气，使我们可以呼吸祂。水、粮、气进到我们里面所产生的主观经历，是没有任何东西能比得上的。

但是我们要看见，…所有的主观经历都是联于灵，也都在乎生命，而为着产生召会。我们把主接受到里头，结果就是叫我们成为召会里头的分子。不错，在约翰福音里是给我们看见主观的经历，虽然这卷书里没有用“召会”这样的字眼，但是我们不要忽略，这卷书确实说到召会的分子是如何产生的（李常受文集一九七七年第三册，一五九页）。

参读：约翰福音结晶读经，第一至二篇；约翰福音生命读经，第五篇。

The Triune God became a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men. He became the embodiment of the Triune God (John 1:14), bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable. The very God who was in eternity became, through transformation, the very embodiment of the Triune God, which is typified by the tabernacle, a solid entity for people to contact, to touch, to receive, to experience, to enter into, and to enjoy.

He could not have lived a human life unless He had been transformed into a man. He lived a human life, yet He lived not by His human life but by His divine life to express the divine attributes in His human virtues. Such a living is the model of the human living of His mass reproduction of the many God-men (1 Pet. 2:21). He was not only the prototype for the mass reproduction of Himself; He was also a model, an example, for His mass reproduction of the many God-men to repeat His living, to be “xerox copies” of His human living. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 378)

The Gospel of John speaks repeatedly about how we should have subjective experiences of the Lord. He became flesh for the purpose of working Himself into us. He became the living water so that we may drink Him, the bread of life so that we may eat Him, and the breath of life so that we may breathe Him. Nothing can be more subjective than the subjective experiences produced when water, bread, and breath get into us.

However, we have to see that...all the subjective experiences that are linked to the Spirit and are hinged on life are for the producing of the church. The issue of our receiving the Lord into us is that we become constituents of the church. To be sure, in the Gospel of John we are shown the subjective experiences. Though the term church is not used, we should not overlook the fact that this book speaks of how the constituents of the church are produced. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” p. 123)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” chs. 1, 2; Life-study of John, msg. 5

第四周■周五

晨兴喂养

约十五 1 “我是真葡萄树，我父是栽培的人。”

5 “我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

（在约翰十五章一节，）这棵真葡萄树及其枝子，就是子和子里的众信徒，是神经纶中三一神的生机体，因神的丰富而长大，并彰显祂神圣的生命（圣经恢复本，约十五 1 注 1）。

父是栽培的人，是葡萄树的源头、创始者、计划者、种植者、生命、本质、土壤、水分、空气、阳光和一切。子是葡萄树，是神经纶的中心，也是父一切丰富的具体化身。父借着栽培子，将祂自己连同祂一切的丰富，都作到这葡萄树里面；至终，这葡萄树借着枝子，作父团体的彰显。这就是父在宇宙中的经纶（约十五 1 注 2）。

信息选读

主说祂是一粒麦子。这粒麦子…死了，就结出许多子粒来（约十二 24）。…祂是那一粒，我们大家是这许多子粒。我们生来并不是这许多子粒，乃是主的生命进入我们里面，主把祂自己分赐到我们里面，我们得以重生，才成了这许多子粒；而这许多子粒乃是为着作成一个饼。我们虽多，却“只有一个饼”（林前十 17）。原来是一粒一粒的麦子，现在这许多粒麦子被磨成粉，调在一起，就成为这一个饼。这一个饼就是象征召会。…这一个饼就是一个身体，这一个

WEEK 4—DAY 5

Morning Nourishment

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

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

[In John 15:1] this true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God's economy. This organism grows with His riches and expresses His divine life. (John 15:1, footnote 1)

The Father as the husbandman is the source, the author, the planner, the planter, the life, the substance, the soil, the water, the air, the sunshine, and everything to the vine. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father. The Father, by cultivating the Son, works Himself with all His riches into the vine, and eventually the vine expresses the Father in a corporate way through its branches. This is the Father's economy in the universe. (John 15:1, footnote 2)

Today's Reading

The Lord said that He was a grain of wheat [John 12:24]... This [one] grain died and grew up to become many grains. Christ was the one grain, and we are the many grains. We were not the many grains by our human birth. When the Lord's life came into us and the Lord dispensed Himself into us, we were regenerated to become the many grains to be made into one bread. Even though we are many, "there is one bread" (1 Cor. 10:17). Originally, the many grains were grains individually, but now they have been ground to powder and blended together to become one bread. This one bread signifies the church... This bread is one Body, and this one Body is the church. The church is not...

身体就是召会。…召会不是…社会。社会是人群组织而成的，召会却是基督产生出来的。召会乃是借着基督的死和复活，把祂分赐到我们里头，使我们成为一粒一粒的麦子。我们这一粒一粒的麦子调成一个，就是这一个饼。这一个饼就象征一个身体。

（在约翰二十章，）主复活之后，对马利亚说，“你往我弟兄那里去，告诉他们说…”（17）当主在地上，还没有死和复活之先，…祂称（祂的门徒）为朋友（十五 13 ~ 15），从来没有称他们为弟兄。为什么呢？因为那时候主的生命还没有进到门徒里面。乃是借着复活，在复活中主的生命就进到了门徒里面；门徒有了主的生命，所以也就成了主的弟兄。而这些弟兄，按照希伯来二章十二节看，就是召会。那里说，“我要向我的弟兄宣告你的名，在召会中我要歌颂你。”召会是什么？召会就是主众弟兄的组成。

在约翰十五章里主说，“我是葡萄树，你们是枝子。”（5）枝子若和树没有绝对主观的经历，枝子就不是枝子。树上的枝子和树是完全一体的，是没有办法分的。树里头的生命就是枝子里头的生命，树的性情就是枝子的性情，树的本质也就是枝子的本质。枝子和树没有一点的区别。认真说，所有的枝子都是树的一部分。

小树苗刚从地里长出来的时候并没有枝子。长来长去，一根一根的枝子就长出来了。所以召会是什么？召会就是从基督长出来的枝子。召会就是基督的众分枝集其大成而成功的。我们每一个信祂的人都是基督身上的枝子，因为是祂把自己长到我们里面来。因此我们也都是祂身上的肢体，而这些肢体合在一起也就是身体（李常受文集一九七七年第三册，一六〇至一六三页）。

参读：圣经中的主观真理，第三篇。

a society... organized by people....The church is produced out of Christ. The church is an issue of His dispensing Himself into us through His death and resurrection to make us grains of wheat. When we as the grains of wheat are blended into one, we become the one bread, and this one bread signifies the one Body.

In John 20, after His resurrection the Lord said to Mary, “Go to My brothers and say to them...”(v. 17). Before His death and resurrection, when the Lord was on earth,...He called [His disciples] friends [15:13-15], but He never called them brothers. Why? It was because at that time the Lord’s life had not yet entered into the disciples. It was through resurrection and in resurrection that His life entered into the disciples. Now since they had His life, they became the Lord’s brothers. According to Hebrews 2:12, these brothers are the church: “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.” What is the church? The church is the composition of the Lord’s many brothers.

In John 15 the Lord said, “I am the vine; you are the branches” (v. 5a). The branches are not branches if they do not have an absolutely subjective experience of the vine. The branches and the vine are one and cannot be divided. The life in the vine is the life in the branches, the nature of the vine is the nature of the branches, and the substance of the vine is the substance of the branches. There is no difference at all between the vine and the branches. Strictly speaking, all the branches are parts of the vine.

When a small sprout first comes out of the ground, there is no branch. After a certain period of growth, the branches appear one after another. By this we see what the church is. The church is composed of the branches growing out of Christ. The church is the aggregate of all the branches of Christ. Every one of us who believes in Him is a branch of Christ because it is He who comes into us to grow in us. Therefore, we are all members of His Body, and when all these members are put together, they are the Body. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 123-125)

Further Reading: CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” ch. 3

第四周■周六

晨兴喂养

约三 28 ~ 30 “…我不是基督，不过是奉差遣在祂前面来的，…娶新妇的，就是新郎；…祂必扩增，我必衰减。”

十四 2 “在我父的家里，有许多住处…”

23 “人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

虽然约翰福音里没有“召会”这字眼，却有许多的子粒，许多的弟兄和许多的枝子。你们看这是不是召会？…你们再看，…施浸约翰对他的门徒说，“我曾说，我不是基督，…娶新妇的，就是新郎。”（三 28 ~ 29）新郎是基督，新妇是谁呢？就是召会。这是团体的，不是单个的，是总体的一个新妇（李常受文集一九七七年第三册，一六四页）。

信息选读

在约翰福音里，“我父的家”这个辞共用了两次：头一次是在二章，那里“我父的家”（16）是指着殿（15）或基督的身体说的。既是如此，到了十四章，“我父的家”必定仍是指着殿或身体说的。解圣经必须用圣经的本文来解。十四章“我父的家”的定义必须根据二章。“我父的家”就是殿，就是身体，也就是今天的召会。

我们都要看见，在约翰福音里有五种说法说到召会。第一种，许多子粒磨成粉，作成饼。第二种，许多弟兄集其大成，成了召会。第三种，许多枝子联于树，成为一体。我们是祂身上的肢体，

WEEK 4—DAY 6

Morning Nourishment

John 3:28-30 ...I am not the Christ, but I have been sent before Him. He who has the bride is the bridegroom;... He must increase, but I must decrease.

14:2 In My Father's house are many abodes...

23 ...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Although the Gospel of John does not have the term church, it mentions the grains, the brothers, and the branches. Do these not signify the church?... In addition,...John the Baptist said to his disciples, "I said, I am not the Christ.... He who has the bride is the bridegroom" [John 3:28-29]. The Bridegroom is Christ. Then who is the bride? The bride is the church. This is corporate, not individual. This is one bride in totality. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 126)

Today's Reading

The phrase My Father's house is used twice in the Gospel of John. It is used the first time in 2:16, where it refers to the temple (v. 15), the Body of Christ. Based on this, My Father's house in 14:2 must still refer to the temple, the Body of Christ. We must interpret the Scripture by the Scriptures. Therefore, the definition of My Father's house in chapter 14 must be according to chapter 2. "My Father's house" is the temple, the Body, and this is the church today.

We have to see that the Gospel of John refers to the church in five different ways. First, many grains are ground to powder to become one bread. Second, many brothers in totality become the church. Third, many branches joined to the vine become one entity. We are members of His Body, and though the

肢体虽多，仍是一个身体；正如枝子虽多，仍是一棵树。第四种，一个新妇。第五种，一个新妇就是神的家，“我父的殿”。这些说法乃是从不同的角度，不同的方面来描写召会是怎样一回事，但是不要忘记主要的点，就是召会的产生乃是由于我们对基督有主观的经历（李常受文集一九七七年第三册，一六八至一六九页）。

（在约翰十二章）我们有三类的功用：服事、见证和爱。…这三样东西必须在召会生活中见到。每逢人来到我们这里，他们必须晓得，我们中间有为主的服事、对主的见证和倾倒在主身上的爱。…我们必须一直有服事。我们更必须有见证，见证主是我们复活的生命；在这一面的见证，无需我们劳苦。我们只需要复活的生命。我们与祂一同复活之后，就不必劳苦。我们只要和祂同坐，和祂同行，和祂同享筵席。…此外，我们对主必须表示绝对的爱。人进到我们中间，就该说，“哦，这些人不惜任何代价来爱主。他们在爱主的事上，肯付任何代价。在他们心中，没有什么东西像主自己这样贵重、这样有价值、这样可爱、这样宝贵了。”我们必须给人这样的印象。

我们都必须作召会中三角的肢体，我们必须有三个角。…在召会生活中，至少必须有三样东西：对主殷勤的服事、主复活生命活的见证以及倾倒在主身上绝对的爱。我们若真正实行召会生活，就必须有服事，有见证，有对主的爱。我们都必须是马大、拉撒路及马利亚。这样一个召会是主作我们生命的结果。…在这里我们能与别的圣徒一起享受主，主自己也能满意地居住、安息并坐席。这是主身体真正的彰显，这身体乃是盛装主并彰显主的器皿（约翰福音生命读经，三四五至三四七页）。

参读：约翰福音生命读经，第十、二十五篇；基督为父用神圣的荣耀所荣耀的结果，第四、六章。

members are many, they are one Body. This is similar to the branches; though they are many, they are still one vine. Fourth, there is one bride. Fifth, the one bride is the house of God, "My Father's house." All these different terms depict the church from different angles and aspects. However, the main point we should not forget is that the church is produced as a result of our subjective experience of Christ. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," pp. 129-130)

[In John 12] we have three kinds of functions: serving, testifying, and loving....These three items must be found in the church life. Whenever people come to us, they must realize that among us are the service for the Lord, the testimony of the Lord, and the love poured out upon the Lord...We must have the service, serving all the time. Even more, we must have the testimony, testifying that the Lord is the resurrection life to us. There is no need for us to labor in this aspect of the testimony. We simply need resurrection life. After we have been resurrected with Him, it is unnecessary for us to labor. We simply sit with Him, go along with Him, and enjoy the feast with Him....Moreover, we must also have the absolute love shown to the Lord. When people come into our midst, they should say, "Oh, these people love the Lord at any cost. They will pay any price in loving the Lord. In their hearts nothing is so costly, so valuable, so lovable, and so precious as the Lord Himself." We must give people this kind of impression.

We all must be a triangular member of the church. We must have three corners.... In the church life there must be at least three items: the diligent service for the Lord, the living testimony of the resurrection life of the Lord, and the absolute love poured out upon the Lord. If we are truly practicing the church life, we must have the service, the testimony, and the love toward the Lord. We all must be Martha, Lazarus, and Mary. Such a church is the result and issue of the Lord being life to us.... Here we can enjoy the Lord with other saints, and the Lord Himself can dwell, rest, and feast in satisfaction. This is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him. (Life-study of John, pp. 306-307)

Further Reading: Life-study of John, msgs. 10, 25; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 4-6

第四周诗歌

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经历基督 — 在客观与主观两面

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降 A 大调

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- 一 基督今日于我,客观也主观;客观,祂在天上为我在代辩;主观,祂在我里作我的生命,时刻将祂自己由衷来供应。
- 二 祂在天上坐在父神的右边,为我作大祭司将血献神前;在天作我中保,担负我重担,凭祂爱心、忠诚,办理我案件。
- 三 祂是生命之灵,住在我灵中,在此作我生命,万有且带同;作我内心力量,恩惠时供应;作我里面侍从,维持以大能。
- 四 祂在天上为我作一得荣人,作我开路先锋,幔内显荣身;在那属天境地,以祂的自己,将人带到神里,人、神得成一。
- 五 祂在我里使我有分神丰满,祂乃那灵将神带到我里面;借着启示,使神成为我实际,生命之中,神、人相调成一。
- 六 升天客观救主,今住高天上,不久祂要归回,众目得观赏;内住主观基督,今活我灵里,不久祂要显出,改变我贱体。
- 七 日子不久要到,天地要结联,在新圣城撒冷,神、人再无间;在那荣耀时日,客观与主观在我相调为一,完全又永远。

WEEK 4 — HYMN

Objective and subjective Christ is to us

Experience of Christ — As the Subjective One

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1. Ob - jec - tive and sub - jec - tive Christ is to us, In heav - en He's plead - ing ob - jec - tive - ly thus; Sub - jec - tive - ly now in His mem - bers He lives And in - ward - ly to them His be - ing He gives.

