

二〇二一年  
國殤節國際特會

**2021 INTERNATIONAL  
MEMORIAL DAY CONFERENCE**

總題：

**GENERAL SUBJECT:**

認識真理，對真理絕對，  
並在現今邪惡的世代宣揚真理

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

晨興聖言

**Holy Word Morning Revival**

## 標語

- ① 我們需要認識真理，對真理絕對，維持真理的絕對，並在現今邪惡的世代給真理作見證。
- ② 當真理的靈，實際的靈，照亮聖經中所記載並包含的屬靈事實時，我們就接受了真理，實際；每天早晨我們可以在寫成的話裏接觸活的話，而得着神聖的實際，就是經過過程的三一神作為應用的話，注入我們裏面。
- ③ 為着完成神聖的經綸，我們需要被神聖的真理構成，並對神聖真理的路以及神聖真理的推廣絕對。
- ④ 主的恢復乃是恢復真理的亮光；今天地上最急需的，就是今時代的真理；召會的擴增在於真理的傳佈，所以，我們都該花工夫學習真理，並把基督供應給人，使召會得着繁增與開展。

## 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.

## 總題：

認識真理，對真理絕對，  
並在現今邪惡的世代宣揚真理

## 篇題

- 第一週 認識真理，對真理絕對，維持真理的絕對，  
並在現今邪惡的世代給真理作見證
- 第二週 藉真理得以聖別，從我們自己裏面  
遷出來，進入三一神裏面而真正成爲一
- 第三週 爲着完成神聖的經綸，被真理構成，  
並對真理的路以及真理的推廣絕對
- 第四週 恢復約翰福音中的主觀真理
- 第五週 維持召會是真理的柱石和根基，  
也是神團體的顯現於肉體這真理，  
並給這真理作見證
- 第六週 認識並傳佈那按照時代的職事之  
今日的真理—神永遠經綸的最高福音

## GENERAL SUBJECT:

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

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and for Upholding the Absoluteness of the Truth,  
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for the Way of the Truth and the Propagation of the Truth  
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of the Highest Gospel of God's Eternal Economy  
according to the Ministry of the Age

## 第一週

認識真理，對真理絕對，  
維持真理的絕對，  
並在現今邪惡的世代給真理作見證

詩歌：590

讀經：約十八 37 下，弗二 2，羅十二 2，約壹五 19 下～20

### 綱要

#### 【週一】

壹 主的恢復乃是恢復神話語中所啓示的神聖真理—提後三 16:

一 真理乃是三一神連同祂的話—約一 1, 14 ~ 17, 十四 6, 16 ~ 17, 十五 26, 十六 13, 十七 17, 十八 37 下。

二 神話語中的許多真理，已經被遺失、誤會、並錯誤的應用，因此需要有主的恢復—提後二 15。

三 主的恢復有最高的真理，就是在已過歷世紀中所恢復一切真理的終極完成—2, 15 節。

#### 【週二】

貳 在約翰的著作中，真理這辭的原文 (aletheia, 阿利提亞) 指神聖經綸的一切實際，作神聖啓示的內容，由神的話傳

## 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

## 翰並揭示—約十七 17, 十八 37 下:

- 一 真理乃是神，是光也是愛，成爲肉體，作神聖事物的實際，給我們得着——1, 4, 14 ~ 17。
- 二 真理乃是基督，就是成爲肉體的神，神格一切的豐滿都有形有體的居住在祂裏面，好成爲神與人的實際，舊約一切豫表、表號、影兒的實際，和一切神聖、屬靈事物的實際—西二 9, 16 ~ 17, 約四 23 ~ 24。
- 三 真理乃是那靈，就是變化形像的基督，是基督的實際，也是神聖啓示的實際—十四 16 ~ 17, 十五 26, 十六 13 ~ 15。
- 四 真理乃是神的話，作神聖的啓示，啓示並傳輸神與基督的實際，以及一切神聖、屬靈事物的實際—十七 17。

### 【週三】

- 五 真理乃是信仰（相信）的內容，即我們所信之事的具體元素，成了完滿福音的實際—弗一 13。
- 六 真理乃是關於神、宇宙、人、人與神的關係、以及人與人彼此的關係、人對神的責任等的實際，這些都是藉着受造之物和聖經所啓示的—羅一 18 ~ 20, 二 2, 8, 20。
- 七 真理乃是真實、可信、真誠、誠實、可靠、信實；就着神說，是神聖的美德，就着人說，是人性美德，並且是神聖流出—三 7, 十五 8, 林後十一 10, 約壹三 18。
- 八 真理指實在或真實的事物、事情（事實）的真相或實情、實際、真確，與虛假、欺騙、偽裝、偽善、錯謬相對—可十二 32, 約十六 7, 羅一 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 神聖的真理是絕對的，我們必須對真理絕對，並維持神聖真理的絕對—約叁 3 ~ 4, 8:

- 一 對真理絕對，就是不顧情感，就是不講關係，就是不為着個人—太十六 24 ~ 25，彼前一 22:
  - 1 真理是惟一的標準，我們必須站在真理一邊反對自己；惟有當我們從自己裏面得蒙拯救，纔有可能維持真理的絕對—約八 32，約貳 2，約叁 3 ~ 4。
  - 2 真理對我們若不是絕對的事，我們就是不認識神，也不認識神的話—帖後二 10，約壹五 20。
  - 3 我們對真理若不絕對，就會為我們自己或自己的願望，犧牲神的真理—箴二三 23。
  - 4 我們需要尊重神的真理，走真理的路，一點不委屈真理—彼後二 2。

#### 【週四】

- 二 我們應當對客觀的真理和主觀的真理絕對—約八 32，十四 6:
  - 1 聖經中的真理有客觀的一面和主觀的一面；客觀的一面是為着主觀的一面—羅八 34，10，西三 1，一 27。
  - 2 客觀的道理是為着主觀的真理，主觀的真理是為着產生召會—約貳 1 ~ 2，4，約叁 3 ~ 4，7 ~ 9 上。
  - 3 主渴望恢復聖經中的主觀真理，特別是關於三一神和召會之真理的主觀一面—約一 14，十四 16 ~ 20，提前六 15 ~ 16，提後四 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 許多重要的主觀真理埋沒了，但在主的恢復裏，這些真理又復活過來，成爲得恢復、得復活的真理—約十七 17，十八 37 下。

## 【週五】

肆 當我們在『這世界的世代』中，給真理作見證，我們是與得勝的基督是一，爭戰敵擋魔鬼撒但，說謊者的父，『這世界的王』，『這世代的神』，他『弄瞎了…不信者的心思』—弗二 2，約八 44，十二 31，林後四 4：

一 魔鬼的本性是虛謊，並且帶來死亡和黑暗；有黑暗就有虛謊，虛謊與真理相對—約八 44：

1 魔鬼『不站在真理中，因爲在他裏面沒有真理』—44 節。

2 撒但的黑暗與神聖的光相對，撒但的謊話與神聖的真理相對—約壹一 6。

3 神聖的真理是神聖之光的彰顯；照樣，撒但的謊話乃是撒但黑暗的彰顯—約八 12，44。

二 『這世代的神』乃是那迷惑者撒但，現今世代的管轄者；他統治着今天的世界，弄瞎不信者的思想和心思，獵取人的敬拜—林後四 4：

1 林後四章四節的『弄瞎』，意思是蒙蔽人的悟性。

2 這節的『心思〔直譯，思想〕』，意指心思的悟性。

三 『整個世界都臥在那惡者裏面』—約壹五 19 下：

1 整個撒但的世界系統，和世界上的人，就是墮落的人類，被動的臥在那惡者撒但霸佔並操縱

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 在原文裏『那惡者』乃是指致命、有害的邪惡，影響別人成為邪惡的；這樣的惡者，就是整個世界都臥在他裏面的魔鬼撒但—19 節下。

3 當主的肉體被釘十字架，而把世界的王撒但趕出去，這邪惡的體系，黑暗的國度，也就受了審判—約十二 31，十四 30，十六 11。

四 以弗所二章二節裏的『這世界』，指由許多世代所組成的撒但系統：

1 一個世代是指世界這撒但系統的一部分。

2 以弗所二章二節的『世代』是指撒但系統現今時髦的表現，為撒但所利用，篡奪並霸佔人，使人遠離神和神的定旨。

3 加拉太一章四節的『現今這邪惡的世代』，是指宗教世界，世界的宗教系。

五 我們若要在現今的世代中給真理作見證，就必須順從保羅在羅馬十二章二節的囑咐：『不要模倣這世代，反要藉着心思的更新而變化』：

1 模倣這世代，就是採取既非從我們重生之神兒女裏面而出，也非我們內裏之人代表的外在彰顯—約一 12 ~ 13。

2 我們不要被這世代同化，使我們這些從世界被聖別歸神的人，又變成和這世代同形狀。

3 我們需要在心思的靈裏得以更新，讓調和的靈擴展到我們的心思，而成了心思的靈，使我們的心思、情感和意志，因着有新的元素作到我們這人裏面，而得以更新—弗四 23，林前六 17，羅十二 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，用真理束你們的腰』；用真理束腰是要加強我們全人—弗六 14 上。

七 我們能給神聖的真理作見證，因為我們藉着與那位真實的成爲一，而認識真理—約壹五 20：

1 神的兒子主耶穌已經來到，且將悟性賜給我們，使我們可以認識那位真正、實際的神—約一 14，18，約壹五 20。

2 約壹五章二十節兩次說到『那位真實的』，那真實者，那真實：

a 『那位真實的（那真實者）』這辭是指神對我們成了主觀的，指客觀的神在我們的生活和經歷中成了那真實者。

b 那真實者就是神聖的實際；認識那真實者，意即藉着經歷、享受並擁有這實際，而認識這神聖的實際。

c 這節指明神聖的實際，就是神自己，已經在經歷中成爲我們的實際；那曾經對我們是客觀的神，已經成爲我們主觀的實際—6 節。

八 因着我們認識那真實者和真理的靈，（20，四 6，）又因爲基督這真理活在我們裏面，並且三一神在我們裏面運行，把我們作成神人，就是基督這第一個神人的複製，我們就能給真理作見證，正如主自己所作的，祂說，『我爲此而生，也爲此來到世間，爲要給真理作見證；凡屬真理的人，就聽我的聲音。』（約十八 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).

# 第一週■週一

## 晨興餽養

約十八 37『…耶穌回答說，…我爲此而生，也爲此來到世間，爲要給真理作見證；凡屬真理的人，就聽我的聲音。』

提後二 15『你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。』

主的恢復乃是恢復真理的光。在已過六十年裏，主將這一本聖經天天向我們開啓，一章又一章，一節又一節。

在這個地上，目前最急需的，就是今時代的真理。主乃是把這傳揚真理的責任，放在我們身上。雖然我們事奉的人不算太多，但若是我們能把負擔拿起來，學會真理，到各地去傳講，每人都帶十個人認識真理，並且成全他們作我們所作的；這樣過了三、五年，我們中間就會有大量的繁殖與擴增（李常受文集一九八四年第五冊，五〇一至五〇三頁）。

## 信息選讀

今天全世界都需要主的真理，而主的真理就在祂的話語裏。然而很可惜，聖經這神聖的話，並沒有向世人完全打開。…基督徒最多只能誇口說，神的聖言已經印成多種文字，散佈在世界各地；但他們無法說，人讀聖經，不管是用那一種語言，都能真正領畧其深處的奧祕。…聖經中真理的奧祕，乃是非常深奧的，需要神的靈給我們屬靈的亮光，也需要我們在其上花工夫，纔能挖掘其中的奧祕（參林前二 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).

主的恢復就是恢復聖經中所失去的真理。…主的恢復就在於恢復對真理的認識。

新約聖經一再說到，我們應當明白真理，完全認識真理。每逢提及此，保羅總是說，要完全認識真理（提前二4）。這意思是，不僅明白一點或單一方面的真理，乃是要明白全部、各面的真理。保羅又說，召會就是真理的柱石和根基（三15）。這指明在聖經中，真理如同一棟大型建築物；不是只有一面的，乃是面面俱有的，有根基也有頂蓋。今天我們若要開展主的恢復，就必須認識真理，並且會講解真理。故此，我們必須明白真理的各方面，並且不偏不倚。

真理不僅有許多方面，也有許多的重點。比方聖經講神，也講基督，同時又講聖靈、信徒、召會、國度、新耶路撒冷。聖經從神講起，講到神的創造，又講到人的墮落，再講神的救贖，然後講神進入人裏面，作人的生命，把人重生、聖別、更新、變化，並且模成祂自己的形像，至終叫人完全進入榮耀；其中又給我們看見信徒，和團體的召會。這團體的召會帶進國度，達於終極的顯出，就是新耶路撒冷在新天新地裏。這些都是包羅在聖經中的真理。

諸如此類，都需要我們好好學習、認識，並能清楚的對人傳講（李常受文集一九八四年第五冊，五一四至五一六頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，第三至四篇；健康的話，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

# 第一週■週二

## 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。…』

十六 13『只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。』

十七 17『求你用真理聖別他們，你的話就是真理。』

我們若要領會聖經裏真理的意思，就需要超越傳統並一般對真理的領會。傳統的看法認為，聖經裏的真理是正確的道理，這是不準確的；而一般對這辭所領會的含意也不該應用於聖經裏的『真理』一辭。

真理，原文意實際（與虛空相對）、確實、真確、真實、真誠。這是約翰個人獨特的用辭，也是新約裏一個深奧的辭，指神聖經綸的一切實際，作神聖啓示的內容，由神的話傳輸並揭示（約翰壹書生命讀經，九四至九五頁）。

## 信息選讀

按照新約，真理首先乃是神，是光也是愛，成為肉體，作神聖事物—包括神聖生命、神聖性情、神聖能力、神聖榮耀—的實際，給我們得着，使我們享受祂作恩典，如約翰福音所啓示的（約一 1、4、14～17）。

第二，…真理是指基督，就是成為肉體的神，神格一切的豐滿都有形有體的居住在祂裏面（西二 9），好成為：（一）神與人的實際（約一 18、51，提前二 5）；（二）舊約一切豫表、表號、影兒的實

# 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

際（西二 16～17，約四 23～24）；（三）一切神聖、屬靈事物的實際，如神聖的生命與復活（十一 25，十四 6），神聖的光（八 12，九 5），神聖的道路（十四 6），智慧，公義，聖別，救贖（林前一 30）；因此，基督是實際（約十四 6，弗四 21）。

第三，真理乃是那靈，就是變化形像的基督（林前十五 45 下，林後三 17），是基督的實際（約十四 16～17，十五 26），也是神聖啓示的實際（約十六 13～15）。因此，那靈是實際（約壹五 6）。

神就是神聖事物的真理，實際，給我們得着。所以，我們需要得着神作實際，然後享受祂作恩典。因此，神聖的實際，事實上就是神自己。祂是一切神聖事物的實際。…實際乃是基督這位成爲肉體的神。…在舊約裏有許多豫表、表號和影兒，基督乃是這些事物的實際。在聖經裏我們也讀到許多神聖、屬靈的事物，就如生命、光、智慧和公義。基督自己是這一切事物的實際。所以，我們讀到新約中『真理』或『實際』這辭時，我們需要領悟，這首先是指神，也是指基督。

我們已經指出，真理就是神、基督和那靈。所以，真理就是神聖的三一。實際上，神聖三一的三者總括是一個實際。…我們已經看見真理就是三一神，現在可以接着指出，真理也是神的話，作神聖的啓示，不僅啓示，更傳輸神與基督的實際，以及一切神聖、屬靈事物的實際；因此，神的話也是實際（約十七 17）。…話是三一神的說明。這就是說，真理之所是的第四方面一話，實際上就是真理頭三方面一父、子、靈一的說明。所以，實際乃是父神、子神、靈神，也是神聖的話（約翰壹書生命讀經，九五至九八頁）。

參讀：約翰壹書生命讀經，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；長老訓練第三冊，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

# 第一週■週三

## 晨興餽養

弗一 13『你們既聽了真理的話，就是那叫你們得救的福音…。』

林後十一 10『基督的真實在我裏面…。』

彼前一 22『你們既因順從真理，潔淨了自己的魂，以致愛弟兄沒有假冒，就當從清潔的心裏彼此熱切相愛。』

提摩太書題到真理的柱石（提前三 15）。為甚麼說到真理的柱石呢？因為柱石是不移動的。它不能升高，也不能降低。它不像椅子一樣，可以把它擺來擺去。我們如果是一個不清明的人，真理在我們身上就沒有功效。真理不能放在一個跟隨感覺而行的人身上。這是一個大試驗。人需要站在真理一邊反對自己，如此纔能維持真理，不維持自己。自己沒有受過對付的人，永遠不知道甚麼是真理。你錯的時候，就把真理拉低一點，對的時候就把真理拉高一點；這就好像你是升降機，真理跟着你升降。惟有對付自己的人，纔能維持真理。…今天黑暗的原因乃是人委屈了真理來跟隨自己。假如我們能毅以真理為獨一的標準，假如我們敢說，主既然這麼說、這麼作，那我就錯了。這樣，新的光、新的路纔會來（倪柝聲文集第三輯第十一冊，一五三頁）。

## 信息選讀

按照新約，真理也是信仰（相信）的內容，就是我們所信之事的具體元素，成了完滿福音的實際（弗一 13，西一 5）。…這是客觀的信仰，就是我們所

# 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。話是神聖三一的啓示和說明，這話有其內容。簡單的說，這內容就是新約的內容，也是我們基督徒信仰的內容。所以，新約以及我們基督徒信仰的內容也是真理，實際。

在聖經裏，真理也是關於神、宇宙、人、人與神的關係，以及人與人彼此的關係、人對神的責任等的實際，這些都是藉着受造之物和聖經所啓示的（羅一 18 ~ 20，二 2、8、20）。…我們只需要讀聖經，因為在新約裏有關於神、宇宙和人的真理，也有關於人對神的責任、人與神的關係、人與人彼此之關係的真理。這真理部分啓示在神的造物裏，並且完滿的啓示在聖經裏。

在新約裏，真理的原文也是指真實、可信、真誠、誠實、可靠、信實；這些就着神說，是神聖的美德（羅三 7，十五 8）；就着人說，是人性的美德（…林後十一 10，…）並且是神聖實際的流出（約四 23 ~ 24…）。…約翰四章二十三、二十四節說，『時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。神是靈；敬拜祂的，必須在靈和真實裏敬拜。』…約翰四章二十三、二十四節的真實，是指神作我們實際的結果，流出。當我們享受神作我們的實際，這享受會產生一種結果，這結果就是真實，實際。事實上，這種享受神作我們實際的結果，乃是基督從我們裏面出來。當我們享受三一神一父、子、靈一作我們的實際，也就是神聖的三一成了我們的實際，給我們享受時，這享受就產生某種美德。這美德就是我們所經歷的基督，這位基督乃是一切祭物的應驗（約翰壹書生命讀經，九九至一〇一頁）。

參讀：倪柝聲文集第二輯第二十冊，這人將來如何，第十篇；約翰二書生命讀經，第一至二篇；約翰三書生命讀經，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

# 第一週■週四

## 晨興餽養

約三 3『有弟兄來見證你持守真理，就是你在真理中行事為人，我就大大歡樂。』

西三 1『所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。』

一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

聖經中的真理一直是分作客觀一面和主觀一面。我們必須清楚，一切客觀的道理都是為着主觀的真理，也都是為着主觀的經歷。如果我們只注意客觀的道理，而忽畧主觀的一面，我們就不能成就神永遠的旨意。神永遠的旨意就是召會。客觀的道理是為着主觀的真理，而主觀真理的經歷乃是為着產生召會。…實際的召會生活乃是出於我們對於主觀真理的經歷。我們有了主觀真理的經歷，召會自然就產生出來（李常受文集一九七七年第三冊，一四〇頁）。

## 信息選讀

再者，所有主觀的真理都是聯於靈，也都是聯於生命。靈和生命就是主觀真理的本質。你若是把靈和生命拿掉，就沒有所謂的主觀真理。客觀的道理是用字句組成的，主觀的真理不是用字句，乃是用靈和生命組成的。你若沒有靈、沒有生命，就沒有主觀真理。所以召會的產生，乃是因着靈，因着生命。因為我們憑靈活着，也活在生命中，我們就有主觀真理的經歷，也就有召會生活。

# 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.



關於『神』，聖經的啓示有兩面。…從客觀一面來說，第一，祂是神。祂是在天上的神，高高在上，有榮耀、有威嚴。…第二，祂是我們的創造主。…第三，祂是主宰。…第四，祂作了我們的救贖主。…第五，祂是我們的好牧人，我們是祂的羣羊。…牧人愛羊，羊也喜歡牧人，但無論如何，對羊來說，牧人是客觀的。第六，祂是我們的主人，我們是祂所有的，是事奉祂的。

但聖經裏還有主觀的一面。第一，神是我們的父。這是主觀的，因為祂把祂的生命、祂的性情都賜給了我們。第二，祂是賜生命的靈。祂是靈，如同空氣一樣，進到我們裏頭來，這也是主觀的。第三，祂是我們的生命。…祂必須進到我們裏面來，主觀的活在我們裏頭，調在我們裏頭，纔能作我們的生命。第四，祂也是亮光。這個亮光，聖經稱之為生命的光。…這不是外面一種客觀的光，乃是裏面一種主觀的光。第五，祂是我們的呼吸、我們的氣息。第六，祂是我們的活水、食物，給我們喫到裏頭來。這些都是主觀的。

就着客觀的一面來說，不錯，祂是天上的主，在萬有之上，尊高至大，又威嚴、又榮耀。但另一面來說，這位主實在是在我裏頭，對我說話，和我交通，與我同行，隨時供應我、支持我、安慰我。當我裏頭空虛的時候，祂就…把我充實。祂的確是我裏頭的生命，是我裏頭的供應。

