

二〇二三年
七月半年度訓練

在主顯現以前，
主的恢復之中心負擔
與現有真理的概覽

晨興聖言

2023 JULY
SEMIANNUAL TRAINING

**An Overview of the Central Burden
and Present Truth of the Lord's Recovery
before His Appearing**

Holy Word for Morning Revival

標語

- (一) 聖經這『盒子』裏的『鑽石』乃是一個啓示，就是神在基督裏成爲人，爲要使人在生命和性情上（但不在神格上）成爲神，好建造基督的身體，終極完成新耶路撒冷。
- (二) 我們今天可以進入並活在其中之神聖奧祕的範圍，事實上不僅僅是三一神那神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍。
- (三) 住在基督裏面，以祂爲我們的居所，並讓祂住在我們裏面，以我們爲祂的居所，乃是活在經過過程並終極完成之三一神與蒙救贖並得重生之信徒宇宙合併的實際裏。
- (四) 新耶路撒冷是神性與人性調和、相調並建造在一起，所組成的一個實體；一切組成成分都有相同的生命、性情和構成，因此是一個團體人——新婦，就是羔羊的妻。

Key Statements

- ① **The "diamond" in the "box" of the Bible is the revelation that in Christ God has become man in order that man might 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.**
- ② **The divine and mystical realm into which we may enter today and in which we may live is actually not simply the divine and mystical realm of the Triune God; it is the divine and mystical realm of the consummated Spirit and the pneumatic Christ.**
- ③ **To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, are to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers.**
- ④ **The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—the bride, the wife of the Lamb.**

二〇二三年七月 半年度訓練標語歌

C大調

4/4

C G Am Em

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

① 聖經這“盒子”裏的“鑽石”乃是一個啓示，

F C F G C

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

就是神在基督裏成爲人，爲要使人 在生命

G Am Em F

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

和性情上(但不在神格上)成爲神，好 建造

C F G7 C

6 5 4 | 5 - 1 - | 4 · 4 5 6 | 6 5 - 3̣ 2̣ | 1̣ --- | 1 - 0

基督的身體，終極完成新耶路撒冷。

G Am Em

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

② 我們今天可以進入並活在其中之

F C F G C

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

神聖奧祕的範圍，事實上不僅僅是三一

G Am Em F

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

神那神聖奧祕的範圍，乃是終極完成之靈

C F G7 C

4 | 5 5 5 3 1 - | 4 · 4 5 6 | 6 5 - 3̣ 2̣ | 1̣ --- | 1 - 0

與是靈之基督那神聖奧祕的範圍。

C Em Am Em
 5 | 1 · 1 1 6 | 5 - - 5 5 | 6 · 6 6 6 5 | 3 - - 3 3 |

③ 住在基督裏面，以祂為我們的居所，並讓

F C F G
 4 · 4 4 3 2 | 3 - 5 - | 2 2 2 2 2 1 3 | 2 - - 5 5 |

祂住在我們裏面，以我們為祂的居所，乃是

C Em Am Em F
1 · 1 1 6 | 6 5 - 5 | 6 · 6 6 5 | 3 - - 3 | 4 · 4 4

活在經過過程並終極完成之三一神

C F C F
3 2 | 3 4 5 - | 4 · 4 4 3 2 | 3 - 5 - | 4 · 4 4 5 6 |

與蒙救贖並得重生之信徒宇宙合併的

C F C
 5 - 1 - | 6 1 1 7 · 1 | 1 - - - | 1 - 0 5 | 3 - 4 5 |

實際〔合併的實際〕裏。 ④ 新耶路撒

G Am Em F
 2 - - 3 2 | 1 1 1 2 2 3 | 7 - - 1 7 | 6 4 4 4 4

冷是神性與人性調和、相調並建造在一

C F G C G
3 4 | 5 5 1 · 1 | 4 - 3 1 | 2 - - 5 | 3 - 4 5 | 5 2 -

起，所組成的一個實體；一切組成成分

Am Em F Em Am
3 2 | 1 · 1 1 7 | 5 - - 3 5 | 6 6 6 5 4 | 5 7 1 - |

都有相同的生命、性情和構成，因此是一個

F G7 C
 6 · 1 1 - | 1 2 - - | 2 2 2 2 1 7 | 1 - - - | 1 - 0 ||

團體人一新婦，就是羔羊的妻。

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**An Overview of the Central Burden
and Present Truth of the Lord's Recovery
before His Appearing**

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第一週

神經綸終極的目標—神成爲人，
爲要使人在生命和性情上
(但不在神格上) 成爲神，
好建造基督的身體，
終極完成新耶路撒冷

詩歌：補 440

讀經：弗一 4～5，五 26～27，來二 10～11，
帖前五 23

【週一】

壹 聖經這『盒子』裏的『鑽石』乃是一個啓示，
就是神在基督裏成爲人，爲要使人在生命
和性情上(但不在神格上)成爲神，好建
造基督的身體，終極完成新耶路撒冷：

一 『經過這麼多年，神叫我只知道這一件事，就
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。這是我惟一的負擔，我惟
一的信息。』(過照着聖經中神聖啓示高峯之
生活實行的路，二八頁。)

二 神永遠的經綸，乃是要使人在生命和性情上，但
不在神格上，與祂一模一樣，並使祂自己與人成

Week One

**The Ultimate Goal of God's Economy—
God Became Man that Man Might 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**

Hymns: 1135

Scripture Reading: Eph. 1:4-5; 5:26-27; Heb. 2:10-11; 1 Thes. 5:23

§ Day 1

**I. The "diamond" in the "box" of the Bible is the revelation that
in Christ God has become man in order that man might 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:**

A. "After so many years I have been made by God to know only one thing—
God became man so that man may become God in life and in nature but
not in the Godhead. This is my unique burden, my unique message" (The
Practical Way to Live a Life according to the High Peak of the Divine
Revelation in the Holy Scriptures, p. 27).

B. God's eternal economy is to make man the same as He is in life and nature
but not in the Godhead and to make Himself one with man and man one

為一，使人與祂成為一，因而使祂在彰顯上得以擴大並擴展，使祂一切神聖的屬性得以彰顯在人性美德裏—提前一 3～4，弗三 9，一 10。

三 神以特別的方式造人—按着祂的形像，照着祂的樣式造人，並給人造靈，使人可以接觸祂並接受祂；神沒有創造人類，祂乃是照着神類創造人—創一 26，二 7，亞十二 1。

四 神成為人，為要大量複製祂自己，而產生一個新的種類—約一 1，14，十二 24：

1 這個新種類既不是神類，也不是人類—乃是神人類。

2 『我的負擔就是要你們清楚看見，神的經綸和計畫就是要把祂自己作成人，又把我們這些祂所造的人作成「神」，叫祂自己「人化」，叫我們眾人「神化」』（關於神聖分賜更深的研讀，四五頁）：

a 我們是從偉大的神所生，所以我們在生命和性情上也成了神；當然，我們不是在神格上成為神；我們是以神為我們偉大的起源者，我們是祂的兒女，而與祂並列—加四 6，賽六三 16，六四 8，六六 12～13。

b 祂成了神而人者，使人能成為人而神者；最終，祂與我們都是同一類同一種，也在同一水平上。

【週二】

五 一位早期的教父亞他那修（Athanasius）論到基督說，『祂成為人，使我們得以成為神；』又說，『話成了肉體，…使我們有分於祂的靈，而得以成為神。』

貳 永遠並三一的神成為人，所經過最奇妙、

with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—1 Tim. 1:3-4; Eph. 3:9; 1:10.

C. God created man in a special way—in His image and according to His likeness and with a spirit to contact Him and receive Him; God did not create mankind; rather, He created man according to His kind—Gen. 1:26; 2:7; Zech. 12:1.

D. God became a man in order to have a mass reproduction of Himself and thereby to produce a new kind—John 1:1, 14; 12:24:

1. This new kind is neither God's kind nor mankind—it is God-man kind.

2. "My burden is to show you clearly that God's economy and plan is to make Himself man and to make us, His created beings, 'God' so that He is 'man-ized' and we are 'God-ized'" (A Deeper Study of the Divine Dispensing, pp. 51-52):

a. We are born of the great God, so we become God in life and nature but, of course, not in His Godhead; we are ranked with God as our great Originator, and we are His children—Gal. 4:6; Isa. 63:16; 64:8; 66:12-13.

b. He became a God-man so that man can become a man-God; eventually, He and we are in the same category, of the same kind, and on the same level.

§ Day 2

E. Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified."

II. The most marvelous, excellent, mysterious, and all-

超絕、奧祕、並包羅萬有的變化，乃是在人裏面的行動，為着完成祂永遠的經綸—約一 14, 29, 三 14, 十二 24, 徒十三 33, 彼前一 3, 林前十五 45 下, 徒二 36, 五 31, 來四 14, 九 15, 七 22, 八 2:

一 這些變化是三一神成爲一個神人所經過的過程，將神性帶進人性裏，使神性與人性調和，作爲原型，以大量複製許多神人；祂成了三一神具體的化身，將神帶給人，使神成爲可接觸、可摸着、可接受、可經歷、可進入、並可享受的一約一 14, 十二 24, 西二 9。

二 在何西阿十一章四節神說到這些變化，說，『我用慈繩〔直譯，人的繩〕愛索牽引他們；』『慈繩愛索』這辭指明神用祂神聖的愛愛我們，不是在神性的水平上，乃是在人性的水平上；神的愛是神聖的，卻是在人的繩裏，也就是藉着基督的人性，臨到我們：

1 神所藉以牽引我們的繩子（種種的變化，種種的過程），包括基督的成爲肉體、人性生活、釘死、復活和升天；藉着基督在祂人性裏的這一切步驟，神在祂救恩裏的愛纔臨到我們—耶三一 3, 約三 14, 16, 六 44, 十二 32, 羅五 5, 8, 約壹四 8 ~ 10, 16, 19。

2 在基督之外，神永遠長存的愛，就是祂不變、征服人的愛，在我們身上就無法顯出效能；神不變的愛是有效能的，因爲這愛是在基督裏、同着基督、藉着基督、並爲着基督的。

3 雖然我們有失敗和錯誤，神的愛總是得勝的；愛比一切存留得更長久，始終保有其地位；惟有愛是成熟之人的特徵，要持續直到永世—羅八 35 ~ 39，

inclusive transformations of the eternal and Triune God in His becoming a man are God's move in man for the accomplishment of His eternal economy—John 1:14, 29; 3:14; 12:24; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2:

A. These transformations are the processes through which the Triune God passed in His becoming 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, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:14; 12:24; Col. 2:9.

B. God speaks of these transformations in Hosea 11:4 by saying, "I drew them with cords of a man, / With bands of love"; the phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; God's love is divine, but it reaches us in the cords of a man, that is, through Christ's humanity:

1. The cords (the transformations, the processes) through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God's love in His salvation reaches us—Jer. 31:3; John 3:14, 16; 6:44; 12:32; Rom. 5:5, 8; 1 John 4:8-10, 16, 19.

2. Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ.

3. In spite of our failures and mistakes, God's love is always victorious; love survives everything and holds its place forever; only love is characteristic of a mature man and will last for eternity—Rom. 8:35-39; 1 Cor. 13:8-11; Jer.

林前十三 8 ~ 11，耶三一 3。

三 從亙古，從太初，三一神就豫備要從永遠裏出來，進到時間裏，要藉着生於伯利恆，成爲一個人，帶着祂的神性而來，進到人性裏—彌五 2:

1 成爲肉體的目的乃是將神帶進入裏面並使神成爲人，爲要使人在生命和性情上（但不在神格上）成爲神；祂在神格裏是獨一受人敬拜的神，但我們只在生命和性情上，不在神格上，成爲神。

2 神的行動是在人裏面，並藉着人，要使人在生命、性情、功用和彰顯上成爲神，但是當然無分於神格；因爲『那靈，那聖的』已經分賜到我們的靈裏，我們和那靈就是一靈，（羅八 16，林前六 17，）並且我們的靈如今是『聖別的靈』。（林後六 6。）

3 因此，我們作爲神人，不該離開包羅萬有的靈而採取任何行動、面對任何處境、或應付任何需要；今天我們必須走的路，乃是在那靈的行動裏行動，並有那靈在我們的行動裏行動—啓二二 17 上，羅八 4，加五 25，羅一 9，腓三 3，參結一 15 ~ 21。

4 在使徒行傳，人是在神的行動裏行動，並且神是在人的行動裏行動；因此，使徒們成了代理的神，就是在功用上成爲神—十六 6 ~ 10。

【週三】

叁 我們在生命和性情上（但不在神格上）成爲神，是父神在已過的永遠裏藉着揀選我們成爲聖別，豫定我們得兒子的名分，而起始的；爲着神聖的兒子名分之神聖的聖別，乃是神聖經綸的中心，也是新約啓示

31:3.

C. From ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man—Micah 5:2:

1. The purpose of the incarnation was to bring God into man and to make God man that man may become God in His life and in His nature but not in His Godhead; He is the unique God for people to worship in His Godhead, but we are only God in life and in nature, not in the Godhead.

2. God's move is in man and through man to deify man, making man God in life, in nature, in function, and in expression but not, of course, in the Godhead; because "the Spirit the Holy" has been dispensed into our spirit, we and the Spirit are one spirit (Rom. 8:16; 1 Cor. 6:17), and our spirit is now "a holy spirit" (2 Cor. 6:6).

3. Thus, as God-men, we should not take any action, face any situation, or meet any need apart from the all-inclusive Spirit; the way that we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move—Rev. 22:17a; Rom. 8:4; Gal. 5:25; Rom. 1:9; Phil. 3:3; cf. Ezek. 1:15-21.

4. In the book of Acts, man moved in God's move, and God moved in man's move; thus, the apostles became the acting God, that is, God in function—16:6-10.

§ Day 3

III. Our becoming God in life and in nature but not in the Godhead was initiated by God the Father in eternity past by His choosing us to be holy, predestinating us unto sonship; the divine sanctification for the divine sonship is the center of the divine economy and the central thought of the

的中心思想—弗一 4～5:

- 一 成爲聖別乃是成聖，就是分別歸神，並被神這聖別者，就是與一切凡俗的不同、有別者，所浸透—彼前一 15～16，弗一 4～5。
- 二 祂在創立世界以前，在基督裏揀選了我們，叫我們成爲聖別，爲使我們在性情上成爲神；（4；）惟有神是聖別的；我們要成爲聖別，就需要神將祂聖別性情分賜到我們裏面，這聖別性情就成爲聖靈用以聖別我們的聖別元素。（彼後一 4，來十二 14。）
- 三 祂甚至在我們受造之前就豫定我們得兒子的名分，爲使我們在生命上成爲神；（弗一 5；）我們要成爲神的兒子，就必須藉着神的生命分賜到我們裏面，而爲神所生（約一 12～13，三 6，約壹五 11～12）：
 - 1 以弗所一章四至五節啓示，神揀選我們，叫我們成爲聖別，目的是要使我們成爲神的兒子；成爲聖別是過程，手續，成爲神的兒子纔是目的，目標，好使我們全人，包括身體，（羅八 23，）得以被神『子化』。（啓二一 2，9～11。）
 - 2 希伯來二章十至十一節啓示，復活的基督作爲神救恩的元帥，創始者，正在藉着聖別許多的兒子，領他們進榮耀裏去。

【週四】

肆 神聖的聖別，在完成神聖的經綸上乃是主持線，爲要神聖的使我們子化，使我們成爲神的兒子，在生命和性情上與神一樣（但無分於祂的神格），而使我們作神的彰顯；因此，神的聖別乃是神聖的子化：

revelation in the New Testament—Eph. 1:4-5:

- A. To be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Pet. 1:15-16; Eph. 1:4-5.
- B. He chose us in Christ before the foundation of the world to be holy in order for us to become God in nature (v. 4); God is the only One who is holy; for us to be holy we need God in His holy nature dispensed into us, and this holy nature becomes the holy element with which the Holy Spirit sanctifies us (2 Pet. 1:4; Heb. 12:14).
- C. He predestinated us unto sonship even before we were created in order for us to become God in life (Eph. 1:5); for us to become sons of God, we must be born of God by the dispensing of God's life into our being (John 1:12-13; 3:6; 1 John 5:11-12):
 1. Ephesians 1:4-5 reveals that God chose us to be holy for the purpose of our being made sons of God; to be made holy is the process, the procedure, whereas to be sons of God is the aim, the goal, so that our whole being, including our body (Rom. 8:23), may be "sonized" by God (Rev. 21:2, 9-11).
 2. Hebrews 2:10-11 reveals that the resurrected Christ as the Captain, the Author, of God's salvation is leading many sons into glory by sanctifying them.