- In heaven He sits at the right hand of God, Where as the High Priest He presented His blood; Our Advocate, bearing our burdens above, Our Surety, He careth for us in His love.
- He now is the Spirit, our spirit within; He's there as our life, all things bringing with Him; He's there as our strength and our grace every hour, Our Paraclete in us, sustaining with pow'r.
- In heaven for us He's the glorified man, The Forerunner entered, fulfilling God's plan; Man into God bringing and making him one With God in the heav'nlies, in Him as the Son.
- In us all the fulness of God dwells in Him; As Spirit He brings God Himself thus within, Revealing and making God real unto us, God one with us building in life glorious.
- The Savior ascended in heaven now dwells, And soon He's returning for us His Word tells; Deliverer indwelling, He now in us lives, And soon will transfigure, His glory to give.
- The day soon is coming when heaven and earth Will mingle in one in that city of worth; Objective and subjective will in that day Be mingled within us in glory for aye.

第五周

维持召会是真理的柱石和根基，
也是神团体地显现于肉体这真理，
并给这真理作见证

诗歌：775

读经：提前三 15 ~ 16，二 4，提后二 15，约十八 37

纲要

【周一】

壹 召会是支持真理的柱石，也是托住真理的根基—提前三 15:

一 主要祂的召会认识祂乃是真理，好见证祂是真理—约十四 6，十八 37，约壹一 6，五 20。

二 提前三章十五节的真理，指神话语所启示一切真实的事物，主要的是作神具体化身的基督，以及作基督身体的召会—二 4，西二 9，19。

三 真理就是三一神，以基督为具体化身、中心和彰显，以产生召会作基督的身体、神的家、和神的国—9 节，弗一 22 ~ 23，四 16，提前三 15，约三 3，5。

四 召会支持基督这实际；召会向全宇宙见证基督（并且唯有基督）是实际—一 14，17，十四 6。

五 召会是支持真理的柱石，和托住柱石的根基，

Week Five

**Upholding the Truth and Testifying to the Truth
That the Church Is the Pillar and Base of the Truth
and the Corporate Manifestation of God in the Flesh**

Hymn: 976

Scripture Reading: 1 Tim. 3:15-16; 2:4; 2 Tim. 2:15; John 18:37

Outline

§Day 1

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

A. The Lord wants His church to know Him as the truth in order to testify concerning Him as the truth—John 14:6; 18:37; 1 John 1:6; 5:20.

B. Truth in 1 Timothy 3:15 refers to the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ—2:4; Col. 2:9, 19.

C. The truth is the Triune God, having Christ as the embodiment, center, and expression to produce the church as the Body of Christ, the house of God, and the kingdom of God—v. 9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5.

D. The church bears Christ as the reality; the church testifies to the whole universe that Christ, and Christ alone, is the reality—1:14, 17; 14:6.

E. As the pillar that bears the truth and the base that upholds the pillar, the

见证基督是神的奥秘，召会是基督的奥秘这个实际（真理）—西二 2，弗三 4。

六 我们建造怎样的召会，在于我们教导怎样的真理；因此，迫切需要活的真理来产生召会，帮助召会存在，并且建造召会—提前三 15。

【周二、周三】

七 我们所必须应付的最大需要，乃是带领圣徒进入真理；众圣徒都应当在神圣的启示上受训练—二 4。

贰 众圣徒都需要维持真理—三 9, 15, 提后二 15:

一 支持真理的柱石和托住真理的根基，乃是召会全体，包括众圣徒；召会的每个肢体都是维持真理之柱石和根基的一部分—提前三 15。

二 召会是真理的柱石和根基，含示召会的每个肢体都应该认识真理；因此，我们该定意要学习真理—二 4:

1 召会，包括每一个信徒，必须维持真理—三 9。

2 召会要刚强，每个弟兄姊妹就必须学习真理，经历真理，并能讲说真理，借此维持真理—二 4。

3 我们若在日常的召会生活里实行真理，就能在维持真理上背负一些责任—约贰 4，约叁 3 ~ 4，8。

【周四】

叁 我们需要维持召会是真理的柱石和根基，也是神团体地显现于肉体这真理，并给这真理作见证—提前三 15 ~ 16:

church testifies the reality, the truth, of Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4.

F. The kind of church that we build up depends on the kind of truth that we teach; thus, there is the desperate need of the living truth to produce the church, to help the church to exist, and to build up the church—1 Tim. 3:15.

Day 2 & Day 3

G. The greatest need that we must meet is to bring the saints into the truth; all the saints should be trained in the divine revelation—2:4.

II. All the saints need to uphold the truth—3:9, 15; 2 Tim. 2:15:

A. The supporting pillar and holding base of the truth are the entire church, including all the saints; every member of the church is part of the pillar and base that uphold the truth—1 Tim. 3:15.

B. The church being the pillar and base of the truth implies that every member of the church should know the truth; thus, we should make a decision to learn the truth—2:4:

1. The church, including every believer, must uphold the truth—3:9.

2. In order for the church to be strong, every brother and sister must uphold the truth by learning the truth, experiencing the truth, and being able to speak the truth—2:4.

3. If we practice the truth in the daily church life, we will be able to bear some responsibility in upholding the truth—2 John 4; 3 John 3-4, 8.

§Day 4

III. We need to uphold the truth and testify to the truth that the church is the corporate manifestation of God in the flesh—1 Tim. 3:15-16:

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

1 新约不是说，神的儿子成为肉体，乃是启示，神显现于肉体—提前三 15 ~ 16:

a 显现于肉体的神，不仅是子，乃是整个的神—父、子、灵。

b 整个神，不仅是子神，成为肉体；因此，基督成为肉体就是整个神显现于肉体：

(一) 在基督成为肉体时期的职事里，祂把无限的神带到有限的人里面；在基督里无限的神与有限的人成为一—约八 58，七 6，十二 24。

(二) 借着成为肉体，神圣的合并—神在祂的神圣三一里互相内在成为一而一同作工—被带到人性里；所以基督是三一神与三部分人的合并—十四 10 ~ 11。

2 神格一切的丰满，都有形有体地居住在基督里面—西二 9:

a “神格一切的丰满”一辞乃指整个的神格，完整的神。

b 神格既包含父、子、灵，神格的丰满就必是父、子、灵的丰满。

c 神格一切的丰满，有形有体地居住在基督里面，意思是说，三一神具体化身在祂里面—约十四 10。

d 基督是神格丰满的具体化身，祂不仅是神的儿子，也是整个的神。

【周五、周六】

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

1. The New Testament does not say that the Son of God was incarnated; it reveals that God was manifested in the flesh—1 Tim. 3:15-16:

a. God was manifested in the flesh not only as the Son but as the entire God—the Father, the Son, and the Spirit.

b. The entire God and not only God the Son was incarnated; hence, Christ in His incarnation was the entire God manifested in the flesh:

(1) In His ministry in the stage of incarnation, Christ brought the infinite God into the finite man; in Christ the infinite God and the finite man became one—John 8:58; 7:6; 12:24.

(2) Through incarnation the divine incorporation—God in His Divine Trinity coinhering mutually and working together as one—was brought into humanity; Christ is therefore the incorporation of the Triune God with the tripartite man—14:10-11.

2. In Christ dwells all the fullness of the Godhead bodily—Col. 2:9:

a. All the fullness of the Godhead refers to the entire Godhead, to the complete God.

b. Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit.

c. That all the fullness of the Godhead dwells in Christ bodily means that the Triune God is embodied in Him—John 14:10.

d. As the embodiment of the fullness of the Godhead, Christ is not only the Son of God but also the entire God.

§Day 5 & Day 6

二 提前三章十五至十六节指明，不仅作头的基督自己是神显现于肉体，连作基督身体和神的家的召会也是神显现于肉体—敬虔的奥秘：

1 十六节的“敬虔”，不仅是指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了出来，得着了彰显：

a 基督和召会，二者都是敬虔的奥秘，在肉体里彰显神。

b 召会生活乃是神的显出；因此，敬虔的奥秘就是正当召会的生活—林前一6，十四24～25。

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

a 神显现于肉体，开始于基督在地上的时候—约十四9。

b 神显现于肉体，在召会中延续；召会是神显现于肉体的扩增、扩大和繁殖—提前三15～16。

c 这样的召会就成为基督是神显现于肉体的延续—基督从召会活出，成为神的显现。

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

B. First Timothy 3:15-16 indicates that not only Christ Himself as the Head is the manifestation of God in the flesh but also that the church as the Body of Christ and the house of God is the manifestation of God in the flesh—the mystery of godliness:

1. Godliness in verse 16 refers not only to piety but to the living of God in the church, that is, God as life lived out in the church to be expressed:

a. Both Christ and the church are the mystery of godliness, expressing God in the flesh.

b. The church life is the expression of God; therefore, the mystery of godliness is the living of a proper church—1 Cor. 1:6; 14:24-25.

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

a. The manifestation of God in the flesh began with Christ when He was on earth—John 14:9.

b. The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh—1 Tim. 3:15-16.

c. Such a church becomes the continuation of Christ's manifestation of God in the flesh—Christ lived out of the church as the manifestation of God.

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

第五周■周一

晨兴喂养

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

约十四 6 “耶稣说，我就是道路、实际、生命；若不借着祂，没有人能到父那里去。”

保罗用隐喻的说法，…说到召会是“真理的柱石和根基”（提前三 15）。柱石支持建筑物，根基托住柱石。召会就是这样支持真理的柱石，也是这样托住真理的根基。这里的真理，是指照着神新约的经纶，在新约里所启示，关乎基督与召会的真实事物。真理是神新约经纶的实际和内容。这经纶由两大奥秘组成：基督是神的奥秘（西二 2），以及召会是基督的奥秘（弗三 4）。基督与召会，头与身体，是神新约经纶之实际的内容。召会是支持这一切实际的柱石，也是托住这一切实际的根基。地方召会该是这样的建筑，托住、担负并见证基督与召会的真理—实际（新约总论第十二册，二一〇页）。

信息选读

召会对于神有一个功能，就是把神的一切，就是宇宙中的那个实际，也就是那真理托住。“实际”比“真理”更达意，因为“真理”容易害意，常让人领会成道理，以为召会是托着这些道理。不，召会不是托住道理，召会乃是托着神所是的一切实际。宇宙间，只有神是实际；祂所是的一切就是实际，这个乃是托在

WEEK 5—DAY 1

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Speaking metaphorically, Paul speaks of the church as “the pillar and base of the truth” (1 Tim. 3:15). The pillar supports the building, and the base holds the pillar. The church is such a supporting pillar and holding base of the truth. The truth here refers to the real things which are revealed in the New Testament concerning Christ and the church according to God’s New Testament economy. The truth is the reality and the contents of God’s New Testament economy. This economy is composed of two mysteries: Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). Christ and the church, the Head and the Body, are the contents of the reality of God’s New Testament economy. The church is the supporting pillar and holding base of all these realities. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church. (The Conclusion of the New Testament, p. 3671)

Today’s Reading

To God, the church has the function to bear all that God is as the reality, the truth, of the universe. The word reality is better than truth in conveying the proper meaning, because truth can be misunderstood as doctrines. This may cause people to think that the church holds doctrines. No, the church is not for holding doctrines but for holding the reality of all that God is. In the universe, only God is reality; all that He is, is reality, which is borne by the church. We are

召会身上。我们在这里作神的家，就是召会，并作神的家人，乃是把神之所是一切的实际托在上面。

召会所担负的真理就是三一神，以基督为具体化身、中心和彰显，以产生召会作基督的身体、神的家和神的国（西二 9，弗一 22 ~ 23，四 16，提前三 15，约三 3、5）。真理，实际乃是基督，而基督是神的具体化身。召会担负基督作实际；召会向全宇宙见证，基督是实际，并且唯有基督才是实际（一 14、17，十四 6）。召会作为柱石和根基，担负三一神的实际。召会不是为道理站住，乃是为真理站住，真理就是三一神的实际（新约总论第十二册，二三〇至二三一页）。

历史清楚地告诉我们，宗派、自由团体或真正召会生活的存在，都在于扎实的道理。若是没有扎实的道理，就没有召会。

甚至已往我偶尔也很强地指明，（灵恩运动中）所谓的“灵”无法建造召会，扎实的真理或道理才能建造。你建造怎样的召会，在于你教导怎样的真理，这是必然的。从一九六二年开始，我们在美国这里非常强调，众召会的建造不是仅仅借着道理，乃是借着基督、那灵、生命。从那时开始，我们出版了许多论到真理的信息。…历年来我们一直强调基督、那灵和生命。在一切的信息中，我们所定罪的是死的字句中虚空、死沉的道理。然而我们完全晓得，要产生召会，使召会存在，并且建造召会，我们必须陈明那满了基督、满了那灵、也满了生命的扎实、活的真理。神实行祂经纶的路，乃是使用祂的圣言（李常受文集一九八四年第二册，四一〇至四一一页）。

参读：长老训练第三册，第一、九至十一、十三章；召会是基督的身体，第四篇。

here as the church, the house and household of God, holding the reality of all that God is.

The truth borne by the church is the Triune God, having Christ as the embodiment, center, and expression to produce the church as the Body of Christ, the house of God, and the kingdom of God (Col. 2:9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5). The truth, the reality, is Christ, and Christ is the embodiment of God. The church bears Christ as the reality. The church testifies to the whole universe that Christ, and Christ alone, is the reality (1:14, 17; 14:6). As the pillar and base of the truth, the church bears the reality of the Triune God. The church stands not for doctrine but for the truth, the reality of the Triune God. (The Conclusion of the New Testament, pp. 3671-3672)

History has clearly shown us that the existence of a denomination, free group, or the genuine church life all depends on solid doctrines. If there are no solid doctrines, there is no church.