這個主觀的點一再告訴我們，神不光是高高在上的神，祂今天就在我們裏頭，作我們的生命之氣，作我們的活水，作我們的食物營養。祂不願僅僅高大，祂願進到我們裏面，給我們享受。我們越享受祂，祂就越喜樂。祂在我們裏面，和我們成爲一靈；我們有祂的生命，有祂的性情，有祂的素質（李常受文集一九七七年第三冊，一四一、一二九至一三〇、一三四至一三五、一三九頁）。

參讀：聖經中的主觀真理，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

# 第一週■週五

## 晨興餽養

約壹一6『我們若說我們與神有交通，卻在黑暗裏行，就是說謊話，不行真理了。』

五 19『…整個世界都臥在那惡者裏面。』

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

說謊話是出於撒但；他是說謊者的父（約八44）。他的本性是虛謊，並且帶來死亡和黑暗。有黑暗就有虛謊，虛謊與真理相對。撒但的黑暗與神聖的光相對，撒但的謊話與神聖的真理相對。神聖的真理是神聖之光的彰顯，照樣，撒但的謊話乃是撒但黑暗的彰顯。我們若說，我們與那是光的神有交通，卻在黑暗裏行，就是在撒但黑暗的彰顯裏說謊話，不在神聖之光的彰顯裏實行真理（約翰壹書生命讀經，七八頁）。

## 信息選讀

保羅告訴我們『不要模倣這世代』（羅十二2）。…世代是現今、實際的世界生活，是反對並代替召會生活的。整個世界是撒但的系統，就是被撒但構成的系統。世界，原文是cosmos，科斯模斯，指組織，系統。撒但把每個人和屬人生活的每一項都系統化了。這世界的系統由許多世代組成。正如宇宙召會由許多地方召會組成，照樣，世界由許多世代組成。每個地方召會是宇宙召會的一部分，每個世代是世界的一部分。每個世代有其當時的時尚。英文的『摩登』（modern），相當於希臘文的

# 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』。『不要模倣這世代』，原文可譯為『不要摩登』。因此，摩登的意思就是模倣現今的世代。既然世代是現今、實際的世界生活，是世界系統的一部分，你就無法在世界裏而不在一個世代裏。你無法接觸世界，除非你接觸一個世代。所以，你要棄絕世界，就必須棄絕世代。…世界系統之世代的改變，可由女子髮型的改變來說明。〔多〕年前，…一般女子將頭髮梳成高塔，越高越好。…每個世代都有其時髦和樣式。

世界反對召會，歷世代反對眾召會。我們若認真要有召會生活，就必須丟棄世代。既然現今的世代反對召會生活，我們就無法跟隨世代，並照着這世代被模倣，而仍能真正經歷身體生活。被摩登世代佔有的人也許參加主日聚會，但他無法實行召會生活。我們若要有身體生活，就是召會生活的實行，我們就不可跟隨這世代，也不可模倣這世代。這就是保羅告訴我們不要模倣這世代的原因。

我們不該模倣世代，反要藉着心思的更新而變化（弗四 23，多三 5）。模倣世代，意思是在外面採納摩登的樣式；變化卻是讓生機的元素作到我們這人裏面，使裏面產生新陳代謝的改變。我們需要藉着心思的更新而變化。…心思更新不是單單藉着外面的教訓，乃是藉着基督的元素加進來。主耶穌將祂自己從我們的靈擴展到我們的心思，我們的心思就會得着更新。藉着我們心思的更新，我們的魂就新陳代謝的改變。這樣我們就在魂裏經歷變化；這對召會生活是必需的。我們若要實行召會生活，就需要藉着心思的更新，在魂裏經歷這樣的變化（羅馬書生命讀經，三五四至三五六頁）。

參讀：羅馬書生命讀經，第二十五篇；新約總論，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

# 第一週■週六

## 晨興餽養

弗六 14『所以要站住，用真理束你們的腰，穿上義的胸甲。』

約壹五 20『我們也曉得神的兒子已經來到，且將悟性賜給我們，使我們可以認識那位真實的；我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。這是真神，也是永遠的生命。』

束腰是加強我們全人。我們全人需要用真理加強。這加強不是為着坐，乃是為着站。

照着真理（實際）這辭在以弗所四章的用法（15、21、24～25），（六章十四節）的真理，是指神在基督裏作我們生活的實際，就是神成為我們生活中的實際和經歷。這也就是基督自己從我們活出來（約十四 6）。這樣的真理，這樣的實際，乃是我們的腰帶，為着屬靈的爭戰加強我們全人。我們的生活必須有原則和標準。這一點不差就是神自己實際彰顯在我們的生活中。當這樣的真理束我們的腰時，我們就得加強，能以站立得住（以弗所書生命讀經，六四五至六四六頁）。

## 信息選讀

然而，倘若你日常的生活遠低於那在耶穌身上是實際（真理）者的標準；在邪惡的日子你就無法站住抵擋，反倒要逃走。因為在你日常的生活行動裏沒有見證，也沒有神的彰顯，你就沒有力量站住，抵擋魔鬼的詭計。我們日常的生活若是鬆散的，我們就無法站住抵擋黑暗的權勢。我們要站住，我們日常的生活就必須照着實際（真理）的原則，並且達到實際（真理）的標準。…這實際（真理）乃是神自己彰顯出來，作我們日常生活行動的原則，作我們日常生活的標準，並作我們生活的模型。

# 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.

我們為着屬靈的爭戰所用以束腰的真理（弗六14），實際上就是我們所經歷的基督。保羅在腓立比一章二十一節說，『在我，活着就是基督。』保羅所活出的這位基督，就是他真理的腰帶。這位基督就是神，彰顯並顯示在保羅的日常行動中。因為保羅的日常生活模成了基督的模型，所以他有力量面對一切的反對和逆境。因為保羅用真理束了腰，所以他有力量站住（以弗所書生命讀經，六四六至六四七頁）。

（在約壹五章二十節）『真實的』原文意真正的、實際的（和約一14，十四6、17之『實際』同源的形容詞），與虛假的、假冒的相對。事實上，那位真實的就是實際。神的兒子已經將悟性賜給我們，使我們可以認識—就是經歷、享受並擁有一這神聖的實際。因此，認識那位真實的，意即藉着經歷、享受並擁有這實際，而認識這實際。…約壹五章二十節指明，神在我們的經歷中已成為我們的實際。神的兒子已經藉着成為肉體、藉着死與復活來到，且將悟性賜給我們，使我們可以經歷、享受並擁有這實際，就是神自己。現今那曾經對我們是客觀的神，已經成為我們主觀的實際。

當約翰說我們在那位真實的裏面，這是非常要緊的一點。我們不僅認識那位真實的，也不僅經歷、享受並擁有祂作實際，我們更是在這實際裏。我們是在那位真實的裏面。…我們若不在神裏面，我們就無法從經歷中說，祂對我們是真實的。當然，祂在祂自己裏面還是真實的。但我們不能見證，祂在我們裏面是真實的。但我們既在那位真實的裏面，祂對我們就是真神。不僅如此，基督對我們乃是永遠的生命。我們若不在祂裏面，基督在祂自己裏面還是永遠的生命，但祂對我們卻不是永遠的生命。因為我們現今在祂裏面，所以耶穌基督對我們乃是永遠的生命（約翰壹書生命讀經，四二五、四三〇頁）。

參讀：以弗所書生命讀經，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

# 第一週詩歌

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 1 | 3 5 1 6 | 5 · 4 3 3 | 2 5 6 6 | 5 -- 5 | 5 3 1 6 |  
 一 神聖真理深廣無邊, 人智豈能侷限? 一己殘見, 囿  
 D G B D  
 5 · 4 3 3 | 6 6 7 1 7 | 6 -- 5 | 3 · 2 1 2 | 3 4 5 5 |  
 於時空, 勿將天光遮掩。嶄新亮光, 更美盼望, 惟  
 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 -- ||  
 願人心能見: 主話真光越照越明, 釋放真理無限。

- 二 天來聖諭普賜萬邦, 歷代人當稱羨;  
 誰竟擅用無知言語, 阻擋神聖意念?  
 如同宇宙闊、長、高、深, 浩瀚洋海無邊:  
 主話真光越照越明, 釋放真理無限。
- 三 先聖邁開追尋旅程, 暗中摸索而前;  
 晨光乍顯, 旭輝漸明, 直至如日中天。  
 榮耀太陽, 願你顯身, 輝煌光線盡現:  
 主話真光越照越明, 釋放真理無限。
- 四 幽谷已過, 昂首上行, 直攻真理之巔;  
 前人肩上, 極目一覽, 始識主智深遠;  
 清明空中, 天樂得聆, 纔知主富綿延:  
 主話真光越照越明, 釋放真理無限。
- 五 哦, 願父神藉靈運行, 基督安家心間,  
 好使眾聖能同領畧, 神聖大愛難言;  
 如此神聖實際得以, 日日加增不斷:  
 主話真光越照越明, 釋放真理無限。

# WEEK 1 — HYMN

We limit not the truth of God

Study of the Word — Light and Truth Unlimited

817

1. We li - mit not the truth of God To our poor reach of  
 mind, By no - tions of our day and sect, Crude, par - tial and con -  
 fined. Now let a new and bet - ter hope With - in our hearts be  
 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.



## 第二週

藉真理得以聖別，  
從我們自己裏面遷出來，  
進入三一神裏面而真正成爲一

詩歌：583, 補 620

讀經：約十七 14 ~ 24

### 綱要

#### 【週一】

壹 真理乃是神聖的光，照亮聖經的事實，將這些事實屬天、屬靈的異象傳送到我們裏面；在新約裏，真理是指着這種『屬天的電視』：

一 所有神聖的事實都包含在主的話裏，並藉着主的話傳達給我們；當那靈照亮話時，我們就有了屬天的電視；光照亮話中的事實，並將這些事實的屬天異象傳達到我們裏面，我們就認識真理—徒二六 16, 19, 弗一 17 ~ 18 上。

二 那靈被稱爲真理的靈，實際的靈；（約十四 17；）實際的靈乃是『屬天的電』，藉此屬靈的事物得以傳送到我們裏面；祂引導我們『進入一切的實際』，（十六 13，）使子所是並所有的一切對我們成爲實際的。（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 當真理的靈，實際的靈，照亮聖經中所記載並包含的屬靈事實時，我們就接受了真理，實際；我們若讀主的話而沒有那靈的光照，就可能只有道理或『新聞報導』，卻沒有真理、實際或異象—參伯四二5，約五39～40，林後三6。

四 真理是光的照耀，光的顯出；換句話說，真理乃是顯出來的光；因着光是真理的源頭，而真理是光的流出，所以當我們在光中行，我們就實行真理—約一4～5，7～9，12～13，八12，十四6，約壹一5～6，約貳4，約叁3～4。

五 主是光，是真理，也是話；話就是真理，這話會發出亮光，因為話裏有光—約八12，十四6，十七17，詩一一九105，130。

六 因着真理是光的照耀，而這光是生命的光，所以真理、光和生命是不能分開的；當神聖的光照耀在我們裏面，這光在我們裏面就成為真理，並將生命分賜到我們裏面—約八12，32，40，十二35～36，46，十四6。

## 【週二】

### 貳 真理有兩種功用：

一 真理叫我們從罪的轄制中得以自由，使我們從一切消極的事物中得以自由—八32，36。

二 真理在地位上和性情上聖別我們，使我們被神的元素所浸透—十七17，弗五26。

參 三一神在祂的話中被我們實化，並且分賜、注入到我們裏面，就是那叫我們得以自由並聖別我們的真理：

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 當我們灰心、下沉，裏面感覺虛空時，我們可以敞開自己來到主的話跟前；讀了一些時候，有些東西會在我們裏面升起，我們就享受了主的同在—詩一一九 25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159。
- 二 藉着這樣接受主的話，就有一些出於主的東西作到我們裏面；這乃是三一神的實際在生活、運行、工作，並分別我們。

### 【週三】

- 三 每天早晨我們可以在寫成的話裏接觸活的話，而得着神聖的實際，就是經過過程的三一神作為應用的話，注入我們裏面—約一 1, 十 35, 五 39 ~ 40, 六 63, 弗五 26, 六 17 ~ 18, 詩一一九 15:
  - 1 神的元素這樣灌注到我們裏面，釋放我們脫離脾氣、嫉妒、仇恨和驕傲等消極的事物，並釋放我們脫離一切的虛假，我們就有真正的釋放，真正的自由。
  - 2 我們被釋放的同時，也被聖別、分別，成為聖別歸給神，這不僅是地位上的聖別，也是性情上的聖別；因着神的素質作到我們裏面，我們就與神成為一。
- 四 我們天天需要這樣來到主的話跟前；我們每天早晨都需要來到主的話跟前；若是可能，其他的時間也該如此。
- 五 當話在我們的靈裏與活的靈調和時，我們就被神的素質聖別了。
- 六 藉着這樣接觸主的話，神就一天天加添到我們裏面；結果，我們就被神浸透，與祂成為一。
- 七 我們極其需要藉着神寫成的話、活的話與應用的話，讓三一活神注入並作到我們裏面。

- 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 真理的話所帶來的聖別，對付分裂的因素，結果就產生一；真理聖別人，而聖別產生一——約十七 14～24：

- 一 主耶穌，就是子，乃是真理；那靈是真理的靈；父的話也是真理——14, 17, 十四 6, 17, 十七 17, 約壹五 6:
  - 1 父具體化身在子裏，子實化爲真理的靈，而那靈與話乃是一——西二 9, 約十四 17, 十六 13, 弗六 17～18。
  - 2 每當我們帶着敞開的心和敞開的靈來到主的話跟前，就立刻摸着了作爲真理的話和那靈。
- 二 聖別人的話、聖別人的靈、聖別人的生命、以及聖別人的神全都是一；因此，我們若被聖別，因着所有分裂的因素全被除掉，我們就自然而然是一了。
- 三 在約翰十七章十七至二十三節，我們看見聖別產生真正的一，因爲這聖別保守我們在三神裏面；二十一節說，『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面』：
  - 1 爲着要成爲一，我們需要在二十一節的『我們』裏面，就是在一神裏面。
  - 2 要在三一神裏面，惟一的路是藉着聖別人的真理，對付所有分裂的因素。
  - 3 藉着蒙保守在三神裏面，我們就成爲一，但是何時我們從三一神裏面出來，立刻就產生分裂。
  - 4 每天早晨我們需要接觸主，摸着活的話，並且得着神聖的實際注入我們裏面；當我們這樣接觸主時，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 當我們裏面分裂的因素為聖別人的真理所治死，我們就被帶進真正的一裏，因為聖別保守我們在三一神裏面。

6 藉真理的話而得聖別，就產生基督身體的一，就是三一神擴大的一—21 節。

### 伍 分裂的因素有四：

- 一 這些因素中的頭一個就是世界；只要我們在某方面還是愛世界，那方面的世界就要成為分裂的原因—14 ~ 16, 18 節，約壹二 15 ~ 17, 五 19。
- 二 分裂的另一個因由是野心；當我們藉着話接觸主，並讓祂將祂自己注入我們裏面時，真理就分賜到我們裏面，殺死我們的野心—參賽十四 13。
- 三 分裂的第三個因由是自高；我們應當願意一無所是而高舉基督這獨一的重要人物，祂是在宇宙中居首位者—西一 18，林後四 5，約叁 9 ~ 11。
- 四 分裂的第四個因素是意見和觀念；我們不該堅持自己的意見，而該單純的追求主的目標，就是恢復基督作生命和一切，為着召會的建造—太十六 21 ~ 24，參啓三 14。

### 【週五、週六】

陸 當我們從自己裏面遷出來，進入三一神裏面時，我們就是一，甚至被成全成為一—約十七 11, 17, 21 ~ 23:

- 一 在我們自己裏面有四個分裂的因素；我們若留在自己裏面，就無法逃避這四件東西。
- 二 被聖別就是從我們自己裏面遷出來，進入三一神裏面，並讓基督活在我們裏面；這樣我們就

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.

被成全成爲一——21 ~ 23 節。

三 這聖別是藉着話，就是藉着真理；也是藉着靈，就是藉着真理的靈：

- 1 當我們每天早晨來到主的話跟前，在外面我們是接觸話，但在裏面是靈摸着我們；話和靈都是實際，藉着這二者，我們就得以聖別。
- 2 我們越接觸話，靈越摸着我們，我們就越從自己裏面遷出來；我們就從一個住處——己——遷移到另一個住處——三一神。
- 3 我們天天需要這種遷移，因爲在己裏面有世界、野心、自高、意見和觀念。
- 4 我們若是不斷接觸話，並讓靈天天摸着我們，我們就要被聖別；那就是說，我們要從自己裏面，從我們的老家搬出來，搬進三一神，搬進我們的新居去。
- 5 一旦我們從自己裏面出來，我們就被聖別，從分裂的因素中分別出來，不僅分別歸神，更是進入神裏面。
- 6 要有真正的一，首先，我們必須從自己裏面遷出來，進入三一神裏面；（17，21；）然後，我們需要讓基督活在我們裏面（23 上）：
  - a 這個被成全的一就是真實的建造；這是在生命裏的長大——弗四 16。
  - b 在生命裏長大，意思就是我們從自己裏面遷出來，進入三一神裏面，並讓基督活在我們裏面；我們若遷入三一神裏面，並讓基督活在我們裏面，我們無論在那裏，都能與當地的聖徒是一。

四 『我在他們裏面，你在我裏面，使他們被成全成爲一』——約十七 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 被成全成爲一，意思就是從世界、野心、自高、意見和觀念中蒙拯救。
- 2 『我在他們裏面』一意思是子在我們裏面生活並運行。
- 3 『你在我裏面』一意思是父在子裏面生活並運行。
- 4 換句話說，當子在我們裏面生活並運行時，父就在祂裏面生活並運行；藉着這雙重的生活並運行，我們就被成全成爲一，並且在榮耀中彰顯父。

五 野心含示在約翰十七章二十一節，自高在二十二節，而觀念和意見在二十三節：

- 1 在三一神裏沒有野心，在父的榮耀裏沒有自高，在基督生活並掌權的地方沒有意見。
- 2 在經過過程之三一神這神聖奧祕的範圍裏，野心被吞滅，自高消失，觀念和意見也都消滅了；這裏沒有撒但系統化世界（15）中分裂的邪惡，卻有真正的一。

六 真正的一乃是活在父裏面，讓基督活在我們裏面，並活在父的榮耀、父的彰顯裏—22, 24 節：

- 1 我們需要從自己裏面遷出，進入三一神裏面，並且留在祂裏面，爲着父的彰顯，父的榮耀。
- 2 只有在三一神裏，纔可能有真實的建造，真實的一，而且只有當基督活在我們裏面時，這建造纔能興盛；如此我們就能在榮耀中彰顯父，並經歷真正的一。

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.