§ Day 4

IV. The divine sanctification is the holding line in the carrying out of the divine economy to sonize us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression; hence, God's sanctification is the divine sonizing:

- 一 我們說聖別是主持線，因為神在我們身上的工作，每一步都是使我們成為聖別；神永遠經綸的完成乃是藉着那靈的聖別—帖前五 23，約十七 17，弗五 26～27，林前六 11，十二 3 下，來十二 4～14，羅八 28～29，弗四 30，帖前五 19，啓二 7 上，詩七三 16～17，25～26。
- 二 尋找的聖別，也就是初步的聖別，是為着叫我們悔改，把我們帶回歸神—彼前一 2，路十五 8～10，17～21，約十六 8～11。
- 三 救贖的聖別，也就是地位上的聖別，是藉着基督的血，把我們從亞當遷到基督裏—來十三 12，九 13～14，十 29。
- 四 重生的聖別，也就是在性情上聖別的開始，從我們的靈更新我們，使我們這些罪人成為神的兒子—有神聖生命和性情的新造—約一 12～13，林後五 17，加六 15。
- 五 更新的聖別，也就是性情上聖別的繼續，從我們的心思到我們魂的各部分，更新我們的魂，使我們的魂成為神新造的一部分—羅十二 2，六 4，七 6，弗四 23，結三六 26～27，林後四 16～18。
- 六 變化的聖別，也就是日常的聖別，新陳代謝的用基督的元素把我們重新構成，使我們成為新的構成，作基督生機身體的一部分—林前三 12，林後三 18。
- 七 模成的聖別，也就是成形的聖別，將我們形成榮耀之基督的形像，使我們成為基督的彰顯；我們被模成，乃是我們在神聖生命上的成熟，藉此我們完滿的有分於神的神性，而在具有祂的神聖成分上，得到具體—羅八 28～29，來六 1 上。

- A. We say that sanctification is the holding line because every step of God's work with us is to make us holy; the carrying out of the eternal economy of God is by the Spirit's sanctification—1 Thes. 5:23; John 17:17; Eph. 5:26-27; 1 Cor. 6:11; 12:3b; Heb. 12:4-14; Rom. 8:28-29; Eph. 4:30; 1 Thes. 5:19; Rev. 2:7a; Psalms 73:16-17, 25-26.
- B. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God—1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11.
- C. The redeeming sanctification, the positional sanctification, is by the blood of Christ, to transfer us from Adam to Christ—Heb. 13:12; 9:13-14; 10:29.
- D. The regenerating sanctification, the beginning of dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God—a new creation with the divine life and nature—John 1:12-13; 2 Cor. 5:17; Gal. 6:15.
- E. The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2; 6:4; 7:6; Eph. 4:23; Ezek. 36:26-27; 2 Cor. 4:16-18.
- F. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12; 2 Cor. 3:18.
- G. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ; our conformation is our maturity in the divine life through which we participate in God's divinity in full and are solidified in the possession of His divine element—Rom. 8:28-29; Heb. 6:1a.

八 得榮的聖別，也就是終極完成的聖別，藉着把我們的身體改變形狀，而救贖我們的身體，使我們在榮耀裏完滿的成爲基督的彰顯—腓三 21，羅八 23。

【週五】

伍 神聖的、性情上的聖別，乃是由基督作爲賜生命、聖化人、並說話的靈所施行的一林前十五 45 下，帖前五 23，弗五 26：

一 基督作賜生命的靈，藉話中之水的洗滌潔淨召會，而聖化召會；照着神聖的觀念，這裏的『水』是指神湧流的生命，由湧流的水所豫表；（出十七 6，林前十 4，約七 37～39，啓七 17，二一 6，二二 1，17；）我們現今是在這樣洗滌的過程中，使召會得以成爲聖別、沒有瑕疵。

二 以弗所五章二十六節裏『洗滌』的原文，直譯是『洗濯盆』；舊約的祭司用洗濯盆洗去他們屬地的污穢；（出三十 18～21；）一天過一天，在早晨在晚間，我們都需要來就近聖經，藉着話中之水的洗濯盆而得潔淨。

【週六】

三 保羅說到話帶着其洗滌的過程時，（弗五 26，）原文是用『雷瑪（rhema）』這辭；『婁格斯（logos）』是客觀一面記在聖經裏的神的話；雷瑪是神在專特情況中向我們說出來的話。（可十四 72，路一 35～38，五 5，二四 1～8。）

四 基督作爲賜生命的靈，是說話的靈；祂所說的一切就是洗滌我們的話；這不是指婁格斯，常時的話，乃是指雷瑪，即時的話，就是主現在對我們所說的

H. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full and in glory—Phil. 3:21; Rom. 8:23.

§ Day 5

V. **The divine, dispositional sanctification is carried out by Christ as the life-giving, sanctifying, and speaking Spirit—1 Cor. 15:45b; 1 Thes. 5:23; Eph. 5:26:**

A. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the washing of the water in the word; according to the divine concept, water here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a washing process in order that the church may be holy and without blemish.

B. The Greek word for washing in Ephesians 5:26 is literally laver; in the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word.

§ Day 6

C. Paul uses the Greek word rhema when he speaks of the word with its washing process (Eph. 5:26); logos is God's Word objectively recorded in the Bible; rhema is the word of God spoken to us on a specific occasion (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).

D. As the life-giving Spirit, Christ is the speaking Spirit; whatever He speaks is the word that washes us; this does not refer to logos, the constant word, but to rhema, which denotes an instant word, the word that the Lord

話—太四4，約六63，啓二7，二二17上，參賽六9～10，太十三14～15，徒二八25～31。

- 五 雷瑪是親自、直接向我們有所啓示，要給我們看見應當對付的是甚麼，應當洗淨的是甚麼；（銅洗濯盆是能返照人、暴露人的一面鏡子—出三八8；）對於我們各人，要緊的乃是：神今天有沒有對我說祂的話？—啓二7，撒三1，21，摩三7。
- 六 有一件我們一直寶貴的事，就是主今天仍然親自、直接向我們說話；在生命裏真實的長大在於我們從神直接領受話；惟有祂在我們裏面的說話纔有真實屬靈的價值—來三7～11，15，四7，詩九五7～8。
- 七 我們禱告的中心點，該是我們切慕有主的說話，這使我們能按照祂心頭的願望達成祂永遠經綸的目標，就是得着神聖的兒子名分—路一38，十38～42，弗一5。
- 八 實際說來，主的同在與祂的說話乃是一；每當祂說話時，我們就知道祂在我們裏面與我們同在；基督的說話就是賜生命之靈的同在—參出三三12～17，來十一8。
- 九 內住的基督作為賜生命的靈在我們裏面的說話，就是潔淨的水，把新的元素儲存到我們裏面，頂替我們本性和性情裏老舊的元素；這新陳代謝的潔淨，使人在生命裏有真正、內裏的改變，這就是在性情上聖化和變化的實際。
- 陸 我們為着神聖的兒子名分而被聖化，終極完成於新耶路撒冷作為聖城（啓二一2，10）和神聖兒子名分的集大成；（7；）這乃是神成為在肉體裏的人，好使人在那靈

presently speaks to us—Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.

- E. The rhema reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect and expose—Exo. 38:8); the important thing for each one of us is this—is God speaking His word to me today?—Rev. 2:7; 1 Sam. 3:1, 21; Amos 3:7.
- F. One thing that we always treasure is that the Lord still speaks to us personally and directly today; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psa. 95:7-8.
- G. The central point of our prayers should be our longing for the Lord's speaking, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have His divine sonship—Luke 1:38; 10:38-42; Eph. 1:5.
- H. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; Christ's speaking is the very presence of the life-giving Spirit—cf. Exo. 33:12-17; Heb. 11:8.
- I. The speaking of the indwelling Christ as the life-giving Spirit within us is the cleansing water that deposits a new element into us to replace the old element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.
- VI. Our being sanctified for the divine sonship ultimately consummates in the New Jerusalem as the holy city (Rev. 21:2, 10) and the aggregate of the divine sonship (v. 7); this is the ultimate consummation of God becoming a man in**

裏成爲神的終極完成，以得着團體偉大的神人，（3, 22, ）作三一神團體的彰顯，就是祂的榮耀。（11, 23。）

the flesh that man might become God in the Spirit to gain a corporate, great God-man (vv. 3, 22) for the corporate expression, the glory, of the Triune God (vv. 11, 23).

第一週 ■ 週一

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。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

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

假設有個盒子很吸引人，裏面放着一顆大鑽石。小孩可能對盒子有興趣，但對鑽石沒有興趣。…今天，許多基督徒在意聖經這個『盒子』，但他們沒有看見，也不珍賞這盒子裏面的內容—『鑽石』，甚至可能定罪那些對『盒子』裏面的『鑽石』有正確珍賞的人。聖經這『盒子』裏的『鑽石』乃是一個啓示，就是神在基督裏已成爲人，爲要使人在生命和性情上（但不在神格上）成爲神。…我們讀聖經若沒有注意到這個重要的點，那麼，就實際意義說，聖經對我們就是一本空洞的書。（撒母耳記生命讀經，二四九頁。）

信息選讀

基督使祂自己這第一個神人成爲一個原型，好大量複製許多弟兄—許多神人。（羅八 29。）我作基督徒六十九年了。經過這麼多年，神叫我只知道這一件事，就是神成爲人，爲要使人在生命和性情上，但不在神格上，成爲神。這是我惟一的負擔，我惟一的信息。神與人要成爲一個實體，而這一個實體，就是神性與人性的調和。這個調和要終極完成於新耶路撒冷，那就是整本聖經的總結。（李常受文集一九九四至一九九七年第二冊，六八頁。）

WEEK 1 — DAY 1

Morning Nourishment

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.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Let us suppose that a certain box, which is quite attractive, contains a large diamond. A child may be interested in the box but not in the diamond... Today, many Christians care for the Bible as the “box,” but they have not seen and do not appreciate the “diamond,” which is the content of this box, and they may even condemn those who have a proper appreciation of the “diamond” in the “box.” The “diamond” in the “box” of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead. If we read the Bible without paying attention to this crucial point, then, in a very real sense, the Bible is to us an empty book. (Life-study of 1 & 2 Samuel, p. 204)

Today's Reading

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 55)

神當初所造的人像一個器皿，不過是一個空殼子，為着是要讓神自己能裝到裏面。然而，在神還沒有裝到人裏面之先，人自己就污穢、敗壞了；所以神來救贖，把人贖回，並且洗淨。但這不過是手續，並不是神的目的。神最終的心願乃是要進到我們這些祂所造的人裏面，作我們的生命，使我們得着祂，與祂聯結並調和為一，過神的生活。為這緣故，祂先來成為一個人，把祂自己『人化』了；然後使我們得着祂的生命，也叫我們『神化』了。祂和我們，我們和祂，成為一個，同過一個生活。

神最終的目的，乃是要把祂自己作到我們裏面，作我們的生命和一切，作到一個地步，使我們能成為祂；但這不是說我們就成為神了，和獨一的神一樣。我們要知道，我們雖然是從神生的，有祂的生命，成為祂的兒女，作祂的家、家人，我們卻沒有神那主宰一切、受人敬拜的身位。

我們信的人都是從神生的。（約一 12 ~ 13。）從人生的就是人，從神生的也就是神。你我都是從神生的，所以我們也都是神。雖是這樣，我們必須認識，我們沒有神的身位，不能給人敬拜；有神的身位而當得人敬拜的，惟有神自己。

我的負擔就是要你們清楚看見，神的經綸和計畫就是要把祂自己作成人，又把我們這些祂所造的人作成『神』，叫祂自己『人化』，叫我們眾人『神化』。結果，祂和我們，我們和祂，都成了神人。所以作好人、作屬靈人、作聖人是不敷的，…祂要你作神人。祂是你的生命和一切，目的就是要你能彰顯祂，活出祂來。（李常受文集一九九〇年第三冊，四九四至四九六頁。）

參讀：撒母耳記生命讀經，第三、二十五、三十至三十一篇；異象的高峯與基督身體的實際，第一至三篇。

When God created man, He created him as a vessel. However, he was but an empty vessel. God's purpose is to fill up this vessel with Himself. However, before God filled man up, man became defiled and corrupted. Hence, God came to redeem man and cleanse him. But this is only the means; it is not God's goal. God's ultimate desire is to enter into the created man to be his life so that he would gain Him and be joined and mingled with Him to live God's living. For this purpose He first came to be a man, to "man-ize" Himself. Then He enables us to partake of His life, thus to "God-ize" us. In this way He and we become one and share one living.

The ultimate purpose of God is to work Himself into us in order that He may be our life and everything to us so that one day we can become Him. But this does not mean that we can become part of the Godhead and be the same as the unique God. We have to know that although we are born of God and have God's life to become God's children, His house, and His household, we do not have a share in His sovereignty or His person and cannot be worshipped as God.

We the believers are begotten of God [John 1:12-13]. What is begotten of man is man, and what is begotten of God must be God. We are born of God; hence, in this sense we are God. Nevertheless, we must know that we do not share God's person and cannot be worshipped by others. Only God Himself has the person of God and can be worshipped by man.

My burden is to show you clearly that God's economy and plan is to make Himself man and to make us, His created beings, "God" so that He is "man-ized" and we are "God-ized." In the end He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men...He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 390-391)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 3, 25, 30-31; CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1-3

第一週 ■ 週二

晨興餽養

加五25『我們若憑着靈活着，也就當憑着靈而行。』

徒十六7『到了每西亞的邊界，他們試着要往庇推尼去，耶穌的靈卻不許。』

新約是神行動的記載，給我們看見神的行動絕不能與人分開。在新約開始的時候，神行動到人裏面，得着人，並成爲人。（太一21～23，約一1，14。）祂…乃是神人在行動。

一位早期的教父亞他那修（Athanasius）論到基督說，『祂成爲人，使我們得以成爲神。』又說，『話成了肉體，…使我們有分於祂的靈，而得以成爲神。』這是神在地上行動的原則。神的行動是在人裏面，並藉着人。神的行動是要使人在生命和性情上成爲神，卻無分於神格。（約伯記生命讀經，一五一至一五二頁。）

信息選讀

在四福音裏，基督只是一個人；但在五旬節那日，在祂受死、復活、升天並降下後，祂從一個人，擴大、擴增到幾千人。（徒二41。）許多人開始在神聖的行動裏行動。在四福音裏，神是在一個人的行動裏行動，但在使徒行傳，人卻是在神的行動裏行動。神與人一同行動。祭司長、長老、經學家、和羅馬官長不明白發生在彼得和約翰身上的事，因爲他們只知道彼得、約翰是加利利的漁夫。（四13。）但他們不能不承認這些人所作的事是從神來的；（16；）他們行動時，神就行動。

WEEK 1 — DAY 2

Morning Nourishment

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

The New Testament, a record of God's move, shows us that God can never move apart from man. In the beginning of the New Testament, God moved into man, gained man, and became a man (Matt. 1:21-23; John 1:1, 14)...He moved as the God-man.

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Today's Reading

In the four Gospels Christ was just one person, but on the day of Pentecost, after His death, resurrection, ascension, and descension, He was enlarged and expanded from one person into thousands of persons (Acts 2:41). A large group of people began to move in the divine move. In the four Gospels God moved in man's move, but in Acts man moved in God's move. God and man moved together. The chief priests, the elders, the scribes, and the Roman officials did not understand what had happened to Peter and John, because they knew them only as Galilean fishermen (4:13). Nevertheless, they had to admit that what these men did was divine (v. 16). When they moved, God moved.

我們基督徒之所以是個奧祕，乃是因為我們在神的行動裏行動，神也在我們的行動裏行動。…世人只知道我們屬人的部分，卻不領會我們也有屬神的部分。這屬神的部分與我們在神的行動裏行動，以及神在我們的行動裏行動有關，乃是終極完成的靈，作為經過過程、終極完成之三一神的完成。…我們不僅與那靈合一，我們與那靈就是一。使徒保羅和他的同工在行傳十六章的行動，說明了這點。聖靈禁止他們向左轉到亞西亞，（6，）耶穌的靈又不許他們向右進入庇推尼，（7，）這就指明他們該往前直走。然後保羅得着馬其頓人的異象；他和他的同工思想這異象，就推斷是神呼召他們去向馬其頓人宣揚福音。（10。）這是一幅美妙的圖畫，給我們看見人在神的行動裏行動，並且人與神一起行動。

我們不該離開包羅萬有的靈而有任何行動。我們不該離開那靈來面對任何處境或應付任何需要。…我們需要在我們的婚姻生活中實行這事。你若想要對你的配偶說話，應當等一段時間，直到你有把握你的說話就是那靈的行動。

身為基督徒，我們不是單獨行動的人；相反的，我們是在另一位行動裏行動，另一位也在我們的行動裏行動。這種生活就是召會的構成；這種生活保守基督的身體在活的光景裏。但我們若不在那靈的行動中行動，或是我們的行動裏沒有那靈，就會將死亡帶進召會。

啓示錄二十二章十七節…『那靈和新婦說』。二者是一起說。這指明我們不該只是跟着那靈說，乃該同那靈一起說。若是如此，我們的說話就是活的，且滿有衝擊力。今天我們必須走的路，乃是在那靈的行動裏行動，並有那靈在我們的行動裏行動。（約伯記生命讀經，一五二至一五五頁。）

參讀：約伯記生命讀經，第二十二、二十四篇；基督徒的生活，第十二篇；神在人裏的行動，第二章。

We Christians are a mystery because we move in God's move, and God moves in our move...The worldly people know only the human part of us—they do not realize that we also have a divine part. This divine part, which is involved in our move in God's move and God's move in our move, is the consummated Spirit as the consummation of the processed and consummated Triune God. We are not merely one with the Spirit, but we and the Spirit are one. This is illustrated by the move of the apostle Paul and his co-workers in Acts 16. They were forbidden by the Holy Spirit to turn to the left into Asia (v. 6), and they were not allowed by the Spirit of Jesus to turn to the right into Bithynia (v. 7). This indicated a straight forward direction for their move. Paul then received a vision of a Macedonian man, and after considering the vision, Paul and his co-workers concluded that God had called them to announce the gospel to the Macedonians (v. 10). This is a wonderful picture of man moving in God's move, of man and God moving together.