Even in the past I occasionally indicated strongly that the so-called “Spirit” [of the Pentecostal movement] cannot build up the church, but the solid truth or the solid doctrines can. Certainly, what kind of church you will build up depends upon what kind of truth you teach. Since 1962 here in the United States, we have stressed greatly that the churches are built up not by mere doctrines but by Christ, by the Spirit, and by life. Since this time a great many messages have been put out on the truth....Through the years...we have stressed Christ, the Spirit, and life. In all the messages what we condemned was the empty, dead doctrines of dead letters. However, we fully realized that to produce the church, to have the church exist, and to build up the church we needed to put out the solid, living truths full of Christ, full of the Spirit, and full of life. God’s way to carry out His economy is to use His holy Word. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 319-320)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” chs. 1, 9-11, 13; CWWL, 1956, vol. 1, “The Church as the Body of Christ,” ch. 4

第五周■周二

晨兴喂养

提前三 9 “用清洁的良心持守信仰的奥秘。”

约贰 4 “我看到你的儿女，有照着我们从父所受的诫命，在真理中行事为人的，就大大欢乐。”

假定在地上人类中间，从来没有圣经这样一本书；如果在已过二千年间，我们手中没有一本圣经，那么从主耶稣复活、升天以后，一切就都在空中，没有一件事是扎实的了。甚至与那灵有关的事也不会是扎实的。那灵是在于话。这就是何以主说，祂对我们所说的话就是灵（约六 63）。主所说的话乃是扎实的灵。…在不计其数的事例中，每当人接触圣言，他们就得了那灵。我们很不容易举出一件事例，给我们看见人摸着那灵，就得了话；反而有许多事例给我们看见，人摸着话的时候，就得了那灵。这是历史。历史已经确立一个原则，就是迫切需要活的真理来产生召会，帮助召会存在，并且建造召会（李常受文集一九八四年第二册，四一一至四一二页）。

信息选读

最有益的著作和刊物，乃是生命读经的信息和恢复本圣经的注解。我写这些东西不是为着学术研究，让人得着学位，乃是为着供应生命、释放真理并解开圣经的各卷。…主的恢复只为着恢复将经过种种过程的三一神分赐到我们里面；而活的基督、那灵、生命与召会乃是主恢复的重要内容。没有别的地方可以找出其他书籍，论到基督、那灵、生命与召会的恢复，是这么丰富，这么光照人，这么滋养人。

WEEK 5—DAY 2

Morning Nourishment

1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.

2 John 4 I rejoiced greatly that I have found some of your children walking in truth, even as we received commandment from the Father.

Suppose that on this earth among the human race there had never been such a book as the Bible. If we had not had a Bible in our hands during the past two thousand years since the Lord Jesus resurrected and ascended to the heavens, everything would be in the air, and nothing could be solid. Even the things concerning the Spirit could not be solid. The Spirit depends upon the Word. This is why the Lord said that the words that He has spoken to us are spirit (John 6:63). The words that the Lord speaks are the solid spirit.... In innumerable instances we have seen that whenever people contact the holy Word, many times they get the Spirit, but it is hard to give an instance where people touch the Spirit and then get the Word. There are a great many instances, however, that show us that when you touch the Word, you get the Spirit. This is history. A principle has been set up through history that there is the desperate need of the living truth to produce the church, to help the church exist, and to build up the church. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 320)

Today's Reading

The most profitable writings and publications are the Life-study messages with the footnotes of the Recovery Version. I wrote these things not for scholarly study for people to get a degree but for life ministering, for truth releasing, and for opening up the books of the Bible....The Lord's recovery is just for the processed Triune God to be dispensed into us, and the living Christ, the Spirit, life, and the church are the crucial contents of the Lord's recovery. There is no other place to pick up other books that are so rich, so enlightening, and so nourishing concerning the recovery of Christ, the Spirit, life, and the church.

圣言本身在诗篇一百一十九篇一百三十节说，“你的言语一解开，就发出亮光。”千百万本的圣经已经分送出去，放在旅馆、家中和许多地方。今天几乎处处都能看到圣经，但有谁进入了圣经？几乎没有。许多人有圣经，但这本圣经对他们是封闭的，几乎从来没有开启过。现在主给我们一把钥匙，一个开启的工具。我认为我们的著作是开启圣言的工具。我相信你们读过生命读经信息的人都能诚实地见证，这些信息与恢复本的注解，给你们解开了圣经的某章或某卷。这不是顶替圣经，乃是带领人进入圣经。

基于这点，我觉得主的恢复长期在一个像美国这样拔尖，满了文化、教育、科学知识和圣经知识的国家，我们所必须应付的最大需要，乃是带领主恢复的圣徒进入真理，好带着主的恢复往前。一个国家要强盛，必须让人民接受正确的教育。

长期来说，我们确实必须帮助主恢复里的圣徒进入拔尖的属灵教育。…主恢复的标准在于我们所陈明之真理的标准。真理要成为衡量和标准。

我们需要找出一条路，带领主恢复里的圣徒，进入有关神新约经纶真理的正确教育。我们需要在两面考虑这件事一个人的一面和聚会的一面。我们必须在个人一面立好根基，作为基础，然后顾到聚会的一面（李常受文集一九八四年第二册，四一二至四一五页）。

参读：圣经中的主观真理，第八篇。

The holy Word itself says in Psalm 119:130: “The opening of Your words gives light.” Millions of copies of the Bible have been distributed. They have been placed in hotels, in homes, and in many places. Nearly everywhere you go today, you find a Bible, but who has entered into the Bible? There has been nearly no entrance. Many have a copy of the Bible, but the Bible has been closed and nearly never opened. Now the Lord has given us a key, an opener. I consider our writings as the opener to open the holy Word. I believe that those of you who have read the Life-study messages can testify honestly that these messages with the footnotes of the Recovery Version have opened up a certain chapter or a certain book of the Bible to you. This is not to replace the Bible but to bring people into the Bible.

Based upon this, I feel that for the long run for the Lord’s recovery in such a top country as the United States, which is full of culture, education, scientific knowledge, and biblical knowledge, the greatest need we must meet is to bring the saints in the Lord’s recovery into the truth to carry on the Lord’s recovery. For a country to be strong, there is the need to bring its people into the proper education.

For the long run we [need] to help the saints in the Lord’s recovery to get into the top spiritual education....The standard of the Lord’s recovery depends upon the standard of the truth that we put out. The truths will be the measure and the standard.

We need to find a way to bring all the saints in the Lord’s recovery into a proper education of the truth concerning God’s New Testament economy. We need to consider this matter in two aspects—the personal aspect and the meeting aspect. We must have a personal way laid as a foundation for us to stand on and then go on to take care of the meeting way. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 320-323)

Further Reading: CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” ch. 8

第五周■周三

晨兴喂养

提后二 15 “你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。”

约叁 4 “我听见我的儿女们在真理中行事为人，我的喜乐就没有比这个更大的。”

提前三章十五节说，召会是真理的柱石和根基。按古时的建筑学，建筑物是以柱石支撑，而柱石是安在根基之上。召会是担负真理的柱石和根基。真理的柱石和根基不是长老，而是召会，包括每一位弟兄姊妹。召会的每一个肢体都是担负真理之柱石的一部分。每当新人或年幼者提出真理问题，我们众人都应当能答复。有人也许问什么是圣别。我们不仅该知道圣别就是基督，也该能找出经节来证明（林前一 30）并解释。

然而，很多圣徒虽然认识了某些真理，他们的认识却不够彻底或充分。召会要刚强，每一位弟兄姊妹都必须借着学习真理、经历真理，能以讲说真理，而担负真理（李常受文集一九七八年第三册，三〇三至三〇四页）。

信息选读

我们每一位都是召会的活肢体，有活神在我们里面。召会是真理的柱石和根基，这含示召会的每一个肢体都该认识真理。我们需要下决心学习真理。青年圣徒若没有这个决心，召会就没有前途。召会要扩展出去，到新的地方，就需要有能够担负责任的领头者。我们缺乏这样的人，因为在日常的召会生活中，

WEEK 5—DAY 3

Morning Nourishment

2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

3 John 4 I have no greater joy than these things, that I hear that my children are walking in the truth.

First Timothy 3:15 says that the church is the pillar and base of the truth. In ancient architecture a building was supported by a pillar, which rested on a base. The church is the pillar and base that bears the truth. The pillar and base of the truth are not the elders but the church, which includes every brother and sister. Every member of the church is part of the pillar that bears the truth. Whenever a new one or a young one asks a question related to the truth, we should all be able to answer. Someone may ask what holiness is. We not only should know that holiness is Christ, but we also should be able to find the verse that proves this (1 Cor. 1:30) and expound it.

However, many saints know a certain amount of truth, but their knowledge is not thorough or adequate. In order for the churches to be strong, every brother and sister must bear the truth by learning the truth, experiencing the truth, and being able to speak the truth. (CWWL, 1978, vol. 3, “The Healthy Word,” p. 221)

Today's Reading

We are each a living member of the church with the living God in us. The church being the pillar and base of the truth implies that every member of the church should know the truth. We need to make a decision to learn the truth. If the young saints do not make such a decision, the church has no future. For the sake of the spreading of the church to new localities, there is a need of leading ones, some who can bear responsibility. We are short of such ones because in

我们没有学习真理，也没有实行真理。我们若在日常的召会生活中学习真理并实行真理，每一个肢体都能担负一些责任。这样，无论我们扩展到哪里，都不会有问题；每一个地方召会都会是刚强的（李常受文集一九七八年第二册，八四八至八四九页）。

凡是经过各种试验，不仅绝不动摇，并且绝不受影响的人，对主的恢复乃是真正的益处。无论遭受什么风暴，他们总是坚定不移，并且与主一同往前，现今仍然在这里；他们没有成为破坏或难处。凡是这样的人，都是爱主的话，并且在真理上有稳固根基的人。无论在积极方面或消极方面，都没有例外。凡是成为难处的人，在主的话上绝没有扎实的根基。

我们必须尽所能地使自己进入〔生命读经信息〕，且使这些真理构成到我们里面。这无法在短时间内作成，但必须是我们的实行。我也有负担叫所有领头的人，无论是长老或是领头服事的人，都有真正的负担为所在地的圣徒祷告，使主激起他们的兴趣，激起他们寻求的心，激起他们的灵，在主的真理上寻求祂。真理不在别处，只在圣经里，而圣经需要一个开启的工具。我们必须带领众圣徒有真正、正确、适当的体认，他们需要圣经，也需要生命读经信息和恢复本的帮助。

我们应该帮助众圣徒建立一种实行或习惯，每天至少花半个小时在主的话上。你可以早晨花十分钟，晚上花十分钟，就寝前再花十分钟。我们都需要建立这样一种习惯，每天至少花半个小时进入主的话（李常受文集一九八四年第二册，四一五至四一八页）。

参读：真理、生命、召会、福音—主恢复中的四大支柱，第四至七篇。

the daily church life we do not learn or practice the truth. If we learn the truth and practice the truth in the daily church life, every member will be able to bear some responsibility. Then wherever we spread, there will be no problems; every local church will be strong. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," p. 620)

Everyone...who has passed through all kinds of tests and who was not only never shaken but also never affected is a real benefit to the Lord's recovery. Whatever the storm was, they remained steadfast, and they went on with the Lord and are still here. They have not been a damage or a problem. Everyone like this is one who loves the Word and has a sound foundation in the truth. There is not an exception to this either on the positive side or on the negative side. All those who became a problem never had a solid foundation in the Word.

We must do our best to get ourselves into these truths and to get these truths constituted into our being. This cannot be done within a short time, but this must be our practice. I also am burdened that all the leading ones, either the elders or the serving ones taking some kind of lead, should have a real burden to pray for the saints in your locality that the Lord may stir up their interest, their seeking heart, and their spirit to seek after the Lord in His truth. The truth is nowhere but in the Bible, yet the Bible needs an opener. We need to lead the saints into the real, right, and proper realization of the need of the Bible and also of the help of the Life-study messages and the Recovery Version.

We should help the saints to build up a practice or a habit that every day they would spend at least thirty minutes in the Word. This can be done by taking ten minutes in the morning, ten minutes in the evening, and another ten minutes before going to bed. We all need to build up such a practice to spend at least thirty minutes a day to get into God's Word. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 323-325)

Further Reading: CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," chs. 4-7

第五周■周四

晨兴喂养

提前三 16 “…大哉！敬虔的奥秘！…就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

提前三章十五至十六节陈明，基督是神显现于肉体。…不仅主耶稣过去是神显现于肉体，今天召会也该是神显现于肉体。…十六节的“敬虔”这辞，意思是“像神”。因此，本节指明人可以有神的样子、彰显和显现。本节上下文里“敬虔的奥秘”这辞，意思是神在祂的奥秘里得以显现并彰显于肉体一人。…从“敬虔的奥秘”转到“祂”，含示神在肉体的显现，基督，就是敬虔的奥秘（西一 27，加二 20）（新约总论第十二册，二一七页）。

信息选读

神的显现首先是在基督里，那是在肉体里个别的彰显（提前三 16，西二 9，约一 1、14）。新约不是说，只有神的儿子成为肉体，乃是启示神显现于肉体，指明完整的神—父、子、灵—成为肉体。因此，基督成为肉体就是整个神显现于肉体。…根据约翰福音，话，就是神，成为肉体（一 1、14）。…那成为肉体的话—神显现于肉体—乃是神在肉体里的解释、说明和彰显（18）。显现于肉体的神，不仅是子神，乃是整个的神—父、子、灵。

WEEK 5—DAY 4

Morning Nourishment

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

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

In 1 Timothy 3:15-16 Christ is presented as God manifested in the flesh.... Not only was the Lord Jesus the manifestation of God in the flesh in the past; the church today should also be the manifestation of God in the flesh. The word godliness in verse 16 means “God-likeness.” Hence, this verse indicates that human beings may have the appearance, the expression, and the manifestation of God. In the context of this verse, the phrase the mystery of godliness means that God in His mystery can be manifested and expressed in the flesh, in human beings....The transition from the mystery of godliness to He implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). (The Conclusion of the New Testament, p. 3661)

Today's Reading

God's manifestation was first in Christ as an individual expression in the flesh (1 Tim. 3:16; Col. 2:9; John 1:1, 14). The New Testament does not say that only the Son of God was incarnated. Rather, it reveals that God was manifested in the flesh, indicating that the entire God—the Father, the Son, and the Spirit—was incarnated. Therefore, Christ in His incarnation was the entire God manifested in the flesh. According to the Gospel of John, the Word, who is God, became flesh (vv. 1, 14).... The Word who became flesh—God manifested in the flesh—is God's definition, explanation, and expression in the flesh (v. 18). God was manifested in the flesh not only as the Son but as the entire Triune God—the Father, the Son, and the Spirit.