## 第二週■週一

### 晨興餽養

約八 12『於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。』

十四 6『耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。』

十七 17『求你用真理聖別他們，你的話就是真理。』

根據聖經，主是光，是真理，也是話。話就是真理，這話會發出亮光，因為話裏有光。因此，話、光和真理乃是一。…真理是光的實化和顯出。光是源頭，真理是顯出。光的顯出就是光的照耀。光向我們隱藏時，就僅僅是光；光照在我們身上時，就成了真理。

真理不是指道理。首先，真理的意思是光的照耀，光的顯出。換句話說，真理乃是顯出來的光。神絕不會臨到我們而不照耀在我們身上。當神作為光臨到我們並照亮時，我們立即就感覺到真理，實際。…真理不僅僅是…記載在聖經中的話，乃是一種傳送到我們這人裏面屬天、屬靈的異象。我們都需要學習分辨甚麼是新聞報導式的信息，甚麼是傳送異象到我們裏面的信息（李常受文集一九七八年第三冊，四〇九至四一二頁）。

### 信息選讀

每個異象都是一個實際。…在神的經綸裏有許多異象。例如：當基督死在十字架上時，祂為我們流出血來。倘若這對我們僅僅是道理，我們就不能得救。然而，只要基督受死的實際傳送到我們裏面，

## 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



而且我們看見這個異象時，我們就得救了。我年幼時受教導說，基督為我的罪死在十字架上，並且為我流血。這對我不過是個道理，直到我十九歲時，基督受死的屬天異象纔傳送到我裏面。那時我能看見基督為我死在十字架上，為我的罪流出血來。當我看見這異象，我哭泣，我敬拜，我感謝主。那個經歷就是異象，就是真理。

根據聖經來看，那靈被稱為真理的靈，實際的靈（約十四 17）。…聖經也說，話就是真理（十七 17）。所有屬靈的事實都包含在話裏面，而且藉着話來傳送。基督是我們的聖別，基督為我們的罪而死，基督是我們的生命，召會是基督的身體，基督是召會的頭—這一切都是包含在聖經裏的事實。然而，若沒有神聖電流所帶來的光照，這些事實還不過是道理。然而，當那靈照亮在聖經中所記載並傳達的這些事實時，這些事實就成了真理，成了實際。

那靈尋找機會來照亮話。祂這樣作時，我們就接受了真理。在認識真理時，我們就得着了事實、話和靈。…如果我們有話而沒有那靈，我們還是沒有異象。…我們若讀神的話而沒有那靈的光照，就可能只有道理或『新聞報導』，卻沒有真理、實際或異象。感謝主，光照的靈一直在我們裏面。每當我們向祂敞開，光就照亮。當光照耀在話上，某些東西就會顯出來，使我們有深刻的印象。這就是真理。

作為柱石的召會是由我們眾人所組成的。因此，連青年姊妹也必須認識真理。這就是我鼓勵大家，特別是青年人，要進入主話的原因。所有神聖的事實都包含在主的話裏，並藉着主的話傳達給我們。當那靈照亮話時，我們就得着屬天的電視。光照亮話中的事實，我們就認識真理（李常受文集一九七八年第三冊，四一二至四一五、四一八頁）。

參讀：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

## 第二週■週二

### 晨興餽養

約八 32『你們必認識真理，真理必叫你們得以自由。』

36『所以神的兒子若叫你們自由，你們就真自由了。』

約十七 17『求你用真理聖別他們，你的話就是真理。』

真理的第一種功用是叫我們得以自由。喪失了真理就必在轄制中，在奴役中；但認識真理就從奴役中得以釋放，得以自由。真理的第二種功用見於約翰十七章十七節。…一面真理叫我們得以自由；另一面真理聖別我們。真理使我們被神的元素所浸透。得着真理是一件非常重要的事，因為真理使我們從一切消極的事物中得以自由，並且用神聖的元素浸透我們。…最終，真理將使我們徹底聖別，徹底變化。為着真理的功用，阿利路亞！（李常受文集一九七八年第三冊，四〇七至四〇八頁）

### 信息選讀

為着一而聖別我們的真理，包含了主耶穌、實際的靈以及父的話。因此，三一神的三個身位都與真理有關。主耶穌—子—是真理；靈是實際（真理）的靈；而父的話是真理。在新約裏，尤其在約翰福音，真理的意思不是道理，而是三一神的實際。

因為父的話是祂的發表，而且因為祂的話是真理，所以真理乃是父的發表。…我們需要對這事實有深刻的印象：聖經不僅僅是一本書，更是那發表神的話。…每一次我來讀聖經，在我的深處都有一個感覺，我是來到神自己面前，而這一位神不是一

## 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

位隱藏的神，隱蔽的神，乃是發表出來的神。藉着聖經，我能遇見神，與祂交談，並且聽祂說話。

基督—子—也是真理。…父的話就是子，祂是神的發表。許多基督教教師曾正確的說過：聖經是寫出來的話，子是活的話。我很同意這說法。聖經是外面的話，子是裏面的話；外面的話和裏面的話，這二者原為一。…這一切乃是藉着靈神來實化。…父化身在子裏，子實化成實際的靈。那靈乃是作為父具體化身之子的實化；因此，那靈乃是實際。那靈也是話。約翰六章六十三節說，話就是靈；以弗所六章十七節說，那靈就是話。阿利路亞！我們外面有話，裏面有那靈。

每當我們帶着敞開的心和敞開的靈來到主的話跟前，就立刻摸着了作為真理的話和那靈。我能見證，每次我敞開我的心和靈來到聖經跟前，我都遇見神。…我們每天需要有兩三次來到主話的跟前。你很難離開主的話而在靈裏來到主面前。…為着接觸主，主的話是一種非常奇妙的工具！當我們灰心、下沉，裏面感覺虛空時，我們可以敞開自己來到主的話跟前。讀了一些時候，有些東西會在我們裏面升起，我們就享受了主的同在。這就是對真理—實際—的經歷。這是三一神在祂的話裏分賜到我們裏面。

父具體化身在子裏，子實化為那靈，而那靈與話乃是一。當我們摸着話時，我們也摸着那靈，於是有些東西就灌輸到我們裏面的人裏。凡這樣灌輸到我們裏面的東西，就是真理。雖然這包含了聖經知識的獲得，但在這種知識裏有些東西是活的。這就是三一神被我們實化，並且藉着話灌輸到我們裏面。這不僅僅是話；這乃是由三一神所調和、浸透的話，並且灌輸到我們裏面。這就是叫我們得以自由並聖別我們的真理（李常受文集一九七八年第三冊，四四六至四四八頁）。

參讀：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

## 第二週■週三

### 晨興餽養

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

弗六 17『還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話。』

話有三方面：首先有神寫出來的話—聖經（約十 35）；然後有神活的話—基督（一 1）；最後有神應用的話—那靈（弗六 17，約六 63）。…藉着那靈，活的話成了應用的話。…首先（神）說話，而祂所說的寫在一本書上，那就是聖經。只有（這）本書是神的話。

當聖經的話講給我們聽的時候，寫出來的話立即就成了活的話。那就是基督。當活的話應用在我們身上，被我們得着的時候，就成了那靈的話。然後我們所聽見那靈的話，就成了我們信的源頭。信是來自聽見這出於寫成的聖經，藉着活的基督，並憑着那靈所應用的話。

你可能清晨讀聖經，卻沒有禱告或呼求主的名。這樣，神的話對你就不過是寫出來的話。神的話在主觀上與你無關。所以你必須藉着呼求主並禱讀主的話，與主有一些接觸。…你立即有很深的感覺，基督活在你裏面。然後你會說，『主，我愛你。我愛這裏的話。…』這寫出來的話，對你立即成了活的話，也成了應用的話（羅馬書的結晶，一〇一至一〇二頁）。

### 信息選讀

## 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

我們無法聖別自己。我們越要聖別，就越牽扯凡俗的事物。但是當主的話調和着三一神的素質作為真理，分賜到我們裏面，這真理就聖別我們。

假使青年人在晨更裏用靈接觸了主的話，然後去上學。他們整天在學校裏，這真理的話就要在他們裏面作工，把他們分別出來，使他們在行為、行動、工作、思想和感覺上與其他的同學不同。

藉着這樣接受主的話，我們確信有一些出於主的東西已經作到我們裏面。這不僅僅是聖經的知識，或是知道一點關於主的事物。這乃是三一神的實際生活、運行、工作並分別我們。這使我們與世俗的人不同。…這是何等的祝福！每天早晨我們可以接觸活的話，讓神聖的實際灌輸到我們裏面。這樣，三一神就傳輸到我們裏面。

這種屬神元素的灌注，釋放我們脫離脾氣、嫉妒、仇恨和驕傲等消極的事物，並釋放我們脫離一切的虛假。這纔是真正的釋放，真正的自由。我們被釋放的同時，也被聖別、分別，成為聖別歸給神，這不僅是地位上的聖別，也是性情上的聖別。因着神的素質作到我們裏面，我們就與神成為一。這就是因着真理的話聖別的意義。

就像呼吸，我們不能一勞永逸，而必須持續不斷的操練。我們需要天天不斷的被聖別，沒有一分鐘例外。這就是我們每天早晨都需要來到主話跟前的原因；若是可能，其他的時間也該如此。當主的話在我們的靈裏與活的靈調和時，我們就被神的素質聖別了。…我們主要的需要乃是藉着主的話讓三一神注入到我們裏面。這種注入會作工，聖別並變化我們。…藉着這樣接觸主的話，神就一天天加添到我們裏面。結果，我們就被神所浸透，與祂成為一（李常受文集一九七八年第三冊，四四八至四五〇頁）。

參讀：真理信息，第五章；羅馬書的結晶，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

## 第二週■週四

### 晨興餽養

約十七 20 ~ 21 『我不但為這些人祈求，也為那些因他們的話信入我的人祈求，使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

藉着真理的話而得聖別，結果就產生一。聖別人的話、聖別人的靈、聖別人的生命以及聖別人的神全都是一。因此，我們若被聖別，我們就不會不是一。因着所有分裂的因素全被除掉，我們就自然而然是一了（李常受文集一九七八年第三冊，四五〇頁）。

### 信息選讀

這些〔分裂的〕因素中，頭一個就是世界。只要你在某方面還是愛世界，那方面的世界就要成為分裂的原因，使你與弟兄姊妹們分開。…這種的愛世界就像一隻狼。

分裂的另一個因由是野心，…〔野心〕就像一隻地鼠，隱藏在地下作工造成損害。野心是從裏面來暗中破壞的。我們都必須承認我們有野心。甚麼能殺死我們的野心？責備沒有用。…不過，…當我們藉着話接觸主，並讓祂將祂自己注入我們裏面時，真理就分賜到我們裏面，殺死我們的野心。…一天過一天，聖別人的真理殺死我們裏面野心的成分。

在約翰十七章十七至二十三節，我們看見聖別產生真正的一，因為這聖別保守我們在三神裏面。…為着要成為一，我們需要在〔二十一節的〕『我們』裏面，就是三神裏面。要在三神裏面，惟一的路是藉着聖別人的真理，對付所有分裂的因素。

## 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

藉着蒙保守在三一神裏面，我們就成爲一。但是何時我們從三一神裏面出來，立刻就產生分裂。

分裂的第三個因由是自高，自高通常伴同着野心。不過，有些人有野心，好像還不高擡自己。另外有些人不只有野心，而且巴不得出人頭地，被人高舉。這種自高就像一條蛇，引起聖徒中間的分裂。因此，要保守真正的一，我們必須學習不高舉自己。

你若是長老或是領頭的人，就不該以此爲誇口。不要說你是甚麼要人；最好甚麼也不是。…你若成爲重要人物，就不該到召會來，因爲這個地方不是爲着你。…在主的恢復裏，人人都降爲卑。讚美主，我們願意一無所是而高舉基督，祂在宇宙中居首位！基督是獨一的重要人物。我們喜歡甚麼都不是，因着一無所是，我們就真正是一。…在釘十字架的生活裏，自高被擊敗了。…在神的經綸裏，獨有基督居首位！父樂意使祂在凡事上居首位（西一 18）。

分裂的第四個因素是意見和觀念。意見就像蠍子一般。我們不該堅持自己的意見，而該單純的尋求主的目標，就是恢復基督作生命和一切，爲着召會的建造。凡多年與我同處的人都能見證，除了基督作我們的生命和一切來爲着召會之外，我不堅持任何事。我們都該爲着這個，而不該爲着我們對其他事情的意見和觀念。

分裂的四個因素—世界、野心、自高、意見—只能用聖別人的真理來對付。你想你每天早晨接觸主，摸着活的話，並且有神聖的實際注入到你裏面，你還會分裂麼？…當我們這樣接觸主時，分裂的因素就被克服了。我在這裏所交通的不是僅僅一個教訓；這乃是我親身的經歷。…當我們裏面分裂的因素爲聖別人的真理所治死，我們就被帶進真正的一裏，因爲聖別保守我們在三一神裏面（李常受文集一九七八年第三冊，四五一至四五四頁）。

參讀：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

## 第二週■週五

### 晨興餽養

約十七 11『我不再在世上，他們卻在世上，我往你那裏去。聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。』

21『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

當我們在父裏並在榮耀裏與主同在時，我們是一。但是當我們在自己裏時，我們就不能與別人是一。我們在自己裏面時，只能與自己是一，而無法與其他任何人是一。我們若盼望與別人是一，就需要從己裏面遷出來，進入父神裏。沒有人能替我們遷移；我們要自己負責。當我們從自己裏面遷出來，進入父裏面，並進入父的榮耀時，我們就是一，甚至被成全成爲一（李常受文集一九七八年第三冊，四六一頁）。

### 信息選讀

被聖別就是從我們自己裏面遷出來，進入父裏面。我們若留在自己裏面，就不能被聖別，因此無法與別人是一。在我們自己裏面有世界、野心、自高與意見。要把這些東西從我們裏面連根拔除是不可能的。你知道世界實際上就是你自己麼？同樣的，野心、自高、意見和觀念也是如此。因此我們若留在自己裏面，就無法逃避這四件東西。保羅告訴哥林多人，他們中間有嫉妒、爭競和分裂（林前三3）。這是那些在己裏之人的一些特徵。然而，召會生活是一個建造，而真實的建造乃是真正的一。在這真正的一裏，世界、野心、自高或意見都沒有地位。

## 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.



主耶穌知道我們的難處。在約翰十五章五節祂說，『離了我，你們就不能作甚麼。』祂是葡萄樹，我們是枝子。我們必須留在祂裏面，就是住在祂裏面。留在作為葡萄樹的基督裏面，意思就是我們從自己裏面遷出來，進入祂裏面。因為主是在父裏面，我們藉着在祂裏面也得以在父裏面。在十七章二十一節主禱告說，『使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面。』這就是在三一神裏的一。為着在三一神裏，我們必須從自己裏面出來。二十二至二十三節說，『你所賜給我的榮耀，我已賜給他們，使他們成為一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成為一。』當我們從自己裏面遷出來，留在三一神裏面時，基督就活在我們裏面。這樣我們就被成全成為一。

惟有藉着被聖別，我們纔能住在基督裏，基督纔能活在我們裏面。我再說，被聖別就是從我們自己裏面遷出來，進入三一神裏面，並讓基督活在我們裏面。…這是聖別的正确觀念。

聖別是藉着話，就是藉着真理；也是藉着靈，就是藉着實際（真理）的靈。在約翰十四至十七章…裏一再的題到話和靈。實際上，話和靈乃是一。我感謝主，我們中間有許多人已經回到主的話上，並且天天進入主的話。當我們每天早晨來到主的話跟前，在外面我們是接觸話，但在裏面是靈摸着我們。話和靈都是實際；藉着這二者，我們就得以聖別。

被聖別不僅僅是從世界中分別出來，更是從我們自己裏面遷出來，進入三一神裏面。…你越接觸話，靈越摸着 you，你就越脫離自己。你就從一個住處一己，遷移到另一個住處一三一神。我們天天需要這種遷移。我們若不從自己裏面遷出來，我們就錯了，因為在己裏面有世界、野心、自高和意見（李常受文集一九七八年第三冊，四六一至四六三頁）。

參讀：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

## 第二週■週六

### 晨興餽養

約十七 22 ~ 23 『你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道你差了我來，並且知道你愛他們如同愛我一樣。』

當我們在三一神裏面，我們就是一。然而，當我們在自己裏面，我們就是分裂的。外面有關一的教訓並不能使我們是一。…在約翰十四章主耶穌說，祂去是爲我們豫備地方。這地方乃是父神自己，到那裏的路乃是主耶穌（3 ~ 6）。…不信的人只能住在他們自己裏面，我們卻能選擇住在自己裏面，或是住在三一神裏面。…主是在父裏面，祂盼望我們也在父裏面。既然在父裏面的地方已經爲我們豫備好了，我們藉着真理的聖別，就能遷入祂裏面。這樣的遷入與話和靈有關。我們若是不斷接觸話，並讓靈天天摸着我們，我們就要被聖別；那就是說，我們要從自己裏面，從我們的老家搬出來，搬進三一神，搬進我們的新居去（李常受文集一九七八年第三冊，四六六至四六七頁）。

### 信息選讀

不僅我們遷入了三一神裏面，主也在我們裏面（參約十七 23）。祂在我們裏面是一件生活的事。我們從自己裏面遷出來，爲的是要在三一神裏面。當我們在三一神裏面，基督就能活在我們裏面。當我們留在三一神裏面，當基督活在我們裏面，我們就被成全成爲一。

我們若是憑自己來在一起爲着召會的事奉，定規不可能有一。…我們乃是藉着遷入三一神裏面而事奉。然而，當我們從自己裏面遷出來，進入三一神裏面時，還需要讓基督活在我們裏面。祂活在我們裏面，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

們成爲一。藉着我們從自己裏面遷出來，進入三一神裏面，我們就有一。不過，這還不是被成全的一。只有當基督活在我們裏面，我們纔感覺到真正一的實際。

真正的一不僅是在一起聚會。要有真正的一，首先我們必須從自己裏面遷出來，進入三一神裏面；其次，我們需要讓主活在我們裏面。這樣，我們不僅是一，更被成全成爲一。在這真正的一裏，沒有世界、野心、自高、意見；反之，在這裏只有三一神一父、子、靈。

這個被成全的一就是真實的建造。一九五四年我開始講建造。我告訴在馬尼拉的聖徒，他們必須知道誰在他們之上，誰在他們之下，誰在他們旁邊。後來我從經歷中知道，這種建造的觀念並不正確，因爲這只適用於無法從一地遷到另一地的無生命建築，不適用於我們這些能從一城遷到另一城的活人。我求主指示我，實際的建造是甚麼。逐漸的，主要是從以弗所四章，我看見了真實的建造乃是生命正確的長大。當我們在生命裏正常的長大時，我們就從自己裏面出來而進入三一神裏面，基督也活在我們裏面。我們若有這樣的經歷，就有真正的一，而且我們就被成全成爲一。當我們被成全成爲一時，建造就沒有問題了。無論我們到那裏，都與聖徒是一。但我們若留在自己裏面，無論我們到那裏，都會出問題。

真實的一不僅僅是彼此有關連，也不僅僅是配搭，乃是在生命裏長大。在生命裏長大，意思就是我們從自己裏面出來，進入三一神裏面，並讓基督活在我們裏面。我們若遷入三一神裏面，並讓基督活在我們裏面，那麼無論我們在那裏，都能與聖徒是一。你若在召會裏出了問題，不要埋怨你的環境或聖徒，反要責怪你自己沒有從自己裏面出來，進入三一神裏面，並且沒有讓基督活在你裏面（李常受文集一九七八年第三冊，四六七至四六九頁）。

參讀：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

# 第二週詩歌

# WEEK 2 — HYMN

補620

父使我們成爲一

(英1081)

降B大調

4/4

$B^b$   $F$   $B^b$   $E^b$   $B^b$   
 3 · 3 3 3 3 3 | 5 2 3 0 | 6 · 6 6 6 6 6 | 6 - 5 0 |  
 一 讚 美 父 神 是 生 命 源 頭， 我 們 在 你 寶 貴 名 裏，  
 $Gm7$   $B^b$   $E^b$   $Cm$   $F$   $F7$   $B^b$   
 5 · 5 5 5 5 5 | 5 - 3 0 | 3 · 3 6 5 1 2 | 3 2 1  
 作 你 眾 子 來 彰 顯 你。 讚 美 父 神 是 生 命 源 頭。  
 $B^b$   $E^b$   $B^b$   $F7$   
 3 · 4 | 5 1 3 2 · 1 | 6 1 - 7 · 6 | 5 · 6 5 3 1 3 | 2 - -  
 (副) 在 生 命 裏， 在 生 命 裏， 在 父 生 命 裏 我 們 是 一。  
 $B^b$   $E^b$   $B^b$   $Gm$   $F7$   $B^b$   
 3 · 4 | 5 1 3 2 · 1 | 6 1 - 1 · 6 | 5 3 1 2 3 2 | 1 - - 0 ||  
 在 生 命 裏， 在 生 命 裏， 在 父 生 命 裏 我 們 是 一。

二 感謝父藉你寶貴聖言， 用你性情浸透我們，  
 分別我們脫離俗塵。 感謝父賜你寶貴聖言。

(副) 藉你聖言，藉你聖言， 藉你聖言，我們成爲一。  
 藉你聖言，藉你聖言， 藉你聖言，我們成爲一。

三 哦，三一神的神聖榮耀！ 眾子得享何等福分！  
 神的榮耀彰顯無盡一 哦，三一神的神聖榮耀！

(副) 在榮耀裏，在榮耀裏， 在你榮耀裏我們是一。  
 在榮耀裏，在榮耀裏， 在榮耀裏我們成爲一。

Father God, Thou art the source of life

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

1081

C Em/B Am C/G F G<sup>7</sup>/F Em Am  
 1. Fath - er God, Thou art the source of life. We, Thy sons, are Thine ex - pres - sion;  
 $F$   $G^7$   $C$   $Am$   $F$   $C/E$   $F$   
 5 In Thy name, our dear pos - ses - sion. Fath - er God, Thou art the  
 $C/G$   $G^7$   $C$  **Chorus**  $C^7/E$   $F$   $G^7/F$   $Em$   $Am$   
 8 source of life. (C) In Thy life, in Thy life, We have one - ness in Thy  
 $Dm$   $G^7$   $C$   $C^7$   $F$   $D^7/F\sharp$   $C/G$   $G^7$   $C$   $F/C$   $C$   
 12 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!