We should not take any action apart from the all-inclusive Spirit. We should not face any situation or meet any need apart from the Spirit... We need to practice this in our married life. If you desire to say something to your spouse, you should wait for a period of time, until you have the assurance that your speaking is the move of the Spirit.

As Christians, we are not the only ones moving. On the contrary, we are moving in another One's moving, and another One is moving in our moving. This kind of life is a constituent of the church. This kind of life keeps the Body of Christ in a living condition. However, not to move in the Spirit's move and not to have the Spirit in our move will bring death into the church.

Revelation 22:17...says, "The Spirit and the bride say..." The two speak together. This indicates that we should not merely speak with the Spirit; we and the Spirit should speak together. If this is the case, our speaking will be living and full of impact. The way we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move. (Life-study of Job, pp. 129-131)

Further Reading: Life-study of Job, msgs. 22, 24; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 12; CWWL, 1993, vol. 1, "The Move of God in Man," ch. 2

第一週 ■ 週三

晨興餽養

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

我們需要把這兩個片語擺在一起：『成為聖別』以及『得兒子的名分』。（弗一 4 ~ 5。）這…給我們看見，聖別是為着兒子的名分。在希臘文裏，『得』（unto）…意思是『結果產生』。成為聖別，結果就產生兒子的名分。神兒子的名分，乃是藉着聖靈的聖別臨到我們的。…神聖的聖別不是為着無罪的完全，也不是單單為着我們地位的改變，乃是為着兒子的名分，並產生兒子的名分。我們稱之為神聖的聖別，因為這是那靈自己的事，是三一神的事。（李常受文集一九九三年第二冊，六四二至六四三頁。）

信息選讀

神若沒有將祂的聖別元素分賜到我們裏面，祂怎能讓我們成為聖別？特別為着使我們得神兒子的名分，就需要神將祂的生命和性情分賜到我們裏面。

父在祂揀選並豫定信徒之事上分賜的結果，乃是藉着聖別祂所揀選的人，使他們得兒子的名分，使他們在神的生命和性情上像祂那樣的聖別，使他們在神聖的生命和性情上像神，卻沒有神獨一的神格。這是神聖的聖別，為使我們得神聖的兒子名分。這是神聖經綸的中心，也是新約啓示的中心思想。這樣神聖的聖別，乃是由那使人聖別的靈執行的。（羅十五 16。）神聖的兒子名分是由那使人重生的靈，就是神兒子的靈（加四 6）完成的。

WEEK 1 — DAY 3

Morning Nourishment

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

We need to put these two phrases together—to be holy [and] unto sonship [Eph. 1:4-5]. This shows...that sanctification is for sonship. The Greek preposition for the word unto...means “resulting in.” To be holy results in the sonship. God’s sonship comes to us through the Holy Spirit’s sanctification... Divine sanctification is not for sinless perfection, nor is it merely for a change of our position. It is for the sonship and results in the sonship. We call it the divine sanctification because it is a matter of the Spirit Himself. It is a matter of the Triune God. (CWWL, 1993, vol. 2, “The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ,” p. 488)

Today's Reading

Without dispensing His holy element into our being, how could God make us holy? Especially for God’s sonship, there is the need for God to dispense His life and nature into our being.

The Father’s dispensing in His choosing and predestinating of the believers issues in His sonship through His sanctifying of His chosen people, making them holy as He is in His life and in His nature, to make them like God in the divine life and nature but without His unique Godhead. This is the divine sanctification unto (for) the divine sonship. This is the center of the divine economy and the central thought of the revelation in the New Testament. Such a divine sanctification is carried out by the sanctifying Spirit (Rom. 15:16). The divine sonship is accomplished by the regenerating Spirit, who is the Spirit of the Son of God (Gal. 4:6).

聖別和兒子的名分總是藉着那靈而完成的。這就是為甚麼以弗所一章三節稱之為屬靈的福分，就是藉着那靈而有的福分。今天我們必須學習憑靈而活，照靈而行，並完全憑着靈、同着靈並照着靈行事為人。（羅八4。）只要我們是憑着靈為人並照着靈行動，我們就豫備好在神聖的生命裏長大。然後我們就需要一些滋養。我們可以在三方面得着滋養：藉着讀聖經，藉着聽屬靈的說話，藉着來到聚會中。這滋養就使我們長大。

我們要長大，就必須對付靈。我們必須使自己與那靈有對的情形。我們必須保守全人在靈裏，並整天照着靈行事、為人並行動。…許多時候，作父母的跟兒女說話太自由、太隨便了。…我們不該照自己的喜好來說話；反而我們必須受到規律、改正並調整，凡所說並所作的都照着靈。

那靈聖別我們以得兒子的名分；那靈也生了我們，使我們能從神而生。（約三6。）神揀選我們成為聖別，好得着兒子的名分。成為聖別以得兒子的名分，完全是藉着那靈、在那靈裏並憑着那靈的事。當我看見好些親愛的聖徒多年在主的恢復裏卻沒有長大，我非常擔心。雖然他們聚會、讀經、聽信息，但他們沒有顧到那靈。他們說話時沒有顧到那靈，反而隨意閒聊、批評別人。他們雖然說自己愛主，愛主的恢復，愛召會生活，卻一點也不顧到那靈。這是錯誤的；我們必須顧到那靈。今天這個與聖別和神兒子名分有密切關係的靈，就在我們靈裏。（羅八16，林前六17。）我們若願意顧到那靈，就該先顧到我們的靈。（李常受文集一九九三年第二冊，六三七、六三三至六三四頁。）

參讀：歷代志生命讀經，第二、四、七、十三篇。

Both sanctification and the sonship are always carried out by the Spirit. This is why Ephesians 1:3 calls this a spiritual blessing, a blessing by the Spirit. Today we must learn to live by the Spirit, to act according to the Spirit, to have our being altogether by the Spirit, with the Spirit, and according to the Spirit (Rom. 8:4). As long as we have our being by the Spirit and act according to the Spirit, we are ready to grow in the divine life. Then we need some nourishment. We can be nourished in these three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings. This nourishment causes us to grow.

In order to grow, we must deal with the Spirit. We must get ourselves right with the Spirit. We must have our entire being in the Spirit and walk, behave, and act according to the Spirit all day long...Many times the parents are too free and unrestricted in what they say to their children...We should not say anything according to our taste. Instead, we have to be regulated, corrected, and adjusted by saying everything and doing everything according to the Spirit.

It is the Spirit who sanctifies us unto sonship. It is the Spirit who begets us that we may be born of God (John 3:6). God chose us to be sanctified unto sonship. To be sanctified unto sonship is altogether a matter by the Spirit, in the Spirit, and with the Spirit. I am concerned when I see a number of dear saints who have been in the recovery for many years with no growth. Although they may meet, read the Bible, and listen to the messages, they do not care for the Spirit. Instead of taking care of the Spirit when they speak, they freely gossip and criticize others. Although they say that they love the Lord, love the recovery, and love the church life, they do not care a bit for the Spirit. This is wrong. We have to take care of the Spirit. Today this Spirit, who is wrapped up with sanctification and with God's sonship, is in our spirit (Rom. 8:16; 1 Cor. 6:17). If we desire to take care of the Spirit, we should first take care of our spirit. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 483, 480-481)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4, 7, 13

第一週 ■ 週四

晨興餽養

帖前五23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

羅十二2『不要模倣這世代，反要藉着心思的更新而變化…。』

神的經綸乃是祂心頭願望的目的，神把這個目的作成一個定旨。…聖別是完成神聖經綸的主持線 (holding line)。…我們說聖別是主持線，因為神在我們身上經綸的工作，每一步都是使我們聖別。

我們原在人類的『大海』中，但這條線臨到我們，我們就被鈎住了。我們被鈎住，這要完成於我們改變形狀時。…有人來向我們說到基督的事，…鈎子就把我們鈎住了。我們被折服，就悔改並相信。然後我們得着重生，使我們繼續在神聖聖別的主持線上。（李常受文集一九九三年第二冊，二九一、二九四頁。）

信息選讀

神聖的聖別主持着我們從悔改到得榮耀一切屬靈的經歷；經過我們的重生、更新、變化和模成，達到我們身體的得贖。（弗一14，四30。）『達到』的意思就是『結果產生』。我們身體的得贖，乃是神聖聖別的完成。

這樣的聖別就是神聖的子化我們，使我們成為神的眾子，好叫我們在神的生命和性情上（但不是在祂的神格上）與祂一樣，以致我們能成為神的彰顯。因此，聖

WEEK 1 — DAY 4

Morning Nourishment

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind...

God's economy is the intention of His heart's desire, and God made this intention a purpose...Sanctification...is the holding line in the carrying out of the divine economy...We say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy.

We were in the "ocean" of humanity, but this line reached us, and we have been "hooked." Our being hooked will be consummated when we are transfigured...When someone came and spoke something about Christ to us,...a "hook" got into us. We were convicted, and we repented and believed. Then we were regenerated in order for us to continue on the holding line of the divine sanctification. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 219, 221)

Today's Reading

The divine sanctification holds all our spiritual experiences from our repentance to our glorification. It goes through our regeneration, renewing, transformation, and conformation unto the redemption of our body (Eph. 1:14; 4:30). Unto means "resulting in." The redemption of our body is the consummation of the divine sanctification.

Such a sanctification is to "sonize" us divinely, making us sons of God in order that we may become the same as God in His life and in His nature (but not in His Godhead) so that we can be God's expression. Hence, sanctification

別乃是神聖的子化。…我們沒有神的神格，也不能有神的神格，但我們的確有神的生命和性情，使我們能成爲神的彰顯。原則上，兒子是父親的彰顯。父神聖別我們，以子化我們，把我們作成祂的眾子好彰顯祂。…我們重生以後，還需要長大好達到成熟。當我們的魂完全子化時，我們就成熟了。至終，我們那仍然滿了軟弱、疾病、情慾、罪惡的身體，就要完全改變形狀，得着榮耀。

神在已過的永遠裏立了一個經綸，在那個經綸裏祂定規要得着許多兒子。…我們失落在亞當裏、在罪裏、並在死裏。我們是在崩潰的亂堆中，滿了罪和死。但那靈來把我們尋找出來，祂找着我們，又使我們知罪自責。然後祂激動我們的靈悔改。這是我們初步的聖別，使我們悔改。（路十五8～10。）這是尋找的聖別，結果使我們悔改，將我們帶回歸神。（17～21。）

救贖的聖別，也就是地位上的聖別，是藉着基督的血，（來十三12，）把我們從亞當遷到基督裏。這改變了我們原來所在的地方。…重生（的聖別，也就）是性質上之聖別的開始，從我們的靈更新我們。（林後五17。）…在神的救恩裏，祂先摸着我們的靈，以重生、更新我們的靈。這使我們這些曾作神仇敵的罪人成爲神的兒子。（約一12～13。）…更新的聖別，是從我們的心思到我們魂的各部分，更新我們的魂，（羅十二2下，弗四23，）藉此繼續在性質上聖別我們。…我們不該只是日日被更新，也該時時，甚至每分每秒不斷的被更新。我們整個的環境，包括我們周圍的人，乃是神用來更新我們的最好工具。祂時時以神聖的元素，在我們裏面新陳代謝的變化我們。…變化的聖別乃是日常的聖別，新陳代謝的用基督的元素把我們重新構成，使我們成爲新的構成，作基督生機身體的一部分。（林前三12。）（李常受文集一九九三年第二冊，二九四至二九七頁。）

參讀：羅馬書的結晶，第十七篇。

is the divine sonizing...We do not have and we cannot have God's Godhead, but we do have God's life and nature so that we may be God's expression. A son, in principle, is the expression of the father. God the Father sanctifies us to sonize us, to make us His sons for His expression...After being regenerated we need to grow to reach maturity. We become mature when our soul is fully sonized. Eventually, our body, which is still full of weakness, sickness, lust, and sinfulness, will be transfigured, glorified in full.

God in eternity past made an economy, and in that economy He decided to have many sons...We were lost in Adam, in sin, and in death. We were in a heap of collapse, full of sin and death. But the Spirit came to seek us out, and He found us. Then He convicted us and stirred up our spirit to repent. This was our initial sanctification unto repentance (Luke 15:8-10). This seeking sanctification resulted in our repentance to bring us back to God (vv. 17-21).

The redeeming sanctification, the positional sanctification, is through the blood of Christ (Heb. 13:12) to transfer us from Adam to Christ. This changed the place where we were. Regeneration is the beginning of the dispositional sanctification to renew us from our spirit (2 Cor. 5:17)...In God's salvation He first touches our spirit to regenerate it, that is, to renew it. This makes us, the sinners who were the enemies of God, sons of God (John 1:12-13). The renewing sanctification continues our dispositional sanctification by renewing our soul from our mind through all the parts of our soul (Rom. 12:2b; Eph. 4:23). We should be renewed not merely day by day but also hour by hour and even minute by minute, continuously. Our entire environment, including the people around us, is the best instrument used by God to renew us. He is transforming us inwardly and metabolically with the divine element all the time. The transforming sanctification is the daily sanctification, which reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12). (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 221-223)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 17

第一週 ■ 週五

晨興餽養

弗五 26『好聖化召會，藉着話中之水的洗滌潔淨召會。』

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。』

基督聖化召會，是藉着話中之水的洗滌潔淨召會。（弗五 26。）照着神聖的觀念，（以弗所五章二十六節）的水是指神湧流的生命，由湧流的水所豫表。（出十七 6，林前十 4，約七 38～39，啓二一 6，二二 1，17。）這水的洗滌與基督救贖之血的洗淨不同。救贖的血，洗去我們的罪；（約壹一 7，啓七 14；）而生命的水，乃洗去我們舊人天然生命的瑕疵，就如『斑點、皺紋、或任何這類的病』（弗五 27。）主聖別並聖化召會，首先用祂的血洗去我們的罪，（來十三 12，）然後用祂的生命洗去我們天然的瑕疵。我們現今正在這洗滌的過程中，使召會能『成爲聖別、沒有瑕疵』（弗五 27。）（以弗所書生命讀經，五五一至五五二頁。）

信息選讀

因爲我們墮落、被污染、且被玷污了，所以今天我們需要潔淨。我們裏面的許多東西—肉體、己、舊人、和天然的生命，必須清除掉。不僅如此，我們還有許多斑點和皺紋，需要得着潔淨。

潔淨就是聖化。生命水洗滌的潔淨乃是在話裏。這指明話裏有生命的水，這是由祭壇和帳幕之間的洗濯盆所豫表的。（出三八 8，四十 7。）以弗所五章二十六節的『洗滌』，原文的意思是，洗濯盆。（七十士譯本用這個希臘字，繙譯希伯來文的『洗濯盆』。）…

WEEK 1 — DAY 5

Morning Nourishment

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

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.

Christ sanctifies the church by cleansing her by the washing of the water in the word [Eph. 5:26]. According to the divine concept, water here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of such water is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as “spot or wrinkle or any such things” (Eph. 5:27). In sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process in order that the church may be holy and without blemish. (Life-study of Ephesians, p. 457)

Today's Reading

Because we are fallen, contaminated, and defiled, we today need to be cleansed. Many things in us must be purged away: the flesh, the self, the old man, the natural life. Furthermore, we have many spots and wrinkles from which we need to be cleansed.