神显现于肉体，是借着成为肉体和为人生活（1、14）。“于肉体”，意即在人的样式和样子里（罗八3，腓二7~8）。基督是以人的形状显在人前（林后五16），然而，祂乃是神显在人的身上。

当祂这神人活在地上的时候，祂所过的生活不是凭祂属人的生命，乃是凭祂神圣的生命。祂所过的为人生活，不是凭着祂的人性，乃是凭着祂的神性。祂是个神人，但不是凭人的生命活着，乃是凭神的生命活着。所以祂的为人生活不是凭属人的生命活出来，乃是凭神圣的生命活出来的。祂是一直拒绝祂属人的生命，把祂属人的生命一直摆在十字架底下而活着。从祂在地上生活的头一天开始，祂就过着被钉死的为人生活，不是凭祂属人的生命，乃是凭祂神圣的生命。祂的为人生活不是彰显人性，乃是彰显神性，使神圣的属性成为人性的美德。这就是保罗在提前三章所说，基督是神显现于肉体（16）的意思。

（基督）在地上的日子，一直把自己摆在十字架上。祂留在十字架上受死，好叫祂能凭神活，不是彰显人，乃是使神圣的属性成为人性的美德，而彰显神。…今天我们是祂的复制品，所以我们该过同样的生活。…跟从耶稣就是要过神人的生活，不凭属人的生命，乃凭神圣的生命，好叫神能彰显或显现于肉体，使祂神圣的属性成为人性的美德。这就是跟从基督的内在意义。我们这些神人必须过一种生活，不是凭我们自己，乃是凭另外一位；不是凭我们属人的生命，乃是凭祂神圣的生命；不是彰显我们自己，乃是彰显祂的神性，使祂神圣的属性全都成为我们人性的美德（新约总论第十二册，二一七至二一九页）。

参读：新约总论，第十三、三百六十三篇；神经纶的要素，第五章。

Through incarnation and human living (vv. 1, 14), God was manifested in the flesh. The expression in the flesh means “in the likeness, in the fashion, of man” (Rom. 8:3; Phil. 2:7-8). Christ appeared to people in the form of man (2 Cor. 5:16), yet He was God manifested in a man.

When He lived on earth as the God-man, He did not live by His human life but by His divine life. He lived a human life not by His humanity but by His divinity. He lived as a God-man yet not by the life of man but by the life of God. Hence, His human living was not lived out by the human life but by the divine life. He lived by always rejecting His human life, by always putting His human life under the cross. From the first day He lived on earth, He lived a crucified human life, not by His human life but by His divine life. His human living did not express humanity but divinity in the divine attributes becoming the human virtues. This is what Paul meant in 1 Timothy 3 when he spoke of Christ as God manifested in the flesh (v. 16).

All of His days on earth, [Christ] put Himself on the cross. He remained on the cross to die so that He might live by God, not to express man but to express God in His divine attributes becoming man's virtues... Since today we are His reproduction, we should live the same kind of life. To follow Jesus is to live the life of a God-man, not by the human life but by the divine life, in order that God may be expressed, or manifested, in the flesh in all His divine attributes becoming the human virtues. This is the intrinsic significance of what it is to follow Christ. As God-men, we need to live a life not by ourselves but by another One, not by our human life but by His divine life, not to express ourselves but to express His divinity in His divine attributes which become our human virtues. (The Conclusion of the New Testament, pp. 3661-3663)

Further Reading: The Conclusion of the New Testament, msgs. 13, 363; CWWL, 1978, vol. 3, “Crucial Elements of God's Economy,” ch. 5

第五周■周五

晨兴喂养

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

一 23 “召会是祂的身体，是那在万有中充满万有者的丰满。”

当主耶稣在地上时，祂一切的行事都彰显神圣的属性，作为祂人性的美德。祂美德的彰显就是神显现于肉体。就外面说，人看见祂是拿撒勒的耶稣，但祂乃是神显现于肉体。譬如，在主耶稣给五千人吃饱之后，有许多零碎留下。…但主指示祂的门徒，把剩下的零碎收拾起来，免得有糟蹋的（约六 12）。所有的零碎收拾起来后，一切都清洁整齐。这就是这位复活者（十一 25）的美德。主把东西整齐地留在坟墓里，这也是祂复活的见证（二十 7）。我们操练我们的灵，在复活里作事，这就是我们基督徒美德的展示。这些基督徒的美德乃是神圣属性的彰显，也是神在肉体里的显现。这是神在人里的生活（新约总论第十二册，二二〇页）。

信息选读

（在召会生活中）我们虽然在肉体里，却不该凭肉体活着。我们乃该在复活里并凭复活活着，使神在我们的生活里活着，使我们能在祂那作了我们美德的属性上成为祂，使祂得以显现。

不仅作头的基督自己是神显现于肉体，连作基督身体和神的家的召会也是神显现于肉体—敬虔的奥秘。根据上下文，提前三章十六节的“敬虔”不仅是指虔诚，乃是指神活在召会中，就是那是生命的

WEEK 5—DAY 5

Morning Nourishment

Eph. 2:19 So then you are... fellow citizens with the saints and members of the household of God.

1:22-23 ...The church, which is His Body, the fullness of the One who fills all in all.

When the Lord Jesus was on the earth, He expressed the divine attributes as His human virtues in all His actions. That expression of His virtues was the manifestation of God in the flesh. Outwardly, people saw Him as Jesus from Nazareth, but He was God manifested in the flesh. For example, after the Lord Jesus fed the five thousand, there were many leftovers.... But the Lord instructed His disciples to gather the broken pieces left over that nothing would be lost (John 6:12). After all the leftovers were picked up, everything was clean and in order. This was the virtue of the One who is resurrection (11:25). When the Lord left the things in the tomb in good order, this was also a testimony of His resurrection (20:7). When we exercise our spirit and do things in resurrection, this is a display of our Christian virtues. These Christian virtues are expressions of the divine attributes and are the manifestation of God in the flesh. This is God's living in man. (The Conclusion of the New Testament, pp. 3663-3664)

Today's Reading

Even though we [in the church life] are in the flesh, we should not live by the flesh. We should live in and by resurrection so that God may live in our living, making us Him in His attributes as our virtues for His manifestation.

Not only Christ Himself as the Head is the manifestation of God in the flesh, but also...the church as the Body of Christ and the house of God is the manifestation of God in the flesh—the mystery of godliness. According to the context, godliness in 1 Timothy 3:16 refers not only to piety but also to the

神在召会中活了出来。基督和召会，二者都是敬虔的奥秘，在肉体里彰显神。召会生活乃是神的显出；因此，敬虔的奥秘就是正当召会的生活（林前十四 24 ~ 25）。神显现于召会—神的家和基督的身体—就是祂在肉体里扩大的团体彰显（弗二 19，一 22 ~ 23）。

神显现于肉体，开始于基督在地上的时候（约十四 9）。神显现于肉体，在召会中延续；召会是神显现于肉体的扩增、扩大和繁殖（提前三 15 ~ 16）。这样的召会就成为基督是神显现于肉体的延续—基督从召会活出，成为神在肉体的显现。这是照着新约成为肉体的原则，神以一种更广泛的方式显现于肉体（林前七 40，加二 20）。成为肉体的原则是，神自己进到人里面，与人调和，使人与神自己成为一（约十五 4 ~ 5）。成为肉体的原则，意思是指神性被带到人性里，而在人性里作工（林前六 17，七 40，提前四 1）。敬虔的极大奥秘乃是神成为人，使人在生命和性情上，但不在神格上，成为神，以产生一个团体的神人，使神显现于肉体（罗八 3，一 3 ~ 4，弗四 24）。

神已将祂自己分赐到我们里面，使我们与祂成为一，并使祂与我们成为一。林前六章十七节说，“与主联合的，便是与主成为一灵。”…我们在神圣的生命、神圣的性情、神圣的元素和神圣的素质上，与神一样，但无分于神格。今天我们就神能在其中显现的肉体。神要显现于肉体，但我们需要领悟，神绝不能借着肉体显现。肉体只是瓦器，不是完成神显现的关键。神显现于我们身上的关键，乃是我们的灵（新约总论第十二册，二二〇至二二二页）。

参读：神人，第一至二章；提摩太前书生命读经，第三、六篇；提摩太后书生命读经，第七至八篇。

living of God in the church, that is, to God as life lived out in the church. Both Christ and the church are the mystery of godliness, expressing God in the flesh. The church life is the expression of God; therefore, the mystery of godliness is the living of a proper church (1 Cor. 14:24-25). God is manifested in the church—the house of God and the Body of Christ—as His enlarged corporate expression in the flesh (Eph. 2:19; 1:22-23).

The manifestation of God in the flesh began with Christ when He was on earth (John 14:9). The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh (1 Tim. 3:15-16). Such a church becomes the continuation of Christ's manifestation of God in the flesh—Christ lived out of the church as the manifestation of God. This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation (1 Cor. 7:40; Gal. 2:20). The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself (John 15:4-5). The principle of incarnation means that divinity is brought into humanity and works within humanity (1 Cor. 6:17; 7:40; 1 Tim. 4:1). The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh (Rom. 8:3; 1:3-4; Eph. 4:24).

God has imparted Himself into us, making us one with Him and also making Him one with us. First Corinthians 6:17 says, "He who is joined to the Lord is one spirit."...We are the same as God in the divine life, the divine nature, the divine element, and the divine essence but not in the Godhead. Today we are the flesh in which God can be manifested. God is manifested in the flesh, but we need to realize that God can never be manifested by the flesh. The flesh is merely the earthen vessel. It is not the key to carry out God's manifestation; the key to God's manifestation in us is our spirit. (The Conclusion of the New Testament, pp. 3664-3665)

Further Reading: CWWL, 1994-1997, vol. 2, "The God-men," chs. 1-2; Life-study of 1 Timothy, msg. 3, 6; Life-study of 2 Timothy, msg. 7-8

第五周■周六

晨兴喂养

林前十四 25 “他心里的隐情显露出来，就必面伏于地敬拜神，宣告说，神真是在你们中间了。”

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

保罗在提前四章七节…对我们说，我们应该操练自己以至于敬虔。操练自己以至于敬虔，就是操练我们的灵，使我们能彰显敬虔的奥秘—神显现于肉体。保罗在提后一章六至七节的话也指明这事，说，“为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”…主耶稣这敬虔的奥秘既在我们灵里（四 22），我们要彰显并实行这奥秘，就需要借着操练我们的灵，操练自己以至于敬虔（新约总论第十二册，二二二页）。

信息选读

我们作任何事之前，应该操练我们的灵。这样，我们的灵就会引导我们，凡我们所作的都是敬虔，就是神显现于肉体。这就是操练自己以至于敬虔。我们在一切事上，都需要操练自己以至于敬虔。我们说话之前，应该操练灵以至于敬虔。因此，我们必须照着我们的灵生活、行事、过日常生活并为人（罗八 4）。保罗劝勉提摩太，要为有权位的祷告，“使我们可以十分敬虔庄重的过平静安宁的生活。”（提前二 2）我们若是敬虔的，这就会影响我们对于挂在卧室里图画的选择，影响我们的衣着，影响我们的发型，并影响我们的言谈。里面敬

WEEK 5—DAY 6

Morning Nourishment

1 Cor. 14:25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

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

In 1 Timothy 4:7 Paul... [tells] us that we should exercise ourselves unto godliness. To exercise ourselves unto godliness is to exercise our spirit so that we may express the mystery of godliness—God manifested in the flesh. This is indicated by Paul's words in 2 Timothy 1:6-7, which says, "For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness..." Since the Lord Jesus as the mystery of godliness is in our spirit [4:22], in order to express and practice this mystery, we need to exercise ourselves unto godliness by exercising our spirit. (The Conclusion of the New Testament, p. 3665)

Today's Reading

Before we do anything, we should exercise our spirit. Then our spirit will lead us, and whatever we do will be godliness, God manifested in the flesh. This is the exercise unto godliness. In everything we need to exercise ourselves unto godliness. Before we speak, we should exercise our spirit unto godliness. Therefore, we must live, walk, have our daily life, and have our whole being according to our spirit (Rom. 8:4). Paul exhorted Timothy to pray for those "who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity" (1 Tim. 2:2). If we are godly, it will affect the choice of pictures we hang in our bedroom, the kind of clothes that we wear, our hairstyle, and our conversation. The inward life of godliness has an outward expression. Such a

度的生命有一种外在的表现。这种敬虔的彰显就是一个见证，对于那些遇见我们的人，有一种冲击力。无论我们说什么，无论我们作什么，无论我们穿什么，都该给人一种印象，有神在我们身上显现。

在召会生活中，该有神显现于肉体。要有这样的光景，召会里必须有神与人荣耀的联结。我们里面应当有神，但神显现于肉体，乃是借着并在正常、正当的人性里彰显出来。所有在召会生活里的弟兄姊妹，无论长幼，行事为人都当合宜，合乎他们的年龄；不该有虚假，而该在人性与神性上都是真诚的。

召会作为神的家，就是这位活神成为肉体，显现于肉体。在四卷福音书里，神是在基督耶稣个人身上显现于肉体；然而到了提前三章，神显现于肉体乃是团体的，是显现于整个召会的。

基督是神显现于肉体，但召会也是这样。我们是召会，而我们仍在肉体里。当我们在灵里一同聚会时，神就在我们中间显现；这就是神显现于肉体。元首基督怎样是神显现于肉体，祂的身体也照样是神显现于肉体。倘若全召会聚在一处，情形正确，不信的人进来，“就必面伏于地敬拜神，宣告说，神真是在你们中间了”（林前十四 23～25）。每当召会正确地聚在一处，神的同在就被人所知悉。我们承认自己仍是肉体，但活在我们灵里的神要显现、彰显于我们的肉体。这显现必须不仅是个人的，更是团体的。因着正确的召会生活是神团体地显现于肉体，所以活神的召会乃是终极完成之敬虔的奥秘。召会要成为神在肉体的团体彰显，召会中的每一位都必须被变化（林后三 18）（新约总论第十二册，二二二至二二四页）。

参读：如何治理召会，第一篇。

manifestation of godliness is a testimony and has an impact on those who meet us. In whatever we say, whatever we do, whatever we wear, there should be an impression that God is manifested in us.