## 第三週

爲着完成神聖的經綸，  
被真理構成，  
並對真理的路以及真理的推廣絕對

詩歌：112

讀經：約八 12, 32, 約壹一 5 ~ 8, 約叁 3 ~ 4, 8, 提前二 4, 四 3

### 綱要

#### 【週一】

壹 神在祂經綸裏的心意，乃是要將基督同祂一切的豐富分賜到神所揀選的信徒裏，爲着構成基督的身體，就是召會，以彰顯經過過程並終極完成的三一神—弗三 8 ~ 10。

貳 爲着完成神聖的經綸，我們需要被真理構成—約壹二 4, 約貳 1 ~ 2:

一 被真理構成就是得着神聖啓示的內在元素作到我們裏面，成爲我們的構成成分、內在的所是和生機的構成—約壹一 8, 四 6, 五 6。

二 那構成到我們裏面扎實的真理，就在我們裏面成爲常時、長期的滋養—提前四 6。

三 真理若作到我們裏面，構成到我們的所是裏，我們就能保護神的神性之豐富的權益，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

終極的成就—啓二一 12 上, 17。

## 【週二】

- 四 每一個得救的人對真理—神話語中所啓示的一切真實事物—都該有完全的認識, 完整的領會—提前二 4, 四 3, 提後二 25, 三 7。
- 五 對真理完全的認識就是對真理的透徹領畧, 對我們藉信所領受一切屬靈、神聖事物的實際, 一種完全的承認並珍賞—多一 1, 帖後二 13。

## 【週三】

- 六 主的話, 祂的真理, 是在聖經裏, 但聖經需要正確的解釋; 爲此我們需要生命讀經—提後二 15。
- 七 我們必須付代價學習真理—箴二三 23:
- 1 我們必須進入聖經內在的意義, 好找出主所說的, 以及祂所要的一約八 12。
  - 2 我們沒有權發明甚麼; 反之, 我們乃是發現在聖經裏所有的。
  - 3 我們學習真理以後, 還必須經歷基督, 好使祂能成爲我們的實際; 這樣, 我們向人講說時, 就不會給他們知識或道理, 乃會將基督供應他們—弗三 16 ~ 17, 四 15, 21。
- 八 我們都需要蒙拯救, 不在神聖真理的表面溜冰; 我們必須藉着與主一同勞苦而與祂合作, 深入祂奇妙新約經綸之真理的深處—三 9。
- 九 那些被真理構成的人, 對召會乃是一大祝福—羅九 1, 十五 29。

## 【週四】

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 爲着完成神聖的經綸，我們需要對神聖真理的路絕對—彼後二 2:

- 一 真理的路就是基督徒按着真理生活的途徑；這真理乃是新約內容的實際—2 節。
- 二 真理的路就是正路；走正路就是過正直的生活，沒有彎曲偏斜—15 節。
- 三 真理的路就是義路；走義路就是過着與神與人都是對的生活，一種能照着神的公義，爲着神公義的國，接受神行政審判的生活—21，9 節，太五 20，羅十四 17。
- 四 真理的路就是『這道路』，指在神新約經綸裏主完全的救恩—徒九 2:
  - 1 這道路就是神藉着基督的救贖和那靈的塗抹，將祂自己分賜到信徒裏面的路—弗一 7，約壹二 27。
  - 2 這道路就是信徒有分於神並享受神的路—彼後一 4。
  - 3 這道路就是信徒藉着享受神而在靈裏敬拜祂，並藉着與受逼迫的耶穌是一而跟從祂的路—約四 24，來十三 12~13。
  - 4 這道路就是信徒被帶進召會中，並被建造在基督的身體裏，爲耶穌作見證的路—林前一 2，十二 27，啓一 2。

#### 【週五】

- 五 走真理的路就是我們因着順從真理，潔淨自己的魂；這真理是聖別人的真理，也就是神實際的話—彼前一 22，約十七 17:
  - 1 我們的魂因着順從真理而得潔淨，就全人專注於神，使我們的全心、全魂並全心思都愛祂—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 我們的魂這樣得着潔淨，結果就是愛弟兄沒有假冒，從心裏熱切的愛神所愛的人—約壹五 1。

### 【週六】

肆 爲着完成神聖的經綸，我們需要對神聖真理的推廣絕對—太二四 14，二八 19：

一 福音包括聖經中所有的真理；全本聖經就是神的福音—弗一 13，西一 5：

1 召會今天獨一的託付就是傳揚福音，其內容就是真理—太二四 14，弗一 13，西一 5。

2 我們傳揚真理乃是傳揚高品的福音—可十六 15，提前二 4。

3 神福音的最高點乃是神成爲人，爲要使人在生命和性情上，但不在神格上，成爲神—羅一 3～4，八 3，29。

二 主已將祂寶貴的真理賜給我們，讓我們不僅向信徒，也向不信者傳佈真理；地上每一個人都需要聽見真理—約十八 37 下。

三 主吩咐我們要去，使萬民作祂的門徒，好終結現今的世代—太二八 19～20。

四 我們需要在學習真理、應用真理、講說真理、並推廣真理上，與主是一—亞八 16。

五 今天我們若要開展主的恢復，就必須認識真理的各方面，並且會講解真理—林後四 2，約叁 3～4，8。

六 傳佈神聖的真理，會帶進主的復興；按照以賽

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;

亞十一章九節，復興的來臨是因為『對耶和華的認識充滿徧地，好像水充滿洋海一般』。

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.”



## 第三週■週一

### 晨興餽養

約貳 2『愛你們是因真理的緣故，這真理存在我們裏面，也必永遠與我們同在。』

提前四 6『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餽養。』

許多聖徒和我們聚會多年了，但他們還沒有進入主恢復中基本的內在元素。…多年來我參加（基督教）崇拜，聽道，上主日學，但幾乎沒有甚麼東西進入我裏面。當然，有些聖經故事和傳統基督教的作法，的確進入我裏面…；但是沒有真理，沒有生命，沒有靈，也沒有實際進入我裏面。…我們都必須承認，一年又一年，許多聖徒和我們一同聚會，但今天你把他們核對一下，會發現沒有多少神聖啓示的內在元素真正作到並構成到他們裏面。不僅在生命的事上，就是在真理的事上，也沒有太多內在的元素作到聖徒裏面。我的確擔心，我們中間沒有太多人能充分的陳明某些真理（李常受文集一九八四年第二冊，三九六頁）。

### 信息選讀

你必須鑽研恢復本帶註解並生命讀經的信息。要在真理上得建立，不是一項容易的工作。你必須研讀經文和每一個註解。若是可能，查考串珠也有幫助。然後你需要研讀生命讀經的信息。你進入這些信息，不可以像閱讀報紙或參考書一樣。你必須把恢復本的經文帶着註解並生命讀經的信息，當作教

## 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

科書。因着這是我的著作，我曉得它的性質。我和你們交通這事，是要讓你們曉得我們的書撰寫的方式。倘若你僅僅輕率的閱讀，你無法進入其中。你必須把它們當作教科書來研讀。

倘若你僅僅讀生命讀經，你只會得着暫時的滋養。那對你只會成爲一種靈感。靈感好像空中的蒸氣。但是當我們所讀的在我們裏面成爲真理，這種滋養便永遠存留。我所得着的並非總是靈感，像蒸氣一樣。我從主所得着的常是扎實的真理，因此它留在我裏面，一直滋養我。你必須有真理。要真理進入你裏面，惟一的路是經過你的思考。那樣它就留在你的記憶裏。如果你不明白，真理就無法進入你裏面。…如果真理進入你的記憶裏，它就成了常時、長期的滋養。這樣，你就有真理的儲存，你就是一個常時在滋養之下的人。到那時候你就曉得如何向別人陳明真理，不是僅僅激發或激動人，而是使人扎實，得着真理的構成。

雖然滋養的結果是永遠的，但滋養的本身只是暫時存留。然而，一旦把真理構成到人裏面，真理會永遠存留，而真理的存留就是它的供應。我們最終的需要乃是這種帶着真理的教育，這是真正扎實、活潑、存在的東西。我們需要這個。不要盼望一夜成功，好像製造人造花的工廠，一夜之間生產出許多花朵來。在真正的苗圃或花園種植花草，需要時間。不要以爲我們能作快速的工作。也許你以爲在兩年之內，召會會增加許多人。然而，這些人也許多半是空洞的。這是洋菇式的發展。我們必須藉生命並藉真理漸漸長大的路，來照顧召會（李常受文集一九八四年第二冊，四〇二至四〇三、四三一至四三二頁）。

參讀：約翰壹書生命讀經，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

## 第三週■週二

### 晨興餽養

提前二 3 ~ 4『這在我們的救主神面前，是美好且蒙悅納的。祂願意萬人得救，並且完全認識真理。』

帖後二 13『主所愛的弟兄們，我們應當常為你們感謝神，因為祂從起初揀選了你們，叫你們藉着那靈的聖別，並你們對真理的信，可以得救。』

〔根據〕提前二章四節，…神願意人人都具備兩件事：救恩以及完全認識真理。已往我們顧到了救恩，但我們忽略了完全認識真理。請注意，照希臘原文，本節不是說人只該認識真理，而是該完全認識真理。…對真理有完全的認識，就是完全認識真理。這樣認識真理是一種保護（李常受文集一九七八年第三冊，四〇四頁）。

### 信息選讀

在永遠裏神揀選我們，是要達到一個目標。這個目標就是祂的救恩，而祂的救恩是在兩件事上：在那靈裏，以及對真理的信上（參帖後二 13）。

在對真理的信上聖別是非常主觀的。信是對看不見之景物（真理）的反應、實化。現在我們不僅有對真理的認識，也有對真理的信；我們對於客觀上所認識的真理有了反應。…我們學習這些真理，聽見這些真理，就會有聽信仰（加三 2、5）。景物（真理）和看見（信）對於照相機（我們）是客觀的，但光（那靈）把景物帶給相機裏的底片（我們的靈），看見和景物對相機就都成為主觀的了。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

機裏面的快門打開，光就把景物帶給底片。在我們裏面，那將真理的景物帶進我們靈裏的動作（快門的打開），乃是信。這就是對真理的信。

現在我們不僅有真理作為客觀的景物，也有對真理的信。在這對真理的信上，我們正在得救。我們每天的救恩乃是在這信裏，在對於真理之景物的反應裏。我們都缺少對真理的信所帶來的異象。…一切的問題都來自缺少清楚、適切的異象。…聖經對我們（可能）是蒙蔽的，正如許多猶太人誦讀舊約的時候，聖經對他們是蒙蔽的一樣（林後三15）。…眾召會中所有的領頭人都負有重大的責任，我確信我們在審判臺前都要為眾召會負責。在審判臺的光中，我們必須恐懼戰兢，惟恐耽誤聖徒們，或給他們任何蒙蔽。我們需要向聖徒們陳明真理，將正確的真理、正確的景物服事到他們裏面。主在審判臺前也許會問我們：『你是召會中的領頭人，你有沒有從我的子民中除去帕子？你有沒有給他們看見聖經六十六卷書中神聖啓示的最佳景物？』主若是這樣與我們核對，我們要說甚麼？

首先，我們需要真理的認識。我們需要有人講說真理。羅馬十章十七節告訴我們：『信是由於聽，聽是藉着基督的話。』我們必須傳講、述說主話。這種傳講、述說主話產生聽見，而聽見會在別人裏面產生反應。這種反應就是信的動作（如同相機的快門打開），把你所說的印在聽話之人的靈裏。…我們都需要蒙拯救，不在神聖真理的表面溜冰。我們必須藉着與主一同勞苦而與祂合作，深入祂奇妙新約經綸之真理的深處（李常受文集一九八五年第三冊，六八七、六九一至六九三頁）。

參讀：長老訓練第六冊，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

## 第三週■週三

### 晨興餽養

弗四 15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

21『如果你們真是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

關於真理，我們需要明白，需要講解；關於基督，我們需要經歷，然後把我們所經歷的供應給人。這裏的基督不是客觀的，遠坐在諸天之上的一位，乃是我們主觀經歷，作我們生命的一位。所以，經歷基督就是經歷生命，供應基督也就是供應生命（李常受文集一九八四年第五冊，五二八頁）。

### 信息選讀

只有真理而沒有經歷，是空洞的，所以我們都得有經歷。…真理就是神，神就是基督。所以對於真理，我們不能只有道理上的認識，還必須有經歷。換句話說，我們必須經歷基督。

學習真理之後，我們還得經歷基督，使基督變作我們的實際。這樣，當我們向人講說時，就不會給他們知識或道理，乃會將基督供應他們。…正確的實行是我們都要學習會講基督，然後把基督供應給人。

行傳五章四十二節說，早期的門徒乃是把耶穌基督當作福音來傳講。他們傳講的，不是空洞的道理，也不是飄渺的福音，而是一位活的耶穌基督，祂是福音的實際和內容。所以當他們這樣傳講之後，人一接受福音，自然就得了這位耶穌基督。

## 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.



保羅在以弗所三章八節說，他將基督那追測不盡的豐富，當作福音傳給人。…比方保羅告訴人，基督有神性，又有人性（羅一3～4）；這意思是，祂是神，又是人；祂有一切神的屬性和人的美德；這就是基督的豐富。不僅如此，祂還經過人生，瞭解人生一切的磨難，並且忍受了一切苦楚。之後，祂上到十字架去受死；在祂的死裏結束了一切，並為我們完成救贖。接着祂又從死裏復活，成了賜生命的靈。這賜生命的靈就是三而一的神，父在裏面，子在裏面，靈也在裏面；父、子、靈一切的屬性，如愛、光、聖、義、生命、能力、權柄、平安、喜樂等，都包括在其中，是追測不盡的豐富。然而這些豐富如何能成為人實際的經歷？我們如何在傳講時，供應這樣一位基督給人？

我們必須告訴人，這一位具有追測不盡之豐富的基督，今天就是賜生命的靈；…這靈是無所不在的，就在我們心裏，在我們口裏。我們只要認罪、悔改、呼求主耶穌的名，口一張開，心裏一信，這位靈就進到我們裏面。這位靈一進來，祂一切的豐富也都帶來了。從這時起，我們只要天天呼求祂，呼吸祂，享受祂，就能使這些豐富成為我們的經歷；愛、光、聖、義等屬性，就都成了我們的美德。然後我們會發現，我們的愛是無窮無盡的，忍耐是最長久、最高超的，能力是最剛強的。不僅如此，我們還要與人一同禱告。…這就是把基督供應給人的路，先對人傳講真理，先將基督清楚的說給人，然後與人一同禱告，將我們所傳講的，在靈裏實際的供應人，使人得着我們所傳的這位基督（李常受文集一九八四年第五冊，五三〇至五三一、五三五至五三六頁）。

參讀：新約總論，第七至八、十、八十、八十九篇；約翰二書生命讀經，第一至二篇；約翰三書生命讀經，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

## 第三週■週四

### 晨興餽養

彼後二 2『也有許多人將要隨從他們的邪蕩，叫真理的路因他們的緣故被毀謗。』

彼前一 22『你們既因順從真理，潔淨了自己的魂，以致愛弟兄沒有假冒，就當從清潔的心裏彼此熱切相愛。』

在彼後二章二節…真理的路就是基督徒按着真理生活的途徑；這真理乃是新約內容的實際（提前二 4，三 15，四 3，提後二 15、18，多一 1）。這途徑按其各種美德有其他的名稱，如正路（彼後二 15，參來十二 13）、義路（彼後二 21，太二一 32）、平安的路（路一 79，羅三 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（約一 23，徒十八 25）、這道路（九 2，十九 9、23，二二 4，二四 22）；並被毀謗為異端的道路（二四 14）。

真理的路會因假教師的緣故被毀謗。既然真理的路是實際的路，而實際的路是神經綸的路，這就是說，假教師會使新約的整個啓示被毀謗（彼得後書生命讀經，九二至九三頁）。

### 信息選讀

我們的魂得潔淨，乃是那靈聖化我們的性情，使我們在神聖別的性情裏過聖別的生活（彼前一 15～16）。這比洗罪（來一 3）和洗淨（約壹一 7）還要深。後二者是洗淨我們外面的所作，前者是潔淨我們裏面的所是一魂，如以弗所五章二十六節話中之水的洗滌。

## 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.

要領會因順從真理潔淨自己的魂是甚麼意思，我們必須清楚彼前一章二十二節裏真理的意思。這裏的真理是聖別人的真理，就是神實際（真理）的話（約十七 17）。彼前一章二十二節真理的意思不是道理。真理是包含在神的話裏，並藉着神的話所傳輸的實際。例如，約翰三章十六節說，『神愛世人。』這是神聖的話。然而，這話對許多讀本節的人僅僅是道理，對我們卻不該是這樣。只在道理上讀本節，就是有天然的領會。…我們若要越過天然的領會來看本節，就需要摸着在這簡短的話裏所包含，並藉着這話所傳輸的實際。我們讀『神愛世人』時，需要問自己，我們有沒有經歷這愛。我們該說，『神愛世人。這『世人』包括我麼？這話的意思是神愛我麼？』任何這樣讀本節的人，就必得救。這樣的人會說，『神阿，我何等感謝你，世人包括我。你愛世人，意思就是你愛我。』這就是把約翰三章十六節當作真理，當作實際，而不僅僅當作道理。

提前三章十五節說，召會是活神的家。本節包含道理，但對我們這不該僅僅是道理。保羅說到召會是活神的家，這話該是真理、實際。我們需要問：『我所在之地的召會是活神的家麼？』我們若這樣讀本節，就會接觸實際、真理。真理是包含在神的話裏，並藉着神的話傳輸給我們的扎實內容、實際。

（在彼前一章十三節，）彼得…囑咐我們要束上我們心思的腰，謹慎自守。我們不該允許我們的心思遊蕩，我們也不該醉酒或被麻醉。…束上我們的心思，實際上就是潔淨我們的魂。每當我們的心思遊蕩的時候，我們的魂就不潔淨。異議的思想使我們的心思遊蕩。…我們的心思開始遊蕩，我們的魂就成爲不潔的。…我們潔淨自己的魂，乃是藉着束上我們的心思，並將其定準在一件事上，不允許它遊蕩（彼得前書生命讀經，一三五、一三七至一三八、一四〇至一四一頁）。

參讀：彼得後書生命讀經，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

## 第三週■週五

### 晨興餽養

可十二 30『你要全心、全魂、全心思並全力，愛主你的神。』

約壹五 1『凡信耶穌是基督的，都是從神生的；凡愛那生他的，也愛從祂生的。』

神不會為我們潔淨我們的魂。我們需要因順從我們所聽見、所接受的真理而自己這樣作。假定有一位弟兄對於主的恢復掙扎了一段時間。至終，因着神的憐憫和聖別的靈在他裏面的運行，他就宣告：『讚美主！我的心思為着一個目標束上了。我的情感完全定在一個人位，就是主自己身上。我沒有其他愛的對象。所以，我的意志跟着作剛強的決定：我為着主，我也為着主的恢復。我不在意別的。』這就是順從真理。…這真理是在神聖別人的話裏所傳輸的（彼得前書生命讀經，一四一至一四二頁）。

### 信息選讀

在彼前一章二十二節彼得說，我們因順從真理，潔淨了自己的魂，以致愛弟兄沒有假冒。我們的魂既得着潔淨，全人專注於神，使我們的全心、全魂並全心思都愛祂（可十二 30），結果就是愛弟兄沒有假冒，從心裏熱切的愛神所愛的人。首先，神的重生產生聖別的生活，然後，祂的聖化（潔淨）產生了弟兄相愛。

『沒有假冒』這辭…的意思是不要裝假或不假冒為善。…假冒某件事，就是戴假面具，隱藏我們真正的

## 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

感覺。…愛弟兄沒有假冒，就是真實、沒有裝假的愛弟兄，沒有戴任何一種假面具的愛弟兄。在彼前一章二十二節，『沒有假冒』一辭非常重要。這辭指明藉着我們的魂得潔淨，所有的假面具已被除去。

一位弟兄若接受了對於主的恢復異議的思想，他也許仍然愛弟兄，但那個愛是假冒的；這就是說，那將是戴着假面具的愛。…他若與別人一同住在弟兄之家，表面看來他也許仍然愛那些弟兄，但他對他們的愛不是沒有假冒的愛，沒有假面具的愛。然而，他若定意順從真理，並且因順從潔淨自己的魂，這潔淨的結果就是愛弟兄沒有假冒。

許多時候聖徒們在召會生活中也許戴上假面具。他們也許彼此相愛，但那是戴着假面具的愛。這些聖徒的愛是假冒的，因為他們沒有潔淨自己的魂。他們沒有為着主的恢復束上他們心思的腰，使他們的情感專注，並且用意志下定決心；所以，他們所作的一切都有假面具。他們也許領悟，只要他們在召會生活裏，他們就需要憑愛行事為人。但他們裏面在疑惑，他們的魂，包括心思、情感和意志，受了污染。這些聖徒需要因順從真理，潔淨自己的魂。

我們因順從真理潔淨了自己的魂，就能從心裏彼此熱切相愛。二十二節說到潔淨魂，也說到從心裏去愛。從心裏去愛，就是有一種不但來自魂的各部分，也來自良心的愛。我們的良心見證我們是以沒有假冒的愛來愛弟兄。我們的良心有這樣的見證，我們就是從心裏去愛。但我們的良心若沒有證實我們的愛，或見證這愛，那麼我們的愛就僅僅是來自魂的。這不是從心裏去愛，因為良心不是魂的一部分，乃是心的一部分（彼得前書生命讀經，一四二至一四四頁）。

參讀：生命的認識，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

## 第三週■週六

### 晨興餽養

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期纔來到。』

二八 20『凡我所吩咐你們的，無論是甚麼，都教訓他們遵守；看哪，我天天與你們同在，直到這世代的終結。』

神的創造、人的墮落、神成肉體、神的分賜，這四大點就是聖經中的主要真理，從神的創造到新耶路撒冷。…我們必須把這些真理當作福音傳給人。…如果我們講得清楚，講得透亮，講得有條理，人人都會懂；若是講得馬馬虎虎，模稜兩可，任何人也不懂。所以，我們裏面若真有負擔，願意主的恢復在各地開展，僅僅傳基督教淺顯的福音是不敷的；我們必須將聖經中的主要真理，當作福音傳給人。為此，我們務必好好學習（李常受文集一九八四年第五冊，五一二頁）。

### 信息選讀

現在教育水準普遍提高，人的思想、邏輯也普遍進步、豐富；並且多少都有些哲學概念，會思考人生的種種問題，心理層面的需要相當的高。…我們若傳講這四大真理，人會歡迎，因為這會更符合他們裏面的光景，把他們裏面對人生思考的興趣提高，同時能給他們一個最高的答案，叫他們真正明白人生的意義。如果有人因此得救，那就是超級的得救。

## 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.

我們相信惟有如此，纔能帶進主的再來，纔能應付今天這個虛空的人羣社會。社會文明和發展的結果，是人裏面無盡的虛空；惟有主恢復中這些高超的真理，能填滿人裏面的虛空。所以我們當負起這個責任，好好學習真理，到一個地步能講解真理，傳揚真理，那就是…高品的傳福音。保羅說，神給他一個使命，差他去傳福音，並且教導人真理（提前二7）。今天這使命也同樣賜給你我，盼望我們都接受這個使命，積極向人傳福音，並教導人真理。

我們…不要再去講說福利平安等膚淺的福音。…正確的福音乃是告訴人，這位獨一的神，三而一的神，父、子、靈，祂成爲肉體，死在十字架上，成功了救贖，並且復活，成了賜生命的靈。這賜生命的靈就是那經過種種過程之三而一的神。…當人悔改、相信祂時，祂就進到人裏面，使人得生命，得生命的供應。祂在人裏面是素質的靈，在人身上是經綸的靈；祂要如此與人成爲一靈，人也要和祂成爲一靈。結果人就有真正的喜樂、滿足，得着人生的真諦實意。這是高品的福音，是我們應該到處向人宣揚的。

當我們這樣傳揚、講說時，我們裏面素質的靈會充滿我們，外面經綸的靈也會充溢我們。…這時我們所過的生活，必然是愛、光、聖、義的生活；我們自然就活出了神的形像。這是真正的屬靈，是真正的聖別，也是真正的得勝；最終這就是榮耀。這榮耀將會擴大爲國度，終極完成於新耶路撒冷。這就是神那中心奧祕之真理的完成（李常受文集一九八四年第五冊，五一三、五二六至五二七頁）。

參讀：倪柝聲文集第三輯第十一冊，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

# 第三週詩歌

# WEEK 3 — HYMN

補 452

寶貴信仰交付我們

(英 1285)

降 E 大調

4/4

1 | 3 · 3 4 3 2 1 | 6 5 5 3 | 5 · 5 6 5 |

一 寶 貴 信 仰 已 經 一 次 永 遠 交 付

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

聖 徒, 持 守 信 仰, 竭 力 爭 辯 乃

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

是 我 們 託 付。 (副) 我 們 深 知 所 信 的

6 5 · 5 6 5 | 5 4 · 4 5 4 | 4 3 - 1 |

是 誰, 並 且 憑 信、愛、藉 內 住 聖 靈, 保

i i · i 7 6 | 6 5 - 5 5 | 7 · 6 7 5 | i - - ||

守 那 美 好 的 託 付—健 康 話 語 的 規 範。

- |               |          |
|---------------|----------|
| 二 美好託付務必持守，   | 絕不稍微偏離；  |
| 這是神經綸的標的，     | 是主恢復目的。  |
| 三 當用清潔無虧良心    | 持守信仰奧祕；  |
| 行事為人莊重、聖別，    | 只求得主歡喜。  |
| 四 健康話語善美規範，   | 憑信和愛持守；  |
| 不同教訓、虛空言談，    | 棄絕，一概不留！ |
| 五 傳講健康純全教訓—   | 合乎敬虔真理；  |
| 保守託付，持定信仰，    | 生活聖別無比！  |
| 六 主，使我們忠於所託，  | 殷勤教導、傳揚； |
| 言語、為人、愛、信、純潔， | 都作信徒榜樣。  |

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.