The cleansing is the sanctifying. The cleansing by the washing of the water of life is in the word. This indicates that in the word there is the water of life, which is typified by the laver between the altar and the tabernacle (Exo. 38:8; 40:7). In Greek the word rendered “washing” in Ephesians 5:26 means “laver.” This Greek word is used in the Septuagint to translate the Hebrew word for laver. In

舊約那洗濯盆洗去祭司屬地的污穢。（出三十 18 ~ 21。）現今這洗濯盆，就是洗滌的水，也洗去我們的污穢。因此我們乃是藉着話中之水的洗濯盆而得潔淨。

神的話就是洗濯盆。按照舊約，在帳幕裏事奉神的祭司，必須藉着祭壇上的血對付他們的罪，也必須藉着洗濯盆的洗滌對付他們的污穢。我信保羅這裏的觀念乃是，召會是藉着話中之水的洗濯盆而得潔淨。阿利路亞，我們有真正的洗濯盆！祭司只有豫表，就是銅作的洗濯盆。但我們有真正的洗濯盆，就是在神話語中的洗濯盆。

舊約裏的祭司如何先來到祭壇，然後再到洗濯盆，我們也是先來到十字架得拯救、蒙救贖、並得稱義，然後來就近主的話而得潔淨。一天過一天，在早晨在晚間，我們都需要來就近聖經，藉着話中之水的洗濯盆而得潔淨。藉着這樣來就近主的話，我們就得潔淨，脫離那從接觸世界所累積的污穢。…在話的洗濯盆裏有水。…保羅在這裏所關心的不是乾渴，乃是要除去消極的事物。這些事物是藉着話中之水洗去的。

有一天倪弟兄說到讀聖經。一位姊妹告訴倪弟兄，她記性不好，所讀的聖經都忘了。她問倪弟兄，她這樣一直讀聖經有甚麼用。倪弟兄回答時，說到中國婦女用竹籃子洗米的方式。她們把籃子浸到水裏，再提上來，上上下下許多次。…雖然籃子沒有盛住水，但籃子和米都洗乾淨了。然後他把這個例子應用到讀主的話上。我們所讀的也許一點也沒有留下，但我們被洗滌了，得潔淨了。願我們都受激勵，一再到主的話這裏來得洗淨。讓我們把我們的籃子放在話的水裏，再把它提上來。水可能流過籃子，但我們要得着潔淨。（以弗所書生命讀經，五五二至五五四頁。）

參讀：經歷神生機的救恩等於在基督的生命中作王，第三篇。

the Old Testament, the priests wash themselves from earthly defilement in the laver (Exo. 30:18-21). Now the washing of the water washes us from defilement. Therefore, we are cleansed by the laver of the water in the word.

The word of God is a laver. According to the Old Testament, the priests who served God in the tabernacle had to have their sins dealt with by the blood on the altar, and they had to have their defilement dealt with by washing in the laver. I believe that Paul's concept here is that the church is cleansed by the laver of the water in the word. Hallelujah, we have the real laver! The priests had only a type, a material laver made of brass. But we have the real laver, the laver in the word of God.

As the priests in the Old Testament came first to the altar and then to the laver, so we come first to the cross to be saved, redeemed, and justified, and then we come to the word to be cleansed. Day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word. By coming to the word in this way, we are cleansed from the defilement we have accumulated in our contact with the world. In the laver of the word there is water...Here Paul is concerned not about thirst but about the removal of negative things. These things are washed away by the water in the word.

One day Brother Nee was speaking about Bible reading. A certain sister told him that she had a poor memory and forgot everything she read in the Word. She asked Brother Nee what was the purpose for her to go on reading the Bible. In his answer, [he] spoke of the way women in China wash rice in a willow basket. They dip the basket in and out of the water a number of times...Although the basket retains no water, both the basket and the rice are washed. He then applied this illustration to the reading of the Word. Although we may not retain anything of what we read, we are washed by it nonetheless, and we are cleansed. Let us be encouraged to come to the Word again and again to be washed. Let us place our basket in the water of the word and draw it out. The water may flow through the basket, but we shall be cleansed. (Life-study of Ephesians, pp. 457-459)

Further Reading: CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," ch. 3

第一週 ■ 週六

晨興餽養

撒三 21『耶和華繼續在示羅顯現；因為耶和華在示羅藉着祂的話，將祂自己啓示給撒母耳。』

啓二 7『那靈向眾召會所說的話，凡有耳的，就應當聽。…』

路十 39『她有一個妹妹，名叫馬利亞，在主腳前坐着聽祂的話。』

主耶穌在肉體裏為我們捨了自己之後，祂復活了，並且在復活裏成了賜生命的靈。（林前十五 45。）祂作為賜生命的靈，乃是說話的靈。凡祂所說的，都是洗滌我們的話。以弗所五章二十六節裏的『話』，希臘原文不是 logos，婁格斯，常時的話，乃是 rhema，雷瑪，指即時的話，就是主現在對我們所說的話。作為賜生命的靈，主不是靜默的，祂不斷的說話。如果你接受祂作人位，你會發現祂何等渴望在你裏面說話。偶像是啞吧，但內住的基督總是在說話。沒有一個接受基督作他生命和人位的人，是靜默不言的。相反的，他會受基督的困迫而說話。（以弗所書生命讀經，五六一頁。）

信息選讀

（那靈）乃是洗滌我們的水。…每一次祂在我們裏面說話時，我們就經歷了潔淨。…這潔淨乃是新陳代謝的潔淨，除掉老舊的成分，並以新的成分來頂替。…我們乃是藉着內裏新陳代謝的潔淨，纔有變化。藉着基督這賜生命之靈的說話所產生新陳代謝的潔淨，我們就真正的得以改變並被變化。

因為這內裏的變化發生在我們裏面，所以在召會生活中不需要外面的改正。神經綸的路，不是在外

WEEK 1 — DAY 6

Morning Nourishment

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

After the Lord Jesus gave Himself for us in the flesh, He was resurrected and in resurrection became the life-giving Spirit (1 Cor. 15:45). As the life-giving Spirit, He is the speaking Spirit. Whatever He speaks is the word that washes us. The Greek word rendered “word” in Ephesians 5:26 is not logos, the constant word, but rhema, which denotes the instant word, the word the Lord presently speaks to us. As the life-giving Spirit, the Lord is not silent; He is constantly speaking. If you take Him as your person, you will discover how much He desires to speak within you. Idols are dumb, but the indwelling Christ is always speaking. No one who takes Christ as his life and his person can remain silent. On the contrary, he will be constrained by Christ to speak. (Life-study of Ephesians, p. 465)

Today's Reading

This Spirit is the water that washes us...Every time He speaks within us, we should experience cleansing. This cleansing is a metabolic cleansing that removes what is old and replaces it with what is new...It is by the inward, metabolic cleansing that we have transformation. By the metabolic cleansing that comes from the speaking of Christ as the life-giving Spirit, we are truly changed, transformed.

Because such an inward transformation is taking place within us, there is no need for outward correction in the church life. God's way in His economy

面改正我們。祂的路乃是叫基督來為我們捨了自己，然後作賜生命的靈進到我們裏面。就實際說，主的同在與祂的說話乃是一。每當祂說話時，我們就知道祂在我們裏面，與我們同在。在我們裏面賜生命之靈的說話，就是潔淨我們內裏所是的水。這潔淨的水把新的元素留在我們裏面，頂替我們本性和性情裏老舊的元素。這新陳代謝的潔淨，使生命有真正的改變。這種改變就是我們所說的變化。外面的改正沒有價值。召會所需要的乃是內裏新陳代謝的潔淨，這種潔淨出自我們讓那是賜生命之靈的基督，作我們的生命和人位。（以弗所書生命讀經，五六二至五六三頁。）

召會在主面前受水的洗淨，就是說，基督的生命要對付那不是出於基督的部分。…洗淨了纔能成為聖別。而洗淨的根據，都在乎主的話（『雷瑪』）上。如果不知道主的話，就沒有方法知道洗淨和聖別。…許多難處就在這裏—沒有神的話。基督的身體不能得着建造的緣故，就是因為光有外面，而沒有裏面。基督信仰的根基，是在主的說話上。召會能長進不能長進，都是在主的說話上。我們應該有一個禱告的中心，就是巴不得主說話。主說話能使我們達到神永遠的旨意。

真實的長進是要從神那裏直接得着話。神的工作是用祂的『雷瑪』，神要對我們說話。…聖經的價值，就是在於神能藉着它對人說話。我們如果要在主的手中作一個有用處的人，我們就要有主對我們所說的話。所有的建造，能不能算是屬靈的，就在於主有沒有對我們說話。知識、道理，都沒有屬靈的用處，惟有主對我們說的話纔有屬靈的用處。（倪柝聲文集第二輯第十四冊，六七至六九頁。）

參讀：歌中的歌，第六段；聖經中的基本啓示，第十一章；以弗所書生命讀經，第五十四至五十五篇。

is not to change us outwardly. His way is for Christ to give Himself up for us and then to come into us as the life-giving Spirit. In a very practical sense, the Lord's presence is one with His speaking. Whenever He speaks, we realize His presence within us. This speaking of the life-giving Spirit within is the water that cleanses our inner being. This cleansing water deposits a new element into us to replace the old element in our nature and disposition. This metabolic cleansing causes a genuine change in life. This change is what we mean by transformation. Outward correction has no value. What the church needs is the inward metabolic cleansing that comes from allowing Christ as the life-giving Spirit to be our life and our person. (Life-study of Ephesians, pp. 466-467)

The meaning of the church being cleansed by the washing of water is that the life of Christ deals with every part that is not out of Christ...Sanctification can only come after cleansing, and the basis of cleansing is the Lord's word, the rhema. If we do not know the Lord's word, there is no way for us to be cleansed and sanctified...Many difficulties have their root in...the lack of God's word. The reason the Body of Christ cannot be built is because we merely have something outward, not something inward. The whole basis of the Christian faith depends upon the Lord's speaking. The growth of the church also depends upon the word which the Lord speaks. Therefore, the central point of our prayers should be our longing for the Lord's speaking. Oh, may the Lord speak to us! The Lord's word being spoken to us will enable us to attain the eternal purpose of God.

True growth depends upon our receiving the word directly from God. God is using His rhema to do His work, and He desires to speak to us...The real value of the Scriptures is that God can speak to man through them. If we desire to be useful in the Lord's hands, we must be spoken to by the Lord. Whether or not our building is spiritual depends upon whether the Lord has spoken to us. Knowledge and doctrine are of no spiritual use. Only the Lord's speaking in us is of spiritual value. (CWWN, vol. 34, "The Glorious Church," pp. 56-58)

Further Reading: CWWN, vol. 23, "The Song of Songs," sec. 6; CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," ch. 11; Life-study of Ephesians, msgs. 54-55

第一週詩歌

補 440

聖化潔淨我們

(以弗所五章二十六至二十九節)
(英 1135)

E 大調

4/4

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

一 哦 主，聖 化 我 們，加 添 你 的 自 己；

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

願 你 寶 貴 人 位 擴 展 在 我 表 裏，

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

使 你 榮 耀 召 會 在 此 顯 為 實 際；

1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣

哦 主，求 你 加 添 自 己。

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

(副) 哦 主，今 日 聖 化 我 們，捨 此 無

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

路 滿 足 神 心。 惟 願 你 作 人 位，擴 展 徧

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

及 四 圍；哦 主，今 日 聖 化 我 們。

二 哦主，潔淨我們， 向我們心說話；
洗滌我們全人， 直至聖別無瑕。
願你活話擴長， 來將我們聖化；
哦主，求你潔淨、聖化。

(副) 哦主，今日潔淨我們，
不容天然生命留存。
美麗、榮耀添加， 皆因你的說話；
哦主，今日潔淨我們。 (辭接後面)

WEEK 1 — HYMN

Oh, sanctify us, Lord; now add Thyself to us

Longings — For Sanctification

1135

1. Oh, sanc-ti - fy us, Lord; now add Thy - self to us, In our ex - pe - rience, Thy Per-son
spread in us, That in re - a - li-ty the church be glo - rious, O Lord, do add Thyself, we
pray. (C) Oh, sanc-ti - fy us, Lord, to - day; Lord Je-sus, You're the on - ly
way. We take Your Person, Lord; Oh, spread Yourself abroad. Oh, sancti - fy us, Lord, to - day.

2. Oh, purify us, Lord, by speaking in our heart;
Thy living, spoken word this washing will impart.
Increase Thy speaking, Lord, and cleanse our every part.
Oh, purify us, Lord, we pray.

Oh, purify us, Lord, today;
Wash all our natural life away.
Speak now Thy words in us,
And make us glorious.
O Lord, do speak in us today.

三 哦主,滋養我們, 惟你是真食物;
只需喫飽喝足, 變化自然顯出。
惟有得你餵養, 我們纔真滿足;

哦主,求你滋養、眷顧。

(副) 哦主,今日滋養我們,
老舊、天然洗滌淨盡。

求你來施潔淨, 又將我們充盈;
哦主,今日滋養我們。

四 哦主,顧惜我們, 以你柔愛養育;
藉你溫情撫慰, 眷顧我們所需。
軟化剛硬石心, 好來施情佔據;

哦主,求你顧惜、養育。

(副) 哦主,今日顧惜我們,
冷淡、死沉全都驅盡。

當你懷擁緊緊, 我們能不歡欣?
哦主,今日顧惜我們。

五 哦主,榮化我們, 藉你內裏運行;
非為個人明亮, 乃為召會得榮。
願你得着新婦, 成就你愛經營;

哦主,求你在我運行。

(副) 哦主,今日運行我身,
妝飾新婦迎你再臨。

願你開展擴充, 召會榮上加榮;
哦主,今日榮化我們。

第一週 • 申言

申言稿: _____

3. O Lord, do nourish us; You are the food we need;
As we are eating You, we'll be transformed indeed;
We're fully satisfied as on Yourself we feed,
So nourish us, O Lord, we pray.

O Lord, do nourish us today
As all our self You wash away.
Not only purify,
But fill and satisfy;
O Lord, do nourish us today.

4. O Lord, do cherish us, as on Thyself we feed;
Warm us so tenderly and meet our every need.
Our hardness soften, Lord, till we are Yours indeed;
Oh, cherish us, dear Lord, we pray.

O Lord, do cherish us today,
Until our coldness flees away.
Oh, hold us close to Thee
And cherish tenderly;
O Lord, do cherish us today.

5. Lord, make us glorious, by all Your inner work,
Not glory for ourselves, but glory for the church;
That You may have Your Bride, thus ending all Your search.
O Lord, do work on us, we pray.

O Lord, do work on us today!
To form the church Your glorious way.
Oh, spread Yourself in us
Till we are glorious;
Oh, make us glorious, Lord, today.

Composition for prophecy with main point and sub-points:

第二週

神聖奧祕的範圍

詩歌：194

讀經：約十四 10～11, 16～20, 林前十五 45 下,
林後三 17～18, 十三 14, 加三 14

【週一】

壹 主恢復裏所有的聖徒，都需要對物質的範圍和神聖奧祕的範圍有清楚的看見，有異象—箴二九 18 上，徒二六 19：

一 我們需要對以下鮮明的對比有深刻的印象，藉此珍賞神聖奧祕的範圍：屬地的和屬天的相對、法理的和生機的相對、客觀的和主觀的相對、物質的和奧祕的相對—羅五 10，來八 1。

二 我們需要進入一個範圍、領域，一個國度，比我們現今所在的範圍高得多；這更高的範圍就是神聖奧祕的範圍。

三 我們乃是藉着看見神聖奧祕的範圍而進入這範圍；在屬靈的事上，看見就是進入—約三 3, 5。

貳 三一神自己就是神聖奧祕的範圍—十四 10～11：

一 三一神—神聖三一的三者—乃是自有永有、同時存在、並且互相內在；因此，父、子、靈就

Week Two

The Divine and Mystical Realm

Hymns: 243

Scripture Reading: John 14:10-11, 16-20; 1 Cor. 15:45b; 2 Cor. 3:17-18; 13:14; Gal. 3:14

§ Day 1

I. All the saints in the Lord's recovery need to have a clear view, a vision, concerning the physical realm and the divine and mystical realm—Prov. 29:18a; Acts 26:19:

A. We need to appreciate the divine and mystical realm by being impressed with a sharp contrast: earthly versus heavenly, judicial versus organic, objective versus subjective, physical versus mystical—Rom. 5:10; Heb. 8:1.

B. We need to enter into a realm, a sphere, a kingdom, which is much higher than the realm that we are in now; this higher realm is the divine and mystical realm.

C. We enter into the divine and mystical realm by seeing this realm; in spiritual things to see is to enter—John 3:3, 5.

II. The Triune God Himself is a divine and mystical realm—14:10-11:

A. The Triune God—the three of the Divine Trinity—is self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and

是一個神聖奧祕的範圍，神聖三一的三者住在彼此裏面—太二八 19，林後十三 14。

二 按照約翰十四章十至十一節，子在父裏面，父在子裏面；這指明父具體化在子裏面，而子是父的具體化身，形成神聖奧祕的範圍，就是三一神的範圍。

叁 我們今天可以進入並活在其中之神聖奧祕的範圍，事實上不僅僅是三一神那神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍—腓一 19，羅八 9，林後三 17～18，加三 14：

一 聖經啓示，那靈已經成了終極完成、包羅萬有、並複合的靈—約七 39，十四 16～17，二十 22，羅八 9，腓一 19：

1 『終極完成的靈』這辭含示那靈已經經過過程，因而成爲終極完成的靈—約七 39。

2 終極完成的靈乃是複合的靈，由塗抹的膏油所豫表—出三十 23～25：

a 在基督的復活裏，神的靈與基督的人性、祂的死及死的功效、並祂的復活及復活的大能調和—腓三 10。

b 這調和的結果，就是複合、終極完成的靈—一 19。

【週二】

3 終極完成的靈乃是在基督裏經過了成爲肉體、人性生活、釘死和復活之過程的三一神—約七 39。

the Spirit are a divine and mystical realm, with the three of the Divine Trinity dwelling in one another—Matt. 28:19; 2 Cor. 13:14.

B. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son; this indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God.