In the church life there should be the manifestation of God in the flesh. In order for this to be the situation, there must be in the church the glorious union of God and man. Inwardly we should have God, but God is manifested in the flesh through a normal and proper humanity. All those in the church life—the brothers and the sisters, the elderly ones and the young ones—should behave in a way that is normal and fitting for their respective ages. Instead of pretense, there should be a genuineness that is both human and divine.

The church as the house of God is the living God becoming flesh and being manifested in the flesh. In the four Gospels God was manifested in the flesh in Jesus as a single individual. But in 1 Timothy 3 God's manifestation in the flesh is in the entire church corporately.

Christ is the manifestation of God in the flesh, but so is the church. We are the church, but we are still in the flesh. When we meet together in the Spirit, God is manifested among us; this is the manifestation of God in the flesh. Just as Christ the Head is the manifestation of God in the flesh, so also is His Body. If the whole church is gathered together in a proper way, and an unbeliever comes in, “falling on his face, he will worship God, declaring that indeed God is among you” (1 Cor. 14:23-25). God's presence is known whenever the church meets together properly. We admit that we are still flesh, but the God who lives in our spirit will be manifested, expressed, in our flesh. This manifestation must be not merely individual but corporate. Because the proper church life is the corporate manifestation of God in the flesh, the church of the living God is the consummate mystery of godliness. For the church to be the corporate expression of God in the flesh, everyone in the church must be transformed (2 Cor. 3:18). (The Conclusion of the New Testament, pp. 3665-3667)

Further Reading: CWWL, 1952, vol. 2, “How to Administrate the Church,” ch. 1

第五周诗歌

594

教会 — 基督的扩增

8 5 8 5 (英 819)

F 大调

3/4

F 3 2 3 | B^b 4 - 3 | C⁷ 2 - 3 | F 2 - 1 | 5 #4 5 | B^b F C
6 - 5 | 2 - - |

一 身体 乃是人的丰满, 表现人生命;

F 3 4 3 | C⁷ 2 - 2 | 2 3 2 | D^m 2 - 1 | B^b 1 7 1 | C⁷ F
3 - 2 | 1 - - ||

照样, 教会是主身体, 使祂得显明。

二 夏娃乃是亚当一部, 出自于亚当;
教会也是基督扩增, 出于祂肋旁。

三 一粒麦子落地死了, 结出许多粒;
许多子粒磨粉相调, 就成为一体。

四 照样基督死而复活, 也得了繁生;
许多信徒成为一身, 来将祂表明。

五 葡萄树的许多枝子, 乃是树开展,
与树合一, 住树里面, 结果显丰满。

六 照样, 基督许多肢体 也是祂扩大,
与祂成一, 活在祂里, 使祂得发达。

七 繁殖、扩增、开展、普及、 长大与表现、
复本、再世、继续、富余、 扩大与丰满:

八 这是教会之于基督, 使神得荣耀;
借着祂所救赎的人, 永远来显照。

九 乃是基督与祂教会 — 神的大奥秘;
乃是神性与我人性, 相调成为一。

WEEK 5 — HYMN

As the body is the fulness
The Church — The Increase of Christ

819

1. As the bo - dy is the ful - ness To ex - press our life,
So to Christ the Church, His Bo - dy, Doth ex - press His life.

2. E'en as Eve is part of Adam
Taken out of him,
So the Church is Christ's own increase
With Himself within.

3. As from out the buried kernel
Many grains are formed,
As the grains together blended
To a loaf are formed;

4. So the Church, of many Christians,
Christ doth multiply,
Him expressing as one Body,
God to glorify.

5. As the branches of the grapevine
Are its outward spread,
With it one, abiding, bearing
Clusters in its stead;

6. So the Church's many members
Christ's enlargement are,
One with Him in life and living,
Spreading Him afar.

7. Fulness, increase, duplication,
His expression full,
Growth and spread, continuation,
Surplus plentiful,

8. Is the Church to Christ, and thereby
God in Christ may be
Glorified thru His redeemed ones
To eternity.

9. Thus the Church and Christ together,
God's great mystery,
Is the mingling of the Godhead
With humanity.

第六周

认识并传布那按照 时代的职事之今日的真理— 神永远经纶的最高福音

诗歌：756

读经：彼后一 12，提前一 3～4，太十六 18，撒下七 12～14 上，罗一 3～4，启二一 2，9～10

纲要

【周一】

壹 神在一个时代里所作特别的恢复与工作，就是那个时代的职事；时代的职事将现有的真理供应给神的子民；彼后一章十二节的“现有的真理”，也可译为“今日的真理”：

- 一 虽然所有的真理都在圣经里，却因着人的愚昧、不忠心、失职和不顺服，以致许多真理都失落了，向人隐藏起来—参王下二二 8。
- 二 重新显现的真理并不是神的新创造，乃是人的新发现；每一个主的工人都需要在神面前求问，什么是现有的真理。
- 三 神的真理是累积的，而不是推翻已往；我们今天所看见的，都是神累积的启示。
- 四 但愿神恩待我们，叫我们不作“现有真理”的

Week Six

Knowing and Spreading the Up-to-date Truth of the Highest Gospel of God's Eternal Economy according to the Ministry of the Age

Hymn: E960

Scripture Reading: 2 Pet. 1:12; 1 Tim. 1:3-4; Matt. 16:18; 2 Sam. 7:12-14a; Rom. 1:3-4; Rev. 21:2, 9-10

Outline

§Day 1

- I. The particular recovery and work that God is doing in one age is the ministry of that age; the ministry of the age ministers the present truth to God's people; in 2 Peter 1:12 the present truth can also be rendered "the up-to-date truth":
 - A. Although all the truths are in the Bible, through man's foolishness, unfaithfulness, negligence, and disobedience many truths were lost and hidden from man—cf. 2 Kings 22:8.
 - B. Freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is.
 - C. God's truths are cumulative; later truths do not negate earlier ones; what we see today are the cumulative revelations of God.
 - D. May God be gracious to us that we do not become castaways of "the

落伍者；但愿我们儆醒，不让肉体渗入，不让自己有地位。

【周二】

貳 神借着今时代的职事所赐给我们现有的真理，神圣启示的最高峰，乃是神永远经纶的启示；神永远经纶的福音乃是那给祖宗之应许的福音，（徒十三32，）就是应许大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的儿子（22～23，33～34，二六6，16～19，撒下七12～14上，罗一3～4，太二二41～45）：

- 一 我们所传的福音，不该降低到我们以为是人所能懂的标准上；我们应当传扬拔高的福音，绝不能把观念降低；（帖前一1，3～4，10，五23，林前二7～13；）我们必须相信，在人里头有一种神所创造的能力，为着接受并领会神的事物。（伯三二8，亚十二1，传三11，徒十七26～29，赛四三7。）
- 二 我们必须根据整本圣经，一点一点地陈明神永远经纶的真理；这是主所给我们特别的托付—林前一9，九16～17，23，提前一3～4，二7，四16，提后一11，二2，15，西一28。

【周三】

叁 “大卫的后裔要成为神的儿子”，是说到基督借着复活被标出为神长子的过程—罗一3～4：

- 一 保罗说他被分别出来归于神的福音，这福音是

present truth”； may we be watchful and not allow the flesh to come in or the self to gain any ground.

§Day 2

II. The present truth, the highest peak of the divine revelation given to us by God through the ministry of this age, is the revelation of the eternal economy of God; the gospel of God's eternal economy is “the gospel of the promise made to the fathers” (Acts 13:32)—the promise that the seed of David would become the Son of God, that is, that a human seed would become a divine Son (vv. 22-23, 33-34; 26:6, 16-19; 2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:41-45):

- A. We should not preach a gospel that has been lowered down to what we think is the level of people's understanding; we should preach an uplifted gospel and never lower the concept (1 Thes. 1:1, 3-4, 10; 5:23; 1 Cor. 2:7-13); we must believe that within man there is a God-created ability to receive and understand the things of God (Job 32:8; Zech. 12:1; Eccl. 3:11; Acts 17:26-29; Isa. 43:7).
- B. We must present the truth concerning the eternal economy of God item by item according to the entire Bible; this is the Lord's special commission to us—1 Cor. 1:9; 9:16-17, 23; 1 Tim. 1:3-4; 2:7; 4:16; 2 Tim. 1:11; 2:2, 15; Col. 1:28.

§Day 3

III. The seed of David becoming the Son of God speaks of the process of Christ's being designated the firstborn Son of God by resurrection—Rom. 1:3-4:

- A. Paul said that he was separated unto the gospel of God concerning God's

论到神的儿子，这指明神的福音乃是儿子名分的福音，为着基督身体的实际—1, 3~4节，八28~30，十二5。

二 罗马一章三至四节乃是应验撒下七章十二至十四节上半预表中的预言，揭示一个奥秘—神成为人，使人在生命和性情上得以成为神，只是无分于神格。

三 基督在祂的神性里是神的独生子，（约一18，）借着成为肉体，穿上与神性毫无关系的肉体，就是属人的性情；在祂的人性里，祂不是神的儿子。

四 在复活里，基督的人性成为神圣的，得以子化，意思是说，祂被标出为神的儿子，成为神的长子，兼有神性和人性—罗八29。

五 因此，在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是神人。

六 神在祂经纶里的福音和祂的目的，乃是要将神建造到人里面，并将人建造到神里面；这建造就是神成为人（大卫的后裔），使人成为神（被标出之神的儿子）—约十四23，十五4~5，罗一3~4。

七 这是主耶稣所说的福音：“我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来”—约十二24：

1 一粒种子若埋在土里死了，至终就会在复活里发芽、长大并开花，因为种子生命的作用，在种子死的时候就同时得以发动—林前十五36，彼前三18。

2 基督里的神性，就是圣别的灵，在祂死时就起作用，并且在复活里，祂“开花”成为神的长子和分赐生命的灵，将祂神圣的生命分授到我们里面，使我们

Son, which indicates that the gospel of God is a gospel of sonship for the reality of the Body of Christ—vv. 1, 3-4; 8:28-30; 12:5.

B. Romans 1:3-4 is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14a, unveiling the mystery of God becoming man to make man God in life and in nature but not in the Godhead.

C. By incarnation Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity He was not the Son of God.

D. In resurrection His humanity was deified, sonized, meaning that He was designated the Son of God in His humanity, becoming the firstborn Son of God and possessing both divinity and humanity—Rom. 8:29.

E. Thus, in Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man.

F. God's gospel and His intention in His economy are to build God into man and man into God; this building is God becoming a man (the seed of David) that man might become God (the designated Son of God)—John 14:23; 15:4-5; Rom. 1:3-4.

G. This gospel was spoken by the Lord Jesus when He said, "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit"—John 12:24:

1. If a seed dies by being buried in the soil, it will eventually sprout, grow, and blossom in resurrection, because the operation of the seed's life is activated simultaneously with its death—1 Cor. 15:36; 1 Pet. 3:18.

2. The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He "blossomed" to be the firstborn Son of God and the life-dispensing Spirit, imparting His divine life into us to

成为祂许多的弟兄—罗八 29，林前十五 45 下。

- 3 原型是神的长子，复制品是神的众子，就是原型的众肢体，作祂的身体，终极完成于新耶路撒冷—西一 18，彼前一 3。

【周四】

肆 “大卫的后裔要成为神的儿子”，说到我们借着复活被标出为神众子的过程—来二 10～11：

一 基督已经被标出为神的儿子，但我们仍在标出的过程中，就是在得以子化，得以成为神的过程中—罗八 28～29。

二 神儿子的生命已经栽种到我们灵里—10 节：

- 1 我们现今就象种在地里的种子，必须经过死而复活的过程—约十二 24～26。
- 2 这使外面的人被销毁，却使内里的生命得以从我们里面长大、发展，至终开花；这就是复活—林前十五 31，36，林后四 10～12，16～18。

三 在复活里，基督在祂的人性里被标出为神的儿子；借着这样的复活，我们也在被标出为神儿子的过程中—罗八 11：

- 1 我们被标出、得以子化、得以成为神的过程，乃是复活的过程，有四个主要的方面—圣别、变化、模成和得荣—六 22，十二 2，八 29～30。
- 2 被标出之过程的关键是复活，就是内住的基督作为我们灵里兴起的灵，标出的灵，生命的能力—约十一 25，罗八 10～11，徒二 24，林前十五 26，五 4：
- a 我们急切需要学习如何照着灵而行，享受并经历

make us His many brothers—Rom. 8:29; 1 Cor. 15:45b.

3. The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body, which consummates in the New Jerusalem—Col. 1:18; 1 Pet. 1:3.

§Day 4

IV. The seed of David becoming the Son of God speaks of the process of our being designated the many sons of God by resurrection—Heb. 2:10-11:

A. Christ has already been designated the Son of God, but we are still in the process of designation, the process of being sonized, deified—Rom. 8:28-29.

B. The life of the Son of God has been implanted into our spirit—v. 10:

1. Now we, like the seed that is sown into the earth, must pass through the process of death and resurrection—John 12:24-26.
2. This causes the outer man to be consumed, but it enables the inner life to grow, to develop, and ultimately, to blossom from within us; this is resurrection—1 Cor. 15:31, 36; 2 Cor. 4:10-12, 16-18.

C. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—Rom. 8:11:

1. The process of our being designated, sonized, deified, is the process of resurrection with four main aspects—sanctification, transformation, conformation, and glorification—6:22; 12:2; 8:29-30.
2. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4:
- a. We urgently need to learn how to walk according to the spirit, to

那标出的灵—罗八 4, 14, 太十四 22 ~ 23, 可一 35 ~ 38, 诗六二 8, 一〇二篇标题。

b 我们越摸着那灵, 就越被圣别、变化、模成、荣化, 而在生命和性情上 (但不在神格上) 成为神, 以建造基督的身体, 终极完成新耶路撒冷—林前十二 3, 罗十 12 ~ 13, 八 15 ~ 16, 加四 6。

【周五】

四 我们越在生命里长大, 并经过新陈代谢的变化过程, 就越被标出为神的儿子—林后三 18, 6, 16, 五 4, 9, 14 ~ 15, 一 12, 十二 7 ~ 9:

1 这新陈代谢的过程, 乃是建造召会作为基督的身体和神的家; 这是借着将神建造到人里面, 并将人建造到神里面—罗十二 2, 弗一 22 ~ 23, 二 20 ~ 22。

2 人性要在神性里标明出来, 神性和人性要调和为一; 今天, 我们这些人的后裔, 正在神建造的过程中, 好在神性里成为神的儿子—太十六 18, 弗三 16 ~ 19, 后二一 2, 9 ~ 10。

3 神按照祂心头愿望的经纶和目标, 乃是要将祂自己建造到人里面, 并将人建造到祂里面; 这建造要终极完成于新耶路撒冷这伟大的团体神人, 就是神众子的总和—7 节。

4 有一天这个过程要完成, 我们在灵、魂、体里都要永远与神的长子基督一样—约壹三 2, 罗八 19, 23, 诗歌七六四首第二节。

五 在神那一面, 是三—神成为肉体, 来成为人; 在我们这一面, 是我们成为神, 由经过过程并终极完成的三—神所构成, 使我们在生命和性情上—但不在神格上—成为神, 作祂团体的彰

enjoy and experience the designating Spirit—Rom. 8:4, 14; Matt. 14:22-23; Mark 1:35-38; Psa. 62:8; 102 title.

b. The more we touch the Spirit, the more we are sanctified, transformed, conformed, and glorified to become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem— 1 Cor. 12:3; Rom. 10:12-13; 8:15-16; Gal. 4:6.

§Day 5

D. The more we grow in life and pass through the metabolic process of transformation, the more we are designated the sons of God—2 Cor. 3:18, 6, 16; 5:4, 9, 14-15; 1:12; 12:7-9:

1. This metabolic process is the building up of the church as the Body of Christ and the house of God by the building of God into man and man into God—Rom. 12:2; Eph. 1:22-23; 2:20-22.

2. Humanity is designated in divinity, and divinity and humanity are blended as one; today we, seeds of humanity, are becoming sons of God in divinity through the process of God's building—Matt. 16:18; Eph. 3:16-19; Rev. 21:2, 9-10.

3. God's economy and goal according to His heart's desire are to build Himself into man and to build man into Him; this building will consummate in the New Jerusalem as a great, corporate God-man, the totality of all the sons of God—v. 7.

4. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son, in our spirit, soul, and body— 1 John 3:2; Rom. 8:19, 23; Hymns, #948, stanza 2.

E. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature but not in the Godhead to be His corporate expression for eternity;

显，直到永远；这是最高的真理，最高的福音。

【周六】

伍 我们需要使用生命读经的信息以及恢复本连同注解，而被神永远经纶的最高真理所构成，并传布这最高的真理；生命读经的信息以及恢复本连同注解是为着供应生命、释放真理、并解开圣经的各卷—伯十 13，参弗三 9：

一 主的恢复乃是恢复真理的亮光；今天地上最急需的，就是今时代的真理：

1 生命读经的信息连同恢复本和所有注解是向我们开启圣经最有效的钥匙；这些不是取代圣经，乃是带领人进入圣经—徒八 26 ~ 39。

2 我们必须把恢复本的经文和注解并生命读经的信息，当作教科书，用祷告研读；我们若仅仅轻率地阅读，只会得着暂时的滋养和灵感；但是当我们所读的在我们得着光照的记忆里成为真理，这话就成了我们常时、长期的滋养—诗一一九 130。

3 生命读经信息的用意和目标是要打开圣经真理的矿藏，让我们进去挖掘；“我…出版了许多东西，这些东西需要你们花费年日来进入”—李常受文集一九八四年第二册，“长老训练第三册：实行异象的路”，四〇七页。

二 今天，为着主的恢复，我们必须负起责任，传布翻译出来、得着解释并解明的神圣真理：

1 对圣经正确的领会，已经收集在我们的著作中，好让我们研读、学习、并传布神圣的真理；恢复本加上附注，可谓二千年来，各方圣徒对神圣启示认识

this is the highest truth, and this is the highest gospel.

§Day 6

V. We need to be constituted with and spread the highest truth of God's eternal economy by using the Life-studies and the Recovery Version with the footnotes; they are for life ministering, for truth releasing, and for opening up the books of the Bible—Job 10:13; cf. Eph. 3:9:

A. The Lord's recovery is the recovery of the light of the truth; the most urgent need on the earth today is the truth of this age:

1. The Life-studies with the Recovery Version and all the footnotes are the most prevailing key to open up the Bible to us; they are not to replace the Bible but to bring people into the Bible—Acts 8:26-39.

2. We must consider the text of the Recovery Version with the footnotes and the Life-studies as a textbook for prayerful studying; if we merely read them in a light way, we will only receive some temporary nourishment and inspiration; however, when what we read becomes the truth in our enlightened memory, it becomes a constant and eternal nourishment to us—Psa. 119:130.

3. The intention and goal of the Life-study messages are to “open up the mine” of the truth of the Bible for us to dig out the treasures; “I have published many things that need your spending years to get into”—The Collected Works of Witness Lee, 1984, vol. 2, “Elders' Training, Book 3: The Way to Carry Out the Vision,” p. 316.

B. Today we must bear the responsibility for spreading the translated, interpreted, and understood divine truths for the Lord's recovery:

1. The proper understanding of the Bible has been collected in our writings in order for us to study, learn, and spread the divine truths; the Recovery Version and the accompanying footnotes are the

之“结晶”。

- 2 主已将这些宝贵的真理给了我们，叫我们不仅将这些真理传给基督徒，更传给不信者；主今天所需要的，乃是千万爱祂、向祂活，不知道别的，只知道祂恢复的亲爱圣徒，同走一条路，传布同样的真理，使他们成为忠信并精明的奴仆，按时分粮给主的子民；这样，我们就完成主对祂恢复的使命—林后五 14 ~ 15，太二四 45。
- 3 召会的扩增在于真理的传布；唯有真理能征服人、得着人；从今以后，我们都该花工夫学习神永远经纶的真理，并把基督供应给人，使召会得着繁增与开展—徒六 7，十二 24，十九 20。

“crystallization” of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years.

2. The Lord has given us these precious truths for us to spread them not only to Christians but even to the unbelievers; what the Lord needs today is for thousands of His dear saints who love Him, who live to Him, and who know nothing but His recovery to take one way to spread the same truths to make them the faithful and prudent slaves to serve food to the Lord's people at the proper time; then we will fulfill the commission of the Lord's recovery—2 Cor. 5:14-15; Matt. 24:45.
3. The increase of the church depends on the spread of the truth; only the truth can subdue and gain people; from now on we all should spend time to learn the truth of God's eternal economy and minister Christ to others for the multiplication and spread of the church—Acts 6:7; 12:24; 19:20.

第六周■周一

晨兴喂养

彼后一 12 “…你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们。”

腓三 13～14 “…我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

彼后一章十二节，那里提到…“现有的真理”也可以说是“今日的真理”。什么是“今日的真理”呢？所有的真理其实都是在圣经里，没有一个真理是圣经中没有的。但是，虽然它们都记在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都被埋在圣经里，向人隐藏起来。真理虽然仍在那里，人却看不见、摸不着。直到神看为时候满足，就在某一时期中，释放某些真理，叫它们重新再显现出来（倪柝声文集第一辑第十一册，一五〇页）。

信息选读

这些重新显现的真理，并不是神的新创造，乃是人的新发现。它们不需要人去发明，却需要人去发现。神在已往的世代中，都有不同的真理显现；在某一特别的时代中，都让人发现一些特别的真理。这件事实在召会的历史中，可以很清楚地看见。

举例来说，路德马丁在第十六世纪被神兴起来，神叫他看见什么是“因信称义”。他乃是神兴起的器皿，用来显明“因信称义”这个真理。…因信称义这件事…在路德之前早已经有了，但是路德乃是知道这个真理一个最好的人，他最认识这个真理。

WEEK 6—DAY 1

Morning Nourishment

2 Pet. 1:12 ...I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

Phil. 3:13-14 ...But one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

The “present truth” [in 2 Peter 1:12] can also be rendered the “up-to-date truth.” What is the up-to-date truth? Actually, all the truths are in the Bible; there is not one truth that is not in the Bible. Although they are all in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more. (CWWN, vol. 11, “What Are We?” pp. 843-844)

Today’s Reading

These freshly revealed truths are not God’s new inventions. Rather, they are man’s new discoveries. There is no need for invention, but there is the need for discovery. In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church.

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith. He was a vessel raised up by God to unveil the truth of justification by faith....The fact [of justification by faith] already existed before Luther’s time. Luther was merely the one who realized this truth in a stronger way; he was particularly

故此，这个真理就成为那个时期中之“现有的真理”。

每一个主的工人都需要在神面前求问，什么是现有的真理？我们需要问神说，“神啊！什么是现有的真理呢？”…我们不但需要认识普遍的真理，更需要清楚神今日的真理。

我们知道神的真理乃是积蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我们今天所看见的，都是神累积的启示。当神开我们的眼睛，叫我们看见这个事实时，我们才发觉，我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的。

我们满心感谢神，因为我们从以上的弟兄们都得到了很大的帮助。正如保罗说，“我不是从人领受的。”（加一12）照样，我们也能说，虽然我们从弟兄们得了帮助，但这些启示，我们都不是从人接受的；我们从路德、从新生铎夫、从摩尔维亚的弟兄们、从开西的信息等等，都得了帮助。今天我们相信，神最后的目的乃是以基督为一切。…我相信，神今日只有一个工作，就是歌罗西一章十八节的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的复活和主的升天；除祂以外，再没有别的属灵事实。这就是神“今日的真理”。

我们要感谢神，因为祂叫我们能够上神伟大的旨意。我们需要谦卑，需要俯伏下来，需要除去自己。我们要看清楚，我们今天的工作，不是单单救人、帮助人属灵而已；我们的目的，实在是最大、最荣耀的。感谢神，我们今天能得知神“今日的真理”。但愿神恩待我们，叫我们不作“现有真理”的落伍者。但愿我们儆醒，不让肉体渗入，不让自己有地位，让神的旨意能在我们身上得着成全（倪柝声文集第一辑第十一册，一五〇至一五一、一六四、一六六至一六八页）。

参读：倪柝声文集第一辑第十一册，第四篇。

outstanding in this truth. For this reason, this truth became the “present truth” in that age.

Every worker of the Lord should inquire before God as to what the present truth is. We need to ask: “God, what is the present truth?”...Not only do we need to know the general truths, we must also be clear about God’s present truth.

We know that God’s truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God’s will. This tide is a continuation of all the past works of God in previous ages.

Our hearts are full of thanksgiving to God. From all these brothers we have received much help. As Paul said, “Neither did I receive it from man” (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God’s ultimate goal is to have Christ as everything.... I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God’s “present truth.”

We thank God that we can touch God’s grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual. Our goal is indeed the greatest and the most glorious. Thank God that we can know God’s “present truth.” May God be gracious to us so that we do not become the castaways of the “present truth.” May we be watchful, and may we not allow the flesh to come in or the self to gain any ground. May God’s will be accomplished in us. (CWWN, vol. 11, “What Are We?” pp. 844, 856-859)

Further Reading: CWWN, vol. 11, “What Are We?” pp. 843-859

第六周■周二

晨兴喂养

罗一 1 “基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的。”

3～4 “论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

保罗在罗马一章一节说，他是“被分别出来归于神福音的”。他接着又说，神的福音乃是论到神的儿子，我们的主耶稣基督（3）。这指明神的福音乃是儿子名分的福音。这福音的目标，是要将罪人变化成为神的儿子，好形成基督的身体。

我们来看儿子名分的时候，必须注意几个重要的辞：标出、复活、圣别、变化、模成、得荣以及显出。我们正借着复活的过程，逐渐标出为神的儿子；这个过程包含了许多的步骤。这些步骤包括圣别、变化、模成以及得荣；这得荣也就是显出。…到了我们得荣的日子，人就不必问我们是不是基督徒，因为我们要显出为神的儿子。那个显出将是借复活而标出之过程的完成。

在福音上事奉神，不仅是在救赎、称义、赦罪的事上事奉神，更是在儿子名分的事上事奉祂。…照着这福音，在肉体里的罪人能够变化成为在那灵里神的众子。这是何等的喜信！（罗马书生命读经，六六八、六八二页）

信息选读

WEEK 6—DAY 2

Morning Nourishment

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

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.

In Romans 1:1 Paul said that he was “separated unto the gospel of God,” and then he goes on to say that the gospel of God concerns God’s Son, Jesus Christ our Lord (1:3). This indicates that the gospel of God is a gospel of sonship. The goal of this gospel is to transform sinners into sons of God for the formation of the Body of Christ.

As we consider this matter of sonship, certain important words command our attention: designation, resurrection, sanctification, transformation, conformation, glorification, and manifestation. We are being designated sons of God through the process of resurrection. In this process a number of steps are involved. These steps include sanctification, transformation, conformation, and glorification....Glorification will also be the manifestation....On the day of our glorification, no one will need to ask us whether or not we are Christians, for we shall be manifested as sons of God. That manifestation will be the consummation of the process of designation by resurrection.

To serve God in the gospel is to serve Him not only in the matters of redemption, justification, and forgiveness, but especially in the matter of sonship.... According to this gospel, sinners in the flesh can be transformed into sons of God in the Spirit. What glad tidings! (Life-study of Romans, pp. 565, 578)

Today’s Reading

我们必须运用信心传扬…高品的福音。我们所传的福音，不该降低到我们以为是人所能懂的标准上。…我们必须领悟，在人里面有一种神所创造的本能、能力，可以接受神，并接受、领会祂的福音。

不信者对福音所能理解的，也过于我们所知的。每当我们传福音时，必须相信神给那些听的人创造了一种本能、能力，可以接受并理解福音的信息。我们的传福音必须改进；我们应当传扬高品的福音，绝不能把观念降低。

我们必须传扬高品的福音，比神救恩的开端涵盖得更多的福音。这会满足人里面那因着神造人的方式而有的饥渴，也会激起听者的兴趣，使他们愿意再次来听福音的传讲。

人是为着神造的，在他里面有力量来领会神的事，并且渴慕这些事。因此，我们传高品福音时，必须相信听者有这个力量来领会我们所说的。…我们必须丰富并拔高传福音的话语（出埃及记生命读经，一四九〇至一四九二页）。

神的化身是基督，基督的实化是那灵，而那灵所产生的结果乃是基督的身体，基督身体的终极完成就是新耶路撒冷。这五个奥秘是今天基督教传统神学家所难以讲明的。…主所给我们的负担，乃是要为祂作恢复的见证，其中主要的一点，就是要对基督教传统神学的残缺及错误之处，加以驳正。传统的神学虽不能说都是不好的，有一些还是相当的对，但是不完全。…我们必须根据整本圣经，一点一点地陈明神新约经纶的真理。这是主所给我们特别的托付（圣经中管制并支配我们的异象，四五至四六页）。

参读：出埃及记生命读经，第一百一十三篇；罗马书生命读经，第五十四至五十六篇。

We must exercise our faith to preach... an uplifted gospel. We should not preach a gospel that has been lowered down to what we think is the level of people's understanding... We need to realize that within man there is a God-created talent, ability, to receive God and to receive and understand His gospel.