- This good deposit is the mark  
Of God's economy,  
Without it we will miss the aim  
Of His recovery.
- The myst'ry of the common faith,  
A conscience pure requires;  
A holy, separated life  
For us the Lord desires.
- This outline of the healthy words,  
In faith and love we'll hold;  
All different teaching, fruitless talk,  
Reject with spirit bold.
- Oh, healthful teaching, wholesome words:  
The truth of godliness!  
Oh, good deposit, common faith,  
And life of holiness!
- 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.





## 第四週

### 恢復約翰福音中的 主觀真理

詩歌：398

讀經：約一 14, 16, 十四 16 ~ 20, 6, 二十 22, 四 10, 14, 六 35, 57, 十二 23 ~ 24, 三 29 ~ 30

### 綱要

#### 【週一】

壹 主渴望恢復聖經中的主觀真理—約一 14, 十四 16 ~ 20, 提前三 15 ~ 16 上, 提後四 22, 三 15 ~ 16:

一 聖經中的真理都是兩面的一客觀的一面和主觀的一面—羅八 34, 10, 西三 1, 一 27:

1 神的救恩有兩面：上好的袍子所表徵外面客觀的一面，以及肥牛犢所表徵裏面主觀的一面；基督作我們客觀的義，是我們外面的救恩；基督作我們主觀的生命給我們享受，是我們裏面的救恩—路十五 22 ~ 24, 參羅五 10。

2 一切客觀的道理都是為着主觀的經歷；客觀的基督是『上好的袍子』，就是那滿足神的義，遮蓋悔改的罪人；（耶二三 6, 林前一 30；）而主觀的基督是『肥牛犢』，就是豐富的基督，（弗三 8，）在十字架上被殺，為在復活裏作信徒的生命供應與享受。（約十 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

## 【週二】

3 基督作我們客觀的義，使我們能滿足公義之神的要求，而基督作我們主觀的義，使我們能滿足得勝之基督的要求—詩四五 13 ~ 14, 腓三 9, 啓十九 7 ~ 9。

4 稱義乃是使人『得生命』，因為生命是神救恩的目標；我們與主並在主裏主觀生機的聯結，乃是我們客觀稱義的結果—羅五 10, 17 ~ 18, 十一 17, 24, 約十五 4 ~ 5, 林前六 17。

二 主觀的真理是聯於那靈和生命，並且是用那靈和生命構成的一約六 63, 林後三 6:

1 那靈和生命就是主觀真理的本質；因此，我們若沒有那靈和生命，就沒有任何的主觀真理。

2 當我們憑那靈和生命活着，我們就有主觀真理的經歷，這就產生召會生活—羅八 2, 4, 十六 1, 4 ~ 5。

## 【週三】

貳 約翰福音——一卷講主觀真理的書——啓示我們應當對基督有主觀的經歷—四 14, 六 57, 二十 22:

一 約翰福音是論到對基督作生命之主觀經歷的一卷書——4, 三 15 ~ 16, 十 10, 十一 25, 十四 6 上:

1 父是生命的源頭，子是生命的具體化身，那靈是生命的賜與者—五 26, 一 4, 六 63。

2 基督身體的建造與擴增乃是生命的長大與湧流—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 得勝者乃是基督這生命之青嫩草場的接受者、享受者與分賜者——12 ~ 13, 16, 十9 ~ 10, 二一15 ~ 17。
- 4 父是源，作為生命的源頭，子是泉，作為生命的湧出，那靈是河，作為生命的湧流；這湧流的三一神乃是『湧入永遠的生命』，就是我們成為新耶路撒冷，作為永遠生命的總和（有神作生命的榮耀，父作生命的光，子作生命樹，那靈作生命河）——四14下，啓二一9下 ~ 11, 23, 二二1 ~ 2, 5。

### 【週四】

- 二 基督作為神永遠的話，啓示於約翰一章一節：
  - 1 基督作為神的話，藉着祂的創造為神說話——3節。
  - 2 基督作為神的話，藉着成為肉體作神的帳幕，為神說話——14節。
  - 3 基督作為神的話，在為着救贖成為神的羔羊的事上，為神說話——29節。
  - 4 基督作為神的話，藉着成為施膏的靈為神說話；祂成為施膏的靈，是為着新約在生機上使蒙神救贖的人變化成為石頭，以建造神的家（伯特利）——32 ~ 42, 51節，參創二八11 ~ 22。
- 三 話成為肉體，使神成為可接觸、可摸着、可接受、可經歷、可進入、並可享受的，好使祂將自己作到我們裏面——約一14, 十四16 ~ 17。
- 四 基督成了那靈作為氣息，使我們可以呼吸祂；祂成了活水，使我們可以喝祂；祂成了生命的糧，使我們可以喫祂——四10, 14, 六32 ~ 33, 35, 51, 54 ~ 57, 七37 ~ 39, 二十22。

### 【週五、週六】

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 基督是真葡萄樹，我們是祂的枝子—十五 1～8:

- 1 葡萄樹的生命、本質和性質，就是枝子的生命、本質和性質—約壹五 11～12，彼後一 4。
- 2 子是葡萄樹，是神經綸的中心，也是父一切豐富的具體化身；父藉着栽培子，將祂自己連同祂一切的豐富，都作到這葡萄樹裏面；至終，這葡萄樹藉着在基督裏的信徒作為其枝子，團體的彰顯父。

## 六 對基督主觀的經歷，實際上就是基督自己進到我們裏面，作我們的生命和我們這人的構成成分—西三 4，10～11。

### 叁 約翰福音啓示關於召會的主觀真理：

- 一 我們把主接受到裏面，結果使我們成為召會的構成分子—十二 24，二十 17，十五 4～5，三 29～30。
- 二 主的恢復乃是恢復對基督主觀的經歷，為着實行召會生活—加一 15～16，二 20，四 19，一 2:
  - 1 我們對基督主觀的經歷所產生的召會，乃是基督構成到祂的信徒裏面—弗三 16～19。
  - 2 死而復活的基督已經作到我們裏面，以產生召會，就是祂的身體—西一 27，18，二 19，三 15。
  - 3 基督在祂自己裏面乃是元首，基督構成到我們裏面乃是身體—弗一 22～23，三 17，四 15～16，西一 18，27，三 4，二 19，三 15。
- 三 約翰福音裏雖然沒有特別用到『召會』這字眼，對於召會的存在以及召會的構成分子這事實卻有清楚的說明；有七種說法題及召會：

## 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 召會是由許多子粒組成，這許多子粒乃是藉着基督的死與復活所產生的許多信徒—十二 23 ~ 24。
  - 2 召會是由主的許多弟兄組成的一二十 17。
  - 3 召會是父的家—十四 2，23。
  - 4 召會是子的葡萄樹連同許多枝子—十五 5，7。
  - 5 召會是由終極完成的那靈所生之那靈的新孩子，新人—十六 20 ~ 22。
  - 6 召會是新婦，有基督作新郎—三 29 ~ 30。
  - 7 召會是一個羊羣，有基督作牧人—十 14 ~ 16。
- 四 實際的召會生活乃是出於我們對於主觀真理的經歷；我們經歷主觀的真理時，召會自然就產生出來—羅八 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 我們主觀的經歷基督作生命，結果就是召會生活作為筵宴之家—約十二 1 ~ 11：
- 1 在召會生活中，我們都必須作召會的三角肢體—『馬大一拉撒路—馬利亞』。
  - 2 在真實的召會生活中，有對主殷勤的服事，能看見主活的見證，並且有絕對的愛向主傾倒出來；這是主身體真正的彰顯，這身體乃是盛裝主並彰顯主的器皿。

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.



## 第四週■週一

### 晨興餽養

路十五 22 ~ 23 『父親卻吩咐奴僕說，快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，把那肥牛犢牽來宰了，讓我們喫喝快樂。』

神的救恩有兩面：上好的袍子所表徵外面客觀的一面，以及肥牛犢所表徵裏面主觀的一面。基督作我們的義，是我們外面的救恩；基督作我們的生命給我們享受，是我們裏面的救恩。上好的袍子使浪子有資格符合他父親的要求，使父親心滿意足；肥牛犢使他得着飽足，不再飢餓。因此，父和子能一同快樂（聖經恢復本，路十五 23 註 1）。

### 信息選讀

路加十五章說到一個兒子離開父家，在外面流蕩，變成浪子。有一天，浪子衣衫襤褸的回家了。…父親遠遠的看見，就跑去抱着他親嘴。親了嘴之後，馬上就吩咐奴僕說，『快快把那上好的袍子拿出來給他穿。』（22）那一件袍子是他的家人都知道的，因為是他父親早就豫備好，要在他兒子回來時，給他穿上的。兒子成了浪子，雖然回到父親，還需要配上這件袍子，纔在父面前像一個兒子。這是救贖的一面。父親是有資格的，要作他的兒子是有要求的。兒子離家流浪，就失去兒子的身分，成了浪子；現在父親再給他穿上這件袍子，他馬上又成爲兒子。這說出神救恩法理的一面。

然而，光是穿上袍子，成爲兒子，還是不彀。這時，兒子一面很歡喜，另一面…〔他〕裏面沒有喫

## 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



飽。…父親接着就說，『把那肥牛犢牽來宰了，讓我們喫喝快樂。』（23）這時兒子必定高興得跳舞了。喫過肥牛犢以後，兒子就得着飽足，不再飢餓了。因此，袍子是表徵神救恩法理的一面，牛犢是表徵神救恩生機的一面（神救恩生機的一面，一七至一八頁）。

我們藉着基督的血被聖別，是地位上的事。我們原是在亞當裏的罪人，但基督的救贖把我們遷移了，甚至從亞當裏遷移到基督裏（林前一 30）。…蒙救贖的意思就是被遷移；就如一位姊妹去購買水果，把水果從市場遷移到她的廚房裏。這是地位上的事。

當父親把上好的袍子給他兒子穿上時，那是外面和地位上的事。但當他把肥牛犢給浪子喫時，那是裏面和性質上的事。一個人…的衣着是地位的事，而他的喫是性質的事。衣着改變他的地位，使他覈資格去工作。然後他的胃裏需要有些東西從裏面供應他。基督的血改變我們的地位，以聖別我們。這是神的聖別地位的一面。然後神重生我們，把我們作成新造，這是我們在性質上被那靈聖別的開始。我們被作成新造，是從重生開始，一直繼續藉着那靈性質上的聖別，經過我們整個基督徒的一生。

性質上的聖別，乃是繼續在信徒身上正在進行之重生的工作。…我們的出生是我們的重生，我們的長大就是我們性質上的聖別。…神已經生了我們（約一 12 ~ 13），現今我們需要長大。我們雖然都是神的兒女，但在屬靈的成長上，我們卻是在不同的年齡和階段。那靈藉着聖別我們，而繼續更新我們，好使我們在生命上長大（那靈同我們的靈，一三〇至一三一頁）。

參讀：聖經中的主觀真理，第二篇；那靈同我們的靈，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

## 第四週■週二

### 晨興餽養

詩四五 13 ~ 14『王女在君尊的住處，極其榮華；她的衣服是用金線交織成的。她要穿刺繡的衣服，被引到王前…。』

啓十九 7 ~ 8『…羔羊婚娶的時候到了，新婦也自己豫備好了。又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。』

我們所接受，使我們得救的義是客觀的，使我們滿足公義之神的要求；（啓示錄十九章八節）得勝聖徒的義是主觀的（腓三 9），使他們滿足得勝基督的要求。詩篇四十五篇十三至十四節說到王后有兩件衣服：一件相當於客觀的義，使我們得救；另一件相當於主觀的義，使我們得勝（聖經恢復本，啓十九 8 註 2）。

所有屬靈的經歷，都是先相信基督所成功的，後順服聖靈所指示的。基督所成功的，是叫我們得地位；聖靈所命令的，是叫我們有經歷。

基督降臨的時候，一方面（有）神的羔羊，這是客觀的。一方面（有）羔羊的新婦『得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義』（啓十九 8），這是主觀的（倪柝聲文集，第一輯第十冊，二一八至二一九頁）。

### 信息選讀

舊約中的逾越節給我們看見，神的救恩有救贖的一面，也有拯救的一面。救贖的一面，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

所表徵，是照着神法理的要求；拯救的一面，由羊羔的肉所表徵，是照着神在生機上生命的供給。

我們每週一次來擘餅，桌子上擺的有餅又有杯。杯表徵主為我們的罪所流的血，是為着救贖的需要；因此杯是關乎神救恩法理的一面。餅表徵主是生命的餅，是關乎神救恩生機的一面。…在舊約逾越節的豫表裏，以色列人是灑羊羔的血，喫羊羔的肉；但在新約逾越節的應驗裏，我們是喝主的血，喫主的肉。喝血是法理的，為着救贖；喫肉是生機的，為着蒙救贖之後的行動。主在受死以前設立祂的桌子時，乃是用餅和杯作表號（太二六 26 ~ 28）。我們喫餅喝杯，就是表徵喫主的肉喝主的血。這二者總和的結果，乃是叫我們得着神作我們永遠的生命。…（參約六 54）。照樣，我們喫主喝主，目的是要叫我們得着祂作我們永遠的生命。喝血是為着法理，喫肉是為着生機；二者加起來，纔能達成神救恩的目的（神救恩生機的一面，一七至一九頁）。

羅馬書所啓示神完滿的救恩有兩部分，…基督的死為我們所成就的救贖，…（以及）基督的生命所給我們的拯救。…救贖、稱義與和好，乃是藉着基督的死，在我們外面所成就的，是在客觀方面救贖我們；聖別、變化與模成，乃是藉着基督生命的運行，在我們裏面所成功的，是在主觀方面拯救我們。客觀方面的救贖，是叫我們在地位上脫離定罪和永刑；主觀方面的拯救，是叫我們在性質上脫離我們的舊人、自己和天然的生命（聖經恢復本，羅五 10 註 2）。

參讀：神救恩生機的一面，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

## 第四週■週三

### 晨興餽養

約四 14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

六 48『我就是生命的糧。』

57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

在約翰福音裏都是講主觀的真理。…喫東西、喝水，絕不是客觀的，完全是主觀的。我把食物喫進去，把水喝進去，就叫食物、水和我變成一體了。所喫進去的東西，經過數小時就被消化，成爲我活的、有生機的組織成分。換句話說，我所喫的就變作我。…所以約翰福音乃是告訴我們主觀的經歷，不是客觀的道理。我們要接受主，喫祂、喝祂（李常受文集一九七七年第三冊，一四一至一四二頁）。

### 信息選讀

三一神在神聖的三一裏湧流，有三個階段。約翰四章十四節下半（說）…，『我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』當水源湧上來成爲水泉，那就是水源顯出來；然後就有河湧流。父是源，子是泉，靈是河。

這湧流的三一神乃是『直湧入永遠的生命』。譯爲『直湧入』的介詞，在原文裏含意很豐富。這辭在此說到目的地；永遠的生命乃是湧流之三一神的目的地。水源在我們裏面，作爲水泉湧上來，而成爲河，直湧入目的地，這目的地就是永遠的生命。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

冷是神聖、永遠生命的總和，這永遠的生命至終乃是新耶路撒冷。因此，『直湧入永遠的生命』，意思就是『直湧成爲新耶路撒冷』。…我們需要整本聖經來解釋約翰四章十四節。父作爲源頭乃是源，子是泉，靈是湧流的河，而這湧流的結果帶進永遠的生命，就是新耶路撒冷。約翰福音一開始就說，『太初有話。』（一1）話是爲着講說，而這講說乃是神湧流的開始。講說是湧流，擴展是湧流，分賜也是湧流。神藉着講說，藉着擴展，藉着分賜而湧流。

三一神成了活水，就是主耶穌在約翰四章所給撒瑪利亞婦人的。…源就是父。當這源顯出來，或湧出來成爲泉，那就是子。當這泉湧流成爲河，那就是那靈；這乃是湧入（或爲着）新耶路撒冷。約翰福音頭四章陳明三一神爲湧流的水；在六章和七章裏，有兩個節期。這兩個節期乃是湧流的結果。我們這些墮落的人又饑又渴；但在節期裏我們有東西喫，滿足我們的飢餓，也有東西喝，解我們的乾渴。食物是基督，水也是基督。

當我們喝這水，這水就在我們裏面成爲源。…這源顯出來就是泉，並且這泉湧流出來成爲河，爲着新耶路撒冷。這就是打開整卷約翰福音的鑰匙，這就是神聖三一的神聖說話、神聖擴展和神聖分賜。父是源，子是泉，靈是河，湧流到我們裏面。當祂湧流到我們裏面，祂就帶着我們一同湧流。祂要把我們湧流入新耶路撒冷裏，而成爲新耶路撒冷。『入』這個介詞，也有『成爲』的意思。湧入新耶路撒冷，意思就是成爲新耶路撒冷。如果我們不成爲新耶路撒冷，我們就絕不可能在新耶路撒冷裏。我們必須是新耶路撒冷，然後我們纔能在新耶路撒冷裏。這就是約翰福音和啓示錄的內在意義（約翰福音結晶讀經，一七一至一七二、一七四至一七五頁）。

參讀：約翰福音結晶讀經，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

## 第四週■週四

### 晨興餽養

約一 1 『太初有話，話與神同在，話就是神。』

14 『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

32 『約翰又作見證說，我曾看見那靈，彷彿鴿子從天降下，停留在祂身上。』

約翰一章說到基督是話；接着又啓示，這話藉着神的創造而為神說話。然後，基督更進一步藉着成為肉體為神說話，並在祂是羔羊的事上為神說話。基督作為話，也藉着宇宙歷史中的第四件大事說話，這第四件大事乃是祂成為那靈（32）。…這是…彷彿鴿子降在羔羊身上〔的那靈〕。基督先是羔羊，然後成了鴿子，就是那靈。在約翰一章，基督啓示於祂成為那靈，為着新約在生機上使蒙神救贖的人變化成為石頭（32～42），以建造神的家（伯特利—51）這事上。

為了成為像神一樣，我們需要變化。變化的頭一步是重生、再造我們。雖然我們是按着神的形像，照着神的樣式造的，但在我們重生以前，我們裏面還是沒有任何屬於神的真實東西。我們需要重生，好開始變化為石頭，作神屬靈的建造，就是祂的家。神的家，伯特利，先是召會，然後是基督的身體，最終是新耶路撒冷（約翰福音結晶讀經，一〇至一一頁）。

### 信息選讀

## 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

三一神成了一個神人，將神性帶進人性裏，使神性與人性調和，作為原型，以大量複製許多神人。祂成了三一神具體的化身（約一14），將神帶給人，使神成為可接觸、可摸着、可接受、可經歷、可進入並可享受的。這位在永遠裏的神，藉着變化，成了由帳幕所豫表之三一神具體的化身，也就是成為一個實體，給人接觸、摸着、接受、經歷、進入並享受。

神若沒有變化成為人，就不可能過人性的生活。祂雖然過着人性的生活，但不憑祂屬人的生命，乃憑祂神聖的生命活着，在祂人性的美德裏，彰顯神聖的屬性。這樣的生活，乃是祂大量複製所產生許多神人之人性生活的模型（彼前二21）。祂不只是那一個為着大量複製祂自己的原型；祂也是一個模型，一個範本，以大量複製許多神人，來重複祂的生活，作祂人性生活的『複本』（羅馬書的結晶，二二一至二二二頁）。