III. The divine and mystical realm into which we may enter today and in which we may live is actually not simply the divine and mystical realm of the Triune God; it is the divine and mystical realm of the consummated Spirit and the pneumatic Christ—Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18; Gal. 3:14:

A. The Bible reveals that the Spirit has become the consummated, all-inclusive, and compound Spirit—John 7:39; 14:16-17; 20:22; Rom. 8:9; Phil. 1:19:

1. The term consummated Spirit implies that the Spirit has been processed and thus has become the consummated Spirit—John 7:39.

2. The consummated Spirit is the compound Spirit typified by the anointing oil—Exo. 30:23-25:

a. In Christ's resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power—Phil. 3:10.

b. The issue of this mingling is the compound, consummated Spirit—1:19.

§ Day 2

3. The consummated Spirit is the Triune God who in Christ has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39.

二 聖經啓示，基督已經成了那是靈的基督—林前十五 45 下：

- 1 基督藉着祂的死與復活成了賜生命的靈，因而成爲那是靈的基督—45 節下，林後三 17 ~ 18。
- 2 因此我們可以說，這乃是『終極完成之靈與這位是靈之基督那神聖奧祕的範圍』—約七 39，加三 14，林前十五 45 下。

【週三、週四】

肆 在我們的經歷裏，我們實際上成爲終極完成之靈與是靈之基督這神聖奧祕範圍的一部分—約十四 16 ~ 20，十七 21 ~ 23：

- 一 我們藉着神聖的出生而成爲神聖奧祕範圍的一部分；藉着重生，我們生入神聖奧祕的範圍裏—三 5 ~ 6。
- 二 我們藉着有分於神的生命、（15、）性情、（弗一 4，彼後一 4、）心思、（弗四 23，腓二 5、）所是、（林後三 18 下，弗三 8、）形像、（林後三 18 上，羅八 29、）榮耀、（30，來二 10、）兒子名分、（弗一 5，羅八 23、）顯明、（19、）和樣式，（約壹三 2，）而成爲神聖奧祕範圍的一部分。
- 三 我們藉着被建造到基督的身體裏，而成爲神聖奧祕範圍的一部分—弗四 16：
 - 1 基督的身體乃是神聖奧祕的範圍；我們越在基督身體的實際裏，就越在神聖奧祕的範圍裏—羅十二 4 ~ 5，林前十二 12 ~ 13，27，弗一 22 ~ 23，四 16。
 - 2 信徒調和成爲一個實體，成爲基督奧祕的身體—林前十二 24，27。

B. The Bible reveals that Christ has become the pneumatic Christ—1 Cor. 15:45b:

1. Through His death and resurrection Christ became the life-giving Spirit and thereby became the pneumatic Christ—v. 45b; 2 Cor. 3:17-18.
2. Thus, we may speak of the divine and mystical realm of the consummated Spirit and of this pneumatic Christ—John 7:39; Gal. 3:14; 1 Cor. 15:45b.

§ Day 3 & Day 4

IV. In our experience we actually become part of the divine and mystical realm of the consummated Spirit and the pneumatic Christ—John 14:16-20; 17:21-23:

- A. We become part of the divine and mystical realm through the divine birth; through regeneration we were born into the divine and mystical realm—3:5-6.
- B. We become part of the divine and mystical realm by participating in God's life (v. 15), nature (Eph. 1:4; 2 Pet. 1:4), mind (Eph. 4:23; Phil. 2:5), being (2 Cor. 3:18b; Eph. 3:8), image (2 Cor. 3:18a; Rom. 8:29), glory (v. 30; Heb. 2:10), sonship (Eph. 1:5; Rom. 8:23), manifestation (v. 19), and likeness (1 John 3:2).
- C. We become part of the divine and mystical realm by being built up in the Body of Christ—Eph. 4:16:
 1. The Body of Christ is the divine and mystical realm, and the more we are in the reality of the Body of Christ, the more we are in the divine and mystical realm—Rom. 12:4-5; 1 Cor. 12:12-13, 27; Eph. 1:22-23; 4:16.
 2. The believers are blended into one entity to be the mystical Body of Christ—1 Cor. 12:24, 27.

伍 我們在基督裏的信徒，神的兒女，應當活在神聖奧祕的範圍裏—羅八 16，約十四 2～3，20，林前十五 45 下，加三 14，林後三 17～18：

- 一 我們可以進入並活在其中之神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍；我們需要學習活在這美妙的範圍裏—腓一 19，林後十三 14，加三 14。
- 二 在神聖奧祕的範圍裏，我們接受那靈為獨一、包羅萬有的福—2，5 節。
- 三 在神聖奧祕的範圍裏，我們接受升天基督的輸供和祂天上職事的供應—弗一 22，來八 1～2。
- 四 在神聖奧祕的範圍裏，我們經歷神生機的拯救—羅五 10。
- 五 在神聖奧祕的範圍裏，我們活在神的國這神聖種類的範圍裏—約三 3，5。
- 六 在神聖奧祕的範圍裏，我們活在神聖生命的交通裏—約壹一 3，7，徒二 42。
- 七 在神聖奧祕的範圍裏，我們照着生命之律的自動功用，過着自然而不費力的基督徒生活—羅八 2。
- 八 在神聖奧祕的範圍裏，我們過真實的生活，彰顯那啓示出來的神聖實際—約貳 1，約叁 1，約四 23～24。
- 九 在神聖奧祕的範圍裏，我們與經過過程的三一神調和，為着保守—十七 21，23：
 - 1 真實的一乃是在三一神裏—太二八 19，約十七 21，23。
 - 2 真正的一乃是信徒與三一神的調和—林後十三 14：

V. As believers in Christ, children of God, we should live in the divine and mystical realm—Rom. 8:16; John 14:2-3, 20; 1 Cor. 15:45b; Gal. 3:14; 2 Cor. 3:17-18:

- A. The divine and mystical realm into which we may enter and in which we may live is the divine and mystical realm of the consummated Spirit and the pneumatic Christ; we need to learn to live in this wonderful realm—Phil. 1:19; 2 Cor. 13:14; Gal. 3:14.
- B. In the divine and mystical realm, we receive the Spirit as the unique, all-inclusive blessing—vv. 2, 5.
- C. In the divine and mystical realm, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.
- D. In the divine and mystical realm, we experience God's organic salvation—Rom. 5:10.
- E. In the divine and mystical realm, we live in the kingdom of God as the realm of the divine species—John 3:3, 5.
- F. In the divine and mystical realm, we live in the fellowship of the divine life—1 John 1:3, 7; Acts 2:42.
- G. In the divine and mystical realm, we live a spontaneous and effortless Christian life according to the automatic function of the law of life—Rom. 8:2.
- H. In the divine and mystical realm, we live a life of truthfulness as the expression of the revealed divine reality—2 John 1; 3 John 1; John 4:23-24.
- I. In the divine and mystical realm, we are mingled with the processed Triune God for the keeping of oneness—17:21, 23:
 1. The real oneness is in the Triune God—Matt. 28:19; John 17:21, 23.
 2. The genuine oneness is the mingling of the believers with the Triune God—2

- a 要有這樣的一，信徒必須在終極完成之靈與是靈之基督那神聖奧祕的範圍裏。
- b 在終極完成之靈與是靈之基督那神聖奧祕的範圍裏，信徒與三一神是一。

【週五】

陸 每一位信徒都該活在神聖奧祕的範圍裏，並且該是神聖奧祕的人，是屬人的，卻神聖的活著—加二 20，林後十 1，十三 14：

- 一 我們應當是神聖的，卻又是屬人的—不是僅僅屬人，乃是奧祕而屬人；我們生活中的每一件事，都應當是神聖而奧祕的—約十四 16～20。
- 二 我們該同着神、在神裏面、憑着神、並藉着神作一切的事；這就是神聖的含意—林前十 31，西三 17。
- 三 我們應當像主耶穌一樣，在看得見的一面是物質的，在看不見的一面卻是神聖奧祕的，同時活在物質的範圍裏和神聖奧祕的範圍裏—約三 13，弗四 20～21，來四 16，十三 13。

【週六】

柒 『那時，兩個人在田裏，取去一個，撇下一個。兩個女人在磨坊推磨，取去一個，撇下一個』—太二四 40～41：

- 一 兩個男人和兩個女人，代表主第二次來臨時活着的信徒—啓十四 1，4 下。
- 二 取去，就是在大災難前被提—太二四 21，啓

Cor. 13:14:

- a. To have such oneness, the believers must be in the consummated Spirit and the pneumatic Christ as the divine and mystical realm.
- b. The believers are one with the Triune God in the divine and mystical realm of the consummated Spirit and the pneumatic Christ.

§ Day 5

VI. Every believer should live in the divine and mystical realm and be a divine and mystical person, one who is human yet lives divinely—Gal. 2:20; 2 Cor. 10:1; 13:14:

- A. We need to be divine yet human—not merely human but mystically human; everything in our living should be divine and mystical—John 14:16-20.
- B. To be divine means doing everything with God, in God, by God, and through God—1 Cor. 10:31; Col. 3:17.
- C. Like the Lord Jesus, we should be apparently physical yet invisibly divine and mystical, living simultaneously in the physical realm and in the divine and mystical realm—John 3:13; Eph. 4:20-21; Heb. 4:16; 13:13.

§ Day 6

VII. "At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left"—Matt. 24:40-41:

- A. The two men and the two women represent the living believers at the time of the Lord's second coming—Rev. 14:1, 4b.
- B. To be taken is to be raptured before the great tribulation—Matt. 24:21;

三 10:

- 1 馬太二十四章四十至四十一節，指的是隱密的被提，就是那些豫備好且已成熟之人的被提—啓十四 4 下。
 - 2 取去與撇下之人的區別，在於生命的成熟；取去的是活在神聖奧祕的範圍裏，撇下的是沒有活在神聖奧祕的範圍裏—太二四 40 ~ 41。
- 三 主在馬太二十四章四十至四十二節的話給我們看見，當我們等候祂來並期望被提時，必須在每天的職責上忠信，過正確平衡的為人生活，同時活在終極完成之靈與是靈之基督那神聖奧祕的範圍裏—參帖後三 6 ~ 15。

Rev. 3:10:

1. Matthew 24:40-41 refers to the secret rapture, the rapture of the ready ones, the mature ones—Rev. 14:4b.
 2. The difference between the one who is taken and the one who is left is in the maturity of life; one is living in the divine and mystical realm, and the other is not—Matt. 24:40-41.
- C. The Lord's word in Matthew 24:40-42 shows us that as we are waiting for His coming and expect to be raptured, we need to be faithful in our daily duties, living a properly balanced human life while simultaneously living in the divine and mystical realm of the consummated Spirit and the pneumatic Christ—cf. 2 Thes. 3:6-15.

第二週 ■ 週一

晨興餽養

約十四 10 ~ 11『…我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當信我，我在父裏面，父在我裏面…。』

七 39『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

主恢復裏所有的聖徒…都需要對於物質的範圍和奧祕的範圍有清楚的看見。在主恢復裏領頭的同工和長老們，必須領悟，主的恢復是擔在他們的肩膀上。主的恢復將來如何，完全在於他們如何。我對這事有沉重的負擔。…你們需要認識這世代，領悟這是一個無知的世代，一個基督徒瞎眼、受傳統神學攔阻的時期。因此，我有負擔告訴你們，你們需要進入一個範圍、領域，一個國度，是遠高於你們現今所在的範圍。這更高的範圍，就是基督天上職事奧祕的範圍。（李常受文集一九九四至一九九七年第四冊，一二一頁。）

信息選讀

三一神—父、子、靈—乃是自有永有的，並且互相內在，就是神聖三一的三者住在彼此裏面。照着約翰十四章十至十一節，子在父裏面，父在子裏面。這指明父具體化在子裏面，而子是父的具體化身，形成一個神聖奧祕的範圍，就是三一神的範圍。

我們今天可以進入的神聖奧祕的範圍，事實上不僅僅是三一神那神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍。

WEEK 2 — DAY 1

Morning Nourishment

John 14:10-11 ...The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me...

7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

All the saints in the Lord's recovery...need to have a clear view concerning the physical realm and the mystical realm. The co-workers and the elders, who take the lead in the Lord's recovery, must realize that the Lord's recovery is resting upon their shoulders. What the recovery will be depends upon what they will be. I am heavily burdened about this...You need to know this age and to realize that it is an age of ignorance, a time when Christians are being blinded and held back by traditional theology. Therefore, I am burdened to tell you that you need to enter into a realm, a sphere, a kingdom, which is much higher than the realm you are in now. This higher realm is the mystical realm of Christ's heavenly ministry. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 99)

Today's Reading

The Triune God—the Father, the Son, and the Spirit—is self-existing, ever-existing, and coinhering, with the three of the Divine Trinity dwelling in one another. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son. This indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God.

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ.

終極完成的靈乃是由塗抹的膏油（由一欣橄欖油與四種香料及其功效複合而成—出三十 23 ~ 25）所豫表的複合之靈。那靈終極完成之前，祂是神的靈，…藉着成爲肉體，神成爲一個人。

在約翰七章，我們看見主耶穌這位神人赴住棚節。在節期的末日，…祂站起來高聲說，『人若渴了，可以到我這裏來喝。信入我的人，…從他腹中要流出活水的江河來。』（37 ~ 38。）本福音書的著者約翰在下一節就解釋：『…那時還沒有那靈，因爲耶穌尚未得着榮耀。』（39。）…約翰怎能說，那時『還沒有』那靈？的確，在創世記，那靈是神的靈。…但在約翰七章三十九節時，『還沒有』那靈作爲複合並終極完成的靈。…那人耶穌乃是在復活裏得着榮耀。（路二四 26。）因此，那時『還沒有』那靈，直到基督復活時纔有。在復活裏，基督這位在肉體裏的末後亞當，成了賜生命的靈。（林前十五 45 下。）

現在我們能看見一些關於那靈終極完成的歷史。雖然那靈已經是神的靈、耶和華的靈和聖靈，但在約翰七章『還沒有』那賜生命的靈，因爲主耶穌尚未爲着人的罪經過死，也尚未進入復活。相反的，在約翰七章的時候，祂仍然是在肉體裏，不能進到人裏面，作人的生命。但在復活裏，基督成了賜生命的靈；如今祂能進到信徒裏面，將生命分賜給他們。

在復活裏，神的靈與基督的人性、祂的死及死的功效、並祂的復活及復活的大能調和。這調和的結果，就是複合、終極完成的靈。（李常受文集一九九四至一九九七年第四冊，一三五至一三七頁。）

參讀：神聖奧祕的範圍，第二章。

The consummated Spirit is the compound Spirit typified by the anointing ointment—a compound of one hin of olive oil with four kinds of spices and their effectiveness (Exo. 30:23-25). Before the Spirit was consummated, He was the Spirit of God...Through incarnation God became a man.

In John 7 we see that the Lord Jesus, the God-man, attended the Feast of Tabernacles. On the last day of the feast...He stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. He who believes into Me... out of his innermost being shall flow rivers of living water” (vv. 37-38). In the next verse John, the author of this Gospel, gives a word of explanation: “...the Spirit was not yet, because Jesus had not yet been glorified” (v. 39)...How could John say that the Spirit was “not yet”? Yes, the Spirit was there as the Spirit of God in Genesis..., but the Spirit—the Spirit as the compounded and consummated Spirit—was “not yet” in John 7:39...The man Jesus was glorified in resurrection (Luke 24:26). Thus, the Spirit was “not yet” until Christ’s resurrection. In resurrection Christ, the last Adam in the flesh, became the life-giving Spirit, the Spirit who gives life (1 Cor. 15:45b).

Now we can see something concerning the history of the consummation of the Spirit. Although the Spirit already was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit, the Spirit who gives life was “not yet” in John 7, because the Lord Jesus had not yet passed through death for man’s sin and had not yet entered into resurrection. On the contrary, at the time of John 7 He was still in the flesh and could not enter into people to be their life. But in resurrection Christ became the life-giving Spirit, and now He can come into the believers to impart life to them.