Unbelievers can understand more of the gospel than we realize. Whenever we preach the gospel, we must believe that those listening were created by God with a certain ability, a talent, to receive and understand the message of the gospel. We need to improve our gospel preaching. We should preach an uplifted gospel and never lower the concept.

We need to preach an uplifted gospel, a gospel that covers more than the ABCs of God's salvation. This will satisfy the hunger and thirst that is within man because of the way God created him. It will also stir up the interest of those who hear to come again to hear the preaching of the gospel.

Man was created for God, and within him there is the ability to understand the things of God, and there is a hunger for these things. Therefore, as we preach the gospel in an uplifted way, we must believe that the hearers have the ability to understand what we are saying. We need to enrich and uplift the word of our gospel preaching. (Life-study of Exodus, pp. 1304-1306)

The embodiment of God is Christ, the realization of Christ is the Spirit, the issue of the Spirit is the Body of Christ, and the consummation of the Body of Christ is the New Jerusalem. These five mysteries cannot be clearly explained by today's traditional theology in Christianity...The Lord's burden given to us is that we bear the testimony of His recovery, and one of the main points is to refute and correct the defects and errors of traditional Christian theology. We cannot say that traditional theology is all wrong; in fact, some of it is quite right. Nevertheless, it is incomplete...We must present the truth concerning the economy of God item by item according to the entire Bible. This is the Lord's special commission to us. (CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," p. 307)

Further Reading: Life-study of Exodus, msg. 113; Life-study of Romans, msg. 54-56

第六周■周三

晨兴喂养

撒下七 12 ~ 14 “你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子…”

神告诉大卫，祂要建造一位成为大卫的后裔，这后裔要称为神的儿子。这后裔兼有神性和人性。…罗马一章三至四节…告诉我们在复活里，大卫的后裔被标出为神的儿子。撒下七章十二至十四节上半和罗马一章三至四节这二处经节的内在意义，是向我们启示一个兼有人性和神性的人位。

神…在基督里成为人，并且经过一些过程，使这人能被标出为神圣的。在复活里，祂被标出为神的长子。在复活里并借着复活，神的长子基督成了赐生命的灵，现今进到我們里面，将祂自己作为生命，分赐到我们里面，成为我们内里的构成，使我们成为神人，就像祂自己一样。祂是神成为人，我们是人成为神—在生命和性情上，但不在神格上（撒母耳记生命读经，二〇三至二〇四页）。

信息选读

耶稣在祂人性的那一部分里，还不是神的儿子。祂是属于旧造、旧人，祂有肉体，而这肉体牵连了撒但、罪和世界。所以这一部分必须成为神圣的，必须子化、标出，使其成为神儿子的一部分。

我们很难说，罗马一章四节“标出”这辞的意思是什么。…基督是一个奇妙的人位。祂有两部分：

WEEK 6—DAY 3

Morning Nourishment

2 Sam. 7:12-14 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

God told David that He would build One to be David's seed and that this seed would be called God's Son. This seed would be both divine and human.... Romans 1:3-4...tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance, 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and divine person.

God in Christ became a man and went through some processes that this man could be designated something divine. In resurrection He was designated the firstborn Son of God. In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit, who now enters into us to impart, to dispense, Himself as life into our being to be our inner constitution, to make us a God-man just like Him. He was God becoming man, and we are man becoming God in life and in nature but not in the Godhead. (Life-study of 1 & 2 Samuel, pp. 167-168)

Today's Reading

Jesus in His humanity, in that part, was not the Son of God. He was of the old creation, the old man, having the flesh, which is involved with Satan, sin, and the world. So this part had to be made divine, to be sonized, designated, that it might become a part of the Son of God.

It is very hard to say what the word designated means in Romans 1:4.... Christ is a wonderful person. He has two parts: the man-part, the part of man,

人的部分和神的部分。人的部分是属人的，神的部分是神圣的。…祂的复活将耶稣的人性提高到神性的水平。这里就是基督身位的素质。这是非常非常深的。耶稣的神性就是圣别的灵，有神圣的能力和神圣的元素，能变化耶稣的人性，使其成为神圣的。这就是“标出”的意思，这也就是子化。…这是应验撒下七章十二至十四节预表中的预言（罗马书的结晶，一〇至一一页）。

那些负责把基督钉十字架的人，并不明白钉十字架乃是基督被标出、得荣耀的绝佳之路。…一粒（康乃馨）种子若埋在土里了结了，至终就会发芽、生长并开花。同样的原则，基督借着死与复活，“开花”成为神的儿子。撒但认为，基督被钉死在十字架上，就表示祂被了结；但是主耶稣知道，这实际上乃是一个开始，因为钉十字架使祂能够按圣别的灵，借着从死人中复活而被标出。…阿利路亚，基督在复活里，以大能标出为神的儿子！（罗马书生命读经，六四九页）

在基督的复活里，祂所有的信徒都与祂一同出生，重生，作祂成千上万的“同胎弟兄”，使所有这些同胎弟兄都与祂一样（彼前一3）。…原型是神的长子，复制品是神的众子。“长子”指明有许多儿子要来。

基督是这样一个原型，为要产生许许多多的神人。这许许多多的神人乃是大量的复制品，与耶稣基督这奇妙的一位是完全一样的。这原型的大量复制品，成了原型的肢体，作祂的身体，就是基督的身体，而这基督的身体终极完成于新耶路撒冷，就是在基督里经过过程并终极完成，且成为赐生命之灵的三一神的团体彰显（罗马书的结晶，三六至三七页）。

参读：撒母耳记生命读经，第二十四至二十五、二十七至三十一篇；历代志生命读经，第二、四、七篇。

and the God-part, the part of God. The part of man is human. The part of God is divine.... His resurrection uplifted the humanity of Jesus into the level of divinity. Here is the essence of the person of Christ. This is very, very deep. Jesus' divinity is the Spirit of holiness, having the divine power and the divine element to transform Jesus' humanity, making it divine. This is what it means to designate, and this is to sonize. This is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 216-217)

Those responsible for the crucifixion of Christ did not realize that crucifixion was the best way for Him to be designated, to be glorified.... If [a carnation] seed is put to an end by being buried in the soil, it will eventually sprout, grow, and blossom. In the same principle, through death and resurrection Christ "blossomed" as the Son of God. Satan expected the crucifixion of Christ to mark His termination, but the Lord Jesus knew that this was actually the beginning, that it would lead to His designation according to the Spirit of holiness out of the resurrection from the dead....Hallelujah, in resurrection Christ was designated the Son of God in power! (Life-study of Romans, p. 551)

In His resurrection, all His believers were born, regenerated, with Him as His millions of "twins" to make all these twins the same as He is (1 Pet. 1:3).... The prototype is the firstborn Son of God, and the reproduction is the many sons of God. The Firstborn indicates that more sons are coming.

He is such a prototype to produce millions of God-men. These millions of God-men are the mass reproduction who are exactly the same as the wonderful person Jesus Christ. This mass reproduction of the prototype becomes the members of the prototype to be His Body, the Body of Christ, and this Body of Christ consummates in the New Jerusalem, which is the corporate expression of the Triune God, processed and consummated in Christ and becoming the life-giving Spirit. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 236-237)

Further Reading: Life-study of 1 & 2 Samuel, msg. 24-25, 27-31; Life-study of 1 & 2 Chronicles, msg. 2, 4, 7

第六周■周四

晨兴喂养

罗八 29 ~ 30 “…神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。…又召他们来；…又称他们为义；…又叫他们得荣耀。”

4 “…我们这不照着肉体，只照着灵而行的人…”

借着复活的过程，因着生命的变化，我们就标出为神的儿子。有一天我们会达到“盛开”的阶段。那就是我们的身体得赎、得荣耀的时候，也就是我们得着完满儿子名分的时候（罗八 23）。神儿子的生命已经栽种到我们的灵里。我们现今…必须经过死和复活的过程。这使外面的人被销毁，却使内里的生命得以长大、发展，至终开花。这就是复活。…我们逐日被治死，使我们能实际有分于基督的复活。阿利路亚，我们要借着复活，被标出为神的儿子！（罗马书生命读经，六五二页）。

信息选读

要标出康乃馨的种子，不是将它贴上标签，而是将它种到土里，让它逐渐长成一株成熟、开花的康乃馨。…康乃馨花的盛开，就是它完全的标出。我们都像康乃馨的种子一样，正在标出的过程中。我们越长大、越被变化，就越被标出为神的儿子。

按肉体说，我们都是麻烦人物，对召会如此，对我们一同生活的人也是如此。丈夫为难妻子，妻子也为难丈夫。但我们不一定要照着肉体行事为人，因为我们可以选择照着灵。…你的行事为人到底是

WEEK 6—DAY 4

Morning Nourishment

Rom. 8:29-30 ...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;...these He also called;...these He also justified; and...these He also glorified.

4 ...Us, who do not walk according to the flesh but according to the spirit.

We are designated the sons of God by a change in life through the process of resurrection. The day is coming when we shall reach the stage of “full blossom.” That will be the time of the redemption, the glorification, of our body, which is the full sonship (Rom. 8:23). The life of the Son of God has been implanted into our spirit. Now we...must pass through the process of death and resurrection. This causes the outward man to be consumed, but it enables the inner life to grow, to develop, and, ultimately, to blossom. This is resurrection....We are daily being put to death so that we may share Christ’s resurrection in a practical way. Hallelujah, we shall be designated sons of God by resurrection! (Life-study of Romans, p. 553)

Today’s Reading

A carnation seed is designated, not by being labeled, but by being sown into the earth and by growing gradually into a mature, blossoming carnation plant....The full blossoming of a carnation flower is its full designation. Like the carnation seed, we all are in the process of designation. The more we grow and are transformed, the more we are designated the sons of God.

According to the flesh, we all are troublesome, both to the church and to those with whom we live. The husbands trouble the wives, and the wives trouble the husbands. But we do not need to have our being according to the flesh, for we have the option of being according to the Spirit.... Whether you have your being

照着肉体，还是照着灵，全在于你的拣选。你自己可以决定，行事为人是要照着肉体，还是照着灵。愿主怜悯我们，叫我们拣选照着灵活着。我们急切需要学习如何照着灵而行。我们若照着肉体而行，召会生活就会非常不愉快。但我们若照着灵而行，召会生活就是天上的生活。

住在我们里面的那灵，是升起的灵，也是标出的灵。一天过一天，这灵一直将我们标出为神的儿子。…今天我们多半没有把握说，我们是神的儿子。我们还没有神儿子的外观和彰显。…然而，我们是在借复活而标出的过程中；至终，当我们经过一切的过程之后，众人都会知道，我们是神的儿子。所有受造之物一直在为此等候、叹息。我们也在叹息，因为我们还没有达到我们该有的样子。我们知道，我们在许多方面还有短缺，在许多事上还是犯错，并且仍有失败。但是在主的主宰权柄之下，甚至我们的失败也被神用作这过程的一部分。…因着我们的失败，我们丑陋的己就被拆毁。主就更有机会在我们里面作工。

我们为着这个神圣的过程赞美主！…我们不仅因着祂的死，得以接枝在基督里，而与祂有生机的联结，我们更享受祂的复活。

标出乃是借着复活，而复活包含圣别、变化、模成和得荣。这些奇妙的事物都在那灵里。我们接触那灵，就享受复活以及复活所包含的一切。复活不是一个道理，复活完全在于摸着那灵。接触那灵最简单的路，就是呼求主耶稣的名。我们越摸着那灵，就越享受复活，也就越圣别、越变化并且越得着荣耀（罗马书生命读经，六七六至六七七、六五三、六八七页）。

参读：罗马书生命读经，第五十二至五十三篇；活力排，第二、十至十一篇。

according to the flesh or according to the Spirit depends on the choice you make. By your own will you may decide either to have your being according to the flesh or according to the Spirit. May the Lord be merciful to us so that we may choose to live according to the Spirit. We urgently need to learn how to walk according to the Spirit. If we walk according to the flesh, the church life will be most unpleasant. But if we walk according to the Spirit, the church life will be in the heavens.

The Spirit who dwells in us is the rising-up Spirit and the designating Spirit. Day by day, this Spirit is designating us the sons of God. Most of us today may not have the confidence to say that we are the sons of God. We do not yet have the appearance, the expression, of God's sons.... Nevertheless, we are under the process of designation by resurrection, and, eventually, after we have been fully processed, all will know that we are sons of God. The entire creation is waiting and groaning for this. We also groan because we do not yet have the appearance we should have. We know that we are still short in so many respects and wrong in many things, and we still have failures. But under the Lord's sovereignty, even our failures are used as part of the process.... By our failures, our ugly self is torn down, and the Lord has a greater opportunity to work within us.

Praise the Lord for the divine process!... Not only have we been grafted into Christ that we may have a vital union with Him in His death, but we also enjoy His resurrection.

Designation is by resurrection, which includes sanctification, transformation, conformation, and glorification. All these wonderful things are in the Spirit. By touching the Spirit, we enjoy resurrection and everything included in it. Resurrection is not a matter of doctrine; it is absolutely a matter of touching the Spirit. The most simple way to contact the Spirit is to call on the name of the Lord Jesus. The more we touch the Spirit, the more we enjoy resurrection and the more we are sanctified, transformed, and glorified. (Life-study of Romans, pp. 571-572, 553-554, 582)

Further Reading: Life-study of Romans, msgs. 52-53; CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2, 10-11

第六周■周五

晨兴喂养

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

复活的过程有四方面：圣别、变化、模成以及得荣。…保罗在罗马十二章二节说到变化；他说，我们不要模仿这世代，反要借着心思的更新而变化。保罗在八章二十九节说到模成，在三十节说到得荣。我们将来的得荣乃是复活的终极步骤，就是把复活应用到身体上。

今天我们的儿子名分还不完全。不过，儿子名分会越来越完全，直到我们得荣的时候，要达到高峰；那时，我们将有完满的复活，并且在性情和外表上，都标出为神的儿子。我们不论在名义上或在实际上，不论在灵里、在魂里、或是在身体里，都是神的儿子（罗马书生命读经，六五三至六五四、六五六页）。

信息选读

神在基督里，借着新陈代谢变化的过程，将祂自己建造到我们里面（参撒下七 12～14 上）。

基督就是那灵，所以祂能住在我们里面，我们也能在灵里与祂交通。我们该仰望祂、观看祂并返照祂，将我们这人的三层—我们的灵、我们的心、我们的口—向祂敞开。这样，我们就自然而然像镜子一样返照祂，而逐渐变化成为祂荣耀

WEEK 6—DAY 5

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is...