約翰福音這卷書一直講到我們對主該如何有主觀的經歷。祂成了肉體，就是為着把祂自己作到我們裏面來。祂成了活水，使我們可以喝祂。祂成了生命的糧，使我們可以喫祂。祂也成了生命的氣，使我們可以呼吸祂。水、糧、氣進到我們裏面所產生的主觀經歷，是沒有任何東西能比得上的。

但是我們要看見，…所有的主觀經歷都是聯於靈，也都在乎生命，而為着產生召會。我們把主接受到裏頭，結果就是叫我們成為召會裏頭的分子。不錯，在約翰福音裏是給我們看見主觀的經歷，雖然這卷書裏沒有用『召會』這樣的字眼，但是我們不要忽畧，這卷書確實說到召會的分子是如何產生的（李常受文集一九七七年第三冊，一五九頁）。

參讀：約翰福音結晶讀經，第一至二篇；約翰福音生命讀經，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

## 第四週■週五

### 晨興餽養

約十五 1『我是真葡萄樹，我父是栽培的人。』

5『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

（在約翰十五章一節，）這棵真葡萄樹及其枝子，就是子和子裏的眾信徒，是神經綸中三一神的生機體，因神的豐富而長大，並彰顯祂神聖的生命（聖經恢復本，約十五 1 註 1）。

父是栽培的人，是葡萄樹的源頭、創始者、計畫者、種植者、生命、本質、土壤、水分、空氣、陽光和一切。子是葡萄樹，是神經綸的中心，也是父一切豐富的具體化身。父藉着栽培子，將祂自己連同祂一切的豐富，都作到這葡萄樹裏面；至終，這葡萄樹藉着枝子，作父團體的彰顯。這就是父在宇宙中的經綸（約十五 1 註 2）。

### 信息選讀

主說祂是一粒麥子。這粒麥子…死了，就結出許多子粒來（約十二 24）。…祂是那一粒，我們大家是這許多子粒。我們生來並不是這許多子粒，乃是主的生命進入我們裏面，主把祂自己分賜到我們裏面，我們得以重生，纔成了這許多子粒；而這許多子粒乃是為着作成一個餅。我們雖多，卻『只有一個餅』（林前十 17）。原來是一粒一粒的麥子，現在這許多粒麥子被磨成粉，調在一起，就成為這一個餅。這一個餅就是象徵召會。…這一個餅就是一個身體，這一個

## 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...



身體就是召會。…召會不是…社會。社會是人羣組織而成的，召會卻是基督產生出來的。召會乃是藉着基督的死和復活，把祂分賜到我們裏頭，使我們成爲一粒一粒的麥子。我們這一粒一粒的麥子調成一個，就是這一個餅。這一個餅就象徵一個身體。

（在約翰二十章，）主復活之後，對馬利亞說，『你往我弟兄那裏去，告訴他們說…。』（17）當主在地上，還沒有死和復活之先，…祂稱（祂的門徒）爲朋友（十五 13 ~ 15），從來沒有稱他們爲弟兄。爲甚麼呢？因爲那時候主的生命還沒有進到門徒裏面。乃是藉着復活，在復活中主的生命就進到了門徒裏面；門徒有了主的生命，所以也就成了主的弟兄。而這些弟兄，按照希伯來二章十二節看，就是召會。那裏說，『我要向我的弟兄宣告你的名，在召會中我要歌頌你。』召會是甚麼？召會就是主眾弟兄的組成。

在約翰十五章裏主說，『我是葡萄樹，你們是枝子。』（5）枝子若和樹沒有絕對主觀的經歷，枝子就不是枝子。樹上的枝子和樹是完全一體的，是沒有辦法分的。樹裏頭的生命就是枝子裏頭的生命，樹的性情就是枝子的性情，樹的本質也就是枝子的本質。枝子和樹沒有一點分別。認真說，所有的枝子都是樹的一部分。

小樹苗剛從地裏長出來的時候並沒有枝子。長來長去，一根一根的枝子就長出來了。所以召會是甚麼？召會就是從基督長出來的枝子。召會就是基督的眾分枝集其大成而成功的。我們每一個信祂的人都是基督身上的枝子，因爲是祂把自己長到我們裏面來。因此我們也都是祂身上的肢體，而這些肢體合在一起也就是身體（李常受文集一九七七年第三冊，一六〇至一六三頁）。

參讀：聖經中的主觀真理，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

## 第四週■週六

### 晨興餽養

約三 28 ~ 30 『…我不是基督，不過是奉差遣在祂前面來的，…娶新婦的，就是新郎；…祂必擴增，我必衰減。』

十四 2 『在我父的家裏，有許多住處…。』

23 『人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

雖然約翰福音裏沒有『召會』這字眼，卻有許多的子粒，許多的弟兄和許多的枝子。你們看這是不是召會？…你們再看，…施浸約翰對他的門徒說，『我曾說，我不是基督，…娶新婦的，就是新郎。』（三 28 ~ 29）新郎是基督，新婦是誰呢？就是召會。這是團體的，不是單個的，是總體的一個新婦（李常受文集一九七七年第三冊，一六四頁）。

### 信息選讀

在約翰福音裏，『我父的家』這個辭共用了兩次：頭一次是在二章，那裏『我父的家』（16）是指着殿（15）或基督的身體說的。既是如此，到了十四章，『我父的家』必定仍是指着殿或身體說的。解聖經必須用聖經的本文來解。十四章『我父的家』的定義必須根據二章。『我父的家』就是殿，就是身體，也就是今天的召會。

我們都要看見，在約翰福音裏有五種說法說到召會。第一種，許多子粒磨成粉，作成一個餅。第二種，許多弟兄集其大成，成了召會。第三種，許多枝子聯於樹，成爲一體。我們是祂身上的肢體，

## 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

肢體雖多，仍是一個身體；正如枝子雖多，仍是一棵樹。第四種，一個新婦。第五種，一個新婦就是神的家，『我父的殿』。這些說法乃是從不同的角度，不同的方面來描寫召會是怎樣一回事，但是不要忘記主要的點，就是召會的產生乃是由於我們對基督有主觀的經歷（李常受文集一九七七年第三冊，一六八至一六九頁）。

〔在約翰十二章〕我們有三類的功用：服事、見證和愛。…這三樣東西必須在召會生活中見到。每逢人來到我們這裏，他們必須曉得，我們中間有為主的服事、對主的見證和傾倒在主身上的愛。…我們必須一直有服事。我們更必須有見證，見證主是我們復活的生命；在這一面的見證，無需我們勞苦。我們只需要復活的生命。我們與祂一同復活之後，就不必勞苦。我們只要和祂同坐，和祂同行，和祂同享筵席。…此外，我們對主必須表示絕對的愛。人進到我們中間，就該說，『哦，這些人不惜任何代價來愛主。他們在愛主的事上，肯付任何代價。在他們心中，沒有甚麼東西像主自己這樣貴重、這樣有價值、這樣可愛、這樣寶貴了。』我們必須給人這樣的印象。

我們都必須作召會中三角的肢體，我們必須有三個角。…在召會生活中，至少必須有三樣東西：對主殷勤的服事、主復活生命活的見證以及傾倒在主身上絕對的愛。我們若真正實行召會生活，就必須有服事，有見證，有對主的愛。我們都必須是馬大、拉撒路及馬利亞。這樣一個召會是主作我們生命的結果。…在這裏我們能與別的聖徒一起享受主，主自己也能滿意的居住、安息並坐席。這是主身體真正的彰顯，這身體乃是盛裝主並彰顯主的器皿（約翰福音生命讀經，三四五至三四七頁）。

參讀：約翰福音生命讀經，第十、二十五篇；基督為父用神聖的榮耀所榮耀的結果，第四、第六章。

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

# 第四週詩歌

398

經歷基督—在客觀與主觀兩面

11 11 11 11 (英 536)

降A大調

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

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一 基督今日於我，客觀也主觀；客觀，祂在天上為我在代辯；主觀，祂在我裏作我的生命，時刻將祂自己由哀來供應。

- 二 祂在天上坐在父神的右邊，為我作大祭司將血獻神前；在天作我中保，擔負我重擔，憑祂愛心、忠誠，辦理我案件。
- 三 祂是生命之靈，住在我靈中，在此作我生命，萬有且帶同；作我內心力量，恩惠時供應；作我裏面侍從，維持以大能。
- 四 祂在天上為我作一得榮人，作我開路先鋒，幔內顯榮身；在那屬天境地，以祂的自己，將人帶到神裏，人、神得成一。
- 五 祂在我裏使我有分神豐滿，祂乃那靈將神帶到我裏面；藉着啓示，使神成為我實際，生命之中，神、人相調成為一。
- 六 升天客觀救主，今住高天上，不久祂要歸回，眾目得觀賞；內住主觀基督，今活我靈裏，不久祂要顯出，改變我賤體。
- 七 日子不久要到，天地要結聯，在新聖城撒冷，神、人再無間；在那榮耀時日，客觀與主觀在我相調為一，完全又永遠。

# WEEK 4 — HYMN

Objective and subjective Christ is to us

Experience of Christ — As the Subjective One

536

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.



## 第五週

維持召會是真理的柱石和根基，  
也是神團體的顯現於肉體這真理，  
並給這真理作見證

詩歌：775

讀經：提前三 15 ~ 16，二 4，提後二 15，約十八 37

### 綱要

#### 【週一】

壹 召會是支持真理的柱石，也是托住真理的根基—提前三 15：

- 一 主要祂的召會認識祂乃是真理，好見證祂是真理—約十四 6，十八 37，約壹一 6，五 20。
- 二 提前三章十五節的真理，指神話語所啓示一切真實的事物，主要的是作神具體化身的基督，以及作基督身體的召會—二 4，西二 9，19。
- 三 真理就是三一神，以基督為具體化身、中心和彰顯，以產生召會作基督的身體、神的家、和神的國—9 節，弗一 22 ~ 23，四 16，提前三 15，約三 3，5。
- 四 召會支持基督這實際；召會向全宇宙見證基督（並且惟有基督）是實際—一 14，17，十四 6。
- 五 召會是支持真理的柱石，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

見證基督是神的奧秘，召會是基督的奧秘這個實際（真理）—西二 2，弗三 4。

六 我們建造怎樣的召會，在於我們教導怎樣的真理；因此，迫切需要活的真理來產生召會，幫助召會存在，並且建造召會—提前三 15。

### 【週二、週三】

七 我們所必須應付的最大需要，乃是帶領聖徒進入真理；眾聖徒都應當在神聖的啓示上受訓練—二 4。

貳 眾聖徒都需要維持真理—三 9, 15, 提後二 15:

一 支持真理的柱石和托住真理的根基，乃是召會全體，包括眾聖徒；召會的每個肢體都是維持真理之柱石和根基的一部分—提前三 15。

二 召會是真理的柱石和根基，含示召會的每個肢體都應該認識真理；因此，我們該定意要學習真理—二 4:

- 1 召會，包括每一個信徒，必須維持真理—三 9。
- 2 召會要剛強，每個弟兄姊妹就必須學習真理，經歷真理，並能講說真理，藉此維持真理—二 4。
- 3 我們若在日常的召會生活裏實行真理，就能在維持真理上背負一些責任—約貳 4，約叁 3 ~ 4，8。

### 【週四】

參 我們需要維持召會是真理的柱石和根基，也是神團體的顯現於肉體這真理，並給這真理作見證—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 神的顯現首先是在基督裏，那是在肉體裏個別的彰顯—16 節，西二 9，約一 1，14:

1 新約不是說，神的兒子成爲肉體，乃是啓示，神顯現於肉體—提前三 15 ~ 16:

a 顯現於肉體的神，不僅是子，乃是整個的神—父、子、靈。

b 整個神，不僅是子神，成爲肉體；因此，基督成爲肉體就是整個神顯現於肉體：

(-) 在基督成爲肉體時期的職事裏，祂把無限的神帶到有限的人裏面；在基督裏無限的神與有限的人成爲一—約八 58，七 6，十二 24。

(-) 藉着成爲肉體，神聖的合併—神在祂的神聖三一裏互相內在成爲一而一同作工—被帶到人性裏；所以基督是三一神與三部分人的合併—十四 10 ~ 11。

2 神格一切的豐滿，都有形有體的居住在基督裏面—西二 9:

a 『神格一切的豐滿』一辭乃指整個的神格，完整的神。

b 神格既包含父、子、靈，神格的豐滿就必是父、子、靈的豐滿。

c 神格一切的豐滿，有形有體的居住在基督裏面，意思是說，三一神具體化身在祂裏面—約十四 10。

d 基督是神格豐滿的具體化身，祂不僅是神的兒子，也是整個的神。

**【週五、週六】**

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節指明，不僅作頭的基督自己是神顯現於肉體，連作基督身體和神的家的召會也是神顯現於肉體—敬虔的奧祕：

1 十六節的『敬虔』，不僅是指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了出來，得着了彰顯：

a 基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。

b 召會生活乃是神的顯出；因此，敬虔的奧祕就是正當召會的生活—林前一 6，十四 24 ~ 25。

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

a 神顯現於肉體，開始於基督在地上的時候—約十四 9。

b 神顯現於肉體，在召會中延續；召會是神顯現於肉體的擴增、擴大和繁殖—提前三 15 ~ 16。

c 這樣的召會就成為基督是神顯現於肉體的延續—基督從召會活出，成為神的顯現。

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

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.

# 第五週■週一

## 晨興餽養

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

約十四 6『耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。』

保羅用隱喻的說法，…說到召會是『真理的柱石和根基』（提前三 15）。柱石支持建築物，根基托住柱石。召會就是這樣支持真理的柱石，也是這樣托住真理的根基。這裏的真理，是指照着神新約的經綸，在新約裏所啓示，關乎基督與召會的真實事物。真理是神新約經綸的實際和內容。這經綸由兩大奧祕組成：基督是神的奧祕（西二 2），以及召會是基督的奧祕（弗三 4）。基督與召會，頭與身體，是神新約經綸之實際的內容。召會是支持這一切實際的柱石，也是托住這一切實際的根基。地方召會該是這樣的建築，托住、擔負並見證基督與召會的真理—實際（新約總論第十二冊，二三〇頁）。

## 信息選讀

召會對於神有一個功能，就是把神的一切，就是宇宙中的那個實際，也就是那真理托住。『實際』比『真理』更達意，因為『真理』容易害意，常讓人領會成道理，以為召會是托着這些道理。不，召會不是托住道理，召會乃是托着神所是的一切實際。宇宙間，只有神是實際；祂所是的一切就是實際，這個乃是托在

# 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

召會身上。我們在這裏作神的家，就是召會，並作神的家人，乃是把神之所是一切的實際托在上面。

召會所擔負的真理就是三一神，以基督為具體化身、中心和彰顯，以產生召會作基督的身體、神的家和神的國（西二 9，弗一 22 ~ 23，四 16，提前三 15，約三 3、5）。真理，實際乃是基督，而基督是神的具體化身。召會擔負基督作實際；召會向全宇宙見證，基督是實際，並且惟有基督纔是實際（一 14、17，十四 6）。召會作為柱石和根基，擔負三一神的實際。召會不是為道理站住，乃是為真理站住，真理就是三一神的實際（新約總論第十二冊，二三〇至二三一頁）。

歷史清楚的告訴我們，宗派、自由團體或真正召會生活的存在，都在於扎實的道理。若是沒有扎實的道理，就沒有召會。

甚至已往我偶爾也很強的指明，〔靈恩運動中〕所謂的『靈』無法建造召會，扎實的真理或道理纔能建造。你建造怎樣的召會，在於你教導怎樣的真理，這是必然的。從一九六二年開始，我們在美國這裏非常強調，眾召會的建造不是僅僅藉着道理，乃是藉着基督、那靈、生命。從那時開始，我們出版了許多論到真理的信息。…歷年來我們一直強調基督、那靈和生命。在一切的信息中，我們所定罪的乃是死的字句中虛空、死沉的道理。然而我們完全曉得，要產生召會，使召會存在，並且建造召會，我們必須陳明那滿了基督、滿了那靈、也滿了生命的扎實、活的真理。神實行祂經綸的路，乃是使用祂的聖言（李常受文集一九八四年第二冊，四一〇至四一一頁）。

參讀：長老訓練第三冊，第一、九至十一、十三章；召會是基督的身體，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

## 第五週■週二

### 晨興餽養

提前三 9『用清潔的良心持守信仰的奧秘。』

約貳 4『我看到你的兒女，有照着我們從父所受的誠命，在真理中行事為人的，就大大歡樂。』

假定在地上人類中間，從來沒有聖經這樣一本書；如果在已過二千年間，我們手中沒有一本聖經，那麼從主耶穌復活、升天以後，一切就都在空中，沒有一件事是扎實的了。甚至與那靈有關的事也不會是扎實的。那靈是在於話。這就何主說，祂對我們所說的話就是靈（約六 63）。主所說的話乃是扎實的靈。…在不計其數的事例中，每當人接觸聖言，他們就得着那靈。我們很不容易舉出一件事例，給我們看見人摸着那靈，就得着話；反而有許多事例給我們看見，人摸着話的時候，就得着那靈。這是歷史。歷史已經確立一個原則，就是迫切需要活的真理來產生召會，幫助召會存在，並且建造召會（李常受文集一九八四年第二冊，四一一至四一二頁）。

### 信息選讀

最有益的著作和刊物，乃是生命讀經的信息和恢復本聖經的註解。我寫這些東西不是為着學術研究，讓人得着學位，乃是為着供應生命、釋放真理並解開聖經的各卷。…主的恢復只為着恢復將經過種種過程的三一神分賜到我們裏面；而活的基督、那靈、生命與召會乃是主恢復的重要內容。沒有別的地方可以找出其他書籍，論到基督、那靈、生命與召會的恢復，是這麼豐富，這麼光照人，這麼滋養人。

## 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.

聖言本身在詩篇一百一十九篇一百三十節說，『你的言語一解開，就發出亮光。』千百萬本的聖經已經分送出去，放在旅館、家中與許多地方。今天幾乎處處都能看到聖經，但有誰進入了聖經？幾乎沒有。許多人有聖經，但這本聖經對他們是封閉的，幾乎從來沒有開啓過。現在主給我們一把鑰匙，一個開啓的工具。我認爲我們的著作是開啓聖言的工具。我相信你們讀過生命讀經信息的人都能誠實的見證，這些信息與恢復本的註解，給你們解開了聖經的某章或某卷。這不是頂替聖經，乃是帶領人進入聖經。

基於這點，我覺得主的恢復長期在一個像美國這樣拔尖，滿了文化、教育、科學知識和聖經知識的國家，我們所必須應付的最大需要，乃是帶領主恢復的聖徒進入真理，好帶着主的恢復往前。一個國家要強盛，必須讓人民接受正確的教育。

長期來說，我們確實必須幫助主恢復裏的聖徒進入拔尖的屬靈教育。…主恢復的標準在於我們所陳明之真理的標準。真理要成爲衡量和標準。

我們需要找出一條路，帶領主恢復裏的聖徒，進入有關神新約經綸真理的正確教育。我們需要在兩面考慮這件事一個人的一面和聚會的一面。我們必須在個人一面立好根基，作爲基礎，然後顧到聚會的一面（李常受文集一九八四年第二冊，四一二至四一五頁）。

參讀：聖經中的主觀真理，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

## 第五週■週三

### 晨興餽養

提後二 15『你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。』

約三 4『我聽見我的兒女們在真理中行事為人，我的喜樂就沒有比這個更大的。』

提前三章十五節說，召會是真理的柱石和根基。按古時的建築學，建築物是以柱石支撐，而柱石是安在根基之上。召會是擔負真理的柱石和根基。真理的柱石和根基不是長老，而是召會，包括每一位弟兄姊妹。召會的每一個肢體都是擔負真理之柱石的一部分。每當新人或年幼者提出真理問題，我們眾人都應當能答覆。有人也許問甚麼是聖別。我們不僅該知道聖別就是基督，也該能找出經節來證明（林前一 30）並解釋。

然而，很多聖徒雖然認識了某些真理，他們的認識卻不徹底或充分。召會要剛強，每一位弟兄姊妹都必須藉着學習真理、經歷真理，能以講說真理，而擔負真理（李常受文集一九七八年第三冊，三〇三至三〇四頁）。

### 信息選讀

我們每一位都是召會的活肢體，有活神在我們裏面。召會是真理的柱石和根基，這含示召會的每一個肢體都該認識真理。我們需要下決心學習真理。青年聖徒若沒有這個決心，召會就沒有前途。召會要擴展出去，到新的地方，就需要有能擔負責任的領頭者。我們缺乏這樣的人，因為在日常的召會生活中，

## 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

我們沒有學習真理，也沒有實行真理。我們若在日常的召會生活中學習真理並實行真理，每一個肢體就都能擔負一些責任。這樣，無論我們擴展到那裏，都不會有問題；每一個地方召會都會是剛強的（李常受文集一九七八年第二冊，八四八至八四九頁）。

凡是經過各種試驗，不僅絕不動搖，並且絕不受影響的人，對主的恢復乃是真正的益處。無論遭受甚麼風暴，他們總是堅定不移，並且與主一同往前，現今仍然在這裏；他們沒有成爲破壞或難處。凡是這樣的人，都是愛主的話，並且在真理上有穩固根基的人。無論在積極方面或消極方面，都沒有例外。凡是成爲難處的人，在主的話上絕沒有扎實的根基。

我們必須盡所能的使自己進入〔生命讀經信息〕，且使這些真理構成到我們裏面。這無法在短時間內作成，但必須是我們的實行。我也有負擔叫所有領頭的人，無論是長老或是領頭服事的人，都有真正的負擔爲所在地的聖徒禱告，使主激起他們的興趣，激起他們尋求的心，激起他們的靈，在主的真理上尋求祂。真理不在別處，只在聖經裏，而聖經需要一個開啓的工具。我們必須帶領眾聖徒有真正、正確、適當的體認，他們需要聖經，也需要生命讀經信息和恢復本的幫助。