In resurrection the Spirit of God was mingled with Christ’s humanity, with His death and its effectiveness, and with His resurrection and its power. The issue of this mingling is the compound, consummated Spirit. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 110-112)

Further Reading: CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 2

第二週 ■ 週二

晨興餽養

林前十五 45『…末後的亞當成了賜生命的靈。』

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

聖經揭示一個事實，就是那靈已經成了終極完成的靈。…有些〔基督徒〕會說，『神從永遠始終如一；祂從未改變過。』然而，聖經清楚的啓示，那是靈的神，成了肉體。（約一 14。）那不是一種改變麼？不僅如此，在肉體裏的末後亞當，成了賜生命的靈。…首先，神化身成爲肉體，而有了改變。然後祂在復活裏成了賜生命的靈，又再次改變；這靈乃是終極完成的靈。（李常受文集一九九四至一九九七年第四冊，一三七至一三八頁。）

信息選讀

那靈已經終極完成，並且基督成了賜生命的靈，就是那是靈的基督。因此，我們現在可以說到這終極完成之靈與是靈之基督那神聖奧祕的範圍。…神聖三一的三者是自有永有、互相內在的，並且父、子、靈是一個神聖奧祕的範圍。三一神自己作爲一個奧祕的範圍，這並不『複雜』，但在終極完成之靈與是靈之基督那神聖奧祕的範圍裏，就有好些『複雜』的事物；而這一切複雜的事物，對我們都是祝福。

我的範圍不是中國和美國；我的範圍乃是複雜且難以領畧的三一神。我在這裏是同着父、同着釘死並復活的子、並同着終極完成的靈。既然我是在這樣一位三一神裏面，我就有我所需要的一切。我若需要釘死，我就發現在這範圍裏，我已經釘死了。

WEEK 2 — DAY 2

Morning Nourishment

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

The Bible unveils the fact that the Spirit has become the consummated Spirit...Some [Christians] may say, “God is the same from eternity; He has never had any change.” However, the Bible clearly reveals that God, who is Spirit, became flesh (John 1:14). Was that not a change? Furthermore, the last Adam in the flesh became the life-giving Spirit...First, God changed in that, through incarnation, He became flesh, and then He changed again in that, in resurrection, He became the life-giving Spirit, and this Spirit is the consummated Spirit. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 112)

Today's Reading

The Spirit has been consummated and...Christ has become the life-giving Spirit, the pneumatic Christ. Thus, we may now speak of the divine and mystical realm of this consummated Spirit and of this pneumatic Christ. The three of the Divine Trinity are self-existing, ever-existing, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm. With the Triune God Himself as a mystical realm there are no “complications,” but in the divine and mystical realm of the consummated Spirit and the pneumatic Christ there are a number of “complications,” all of which are blessings to us.

My realm is not China or America—my realm is the complicated and complicating Triune God. I am here with the Father, with the Son, who was crucified and resurrected, and with the consummated Spirit. Since I am in such a Triune God, I have whatever I need. If I need crucifixion, I find that in this realm I have been crucified already. If I need resurrection, in this realm I

我若需要復活，在這範圍裏，我已經復活了。爲着這樣一個神聖奧祕的範圍，讚美主！

現在讓我們思考約翰十四章所啓示，關於終極完成之靈與是靈之基督那神聖奧祕的範圍。一節說，『你們心裏不要受攪擾。』我們是在甚麼範圍裏受攪擾？我們是在地上，在世界，（十六 33，）在物質的範圍裏受攪擾。…在這節（十四 1）裏，主耶穌接着說，『你們當信入神，也當信入我。』這裏的介系詞『入』是非常重要的。我們不僅該相信神、相信基督，也該信入神、信入基督。我們的心裏受攪擾，因爲我們是在世上；而解決這攪擾的路，就是我們藉着信入基督進到祂裏面。現在我們能看見兩個範圍：物質的範圍，就是一切攪擾所在的世界，以及三一神—父、子、靈—的奧祕範圍，就是平安所在之處。

在十六章三十三節主耶穌說，『我將這些事對你們說了，是要叫你們在我裏面有平安。在上世你們有苦難，但你們可以放心，我已經勝了世界。』這裏我們再次看見物質的範圍（『世界』）和奧祕的範圍（『我』）。

我們不該認爲，信入基督是一件簡單的事。祂若沒有死在十字架上，除去我們的罪，釘死我們的肉體，以及了結我們的舊人，並且祂若沒有復活，成爲賜生命的靈，祂就無法進到我們裏面，也無法將我們帶到祂裏面。…當主耶穌說到信入神，並信入祂這話（參十四 1）時，我們若在場，可能會說，『主阿，我願進到你裏面。請告訴我如何信入你。』如（十四章）接下來的經節所啓示的，我們若要進到祂裏面，祂就必須受死，並且復活，成爲賜生命的靈，好使我們可以藉着信入祂，並且呼求『哦，主耶穌』，而接受祂。（李常受文集一九九四至一九九七年第四冊，一三九至一四二頁。）

參讀：神聖奧祕的範圍，第一章。

have been resurrected already. Praise the Lord for such a divine and mystical realm!

Let us consider what is revealed in John 14 concerning the divine and mystical realm of the consummated Spirit and the pneumatic Christ. Verse 1 says, "Do not let your heart be troubled." In what realm are we troubled? We are troubled on earth, in the world (16:33), in the physical realm. In this verse (14:1) the Lord Jesus went on to say, "Believe into God, believe also into Me." Here the preposition into is very important. We should believe not only in God and in Christ, but we should believe into God and into Christ. Our heart is troubled because we are in the world, and the way for this trouble to be solved is for us to enter into Christ by believing into Him. Here we can see two realms: the physical realm, the world where all the troubles are, and the mystical realm of the Triune God—the Father, the Son, and the Spirit—where peace is.

In 16:33 the Lord Jesus said, "These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world." Here again we see both the physical realm ("the world") and the mystical realm ("Me").

We should not think that believing into Christ is a simple matter. If He had not died on the cross to take away our sins, to crucify our flesh, and to terminate our old man, and if He had not resurrected to become the life-giving Spirit, there would be no way for Him to come into us and to bring us into Him. If we had been there when the Lord Jesus spoke about believing into God and into Him [cf. 14:1], we might have said, "Lord, I want to enter into You. Tell me how to believe into You." As the following verses reveal, for us to enter into Him, He had to die and be resurrected to become the life-giving Spirit so that we may receive Him by believing into Him and calling, "O Lord Jesus." (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 113-115)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 1

第二週 ■ 週三

晨興餽養

約十四 17 ~ 18『…實際的靈，…你們…認識祂，因祂與你們同住，且要在你們裏面。我不撇下你們為孤兒，我正往你們這裏來。』

20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

我們已強調一個事實，就是三一神是一個神聖奧祕的範圍。如約翰十四章頭一部分所啓示的，子在父裏面，父也在子裏面。十六至十八節不僅說到父與子，也說到那靈。…頭一位保惠師是在肉體裏的基督，而另一位保惠師是實際的靈。十七節的『祂』是指實際的靈，到十八節成了『我』，就是主自己。這就是說，在肉體裏的基督，經過死與復活，成了賜生命的靈，就是那是靈的基督。這不僅是屬靈的一這乃是奧祕的。（李常受文集一九九四至一九九七年第四冊，一四四至一四五頁。）

信息選讀

在約翰十四章二十節主耶穌說到『那日』。『那日』是指祂復活的日子，（二十 19，）就是祂成為靈化的基督，是靈之基督的日子。因此，『到那日』實際上的意思是『到復活的日子』。

十四章二十節…是指那神聖奧祕的範圍，不僅有父、子、靈，也有信徒。…我們都需要進入神聖奧祕的範圍，但不是三一神那神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍。（腓一 19，羅八 9，林後三 17 ~ 18。）

WEEK 2 — DAY 3

Morning Nourishment

John 14:17-18 ...The Spirit of reality,...you know Him, because He abides with you and shall be in you. I will not leave you as orphans; I am coming to you.

20 In that day you will know that I am in My Father, and you in Me, and I in you.

We have emphasized the fact that the Triune God is a divine and mystical realm. As revealed in the first part of John 14, the Son is in the Father, and the Father is in the Son. In verses 16 through 18 we have a word not only concerning the Father and the Son but also concerning the Spirit...The first Comforter was Christ in the flesh, and the other Comforter is the Spirit of reality. The “He” who is the Spirit of reality in verse 17 becomes the “I” who is the Lord Himself in verse 18. This means that the Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ. This is not merely spiritual—it is mystical. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 117)

Today's Reading

In John 14:20 the Lord Jesus spoke of “that day.” “That day” was the day of His resurrection (20:19), the day on which He became the pneumatized Christ, the pneumatic Christ. Hence, in that day actually means “in the resurrection day.”

[John 14:20] refers to the divine and mystical realm where not only the Father, the Son, and the Spirit are but also where the believers are. We all need to enter into the divine and mystical realm, not of the Triune God but of the consummated Spirit and the pneumatic Christ (Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18).

約翰十四章十六至十八節說到另一位保惠師，就是實際的靈，成爲子的實際，實化爲子在信徒裏面與他們的同在。那靈就是子的實際；而子在我們裏面與我們的同在，就是那靈。

在子復活那日，子成了賜生命的靈，（林前十五45下，）當天晚上祂來到門徒那裏，向他們吹入一口氣，要他們接受聖靈。（約二十22。）祂若不是靈，祂怎麼能殼向祂的門徒吹氣，就要他們接受那靈？藉這一切，我們就得知子在父裏面，信徒在子裏面，子也在信徒裏面。（十四19～20。）

在基督復活那日之前，祂還有好些事要向祂的門徒揭示。但祂的門徒那時擔當不了，（十六12，）因爲他們尚未接受基督復活的靈，並且尚未進到神聖奧祕的範圍裏。

主耶穌說，當實際的靈來了，祂要引導門徒（那時他們是在基督復活的靈裏）進入一切有關神爲着基督身體之經綸的實際，而基督乃是那是靈的基督，也是終極完成的靈。實際的靈乃是把祂從基督所聽見的說出來，並要在新約從羅馬書到啓示錄二十二卷書信中向門徒宣示。（約十六13。）

父所有的一切，都是子所擁有的，都具體化在子裏面。…那靈領受基督所有的一切，並宣示與門徒，（他們那時是在基督復活的實際裏，並在那是靈之基督的神聖奧祕範圍裏，）爲着產生召會，帶進基督的身體，終極完成新耶路撒冷，以彰顯包羅萬有的基督，使祂在永遠裏得着榮耀。（14～15。）首先，一切都是父的；然後，父所有的一切，都成爲子所擁有的；接着，凡子所擁有的，都由那靈所聽見並領受；那靈又將這一切事宣示與信徒。這就是爲着神聖三一之永遠經綸的神聖轉移。（李常受文集一九九四至一九九七年第四冊，一四五至一四八頁。）

參讀：神聖奧祕的範圍，第三章。

John 14:16-18 speaks of another Comforter, the Spirit of reality, to be the reality of the Son realized as the Son's presence in the believers. The Spirit is the reality of the Son, and the Son's presence in us is the Spirit.

In the day of the Son's resurrection, in which the Son became the life-giving Spirit (1 Cor. 15:45b), He came to the disciples in the night of that day to breathe into them and asked them to receive the Holy Spirit (John 20:22). If He were not the Spirit, how could He ask the disciples upon whom He was breathing to receive the Spirit? By all this we can know that the Son is in the Father, that the believers are in the Son, and that the Son is in the believers (14:19-20).

Before that day of Christ's resurrection, He had yet many things to unveil to His disciples. But His disciples could not bear them then (16:12) because they had not received the Spirit of Christ's resurrection and had not entered into the divine and mystical realm.

The Lord Jesus said that when the Spirit of reality came, He would guide the disciples, who would then be in the Spirit of Christ's resurrection, into all the reality concerning God's economy for the Body of Christ, who is the pneumatic Christ and the consummated Spirit. The Spirit of reality would speak what He heard of Christ and would declare it to the disciples in the twenty-two Epistles of the New Testament from Romans to Revelation (John 16:13).

All that the Father has is the Son's possession, embodied in the Son. The Spirit receives all that Christ has and declares it to the disciples (who were then in the reality of Christ's resurrection and in the divine and mystical realm of the pneumatic Christ) for the producing of the assemblies, which issue in the Body of Christ that consummates the New Jerusalem to express the all-inclusive Christ for His glorification in eternity (vv. 14-15). First, all the things were the Father's. Then what the Father had became Christ's possession. Following this, whatever Christ possesses is heard and received by the Spirit, who declares all these things to the believers. This is the divine transition for the eternal economy of the Divine Trinity. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 117-119)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 3

第二週 ■ 週四

晨興餽養

約十七 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…。』

23『我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

所有的信徒，都應當在終極完成之靈的這個神聖奧祕的範圍裏與三一神調和，爲着保守一。

所有的信徒都應當成爲一；正如父在子裏面，子在父裏面，使信徒也在父和子裏面。子在信徒裏面，父在子裏面，使信徒被成全成爲一。（約十七 21，23。）我們的一必須與三一神三者之間的一一樣。事實上，信徒的一就是三一神的一。我們在三一神裏，纔能被成全成爲一。因此，真實的一乃是在三一神裏。（李常受文集一九九四至一九九七年第四冊，一四九頁。）

信息選讀

在約翰十七章〔子〕向父禱告。在祂結束的禱告裏，祂指明我們的一應當是在三一神裏，在是靈的基督和終極完成的靈裏。這一就是真正的一，乃是信徒與三一神的調和。信徒要有這樣的一，就必須是在三一神這神聖奧祕的範圍裏。這裏父在子裏面，子在信徒裏面，信徒也在子裏面，子又在父裏面。這指明信徒乃是在是靈之基督與終極完成之靈那神聖奧祕的範圍裏，與三一神是一。

基督天上的職事是在這奧祕的範圍裏完成的，神生機的拯救也是在這範圍裏實際完成的。我們若不

WEEK 2 — DAY 4

Morning Nourishment

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us...

23 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.

All the believers should be in this divine and mystical realm of the consummated Spirit to be mingled with the Triune God for the keeping of oneness.

All the believers should be one, even as the Father is in the Son and the Son in the Father, that they also may be in both the Father and the Son. The Son is in the believers and the Father is in the Son, that the believers may be perfected into one (John 17:21, 23). Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers' oneness is the oneness of the Triune God. It is in the Triune God that we can be perfected to be one. The real oneness, therefore, is in the Triune God. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 119-120)

Today's Reading

In John 17 [the Son] prayed to the Father. In His concluding prayer He indicated that our oneness should be in the Triune God, with the pneumatic Christ and the consummated Spirit. This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit.

Christ's heavenly ministry is carried out in this mystical realm, and God's organic salvation is practically accomplished in this realm. If we are not in

在這個範圍裏，就無法有分於基督天上的職事，也無法享受神生機的拯救。

信徒應該高看他們能進入這個範圍，領畧基督若沒有成爲賜生命的靈，基督若不是那是靈的基督，基督若不是主靈，並且基督若不是在復活裏的基督而不僅是在肉體裏的基督，信徒就絕對無法有分於、經歷、並享受神在基督裏完整救恩的生機部分。

論到神聖奧祕範圍的高峯真理，乃是主在祂的話裏向我們所啓示的新事物。父與子乃是我們所需要進入之神聖奧祕的範圍。從永遠起，自有永有且互相內在的三一神一直是一個範圍。我們說這三者互相內在，因爲聖經啓示第一者在第二者裏面，第二者在第三者裏面，而第三者在第一者和第二者裏面。（約十四 3，10～11，17～18，太十 20，林後三 17，羅八 9。）因此三一神是一個範圍，而約翰福音啓示三一神要帶祂的信徒進入這個範圍。（十四 3，20。）

根據十七章，信徒在三一神裏，就是真正的一。（21。）這個一乃是神聖奧祕範圍的擴增和擴展。有無數的信徒在三一神裏面，但大多數不知道這事，或對這事實沒有經歷和享受。

我們也應該研讀並學習講說關乎神聖奧祕的範圍。起初，神聖奧祕的範圍只是三一神。（十四 10～11。）然後祂成爲肉體，開始祂的擴增。（一 1，14。）祂取了人性，在基督的復活裏，將人性加到祂自己裏面。（羅一 3～4。）只有神性的神，成爲兼有神性和人性。至終，這神聖奧祕的範圍將是新耶路撒冷這終極完成。…這異象使我們對整本聖經有清楚的看見。（李常受文集一九九四至一九九七年第四冊，一四九至一五〇、二一三至二一四、二二一至二二二頁。）

參讀：李常受文集一九九四至一九九七年第四冊，在安那翰的各種聚會，第十三章；神聖奧祕的範圍—會前交通，第五章。

this realm, we cannot participate in Christ's heavenly ministry or enjoy God's organic salvation.

The believers must consider highly the entry into this realm, realizing that without Christ becoming the life-giving Spirit, without Christ being the pneumatic Christ, without Christ being the Lord Spirit, and without Christ being the Christ in resurrection and not only in the flesh, there is absolutely no way for the believers to participate in, experience, and enjoy the organic section of God's complete salvation in Christ. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 120-121)

The high-peak truths concerning the divine and mystical realm are something new that the Lord is revealing to us in His Word. The Father and the Son are a divine and mystical realm into which we need to enter. From eternity the Triune God has been self-existing, ever-existing, and coinhering as a realm. We say that the three coinhere because the Bible reveals that the first is in the second, the second is in the third, and the third is in the first and the second (John 14:3, 10-11, 17-18; Matt. 10:20; 2 Cor. 3:17; Rom. 8:9). The Triune God is therefore a realm, and the Gospel of John reveals that the Triune God wants to bring His believers into this realm (14:3, 20).

According to chapter 17, the believers being in the Triune God is the genuine oneness (v. 21). This oneness is the increase and expansion of the divine and mystical realm. Countless believers are in the Triune God, but most do not realize it or have the experience and enjoyment of this fact.