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

In this process of resurrection there are four aspects: sanctification, transformation, conformation, and glorification. In Romans 12:2 Paul speaks of transformation, saying that we should not be conformed to this age but that we should be transformed by the renewing of the mind. In 8:29 Paul speaks of conformation, and in the next verse, of glorification. Our future glorification will be the ultimate step of resurrection; it is resurrection as applied to the body.

Today our sonship is not yet full. However, it will get fuller and fuller until it reaches the peak at the time of our glorification, when we shall be fully resurrected and designated the sons of God in nature and in appearance. Both in name and in reality we shall be the sons of God in spirit, in soul, and in body. (Life-study of Romans, pp. 554, 556)

Today's Reading

[God is] building Himself in Christ into our being through the metabolic process of transformation [cf. 2 Sam. 7:12-14a].

Because Christ is the Spirit, He can dwell in us, and we can fellowship with Him in our spirit. We should look to Him, behold Him, and reflect Him, opening to Him the three layers of our being—our spirit, our heart, and our mouth. Then we will spontaneously reflect Him as a mirror and gradually be transformed

的形像，从荣耀到荣耀。结果我们将与祂有同样的形像；这完全是从主，就是从那灵变化成的（林后三 18）。…主耶稣乃是借着这个方式，使我们像祂，甚至使我们成为祂。当我们仰望祂，祂就将自己印到我们里面，我们就成为祂的返照。

变化是一种新陈代谢的过程，借着将一些新的元素加到我们里面，并排除旧元素，而改变我们。…神的经纶就是将祂自己作到我们里面，使我们经历属灵的消化和吸收这种新陈代谢的过程，而在生命上产生逐渐、内在的改变。…神将祂自己建造到我们里面，完全是件生机的事。我们要让这建造进行，就需要接受、消化并吸收生机的元素。我们属灵的食物和饮料，就是那生机的、是灵的基督（约六 51、57，七 37～39），祂就是赐生命的灵（撒母耳记生命读经，二〇七至二〇九页）。

作为这样一位灵，祂进到神所拣选的人里面，将祂自己作为生命，分赐并建造到他们里面，成为他们内里的构成。这样，祂就使他们成为神人，成为神许多的儿子（来二 10），就是祂自己这位神长子的大量复制（罗八 29，约壹三 2）。因此，他们作为人的后裔，就借着新陈代谢的变化过程，成为具有神性之神的儿子。…这新陈代谢的过程就是建造召会作为基督身体和神的家，…将神建造到人里面，并将人建造到神里面，亦即将神圣的元素构成到人的元素里，并将人的元素构成到神圣的元素里。这建造要终极完成于新耶路撒冷这伟大的团体神人，就是神众子的集大成与总和（启二一 7）（圣经恢复本，撒下七 14 注 1）。

在神那一面，是三一神成为肉体，来成为人；在我们这一面，是我们成为神，由经过过程并终极完成的三一神所构成，使我们在生命和性情上成为神，作祂团体的彰显，直到永远。这是最高的真理，也是最高的福音（约伯记生命读经，一四一页）。

参读：撒母耳记生命读经，第二十六篇；长老训练第二册，第六章。

into His glorious image from glory to glory. As a result, we will have the same image that He has [cf. 2 Cor. 3:18]. In this way the Lord Jesus makes us like Him and even makes us Him. When we look unto Him, He impresses Himself into our being. Then we become His reflection.

Transformation is a metabolic process that changes us by adding some new element into our being and discharging the old element....God's economy is just to work Himself into us that we may experience such a metabolic process of spiritual digestion and assimilation that produces a gradual, intrinsic change in life. God's building Himself into our being is altogether an organic matter. In order for such a building to take place, we need to receive, digest, and assimilate an organic element. Our spiritual food and drink is the organic, pneumatic Christ (John 6:51, 57; 7:37-39), the Christ who is the life-giving Spirit. (Life-study of 1 & 2 Samuel, pp. 171-172)

As such a Spirit He enters into God's chosen people to dispense, to build, Himself as life into their being to be their inner constitution. In this way He makes them God-men, the many sons of God (Heb. 2:10), the mass reproduction of Himself as the firstborn Son of God (Rom. 8:29; 1 John 3:2). Thus, they, the human seeds, become the sons of God with divinity through the metabolic process of transformation....This metabolic process is the building up of the church as the Body of Christ and the house of God...by the building of God into man and man into God, that is, by the constituting of the divine element into the human element and the human element into the divine element. This building will consummate in the New Jerusalem as a great, corporate God-man, the aggregate, the totality, of all the sons of God (Rev. 21:7). (2 Sam. 7:14, footnote 1)

On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity. This is the highest truth, and this is the highest gospel. (Life-study of Job, p. 122)

Further Reading: Life-study of 1 & 2 Samuel, msg. 26; CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 6

第六周■周六

晨兴喂养

诗一一九 130 “你的言语一解开，就发出亮光，使愚蒙人通达。”

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

我已经设法向你们解开了新约的每一卷书，但我把进一步的挖掘留给你们。我不过是“打开矿藏”，我并没有挖掘得很多。…我拿起负担来写恢复本的注解，向寻求的圣徒解开新约的每一卷书。…我相信主会借着你们或别人，继续这挖掘的工作。过一段时间，我相信你们许多人会成为“优秀的挖掘者”。我们出版生命读经信息的用意和目标，就是要打开矿藏，让你们进去挖掘（李常受文集一九八四年第二册，四〇一至四〇二页）。

信息选读

如果我们继续走老路，恐怕再过十年，我们的光景还是老样。我们不过给人一点注射，借着灵感帮助人在生命里长大，却没有把扎实的真理构成到他们里面，存留在他们的记忆里，叫他们能按正确的道理向人陈明。因着我们所采取的方式，我们失去了耶稣见证的性质；这见证必须是借着正确真理的构成，而产生出正确的日常生活。圣徒们若没有正确地被真理构成，就无法过正确的生活。如果他们只凭灵感而活，不凭真理的构成而活，我不信那样的生活会成为主的见证。

WEEK 6—DAY 6

Morning Nourishment

Psa. 119:130 The opening of Your words gives light, imparting understanding to the simple.

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.

I have made an attempt to open every book of the New Testament to you, but I have left the further digging to you. I have only “opened up the mine,” but I have not dug that much....I picked up the burden to write the expository footnotes for the Recovery Version in order to open each book of the New Testament to the seeking saints. I believe that the Lord will continue this digging work either through you or through some others. After a period of time I believe that many of you will be “good diggers.” The intention and the goal of our publishing the Life-study messages is to open up the mine for you to go in and dig. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 311-312)

Today’s Reading

If we continue to take our old way, I am afraid that after another ten years we will be in the same condition. We are just giving people a little injection to help them grow in life mainly by inspiration, but no solid truth has been constituted into their being that can remain in their memory and that can be presented to others in a proper doctrinal way. By taking the way that we have taken, we have lost the nature of the testimony of Jesus, which must be a constitution of the proper truth that produces a proper daily living. If the saints are not properly constituted with the truth, they cannot live a proper life. If they live only by inspiration and not by the constitution of the truth, I do not trust in that kind of living to be a testimony of the Lord.

我们必须教育我们属灵的儿女。我们不仅该帮助他们在生命里长大，也该帮助他们受教育，在对真理正确的认识上被建立。…如果所有的圣徒能在五年内读完全部新约，以及生命读经连同恢复本和注解，我就真要敬拜主。这将是美妙的。

长老们也必须竭力进入真理。不要给自己找借口说你太老了。我甚至到了八十岁，还每天花一段时间在主的话上。如果我能作，你们也能。这全在于有没有心。…我们作长老的弟兄们都需要被神话语的基本认识所浸透、泡透并构成。我必须作见证说，我爱神的话。神是灵，神也是生命。那灵是在话里，话就是生命。

我建议你们用开启的工具为帮助，来研读圣经。我们对生命读经的信息有经历的人都晓得，这些信息是最好的帮助，是向我们众人开启新约最有用、最有效的钥匙。我们必须记得，万事起头难，开始时总是不太顺利。然而，…倘若我们继续努力进入真理，结果必定大可期待。

我们也该鼓励圣徒们私下在主的话上花工夫，把这件事当作日常生活的常规。无论我们多忙多累，每天还该留下半小时，作为在主的话上亲近主的时间。…有志者事竟成。在二十四小时中省下半小时，不是一件困难的事。如果圣徒们能在主的话上花一小时以上，那就更好，但至少我们该鼓励他们每天给主半小时。…我们都能看见这是何等的祝福，我也相信这会使主非常满意（李常受文集一九八四年第二册，四五六至四五九页）。

参读：长老训练第三册，第九至十三章；以斯拉记生命读经，第五篇；尼希米记生命读经，第三、五篇。

We must educate our spiritual children. We should not only help them grow in life but should also help them to be educated and built up in the proper knowledge of the truth.... If all the saints could go through the entire New Testament and the Life-studies with the Recovery Version and the footnotes in five years, I would worship the Lord. This would be wonderful.

The elders have to endeavor to get into the truth. Do not excuse yourself by saying that you are too old. Even at the age of eighty I spend a certain time every day in the Word. If I can make it, so can you. It all depends upon whether or not we have the heart.... All of us elder brothers need to get ourselves saturated, soaked, and constituted with this basic knowledge of God's Word. I must testify that I love God's Word. God is Spirit, and God is life. The Spirit is in the Word, and the Word is life.

I propose that you study the Bible with an opener, with a help. All of us who have some experience with the Life-study messages know that they may be considered as the best help. They are the most availing and prevailing key to open up the New Testament to all of us. We must remember that at the beginning of any endeavor we always feel awkward and not so successful. However,... if we keep endeavoring to get into the truth, I believe the result that will issue will be very promising.

We should encourage the saints to have a private time in the Lord's Word and... do this as a proper rule of their daily life. Regardless of how busy or how tired we are, we can reserve thirty minutes a day for a time with the Lord in the Word.... If there is the will, there is the way. To save half an hour among twenty-four hours is not a hard thing. If the saints could practice spending one hour or more in the Lord's Word, this would be wonderful, but at least we should encourage them to give half an hour to the Lord every day....We all can realize what a blessing this will be, and I believe that this will make the Lord very pleased. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 356-359)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 9-13; Life-study of Ezra, msg. 5; Life-study of Nehemiah, msg. 3, 5

第六周诗歌

764

荣耀的盼望 — 基督在我里面

11 9 11 9 副 (英 948)

降 B 大调

4/4

$\overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1} \quad \overset{E^b}{6} \cdot \overset{E^b}{7} \quad 1 - \mid \overset{F}{7} \cdot \overset{F}{1} \quad \overset{F}{2} \cdot \overset{F}{1}$
 一 历 代 隐 藏 奥 秘, 向 我 已 显 明, 就 是 荣 耀
 $\overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \mid \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1}$
 基 督 - 神 实 际。 祂 是 神 的 化 身, 也 是
 $\overset{F_7}{6} \cdot \overset{F_7}{7} \quad 1 - \mid \overset{F_7}{7} \cdot \overset{F_7}{1} \quad \overset{B^b}{2} \cdot \overset{B^b}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \mid$
 我 生 命, 更 是 我 的 荣 耀, 我 所 期。
 $3 \quad 3 \quad \overset{F_7}{5} \cdot \overset{F_7}{4} \quad \overset{B^b}{2} \cdot \overset{B^b}{7} \mid 1 \quad 1 \quad 3 - \mid \overset{E^b}{6} \quad \overset{E^b}{6} \quad \overset{E^b}{2} \cdot \overset{E^b}{3}$
 (副) 荣 耀! 荣 耀! 基 督 在 心 房! 荣 耀! 荣 耀!
 $\overset{F}{2} \cdot \overset{F}{1} \mid \overset{F}{7} \quad \overset{C_7}{6} \quad \overset{F}{5} \quad 0 \mid \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1}$
 祂 是 我 盼 望! 现 今 在 我 里 面, 乃 是
 $\overset{F_7}{6} \cdot \overset{F_7}{7} \quad 1 - \mid \overset{F_7}{7} \cdot \overset{F_7}{1} \quad \overset{B^b}{2} \cdot \overset{B^b}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \parallel$
 一 奥 秘! 将 来 是 我 荣 耀, 我 所 期。

- 二 祂已将我重生, 在我的灵中; 现今在我魂里变化我;
 还要改变我体, 和祂体相同, 使我完全与祂像符合。
- 三 今在生命、性情, 祂与我合一; 将来我要在祂荣耀里;
 与祂完全合一, 享受祂自己, 和祂全然相象, 毫无异!

WEEK 6 — HYMN

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

$A^b \quad A^b/C \quad D^b \quad B^b m \quad E^b \quad E^b/G \quad A^b \quad D^b/A^b$
 1. Mys - t'ry hid from ag - es now revealed to me, 'Tis the Christ of God's re - a - li - ty.
 $A^b \quad A^b/C \quad D^b \quad B^b m \quad E^b \quad E^b/G \quad A^b \quad D^b/A^b \quad A^b$
 He embod - ies God, and He is life to me, And the glo - ry of my hope He'll be.
 $A^b \quad E^b7 \quad F^m \quad C^7 \quad D^b \quad B^b7/D \quad E^b \quad E^b7 \quad E^b \quad E^b7/G$
 (C) Glo - ry, glo - ry, Christ is life in me! Glo - ry, glo - ry, what a hope is He!
 $A^b \quad A^b7/G^b \quad D^b/F \quad D^b \quad E^b \quad E^b7/G \quad A^b \quad D^b/A^b \quad A^b$
 Now within my spir - it He's the mys - tery! Then the glo - ry He will be to me.

2. In my spirit He regenerated me,
 In my soul He's now transforming me.
 He will change my body like unto His own,
 Wholly making me the same as He.
3. Now in life and nature He is one with me
 Then in Him, the glory, I will be;
 I'll enjoy His presence for eternity
 With Him in complete conformity.