我們應該幫助眾聖徒建立一種實行或習慣，每天至少花半個小時在主的話上。你可以早晨花十分鐘，晚上花十分鐘，就寢前再花十分鐘。我們都需要建立這樣一種習慣，每天至少花半個小時進入主的話（李常受文集一九八四年第二冊，四一五至四一八頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，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

## 第五週■週四

### 晨興餽養

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

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

提前三章十五至十六節陳明，基督是神顯現於肉體。…不僅主耶穌過去是神顯現於肉體，今天召會也該是神顯現於肉體。…十六節的『敬虔』這辭，意思是『像神』。因此，本節指明人可以有神的樣子、彰顯和顯現。本節上下文裏『敬虔的奧祕』這辭，意思是神在祂的奧祕裏得以顯現並彰顯於肉體一人。…從『敬虔的奧祕』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧祕（西一 27，加二 20）（新約總論第十二冊，二一七頁）。

### 信息選讀

神的顯現首先是在基督裏，那是在肉體裏個別的彰顯（提前三 16，西二 9，約一 1、14）。新約不是說，只有神的兒子成為肉體，乃是啓示神顯現於肉體，指明完整的神—父、子、靈—成為肉體。因此，基督成為肉體就是整個神顯現於肉體。…根據約翰福音，話，就是神，成為肉體（一 1、14）。…那成為肉體的話—神顯現於肉體—乃是神在肉體裏的解釋、說明和彰顯（18）。顯現於肉體的神，不僅是子神，乃是整個的神—父、子、靈。

## 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.



神顯現於肉體，是藉着成爲肉體和爲人生活（1、14）。『於肉體』，意即在人的樣式和樣子裏（羅八3，腓二7～8）。基督是以人的形狀顯在人前（林後五16），然而，祂乃是神顯在人的身上。

當祂這神人活在地上的時候，祂所過的生活不是憑祂屬人的生命，乃是憑祂神聖的生命。祂所過的爲人生活，不是憑着祂的人性，乃是憑着祂的神性。祂是個神人，但不是憑人的生命活着，乃是憑神的生命活着。所以祂的爲人生活不是憑屬人的生命活出來，乃是憑神聖的生命活出來的。祂是一直拒絕祂屬人的生命，把祂屬人的生命一直擺在十字架底下而活着。從祂在地上生活的頭一天開始，祂就過着被釘死的爲人生活，不是憑祂屬人的生命，乃是憑祂神聖的生命。祂的爲人生活不是彰顯人性，乃是彰顯神性，使神聖的屬性成爲人性的美德。這就是保羅在提前三章所說，基督是神顯現於肉體（16）的意思。

（基督）在地上的日子，一直把自己擺在十字架上。祂留在十字架上受死，好叫祂能憑神活，不是彰顯人，乃是使神聖的屬性成爲人性的美德，而彰顯神。…今天我們是祂的複製品，所以我們該過同樣的生活。…跟從耶穌就是要過神人的生活，不憑屬人的生命，乃憑神聖的生命，好叫神能彰顯或顯現於肉體，使祂神聖的屬性成爲人性的美德。這就是跟從基督的內在意義。我們這些神人必須過一種生活，不是憑我們自己，乃是憑另外一位；不是憑我們屬人的生命，乃是憑祂神聖的生命；不是彰顯我們自己，乃是彰顯祂的神性，使祂神聖的屬性全都成爲我們人性的美德（新約總論第十二冊，二一七至二一九頁）。

參讀：新約總論，第十三、三百六十三篇；神經綸的要素，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

## 第五週■週五

### 晨興餽養

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

一 23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

當主耶穌在地上時，祂一切的行事都彰顯神聖的屬性，作為祂人性的美德。祂美德的彰顯就是神顯現於肉體。就外面說，人看見祂是拿撒勒的耶穌，但祂乃是神顯現於肉體。譬如，在主耶穌給五千人喫飽之後，有許多零碎留下。…但主指示祂的門徒，把剩下的零碎收拾起來，免得有糟蹋的（約六 12）。所有的零碎收拾起來後，一切都清潔整齊。這就是這位復活者（十一 25）的美德。主把東西整齊的留在墳墓裏，這也是祂復活的見證（二十 7）。我們操練我們的靈，在復活裏作事，這就是我們基督徒美德的展示。這些基督徒的美德乃是神聖屬性的彰顯，也是神在肉體裏的顯現。這是神在人裏的生活（新約總論第十二冊，二二〇頁）。

### 信息選讀

（在召會生活中）我們雖然在肉體裏，卻不該憑肉體活着。我們乃該在復活裏並憑復活活着，使神在我們的生活裏活着，使我們能在祂那作了我們美德的屬性上成為祂，使祂得以顯現。

不僅作頭的基督自己是神顯現於肉體，連作基督身體和神的家的召會也是神顯現於肉體—敬虔的奧祕。根據上下文，提前三章十六節的『敬虔』不僅是指虔誠，乃是指神活在召會中，就是那是生命的

## 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

神在召會中活了出來。基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。召會生活乃是神的顯出；因此，敬虔的奧祕就是正當召會的生活（林前十四 24 ~ 25）。神顯現於召會—神的家和基督的身體—就是祂在肉體裏擴大的團體彰顯（弗二 19，一 22 ~ 23）。

神顯現於肉體，開始於基督在地上的時候（約十四 9）。神顯現於肉體，在召會中延續；召會是神顯現於肉體的擴增、擴大和繁殖（提前三 15 ~ 16）。這樣的召會就成為基督是神顯現於肉體的延續—基督從召會活出，成為神在肉體的顯現。這是照着新約成為肉體的原則，神以一種更廣泛的方式顯現於肉體（林前七 40，加二 20）。成為肉體的原則是，神自己進到人裏面，與人調和，使人與神自己成為一（約十五 4 ~ 5）。成為肉體的原則，意思是指神性被帶到人性裏，而在人性裏作工（林前六 17，七 40，提前四 1）。敬虔的極大奧祕乃是神成為人，使人在生命和性情上，但不在神格上，成為神，以產生一個團體的神人，使神顯現於肉體（羅八 3，一 3 ~ 4，弗四 24）。

神已將祂自己分賜到我們裏面，使我們與祂成為一，並使祂與我們成為一。林前六章十七節說，『與主聯合的，便是與主成為一靈。』…我們在神聖的生命、神聖的性情、神聖的元素和神聖的素質上，與神一樣，但無分於神格。今天我們就是神能在其中顯現的肉體。神要顯現於肉體，但我們需要領悟，神絕不能藉着肉體顯現。肉體只是瓦器，不是完成神顯現的關鍵。神顯現於我們身上的關鍵，乃是我們的靈（新約總論第十二冊，二二〇至二二二頁）。

參讀：神人，第一至二章；提摩太前書生命讀經，第三、六篇；提摩太後書生命讀經，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

## 第五週■週六

### 晨興餽養

林前十四 25『他心裏的隱情顯露出來，就必面伏於的敬拜神，宣告說，神真是在你們中間了。』

弗四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

保羅在提前四章七節…對我們說，我們應該操練自己以至於敬虔。操練自己以至於敬虔，就是操練我們的靈，使我們能彰顯敬虔的奧祕—神顯現於肉體。保羅在提後一章六至七節的話也指明這事，說，『為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，再如火挑旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』…主耶穌這敬虔的奧祕既在我們靈裏（四 22），我們要彰顯並實行這奧祕，就需要藉着操練我們的靈，操練自己以至於敬虔（新約總論第十二冊，二二二頁）。

### 信息選讀

我們作任何事之前，應該操練我們的靈。這樣，我們的靈就會引導我們，凡我們所作的都是敬虔，就是神顯現於肉體。這就是操練自己以至於敬虔。我們在一切事上，都需要操練自己以至於敬虔。我們說話之前，應該操練靈以至於敬虔。因此，我們必須照着我們的靈生活、行事、過日常生活並為人（羅八 4）。保羅勸勉提摩太，要為有權位的禱告，『使我們可以十分敬虔莊重的過平靜安寧的生活。』（提前二 2）我們若是敬虔的，這就會影響我們對於掛在臥室裏圖畫的選擇，影響我們的衣着，影響我們的髮型，並影響我們的言談。裏面敬

## 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

度的生命有一種外在的表現。這種敬虔的彰顯就是一個見證，對於那些遇見我們的人，有一種衝擊力。無論我們說甚麼，無論我們作甚麼，無論我們穿甚麼，都該給人一種印象，有神在我們身上顯現。

在召會生活中，該有神顯現於肉體。要有這樣的光景，召會裏必須有神與人榮耀的聯結。我們裏面應當有神，但神顯現於肉體，乃是藉着並在正常、正當的人性裏彰顯出來。所有在召會生活裏的弟兄姊妹，無論長幼，行事為人都當合宜，合乎他們的年齡；不該有虛假，而該在人性和神性上都是真誠的。

召會作為神的家，就是這位活神成為肉體，顯現於肉體。在四卷福音書裏，神是在基督耶穌個人身上顯現於肉體；然而到了提前三章，神顯現於肉體乃是團體的，是顯現於整個召會的。

基督是神顯現於肉體，但召會也是這樣。我們是召會，而我們仍在肉體裏。當我們在靈裏一同聚會時，神就在我們中間顯現；這就是神顯現於肉體。元首基督怎樣是神顯現於肉體，祂的身體也照樣是神顯現於肉體。倘若全召會聚在一處，情形正確，不信的人進來，『就必面伏於地敬拜神，宣告說，神真是在你們中間了』（林前十四 23～25）。每當召會正確的聚在一處，神的同在就被人所知悉。我們承認自己仍是肉體，但活在我們靈裏的神要顯現、彰顯於我們的肉體。這顯現必須不僅是個人的，更是團體的。因着正確的召會生活是神團體的顯現於肉體，所以活神的召會乃是終極完成之敬虔的奧祕。召會要成為神在肉體的團體彰顯，召會中的每一位都必須被變化（林後三 18）（新約總論第十二冊，二二二至二二四頁）。

參讀：如何治理召會，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

# 第五週詩歌

594

召會－基督的擴增

8 5 8 5 (英 819)

F 大調

3/4

F B<sup>b</sup> C<sup>7</sup> F B<sup>b</sup> F C  
3 2 3 | 4 - 3 | 2 - 3 | 2 - 1 | 5 #4 5 | 6 - 5 | 2 - - |  
 一 身 體 乃 是 人 的 豐 滿, 表 現 人 生 命;  
F C<sup>7</sup> Dm B<sup>b</sup> C<sup>7</sup> F  
3 4 3 | 2 - 2 | 2 3 2 | 2 - 1 | 1 7 1 | 3 - 2 | 1 - - ||  
 照 樣, 召 會 是 主 身 體, 使 祂 得 顯 明。

- |                |        |
|----------------|--------|
| 二 夏娃乃是亞當一部,    | 出自於亞當; |
| 召會也是基督擴增,      | 出於祂肋旁。 |
| 三 一粒麥子落地死了,    | 結出許多粒; |
| 許多子粒磨粉相調,      | 就成爲一體。 |
| 四 照樣基督死而復活,    | 也得了繁生; |
| 許多信徒成爲一身,      | 來將祂表明。 |
| 五 葡萄樹的許多枝子,    | 乃是樹開展, |
| 與樹合一,住樹裏面,     | 結果顯豐滿。 |
| 六 照樣,基督許多肢體    | 也是祂擴大, |
| 與祂成一,活在祂裏,     | 使祂得發達。 |
| 七 繁殖、擴增、開展、普及、 | 長大與表現、 |
| 複本、再世、繼續、富餘、   | 擴大與豐滿: |
| 八 這是召會之於基督,    | 使神得榮耀; |
| 藉着祂所救贖的人,      | 永遠來顯照。 |
| 九 乃是基督與祂召會一    | 神的大奧祕; |
| 乃是神性與我人性,      | 相調成爲一。 |

# 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<br>Taken out of him,<br>So the Church is Christ's own increase<br>With Himself within.     | 6. So the Church's many members<br>Christ's enlargement are,<br>One with Him in life and living,<br>Spreading Him afar. |
| 3. As from out the buried kernel<br>Many grains are formed,<br>As the grains together blended<br>To a loaf are formed;    | 7. Fulness, increase, duplication,<br>His expression full,<br>Growth and spread, continuation,<br>Surplus plentiful,    |
| 4. So the Church, of many Christians,<br>Christ doth multiply,<br>Him expressing as one Body,<br>God to glorify.          | 8. Is the Church to Christ, and thereby<br>God in Christ may be<br>Glorified thru His redeemed ones<br>To eternity.     |
| 5. As the branches of the grapevine<br>Are its outward spread,<br>With it one, abiding, bearing<br>Clusters in its stead; | 9. Thus the Church and Christ together,<br>God's great mystery,<br>Is the mingling of the Godhead<br>With humanity.     |



## 第六週

# 認識並傳佈那按照 時代的職事之今日的真理— 神永遠經綸的最高福音

詩歌：756

讀經：彼後一 12，提前一 3～4，太十六 18，撒下七 12～14 上，羅一 3～4，啓二一 2，9～10

## 綱要

### 【週一】

壹 神在一個時代裏所作特別的恢復與工作，就是那個時代的職事；時代的職事將現有的真理供應給神的子民；彼後一章十二節的『現有的真理』，也可譯為『今日的真理』：

一 雖然所有的真理都在聖經裏，卻因着人的愚昧、不忠心、失職和不順服，以致許多真理都失落了，向人隱藏起來—參王下二二 8。

二 重新顯現的真理並不是神的新創造，乃是人的新發現；每一個主的工人都需要在神面前求問，甚麼是現有的真理。

三 神的真理是累積的，而不是推翻已往；我們今天所看見的，都是神累積的啓示。

四 但願神恩待我們，叫我們不作『現有真理』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；但願我們儆醒，不讓肉體滲入，不讓自己有地位。

## 【週二】

貳 神藉着今時代的職事所賜給我們現有的真理，神聖啓示的最高峯，乃是神永遠經綸的啓示；神永遠經綸的福音乃是那給祖宗之應許的福音，（徒十三 32，）就是應許大衛的後裔要成爲神的兒子，也就是說，人的後裔要成爲神聖的兒子（22～23，33～34，二六 6，16～19，撒下七 12～14 上，羅一 3～4，太二二 41～45）：

- 一 我們所傳的福音，不該降低到我們以爲是人所能懂的標準上；我們應當傳揚拔高的福音，絕不能把觀念降低；（帖前一 1，3～4，10，五 23，林前二 7～13；）我們必須相信，在人裏頭有一種神所創造的能力，爲着接受並領會神的事物。（伯三二 8，亞十二 1，傳三 11，徒十七 26～29，賽四三 7。）
- 二 我們必須根據整本聖經，一點一點的陳明神永遠經綸的真理；這是主所給我們特別的託付—林前一 9，九 16～17，23，提前一 3～4，二 7，四 16，提後一 11，二 2，15，西一 28。

## 【週三】

叁 『大衛的後裔要成爲神的兒子』，是說到基督藉着復活被標出爲神長子的過程—羅一 3～4：

- 一 保羅說他被分別出來歸於神的福音，這福音是

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

論到神的兒子，這指明神的福音乃是兒子名分的福音，為着基督身體的實際—1, 3~4 節，八 28~30，十二 5。

二 羅馬一章三至四節乃是應驗撒下七章十二至十四節上半豫表中的豫言，揭示一個奧秘—神成為人，使人在生命和性情上得以成為神，只是無分於神格。

三 基督在祂的神性裏是神的獨生子，（約一 18，）藉着成為肉體，穿上與神性毫無關係的肉體，就是屬人的性情；在祂的人性裏，祂不是神的兒子。

四 在復活裏，基督的人性成為神聖的，得以子化，意思是說，祂被標出為神的兒子，成為神的長子，兼有神性和人性—羅八 29。

五 因此，在基督裏，神構成到人裏面，人也構成到神裏面，神與人調和在一起成為一個實體，就是神人。

六 神在祂經綸裏的福音和祂的目的，乃是要將神建造到人裏面，並將人建造到神裏面；這建造就是神成為人（大衛的後裔），使人成為神（被標出之神的兒子）—約十四 23，十五 4~5，羅一 3~4。

七 這是主耶穌所說的福音：『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來』—約十二 24：

1 一粒種子若埋在土裏死了，至終就會在復活裏發芽、長大並開花，因為種子生命的作用，在種子死的時候就同時得以發動—林前十五 36，彼前三 18。

2 基督裏的神性，就是聖別的靈，在祂死時就起作用，並且在復活裏，祂『開花』成為神的長子和分賜生命的靈，將祂神聖的生命分授到我們裏面，使我們

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

成爲祂許多的弟兄—羅八 29，林前十五 45 下。

- 3 原型是神的長子，複製品是神的眾子，就是原型的眾肢體，作祂的身體，終極完成於新耶路撒冷—西一 18，彼前一 3。

#### 【週四】

肆 『大衛的後裔要成爲神的兒子』，說到我們藉着復活被標出爲神眾子的過程—來二 10～11：

一 基督已經被標出爲神的兒子，但我們仍在標出的過程中，就是在得以子化，得以成爲神的過程中—羅八 28～29。

二 神兒子的生命已經栽種到我們靈裏—10 節：

- 1 我們現今就像種在地裏的種子，必須經過死而復活的過程—約十二 24～26。
- 2 這使外面的人被銷毀，卻使內裏的生命得以從我們裏面長大、發展，至終開花；這就是復活—林前十五 31，36，林後四 10～12，16～18。

三 在復活裏，基督在祂的人性裏被標出爲神的兒子；藉着這樣的復活，我們也在被標出爲神兒子的過程中—羅八 11：

- 1 我們被標出、得以子化、得以成爲神的過程，乃是復活的過程，有四個主要的方面—聖別、變化、模成和得榮—六 22，十二 2，八 29～30。
- 2 被標出之過程的關鍵是復活，就是內住的基督作爲我們靈裏興起的靈，標出的靈，生命的能力—約十一 25，羅八 10～11，徒二 24，林前十五 26，五 4：
  - a 我們急切需要學習如何照着靈而行，享受並經歷

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

那標出的靈—羅八 4, 14, 太十四 22 ~ 23, 可一 35 ~ 38, 詩六二 8, 一〇二篇標題。

b 我們越摸着那靈, 就越被聖別、變化、模成、榮化, 而在生命和性情上 (但不在神格上) 成爲神, 以建造基督的身體, 終極完成新耶路撒冷—林前十二 3, 羅十 12 ~ 13, 八 15 ~ 16, 加四 6。

### 【週五】

四 我們越在生命裏長大, 並經過新陳代謝的變化過程, 就越被標出爲神的兒子—林後三 18, 6, 16, 五 4, 9, 14 ~ 15, 一 12, 十二 7 ~ 9:

1 這新陳代謝的過程, 乃是建造召會作爲基督的身體和神的家; 這是藉着將神建造到人裏面, 並將人建造到神裏面—羅十二 2, 弗一 22 ~ 23, 二 20 ~ 22。

2 人性要在神性裏標明出來, 神性和人性要調和爲一; 今天, 我們這些人的後裔, 正在神建造的過程中, 好在神性裏成爲神的兒子—太十六 18, 弗三 16 ~ 19, 啓二一 2, 9 ~ 10。

3 神按照祂心頭願望的經綸和目標, 乃是要將祂自己建造到人裏面, 並將人建造到祂裏面; 這建造要終極完成於新耶路撒冷這偉大的團體神人, 就是神眾子的總和—7 節。

4 有一天這個過程要完成, 我們在靈、魂、體裏都要永遠與神的長子基督一樣—約壹三 2, 羅八 19, 23, 詩歌七六四首第二節。

五 在神那一面, 是三一神成爲肉體, 來成爲人; 在我們這一面, 是我們成爲神, 由經過過程並終極完成的三一神所構成, 使我們在生命和性情上—但不在神格上—成爲神, 作祂團體的彰

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;

顯，直到永遠；這是最高的真理，最高的福音。

## 【週六】

伍 我們需要使用生命讀經的信息以及恢復本連同註解，而被神永遠經綸的最高真理所構成，並傳佈這最高的真理；生命讀經的信息以及恢復本連同註解是為着供應生命、釋放真理、並解開聖經的各卷—伯十 13，參弗三 9：

一 主的恢復乃是恢復真理的亮光；今天地上最急切需要的，就是今時代的真理：

- 1 生命讀經的信息連同恢復本和所有註解是向我們開啓聖經最有效的鑰匙；這些不是取代聖經，乃是帶領人進入聖經—徒八 26 ~ 39。
- 2 我們必須把恢復本的經文和註解並生命讀經的信息，當作教科書，用禱告研讀；我們若僅僅輕率的閱讀，只會得着暫時的滋養和靈感；但是當我們所讀的在我們得着光照的記憶裏成爲真理，這話就成了我們常時、長期的滋養—詩一一九 130。
- 3 生命讀經信息的用意和目標是要打開聖經真理的礦藏，讓我們進去挖掘；『我…出版了許多東西，這些東西需要你們花費年日來進入』—李常受文集一九八四年第二冊，『長老訓練第三冊：實行異象的路』，四〇七頁。

二 今天，為着主的恢復，我們必須負起責任，傳佈繙譯出來、得着解釋並解明的神聖真理：

- 1 對聖經正確的領會，已經收集在我們的著作中，好讓我們研讀、學習、並傳佈神聖的真理；恢復本加上附註，可謂二千年來，各方聖徒對神聖啓示認識

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『結晶』。

- 2 主已將這些寶貴的真理給了我們，叫我們不僅將這些真理傳給基督徒，更傳給不信者；主今天所需要的，乃是千萬愛祂、向祂活，不知道別的，只知道祂恢復的親愛聖徒，同走一條路，傳佈同樣的真理，使他們成爲忠信並精明的奴僕，按時分糧給主的子民；這樣，我們就會完成主對祂恢復的使命—林後五 14 ~ 15，太二四 45。
- 3 召會的擴增在於真理的傳佈；惟有真理能征服人、得着人；從今以後，我們都該花工夫學習神永遠經綸的真理，並把基督供應給人，使召會得着繁增與開展—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.