We should also study and learn to speak concerning the divine and mystical realm. Initially, the divine and mystical realm was only the Triune God (14:10-11). Then He was incarnated to begin His increase (1:1, 14). He picked up humanity, adding it to Himself in Christ's resurrection (Rom. 1:3-4). God, who was only divine, became divine and human. Eventually, the divine and mystical realm will be the New Jerusalem, which is the consummation... This vision gives us a clear view of the entire Bible. (CWWL, 1994-1997, vol. 4, pp. 170-171, 178)

Further Reading: CWWL, 1994-1997, vol. 4, pp. 51, 53, 177-178

第二週 ■ 週五

晨興餽養

約三 13『除了從天降下仍舊在天的人子，沒有人升過天。』

弗四 20～21『但你們並不是這樣學了基督；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。』

主活着就是一個禱告的人。祂活着不是作一個普通的人，向神禱告一些普通的禱告；不是作一個虔誠的人，就是所謂敬虔的人，以宗教的方式向神禱告；也不是作一個尋求神的人，為着神聖的成就和得着，向神禱告。…祂乃是一個在肉體裏的人，在神聖、奧祕的範圍裏向奧祕的神禱告。福音書告訴我們，祂常去到山上，或退到隱密處去禱告。（太十四 23，可一 35，路五 16，六 12，九 28。）

耶穌是在肉體裏的人，但祂乃是在神聖、奧祕的範圍裏，向奧祕的神禱告。（李常受文集一九九四至一九九七年第三冊，六六三至六六四頁。）

信息選讀

主一切的禱告都是神聖的事實。我們必須問，我們的禱告是不是神聖的事實。作妻子的可能求主照顧她的家人，因為她的丈夫失業了。這樣的禱告不是神聖的。她可以這樣禱告：『主阿，作為家庭主婦，我讚美你並感謝你，我們乃是在你手中。在這樣的情況裏，我們信靠你。』這纔是神聖的禱告。

當我們思想主在約翰十七章裏的禱告，我們就會看見甚麼是神聖的禱告。我們可能為自己的需要禱告，但我們必須用神聖的方式為我們的需要禱告。我們的禱告必須是神聖的，而不是屬人的禱告。…雖然我們是人，但是人們應當感覺到我們多多少少有一點奧祕。我們的同學、同事和夥伴，應當

WEEK 2 — DAY 5

Morning Nourishment

John 3:13 And no one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God for the divine attainments and obtainments...Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12).

Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 529)

Today's Reading

All of the Lord's prayers were divine facts. We need to ask if our prayers are divine facts. A wife may ask the Lord to take care of her family because her husband has lost his job. Such a prayer is not divine. Instead, she may pray, "Lord, as a housewife, I praise You and thank You that we are in Your hands. We trust in You in this circumstance." This is divine prayer.

When we consider the Lord's prayer in John 17, we can see what divine prayer is. We may pray for our need, but we have to pray about it in a divine way. We should pray divine prayers, not human prayers...Although we are human, people should sense that there is something mystical about us. Our classmates, colleagues, or peers should sense that there is something about

感覺到我們有些東西是他們所不能明白的。這是因為我們乃是奧祕的。約翰十七章裏所記載之禱告的禱告者，乃是拿撒勒人耶穌，一個在肉體裏的人，但祂的禱告卻是奧祕的。

第一個神人是一個禱告的人，這個榜樣給我們看見，我們應當以神聖的方式作每一件事。甚至丈夫愛妻子也應當是神聖的，而不是屬人的。我們買鞋、理髮，都應當是神聖的。在第一個神人的歷史中，非常重要的一部分乃是祂的禱告。祂一切的禱告都是神聖的，但這些禱告乃是在人的生活中，使那個人的生活成為奧祕的。丈夫愛妻子應當是神聖的，而不僅僅是屬靈的。這是因為他不是憑自己的方式，乃是以神的方式愛妻子，並且不是以自己的愛，乃是以神的愛來愛妻子。一個在肉體裏的人，怎能以神聖的方式，並用神聖的愛來愛妻子？這是奧祕的。我們應當是過一種神聖而奧祕之生活的人。我們的生活應當是神聖的，卻是屬人的一不是僅僅屬人，乃是奧祕而屬人。這就是聖言中所揭示的。

我們有一種對屬靈的觀念，使我們眼瞎。我們需要看見，我們不該僅僅是屬靈的，乃該是神聖而奧祕的。今天每一位信徒都該是神聖而奧祕的人。我們應當是神聖的，卻又是極其奧祕的。甚至那些與我們親近的人，也應當能感覺到我們有一些東西是奧祕的，是不能明白的。這關鍵乃在於我們雖然是人，我們的生活卻是神聖的。真實的屬靈，應當使我們成為神聖的；這是更高的。

我們生活中的每一件事，都應當是神聖而奧祕的。這就是我們在主耶穌身上所看見的。當人看見祂所作的，他們就驚訝說，『這人的智慧和異能，是從那裏來的？這不是那木匠的兒子麼？』（太十三 54～55。）這是因為祂所作的一切，都是神聖而奧祕的。神藉着祂而活。祂乃是神顯現於肉體。這是極大的奧祕。提前三章十六節說，大哉！敬虔的奧祕，乃是神顯現於肉體。那神聖的，乃是在奧祕、屬人的方式裏得以顯現。（李常受文集一九九四至一九九七年第三冊，六六五至六六九頁。）

參讀：神人的生活，第十篇。

us that they cannot understand. This is because we are mysterious, mystical. The One who prayed the prayer recorded in John 17 was Jesus of Nazareth, a man in the flesh, yet His prayer was mystical.

The pattern of the first God-man being a man of prayer shows that we should do everything in a divine way. Even a husband's loving his wife should be divine and not human. Our buying a pair of shoes and the way that we cut our hair should be divine. A very critical part of the history of the first God-man was His prayer. All His prayers were divine, yet they were in a human life, making that human life mystical. He lived a mystical human life. A husband should love his wife divinely, not merely spiritually. This is because he does not love her in his way but in God's way and not with his love but with God's love. How could a man in the flesh love his wife in a divine way and with the divine love? This is mystical. We should be persons living a life that is divine yet mystical. Our life should be divine yet human—not merely human but mystically human. This is what is unveiled in the holy Word.

We have a concept concerning spirituality that blinds us. We need to see that we should not be merely spiritual but divine and mystical. Every believer today should be a divine and a mystical person. We should be divine yet so mysterious. Even those who are close to us should be able to sense that there is something about us that is mysterious and cannot be understood. The key is that although we are human, we live divinely. True spirituality should make us divine. This is higher.

Everything in our living should be divine and mystical. This is what we see in the Lord Jesus. When people saw what He did, they were astounded and said, "Where did this man get this wisdom and these works of power? Is not this the carpenter's son?" (Matt. 13:54-55). This is because all that He did was divine and mystical. God was living through Him. He was God manifested in the flesh. This is a great mystery. First Timothy 3:16 says that the great mystery of godliness is God manifested in the flesh. The divine is manifested in a mystical human way. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 530-532)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 10

第二週 ■ 週六

晨興餽養

太二四 40 ~ 42『那時，兩個人在田裏，取去一個，撇下一個。兩個女人在磨坊推磨，取去一個，撇下一個。所以你們要做醒，因為不知道你們的主那一天要來。』

當世人沉迷於物質的事物，對要來的審判毫無感覺的時候，有些清明、儆醒的信徒要被取去。對沉迷、麻木的人，這該是基督來臨的一個兆頭。

馬太二十四章四十節的兩個人必是在基督裏的弟兄，四十一節的兩個女人也必是在主裏的姊妹。這由四十二節所指明；這節告訴我們要做醒，因為不知道我們的主那一天要來。『所以你們要做醒』和『你們的主』，證明四十至四十一節的兩個男人和兩個女人，都是信徒。主不會吩咐沒有得救的人儆醒，祂也不是沒有得救之人的主。

取去的意思是在大災難之前被提，這是主來臨的兆頭。（馬太福音生命讀經，八一五頁。）

信息選讀

看見兩個人在田裏工作，以及兩個女人在磨坊推磨，是十分有趣的。在田裏工作和推磨，都是為着喫。…世人讀書、工作，我們也讀書、工作。然而，世人已被麻醉了，我們卻沒有被麻醉。我們不過是盡我們的本分以謀生。…我們維持我們的生存，為要走十字架的道路，成就神的定旨。我們所關心的不是我們的教育、職業或事業。

有些青年人聽見這事，可能會說，『我們真高興聽見這話！我們不要再關心學業或工作了。讓我們

WEEK 2 — DAY 6

Morning Nourishment

Matt. 24:40-42 At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know on what day your Lord comes.

While the worldly people are befuddled by the material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. To the befuddled people, this should be a sign of Christ's coming.

The two men in Matthew 24:40 must be brothers in Christ, and the two women in verse 41 must be sisters in the Lord. This is indicated by verse 42, which tells us to watch because we do not know on what day our Lord comes. Both "watch therefore" and "your Lord" prove that the two men and the two women in verses 40 and 41 are believers. The Lord would not charge unsaved people to watch, nor is He the Lord of the unsaved.

To be taken means to be raptured before the great tribulation. This rapture is a sign of the Lord's coming. (Life-study of Matthew, pp. 737-738)

Today's Reading

It is very interesting to see that the two men are working in the field and that the two women are grinding at the mill. Both working in the field and grinding are for eating...The worldly people study and work, and we also study and work. The worldly people, however, have been drugged. But we have not been drugged. Rather, we are simply fulfilling our duty to make a living...We maintain our existence in order to take the way of the cross to fulfill God's purpose. Our concern is not for our education, employment, or business.

When some of the young people hear this, they may say, "How glad we are to hear this word! Let's not care anymore for study or for work. Let us spend all

用所有的時間禱告，並且彼此交通。』這樣的態度是錯誤的。…按馬太二十四章四十節看，弟兄們在種田；按四十一節看，姊妹們在推磨。磨穀粒是很辛苦的工作。這指明我們基督徒不該選擇輕省的工作，我們需要努力工作以謀生。三十八節的喫喝是屬世的，但四十、四十一節的種田和推磨是聖別的。倘若取去的人不是在作聖別的事，他們就不能被提。…有時候，某些姊妹越談論聖別，就越不聖別。這樣的姊妹最好多花些工夫作飯，用佳餚美點服事她們的丈夫、兒女、以及她們所接待的人。這樣作的姊妹就會是聖別的。有些姊妹知道如何交通到聖別，卻不知道如何把飯食作好。她們總是為家人作淡而無味的食物，給自己找藉口說，不必為作飯的事浪費時間。但一段時間之後，她們的丈夫、兒女就不滿意這樣的膳食。這些姊妹越談論聖別，她們的丈夫、兒女就越不聖別。…我們需要更多聖別的姊妹在磨坊推磨，產生細麵。我們沒有被麻醉，但我們的確需要得着正確的滋養。

主耶穌說這話的確有明確的目的。祂要給我們看見，當我們等候祂來並期望被提時，我們必須在每天的職責上非常忠信。…我們需要過正確平衡的為人生活，不是奉獻自己作屬靈的事，而期望別人照顧的修士生活。那要被提的，乃是在田裏工作的弟兄，以及在磨坊推磨的姊妹。

兩個男人在田裏，取去一個，撇下一個；兩個女人在磨坊推磨，取去一個，撇下一個。原因是他們在生命成熟的事上有區別。我信取去的是成熟的，撇下的是不成熟的；生命造成這區別。得勝者，在生命上成熟之人的被提，將是給撇下之人的兆頭。（馬太福音生命讀經，八一五至八一八頁。）

參讀：馬太福音生命讀經，第六十三篇。

our time praying and having fellowship with one another.” Such an attitude is wrong...According to Matthew 24:40 the brothers were farming, and according to verse 41 the sisters were grinding. Grinding grain is very hard work. This indicates that we Christians should not take easy jobs. We need to work hard in order to make a living. The eating and drinking in verse 38 are worldly, but the farming and grinding in verses 40 and 41 are holy. If the ones taken were not doing something holy, they could not have been raptured...Sometimes the more certain sisters talk about being holy, the less holy they are. It is better for such sisters to spend more time cooking to serve excellent food to their husbands, their children, and those to whom they give hospitality. The sisters who do this will be holy. Some sisters know how to have fellowship about being holy, but they do not know how to do a good job in their cooking. They always cook plain meals for their families, excusing themselves by saying that there is no need for them to waste time in cooking. But after a period of time, their husbands and children are discontent with such cooking. The more these sisters talk about being holy, the less holy their husbands and children become...We need more holy sisters to grind at the mill to produce fine flour. We are not drugged, but we do need to be properly nourished.

The Lord Jesus certainly spoke this word with a definite purpose. He wanted to show us that as we wait for His coming and expect to be raptured, we must be very faithful in our daily duties...We need a properly balanced human life, not the life of monks who devote themselves to spiritual things and expect others to take care of them. It is the brothers working in the field and the sisters grinding in the mill who will be raptured.

Of the two men in the field, one is taken and the other is left; and of the two women grinding at the mill, one is taken and the other left. The reason for this is that there is a difference between them in the matter of life. I believe that the one taken is mature and that the one left is immature. The life makes the difference. The rapture of the overcomers, those who are mature in life, will be a sign to those who are left. (Life-study of Matthew, pp. 738-741)

Further Reading: Life-study of Matthew, msg. 63

第二週詩歌

194

聖靈的豐滿—實際的靈

8 8 8 8 (英 243)

降 A 大調 3/4

5 | $\overset{A^b}{5} \overset{A^b}{1} 2$ | 3-1 | $\overset{E^b}{2} 1 2$ | $\overset{A^b}{3} - 3$ | $\overset{D^b}{4} \cdot \overset{D^b}{3} 2$ | $\overset{A^b}{3} 1 3$ | $\overset{A^b}{5} \cdot \overset{A^b}{4} 3$ | 2 -

一 神靈 今是 基督的靈, 如此 來作 實際的靈。

5 | $\overset{A^b}{5} \overset{A^b}{1} 2$ | 3-1 | $\overset{E^b}{2} \overset{E^b}{5} 2$ | $\overset{A^b}{3} - 3$ | $\overset{B^b m}{3} 2 4$ | $\overset{A^b}{3} - 2$ | 1 - 7 | 1 - ||

祂乃 基督住 在我靈, 使祂 作我 實際供應。

二 基督乃是神的化身, 顯明神的聖別性情;
這靈也是基督化身, 啓示基督作我生命。

三 神的本性一切豐滿, 全在基督有形有體;
基督帶着一切豐富, 成爲這靈來作實際。

四 父在子裏得着彰顯, 子今成爲實際的靈;
父是源頭, 子是流出, 靈是流入作我供應。

五 當靈剛強我裏面人, 基督安家在我心間,
父所有的一切豐滿, 就將我人全都充滿。

六 在子裏面我得着父, 接受祂來應付所缺;
在靈裏面我經歷子, 作我生命和我一切。

七 求主用你神聖實際, 藉着你靈將我充滿,
使我得以充滿了你, 將你豐富享得完全。

WEEK 2 — HYMN

God's Spirit is of Christ today

Fulness of the Spirit — As the Spirit of Reality 243

1. God's Spir - it is of Christ to - day, The Spir - it of re - a - li -
ty, He dwells in me with Christ as life To make this Christ so real to me.

2. As Christ is God's embodiment,
Expressing God as life divine;
So is the Spirit unto Christ,
Revealing Him in life sublime.

3. The fulness of the Father God
In Christ the Son dwells bodily;
And all the riches of the Son
Are Spirit, our reality.

4. Oh in the Son the Father is,
And now the Spirit is the Son;
The Father with the Son is joined,
The Spirit with the Son is one.

5. 'Tis when the Spirit strengthens us
And Christ His home makes in our hearts,
The Father's fulness with His love
Will fill us in our inward parts.

6. In Christ, the Father we possess,
Receiving Him for all our need;
In Spirit we experience Christ
As life and everything indeed.

7. With Thy divine reality,
Lord, fill us by Thy Spirit now,
That we may all be full of Thee,
And all Thy riches thus avow.

第二週 • 申言

申言稿: _____

Horizontal lines for writing the prophecy draft.

Composition for prophecy with main point and sub-points:

Horizontal lines for writing the prophecy composition with main points and sub-points.

第三週

神在基督裏將祂自己 建造到我們裏面

詩歌：768

讀經：撒下七 12～14 上，林前三 9，弗三 14～21，太十三 3～9，19～23，啓二一 3，22

【週一】

壹 撒下七章十二至十四節上半乃是藉着豫表揭示一個豫言，給我們看見，我們需要神將基督建造到我們內在的構成裏，使我們全人被基督重新構成—太十六 18，弗三 17：

一 召會作為基督的身體，乃是藉着屬靈新陳代謝的過程而生機的建造起來，這事實上就是耶和華在撒下七章十二至十四節上半，用豫表對大衛所說的豫言；惟有藉着這種過程，人纔能變化成為神的兒子，並且屬於人性的（人的後裔）纔能成為神聖的（神的兒子）。

二 為使神的建造得以進行，我們需要接受、消化並吸收那生機的、是靈的基督，祂是賜生命的靈，作我們屬靈的食物、飲料和氣息—約六 51，57，七 37～39，二十 22：

1 當我們藉着喫基督、喝基督、呼吸基督而享受『現在的』

Week Three

God Building Himself in Christ into Our Being

Hymns: 972

Scripture Reading: 2 Sam. 7:12-14a; 1 Cor. 3:9; Eph. 3:14-21; Matt. 13:3-9, 19-23; Rev. 21:3, 22

§ Day 1

I. Second Samuel 7:12-14a is the unveiling of a prophecy through typology showing us that we need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Matt. 16:18; Eph. 3:17:

A. The organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a; it is only through this process that human beings can be transformed into sons of God and that something human—the human seed—can become something divine—the sons of God.