# 第六週■週一

## 晨興餽養

彼後一 12『…你們雖已知道這些事，且在現有的真理上得了堅固，我還要常常題醒你們。』

腓三 13～14『…我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

彼後一章十二節，那裏題到…『現有的真理』也可以說是『今日的真理』。甚麼是『今日的真理』呢？所有的真理其實都是在聖經裏，沒有一個真理是聖經中沒有的。但是，雖然它們都記在聖經裏，卻因着人的愚昧、人的不忠心、人的失職、人的不順服，以致許多真理都被埋在聖經裏，向人隱藏起來。真理雖然仍在那裏，人卻看不見、摸不着。直到神看為時候滿足，就在某一時期中，釋放某些真理，叫它們重新再顯現出來（倪柝聲文集第一輯第十一冊，一五〇頁）。

## 信息選讀

這些重新顯現的真理，並不是神的新創造，乃是人的新發現。它們不需要人去發明，卻需要人去發現。神在已往的世代中，都有不同的真理顯現；在某一特別的時代中，都讓人發現一些特別的真理。這件事實在召會的歷史中，可以很清楚的看見。

舉例來說，路德馬丁在第十六世紀被神興起來，神叫他看見甚麼是『因信稱義』。他乃是神興起的器皿，用來顯明『因信稱義』這個真理。…因信稱義這件事實…在路德之前早已經有了，但是路德乃是知道這個真理一個最好的人，他最認識這個真理。

# 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，這個真理就成爲那個時期中之『現有的真理』。

每一個主的工人都需要在神面前求問，甚麼是現有的真理？我們需要問神說，『神阿！甚麼是現有的真理呢？』…我們不但需要認識普遍的真理，更需要清楚神今日的真理。

我們知道神的真理乃是積蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我們今天所看見的，都是神累積的啓示。當神開我們的眼睛，叫我們看見這個事實時，我們纔發覺，我們今天乃是活在神旨意的潮流中，這個潮流乃是接着神在已過不同年日的工作往前的。

我們滿心感謝神，因爲我們從以上的弟兄們都得到了很大的幫助。正如保羅說，『我不是從人領受的。』（加一12）照樣，我們也能說，雖然我們從弟兄們得了幫助，但這些啓示，我們都不是從人接受的；我們從路德、從新生鐸夫、從摩爾維亞的弟兄們、從開西的信息等等，都得了幫助。今天我們相信，神最後的目的乃是以基督爲一切。…我相信，神今日只有一個工作，就是歌羅西一章十八節的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的復活和主的升天；除祂以外，再沒有別的屬靈事實。這就是神『今日的真理』。

我們要感謝神，因爲祂叫我們能穀上神偉大的旨意。我們需要謙卑，需要俯伏下來，需要除去自己。我們要看清楚，我們今天的工作，不是單單救人、幫助人屬靈而已；我們的目的，實在是最大、最榮耀的。感謝神，我們今天能得知神『今日的真理』。但願神恩待我們，叫我們不作『現有真理』的落伍者。但願我們儆醒，不讓肉體滲入，不讓自己有地位，讓神的旨意能在我們身上得着成全（倪柝聲文集第一輯第十一冊，一五〇至一五一、一六四、一六六至一六八頁）。

參讀：倪柝聲文集第一輯第十一冊，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

## 第六週■週二

### 晨興餽養

羅一 1『基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的。』

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

保羅在羅馬一章一節說，他是『被分別出來歸於神福音的』。他接着又說，神的福音乃是論到神的兒子，我們的主耶穌基督（3）。這指明神的福音乃是兒子名分的福音。這福音的目標，是要將罪人變化成為神的兒子，好形成基督的身體。

我們來看兒子名分的時候，必須注意幾個重要的辭：標出、復活、聖別、變化、模成、得榮以及顯出。我們正藉着復活的過程，逐漸標出為神的兒子；這個過程包含了許多的步驟。這些步驟包括聖別、變化、模成以及得榮；這得榮也就是顯出。…到了我們得榮的日子，人就不必問我們是不是基督徒，因為我們要顯出為神的兒子。那個顯出將是藉復活而標出之過程的完成。

在福音上事奉神，不僅是在救贖、稱義、赦罪的事上事奉神，更是在兒子名分的事上事奉祂。…照着這福音，在肉體裏的罪人能變變化成為在那靈裏神的眾子。這是何等的喜信！（羅馬書生命讀經，六六八、六八二頁）

### 信息選讀

## 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

我們必須運用信心傳揚…高品的福音。我們所傳的福音，不該降低到我們以為是人所能懂的標準上。…我們必須領悟，在人裏面有一種神所創造的本能、能力，可以接受神，並接受、領會祂的福音。

不信者對福音所能理解的，也過於我們所知的。每當我們傳福音時，必須相信神給那些聽的人創造了一種本能、能力，可以接受並理解福音的信息。我們的傳福音必須改進；我們應當傳揚高品的福音，絕不能把觀念降低。

我們必須傳揚高品的福音，比神救恩的開端涵蓋得更多的福音。這會滿足人裏面那因着神造人的方式而有的飢渴，也會激起聽者的興趣，使他們願意再次來聽福音的傳講。

人是為着神造的，在他裏面有能力來領會神的事，並且渴慕這些事。因此，我們傳高品福音時，必須相信聽者有這個能力來領會我們所說的。…我們必須豐富並拔高傳福音的話語（出埃及記生命讀經，一四九〇至一四九二頁）。

神的化身是基督，基督的實化是那靈，而那靈所產生的結果乃是基督的身體，基督身體的終極完成就是新耶路撒冷。這五個奧祕是今天基督教傳統神學家所難以講明的。…主所給我們的負擔，乃是要為祂作恢復的見證，其中主要的一點，就是要對基督教傳統神學的殘缺及錯誤之處，加以駁正。傳統的神學雖不能說都是不好的，有一些還是相當的對，但是不完全。…我們必須根據整本聖經，一點一點的陳明神新約經綸的真理。這是主所給我們特別的託付（聖經中管制並支配我們的異象，四五至四六頁）。

參讀：出埃及記生命讀經，第一百一十三篇；羅馬書生命讀經，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

## 第六週■週三

### 晨興餽養

撒下七 12 ~ 14 『你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。我要作他的父，他要作我的子…。』

神告訴大衛，祂要建造一位成為大衛的後裔，這後裔要稱為神的兒子。這後裔兼有神性和人性。…羅馬一章三至四節…告訴我們在復活裏，大衛的後裔被標出為神的兒子。撒下七章十二至十四節上半和羅馬一章三至四節這二處經節的內在意義，是向我們啓示一個兼有人性和神性的人位。

神…在基督裏成為人，並且經過一些過程，使這人能被標出為神聖的。在復活裏，祂被標出為神的長子。在復活裏並藉着復活，神的長子基督成了賜生命的靈，現今進到我們裏面，將祂自己作為生命，分賜到我們裏面，成為我們內裏的構成，使我們成為神人，就像祂自己一樣。祂是神成為人，我們是人成為神—在生命和性情上，但不在神格上（撒母耳記生命讀經，二〇三至二〇四頁）。

### 信息選讀

耶穌在祂人性的那一部分裏，還不是神的兒子。祂是屬於舊造、舊人，祂有肉體，而這肉體牽連了撒但、罪和世界。所以這一部分必須成為神聖的，必須子化、標出，使其成為神兒子的一部分。

我們很難說，羅馬一章四節『標出』這辭的意思是甚麼。…基督是一個奇妙的人位。祂有兩部分：

## 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。人的部分是屬人的，神的部分是神聖的。…祂的復活將耶穌的人性提高到神性的水平。這裏就是基督身位的素質。這是非常非常深的。耶穌的神性就是聖別的靈，有神聖的能力和神聖的元素，能變化耶穌的人性，使其成爲神聖的。這就是『標出』的意思，這也就是子化。…這是應驗撒下七章十二至十四節豫表中的豫言（羅馬書的結晶，一〇至一一頁）。

那些負責把基督釘十字架的人，並不明白釘十字架乃是基督被標出、得榮耀的絕佳之路。…一粒（康乃馨）種子若埋在土裏了結了，至終就會發芽、生長並開花。同樣的原則，基督藉着死與復活，『開花』成爲神的兒子。撒但認爲，基督被釘死在十字架上，就表示祂被了結；但是主耶穌知道，這實際上乃是一個開始，因爲釘十字架使祂能殼按聖別的靈，藉着從死人中復活而被標出。…阿利路亞，基督在復活裏，以大能標出爲神的兒子！（羅馬書生命讀經，六四九頁）

在基督的復活裏，祂所有的信徒都與祂一同出生，重生，作祂成千上萬的『同胎弟兄』，使所有這些同胎弟兄都與祂一樣（彼前一3）。…原型是神的長子，複製品是神的眾子。『長子』指明有許多兒子要來。

基督是這樣一個原型，爲要產生許許多多的神人。這許許多多的神人乃是大量的複製品，與耶穌基督這奇妙的一位是完全一樣的。這原型的大量複製品，成了原型的肢體，作祂的身體，就是基督的身體，而這基督的身體終極完成於新耶路撒冷，就是在基督裏經過過程並終極完成，且成爲賜生命之靈的三一神的團體彰顯（羅馬書的結晶，三六至三七頁）。

參讀：撒母耳記生命讀經，第二十四至二十五、二十七至三十一篇；歷代志生命讀經，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

## 第六週■週四

### 晨興餽養

羅八 29 ~ 30 『…神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。…又召他們來；…又稱他們為義；…又叫他們得榮耀。』

4 『…我們這不照着肉體，只照着靈而行的人…。』

藉着復活的過程，因着生命的變化，我們就標出為神的兒子。有一天我們會達到『盛開』的階段。那就是我們的身體得贖、得榮耀的時候，也就是我們得着完滿兒子名分的時候（羅八 23）。神兒子的生命已經栽種到我們的靈裏。我們現今…必須經過死和復活的過程。這使外面的人被銷毀，卻使內裏的生命得以長大、發展，至終開花。這就是復活。…我們逐日被治死，使我們能實際有分於基督的復活。阿利路亞，我們要藉着復活，被標出為神的兒子！（羅馬書生命讀經，六五二頁）。

### 信息選讀

要標出康乃馨的種子，不是將它貼上標籤，而是將它種到土裏，讓它逐漸長成一株成熟、開花的康乃馨。…康乃馨花的盛開，就是它完全的標出。我們都像康乃馨的種子一樣，正在標出的過程中。我們越長大、越被變化，就越被標出為神的兒子。

按肉體說，我們都是麻煩人物，對召會如此，對與我們一同生活的人也是如此。丈夫為難妻子，妻子也為難丈夫。但我們不一定要照着肉體行事為人，因為我們可以選擇照着靈。…你的行事為人到底是

## 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

照着肉體，還是照着靈，全在於你的揀選。你自己可以決定，行事爲人是要照着肉體，還是照着靈。願主憐憫我們，叫我們揀選照着靈活着。我們急切需要學習如何照着靈而行。我們若照着肉體而行，召會生活就會非常不愉快。但我們若照着靈而行，召會生活就是天上的生活。

住在我們裏面的那靈，是升起的靈，也是標出的靈。一天過一天，這靈一直將我們標出爲神的兒子。…今天我們多半沒有把握說，我們是神的兒子。我們還沒有神兒子的外觀和彰顯。…然而，我們是在藉復活而標出的過程中；至終，當我們經過一切的過程之後，眾人都會知道，我們是神的兒子。所有受造之物一直在爲此等候、歎息。我們也在歎息，因爲我們還沒有達到我們該有的樣子。我們知道，我們在許多方面還有短缺，在許多事上還是犯錯，並且仍有失敗。但是在主的主宰權柄之下，甚至我們的失敗也被神用作這過程的一部分。…因着我們的失敗，我們醜陋的己就被拆毀。主就更有機會在我們裏面作工。

我們爲着這個神聖的過程讚美主！…我們不僅因着祂的死，得以接枝在基督裏，而與祂有生機的聯結，我們更享受祂的復活。

標出乃是藉着復活，而復活包含聖別、變化、模成和得榮。這些奇妙的事物都在那靈裏。我們接觸那靈，就享受復活以及復活所包含的一切。復活不是一個道理，復活完全在於摸着那靈。接觸那靈最簡單的路，就是呼求主耶穌的名。我們越摸着那靈，就越享受復活，也就越聖別、越變化並且越得着榮耀（羅馬書生命讀經，六七六至六七七、六五三、六八七頁）。

參讀：羅馬書生命讀經，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

## 第六週■週五

### 晨興餽養

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

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化而成的。』

復活的過程有四方面：聖別、變化、模成以及得榮。…保羅在羅馬十二章二節說到變化；他說，我們不要模倣這世代，反要藉着心思的更新而變化。保羅在八章二十九節說到模成，在三十節說到得榮。我們將來的得榮乃是復活的終極步驟，就是把復活應用到身體上。

今天我們的兒子名分還不完全。不過，兒子名分會越來越完全，直到我們得榮的時候，要達到高峯；那時，我們將有完滿的復活，並且在性情和外表上，都標出為神的兒子。我們不論在名義上或在實際上，不論在靈裏、在魂裏、或是在身體裏，都是神的兒子（羅馬書生命讀經，六五三至六五四、六五六頁）。

### 信息選讀

神在基督裏，藉着新陳代謝變化的過程，將祂自己建造到我們裏面（參撒下七 12～14 上）。

基督就是那靈，所以祂能住在我們裏面，我們也能在靈裏與祂交通。我們該仰望祂、觀看祂並返照祂，將我們這人的三層—我們的靈、我們的心、我們的口—向祂敞開。這樣，我們就自然而然像鏡子一樣返照祂，而逐漸變化成為祂榮耀

## 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，從榮耀到榮耀。結果我們將與祂有同樣的形像；這完全是從主，就是從那靈變化成的（林後三 18）。…主耶穌乃是藉着這個方式，使我們像祂，甚至使我們成為祂。當我們仰望祂，祂就將自己印到我們裏面，我們就成為祂的返照。

變化是一種新陳代謝的過程，藉着將一些新的元素加到我們裏面，並排除舊元素，而改變我們。…神的經綸就是將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這種新陳代謝的過程，而在生命上產生逐漸、內在的改變。…神將祂自己建造到我們裏面，完全是件生機的事。我們要讓這建造進行，就需要接受、消化並吸收生機的元素。我們屬靈的食物和飲料，就是那生機的、是靈的基督（約六 51、57，七 37 ~ 39），祂就是賜生命的靈（撒母耳記生命讀經，二〇七至二〇九頁）。

作為這樣一位靈，祂進到神所揀選的人裏面，將祂自己作為生命，分賜並建造到他們裏面，成為他們內裏的構成。這樣，祂就使他們成為神人，成為神許多的兒子（來二 10），就是祂自己這位神長子的大量複製（羅八 29，約壹三 2）。因此，他們作為人的後裔，就藉着新陳代謝的變化過程，成為具有神性之神的兒子。…這新陳代謝的過程就是建造召會作為基督身體和神的家，…將神建造到人裏面，並將人建造到神裏面，亦即將神聖的元素構成到人的元素裏，並將人的元素構成到神聖的元素裏。這建造要終極完成於新耶路撒冷這偉大的團體神人，就是神眾子的集大成與總和（啓二一 7）（聖經恢復本，撒下七 14 註 1）。

在神那一面，是三一神成為肉體，來成為人；在我們這一面，是我們成為神，由經過過程並終極完成的三一神所構成，使我們在生命和性情上成為神，作祂團體的彰顯，直到永遠。這是最高的真理，也是最高的福音（約伯記生命讀經，一四一頁）。

參讀：撒母耳記生命讀經，第二十六篇；長老訓練第二冊，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

## 第六週■週六

### 晨興餽養

詩一一九 130『你的言語一解開，就發出亮光，使愚蒙人通達。』

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

我已經設法向你們解開了新約的每一卷書，但我把進一步的挖掘留給你們。我不過是『打開礦藏』，我並沒有挖掘得很多。…我拿起負擔來寫恢復本的註解，向尋求的聖徒解開新約的每一卷書。…我相信主會藉着你們或別人，繼續這挖掘的工作。過一段時間，我相信你們許多人會成為『優秀的挖掘者』。我們出版生命讀經信息的用意和目標，就是要打開礦藏，讓你們進去挖掘（李常受文集一九八四年第二冊，四〇一至四〇二頁）。

### 信息選讀

如果我們繼續走老路，恐怕再過十年，我們的光景還是老樣。我們不過給人一點注射，藉着靈感幫助人們在生命裏長大，卻沒有把扎實的真理構成到他們裏面，存留在他們的記憶裏，叫他們能按正確的道理向人陳明。因着我們所採取的方式，我們失去了耶穌見證的性質；這見證必須是藉着正確真理的構成，而產生出正確的日常生活。聖徒們若沒有正確的被真理構成，就無法過正確的生活。如果他們只憑靈感而活，不憑真理的構成而活，我不信那樣的生活會成為主的見證。

## 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.

我們必須教育我們屬靈的兒女。我們不僅該幫助他們在生命裏長大，也該幫助他們受教育，在對真理正確的認識上被建立。…如果所有的聖徒能在五年內讀完全部新約，以及生命讀經連同恢復本和註解，我就真要敬拜主。這將是美妙的。

長老們也必須竭力進入真理。不要給自己找藉口說你太老了。我甚至到了八十歲，還每天花一段時間在主的話上。如果我能作，你們也能。這全在於有沒有心。…我們作長老的弟兄們都需要被神話語的基本認識所浸透、泡透並構成。我必須作見證說，我愛神的話。神是靈，神也是生命。那靈是在話裏，話就是生命。

我建議你們用開啓的工具為幫助，來研讀聖經。我們對生命讀經的信息有經歷的人都曉得，這些信息是最好的幫助，是向我們眾人開啓新約最有用、最有效的鑰匙。我們必須記得，萬事起頭難，開始時總是不太順利。然而，…倘若我們繼續努力進入真理，結果必定大可期待。

我們也該鼓勵聖徒們私下在主的話上花工夫，把這件事當作日常生活的常規。無論我們多忙多累，每天還該留下半小時，作為在主的話上親近主的時間。…有志者事竟成。在二十四小時中省下半小時，不是一件困難的事。如果聖徒們能在主的話上花一小時以上，那就更好，但至少我們該鼓勵他們每天給主半小時。…我們都能看見這是何等的祝福，我也相信這會使主非常滿意（李常受文集一九八四年第二冊，四五六至四五九頁）。

參讀：長老訓練第三冊，第九至十三章；以斯拉記生命讀經，第五篇；尼希米記生命讀經，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

# 第六週詩歌

764

榮耀的盼望—基督在我裏面

11 9 11 9 副 (英 948)

降B大調

4/4

$\overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{E^b}{6} \cdot \overset{E^b}{5} \quad 3 \quad 1 \mid \overset{F}{2} \cdot \overset{F}{1} \quad \overset{E^b}{6} \cdot \overset{E^b}{7} \quad 1 - \mid \overset{F}{7} \cdot \overset{F}{1} \quad \overset{F}{2} \cdot \overset{F}{1}$   
 一 歷 代 隱 藏 奧 祕, 向 我 已 顯 明, 就 是 榮 耀  
 $\overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \mid \overset{E^b}{5} \cdot \overset{E^b}{5} \quad \overset{E^b}{6} \cdot \overset{E^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1}$   
 基 督—神 實 際。 祂 是 神 的 化 身, 也 是  
 $\overset{F7}{6} \cdot \overset{F7}{7} \quad 1 - \mid \overset{F7}{7} \cdot \overset{F7}{1} \quad \overset{F7}{2} \cdot \overset{F7}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \mid$   
 我 生 命, 更 是 我 的 榮 耀, 我 所 期。  
 $\overset{F7}{3} \quad \overset{F7}{3} \quad \overset{F7}{5} \cdot \overset{F7}{4} \quad \overset{B^b}{2} \cdot \overset{B^b}{7} \mid 1 \quad 1 \quad 3 - \mid \overset{E^b}{6} \quad \overset{E^b}{6} \quad \overset{E^b}{2} \cdot \overset{E^b}{3}$   
 (副) 榮 耀! 榮 耀! 基 督 在 心 房! 榮 耀! 榮 耀!  
 $\overset{F}{2} \cdot \overset{F}{1} \mid \overset{C7}{7} \quad \overset{F}{6} \quad \overset{F}{5} \quad 0 \mid \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1}$   
 祂 是 我 盼 望! 現 今 在 我 裏 面, 乃 是  
 $\overset{F7}{6} \cdot \overset{F7}{7} \quad 1 - \mid \overset{F7}{7} \cdot \overset{F7}{1} \quad \overset{F7}{2} \cdot \overset{F7}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \parallel$   
 一 奧 祕! 將 來 是 我 榮 耀, 我 所 期。

- 二 祂已將我重生, 在我的靈中; 現今在我魂裏變化我;  
 還要改變我體, 和祂體相同, 使我完全與祂像符合。
- 三 今在生命、性情, 祂與我合一; 將來我要在祂榮耀裏;  
 與祂完全合一, 享受祂自己, 和祂全然相像, 毫無異!

# 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.  
**Chorus**  
 $A^b \quad E^b7 \quad F^m \quad C^7 \quad D^b \quad B^b7/D \quad E^b \quad E^b7 \quad E^b \quad E^b7/G$   
 (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.