B. In order for God's building to take place, we need to receive, digest, and assimilate the organic, pneumatic Christ, who is the life-giving Spirit, as our spiritual food, drink, and breath—John 6:51, 57; 7:37-39; 20:22:

1. When we enjoy the "now" Christ by eating, drinking, and breathing Him, a

基督，我們裏面就有新陳代謝的過程進行，基督就構成到我們裏面—加二 20，林後二 15，腓一 20 ~ 21。

- 2 神的經綸是要將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這樣一種新陳代謝的過程，而在生命上產生逐漸、內在的改變—林後三 18。
- 3 這新陳代謝的過程就是變化，變化就是建造—參啓二一 18，四 3。

【週二】

貳 在基督裏得了重生，有神生命的信徒，乃是神所耕種的田地，神新造裏的農場，生長基督，好為着神的建造，產生寶貴的材料—林前三 9：

- 一 照着聖經，長大等於建造；這建造是藉着神聖生命的種子在我們裏面的長大而進行的—約壹三 9，西二 19，弗四 15 ~ 16。
- 二 以弗所三章十七節啓示，三一神已經進到我們裏面，以祂自己作元素，並以一些出於我們的東西作材料，來作建造的工作。
- 三 這可用馬太十三章撒種者的比喻來說明：
 - 1 主將祂自己當作生命的種子，撒在人心的土壤裏，使祂能生長並活在他們裏面，且從他們裏面彰顯出來—3 節。
 - 2 種子撒到土壤裏，是憑土壤裏的養分而長大；結果，種子的出產乃是由種子和土壤的元素所組成—23 節。
 - 3 在我們裏面有一些養分是神所造的，豫備讓祂進到

metabolic process takes place within us, and Christ is constituted into our being—Gal. 2:20; 2 Cor. 2:15; Phil. 1:20-21.

2. God's economy is to work Himself into us that we may experience a metabolic process of spiritual digestion and assimilation that produces a gradual and intrinsic change in life—2 Cor. 3:18.
3. This metabolic process is transformation, and transformation is the building—cf. Rev. 21:18; 4:3.

§ Day 2

II. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation to grow Christ that precious materials may be produced for God's building—1 Cor. 3:9:

- A. According to the Bible, growth equals building; this takes place by the growth of the divine seed of life within us—1 John 3:9; Col. 2:19; Eph. 4:15-16.
- B. Ephesians 3:17 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material.
- C. This is illustrated by the parable of the sower in Matthew 13:
 1. The Lord sows Himself as the seed of life into men's hearts, the soil, that He might grow and live in them and be expressed from within them—v. 3.
 2. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.
 3. We have within us certain nutrients created by God as a preparation for

我們裏面，在我們裏面長大；神造了人的靈，有人的養分，也造了人的心，作為神聖種子生長的土壤—參彼前三4。

- 4 我們在生命裏長大的速度，不在於神聖的種子，乃在於我們供應這種子多少的養分；我們供應的養分越多，種子就長得越快，並且越茂盛—詩七八8，太五3，8：
 - a 我們若留在魂裏，留在天然的人裏，就沒有任何養分為着神聖種子的長大；但我們若得着加強到裏面的人裏，並且注意我們的靈，操練我們的靈，就能穀供應養分，基督就能安家在我们心裏—弗三16～17，羅八6，提前四7，參猶19。
 - b 我們若要主這生命的種子在我們裏面長大，作我們完滿的享受，我們就必須向主完全敞開，並與主合作，徹底的對付我們的心—太十三3～9，19～23。
- 5 一面，神用祂自己作元素加強我們；另一面，我們提供養分；藉着這二者，神在基督裏就在我們的全人裏完成祂內在的建造，就是建造祂的家。

【週三】

叁 使徒保羅在以弗所三章的禱告啓示，要完成神永遠的經綸，我們需要父照着祂榮耀的豐富，藉着祂的靈，用大能使我们得以加強到裏面的人裏，使基督將祂自己建造到我們的心裏，佔有我們全人，使我們被充滿，成為神一切的豐滿—14～19節：

- 一 說我們需要神用大能使我们得以加強到裏面的人裏，指明我們不在裏面的人裏，我們大部分都活在外面的時候—16節，一19～22，三20。

His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed—cf. 1 Pet. 3:4.

4. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Psa. 78:8; Matt. 5:3, 8:
 - a. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied, and Christ will make His home in our hearts—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7; cf. Jude 19.
 - b. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 19-23.
5. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being.

§ Day 3

III. The apostle's prayer in Ephesians 3 reveals that for the fulfillment of God's eternal economy, we need the Father, according to the riches of His glory, to strengthen us with power through His Spirit into the inner man, that Christ may build Himself into our hearts, occupying our entire being, that we might be filled unto all the fullness of God—vv. 14-19:

- A. To say that we need to be strengthened with power into the inner man indicates that we are not in the inner man, that we live mostly in the outer man—v. 16; 1:19-22; 3:20.

二 基督渴望佔有我們心中的每一房間：

- 1 『安家』這個辭，在原文只是一個字，katoikeo，卡托依奇歐；這字的基本意思是在住所裏安頓下來，安排住處；這個字的字首，kata，卡他，意思是『向下』—17 節上。
- 2 當基督深深的安家是我們心裏，我們就為着神的耕地，在愛裏生根，並為着神的建築，在愛裏立基—17 節下。
- 3 當基督安家在我們心裏，我們就滿有力量，能和眾聖徒一同領畧那不可度量的基督，祂的量度就是宇宙的量度—18 節：
 - a 我們在召會中對基督的經歷，必須是三度的，像一立方體（闊、長、高、深）；不是一度的，像一條線。
 - b 無論在帳幕或聖殿裏，至聖所都是立方體—出二六 2 ~ 8，王上六 20。
 - c 至終，新耶路撒冷這神的建築，乃是永遠的立方體，就是至聖所，長寬高都是一萬二千斯泰底亞—啓二一 16。
- 4 基督安家在我們心裏，使我們認識基督那超越知識的愛，使我們被充滿，成為三一神一切的豐滿，作祂團體的彰顯，使祂得着榮耀—弗三 19 ~ 21，參創二四 47，53，61 ~ 67。

【週四】

肆 我們若看見神渴望將祂自己作到祂所揀選的人裏面，那麼，我們工作的目標就會是將建造和被建造的神供應到人裏面，好叫三一神能殼將祂自己建造到他們裏面—弗三 17 上：

B. Christ has the desire to occupy every room of our heart:

1. The phrase make His home is only one word in the Greek, katoikeo, which basically means to settle down in a dwelling, to make a dwelling place, and the prefix of this word, kata, means "down"—v. 17a.
2. As Christ makes His home deep down in our hearts, we are being rooted in love for God's farm and grounded in love for God's building—v. 17b.
3. As Christ makes His home in our hearts, we become strong to apprehend with all the saints the immeasurable Christ, whose dimensions are the dimensions of the universe—v. 18:
 - a. Our experience of Christ in the church must be three-dimensional, like a cube (the breadth, length, height, and depth), and must not be one-dimensional, like a line.
 - b. Both in the tabernacle and the temple, the Holy of Holies was a cube—Exo. 26:2-8; 1 Kings 6:20.
 - c. Eventually, the New Jerusalem, God's building, will be an eternal cube, the Holy of Holies, twelve thousand stadia in three dimensions—Rev. 21:16.
4. Christ making His home in our hearts causes us to know the knowledge-surpassing love of Christ, that we may be filled unto all the fullness of the Triune God for His corporate expression, His glorification—Eph. 3:19-21; cf. Gen. 24:47, 53, 61-67.

§ Day 4

IV. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and builded God into others so that the Triune God may build Himself into their being—Eph. 3:17a:

- 一 我們在主恢復裏的工作中，要緊的事乃是供應建造的神以及被建造的神—太十六 18，弗二 21～22，三 17 上。
- 二 我們應當重新考量我們為主所作的工，並且問自己一個問題：在我們帶來歸主的人中，有多少作三一神具體化身的基督作到他們裏面—加四 19，西一 28。
- 三 我們必須實行一件事，就是供應經過過程並終極完成的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏；我們需要主教導我們這樣作工—林後十三 14，林前三 9 上，10，12。
- 四 當我們以經過過程並終極完成的三一神建造召會時，實際上不是我們在建造，乃是神藉着我們在建造，使用我們作憑藉，將祂自己分賜並輸供到人裏面—徒九 15，林前十四 4 下，林後三 3～6。

【週五】

- 五 今天我們為神作工，應該有分於神的建造—神的元素構成到人的元素裏，人的元素構成到神的元素裏—約十四 20，十五 4 上，約壹四 15。
- 六 當神的元素構成到我們的人性裏，我們就在生命和性情上（但不在神格上）成為神；當人的元素構成到神裏面，神就成為人；這就是新約中所啓示的建造—弗二 21，四 16。
- 七 在主的恢復裏，我們的工作必須是這相互構成的一部分：
 - 1 我們的工作若與這相互構成無關，那麼在神眼中，我們的工作就像是木、草、禾稈—林前三 12。

- A. The crucial matter in our work in the Lord's recovery is to minister the building and builded God—Matt. 16:18; Eph. 2:21-22; 3:17a.
- B. We should reconsider the work we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord—Gal. 4:19; Col. 1:28.
- C. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12.
- D. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as a means to dispense and transmit Himself into others—Acts 9:15; 1 Cor. 14:4b; 2 Cor. 3:3-6.

§ Day 5

- E. As we work for God today, we should participate in God's building—the constitution of the divine element into the human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15.
- F. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead, and as the human element is constituted into God, God becomes man; this is the building revealed in the New Testament—Eph. 2:21; 4:16.
- G. In the Lord's recovery our work must be part of this mutual constitution:
 1. If our work is not related to this mutual constitution, then in the eyes of God our work is like wood, grass, and stubble—1 Cor. 3:12.

2 我們的工作若是這相互構成的一部分，神就要看我們的工作是金、銀、寶石，要終極完成於新耶路撒冷—啓二一 2，10～11，18～21。

八 當我們竭力實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須建立在經過過程並終極完成之三一神的根基上；祂正將祂自己建造到祂所揀選的人裏面，並將他們建造到祂裏面。

九 我們若將建造和被建造的神供應給人，使他們在神聖生命裏長大，我們就是在建造基督的身體，這要終極完成新耶路撒冷—西二 19，弗四 15～16，啓二一 10。

【週六】

伍 至終，三一神與蒙救贖的人性要調和、相調並建造成為一個實體，這實體就是新耶路撒冷—2，10 節：

一 新耶路撒冷的建造乃是神將祂自己構成到人裏面，使人在生命、性情和構成上與神一樣，使神與人成為一個團體的實體—18～21 節。

二 新耶路撒冷是神性與人性相調、調和為一個實體所組成的；一切的組成成分都有相同的生命、性情和構成，因此是一個團體人—3，22 節：

1 『神在人裏，人在神，互為居所來藏身；人的內容乃是神，神的表現乃是人』—詩歌七六八首第九節。

2 神與人，人與神，建造在一起並相調、調和在一起；這就是神建造的終極完成。

三 新耶路撒冷是個構成體，是神而人，人而神，二者構造在一起的一啓二二 17 上，二一 3，22：

2. If our work is part of this mutual constitution, God will regard our work as gold, silver, and precious stones, which will consummate in the New Jerusalem—Rev. 21:2, 10-11, 18-21.

H. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His chosen people and building them into Him.

I. If we minister the building and builded God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem—Col. 2:19; Eph. 4:15-16; Rev. 21:10.

§ Day 6

V. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up as one entity—the New Jerusalem—vv. 2, 10:

A. The New Jerusalem is built by God's constituting of Himself into man to make man the same as God in life, in nature, and in constitution so that God and man may become a corporate entity—vv. 18-21.

B. The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—vv. 3, 22:

1. "God in man and man in God / Mutual dwelling thus possess; / God the content is to man, / And the man doth God express"—Hymns, #972, stanza 9.

2. God and man, man and God, are built up together and blended and mingled together; this is the consummation of God's building.

C. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one—Rev. 22:17a; 21:3, 22:

- 1 這是神性在人性裏得着彰顯，是人性在神性裏得着榮耀，是神聖的榮耀在人性上顯照得光輝烈烈—11 節。
- 2 神性與人性這二者，就互為居所：
 - a 神而人者住在人而神者的裏面。
 - b 人而神者又住在神而人者的裏面。
- 四 神的元素構造到人的元素裏，以及人的元素構造到神的元素裏，所產生的相互住處，乃是宇宙的中心和實際—1 ~ 2, 22 節，參傳一 2。
- 五 『經過過程終極完成的三一神，照着祂的心愛美意，為着祂經綸最高的目的，正將祂自己和祂所揀選的人，相互建造到彼此裏面，好使祂在基督裏得着神性調和人性的一個構成，作祂的生機體，就是基督的身體，成為祂永遠的彰顯，並救贖之神與蒙贖之人相互的居所。這個奇妙珍寶結構的終極完成，乃是新耶路撒冷，直存到永遠』—李常受弟兄墓前碑文。

1. This is divinity expressed in humanity and humanity glorified in divinity, with the divine glory shining forth radiantly in humanity—v. 11.
2. The two—divinity and humanity—become a mutual dwelling place:
 - a. The One who is God yet man dwells in the one who is man yet God.
 - b. The one who is man yet God dwells in the One who is God yet man.
- D. The mutual abode produced by the constitution of the divine element into the human element and of the human element into the divine element is the center and reality of the universe—vv. 1-2, 22; cf. Eccl. 1:2.
- E. "The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ as a mingling of divinity and humanity to be His organism and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity"—Inscription on Witness Lee's tomb.

第三週 ■ 週一

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。...』

大衛想要建造神的殿，但...神要大衛領悟，他需要神將基督建造到他裏面。因此，撒下七章乃是藉着豫表揭示一個豫言，給我們看見，我們無須為神建造甚麼；我們作不到。我們無法用自己，或用聖經和神學的知識為神建造甚麼。我們需要神將基督建造到我們內在的構成裏，使我們全人被基督重新構成。結果，我們不僅得着改變，更從一種人變化成爲另一種人。

撒下七章簡單的指明，神不需要我們為祂建造甚麼。我們一無所是，一無所有，也一無所能。因此，我們需要基督作到我們裏面。...在這一點上，我們需要再來思考甚麼是神的經綸。神的經綸乃是神要將祂自己在那作祂具體化身的基督裏，作到我們裏面。基督藉着死與復活，已成了賜生命的靈。（林前十五 45 下。）現在我們必須讓神將作為那靈的基督，作到我們裏面的各部分。神越這麼作，我們就越能宣告：『在我，活着就是基督，』以及『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』（腓一 21，加二 20。）（撒母耳記生命讀經，一九五至一九六頁。）

信息選讀

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。這

WEEK 3 — DAY 1

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...

David wanted to build God's house, but...God wanted David to realize that he needed God to build Christ into him. Thus, 2 Samuel 7 is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.

Chapter 7 simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being. At this point we need to consider once again what God's economy is. God's economy is to work Himself into us in Christ as His embodiment. Through death and resurrection Christ has become the life-giving Spirit (1 Cor. 15:45b). Now we need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, "To me, to live is Christ," and "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Phil. 1:21; Gal. 2:20). (Life-study of 1 & 2 Samuel, pp. 160-161)

Today's Reading

Transformation is a metabolic process that changes us by adding some new element into our being and discharging the old element. This is

可由一個人有健康的臉色，乃是藉着每天合式的喫、消化並吸收食物來說明。…這滋養引起新陳代謝的過程，在這過程裏新元素被帶進來，舊元素被排除。同樣，我們每天都需要接受屬靈的滋養。這滋養會供應新的元素，並帶走舊的東西。逐漸的，我們就長大、改變並成熟；這就是變化。神的經綸就是神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，完全是一件生機的事。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。…今天祂是那靈，是實際、真實、活潑、與我們同在的。…當我們藉着喫基督、喝基督、並呼吸基督而享受…基督，我們裏面就產生新陳代謝的過程，就是屬靈的消化和吸收。藉着這新陳代謝的過程，基督就構成到我們裏面；這構成就是建造。因此，基督現今正將祂自己建造到我們裏面，作我們內裏的構成。這樣建造的結果，就使我們成爲一班特別的人—基督身體的肢體。

召會作爲基督的身體，乃是藉着屬靈新陳代謝的過程而生機的建造起來，這事實上就是耶和華在撒下七章十二至十四節上半，用豫表對大衛所說的豫言。惟有藉着這種過程，人纔能變化成爲神的兒子；也惟有藉着這種過程，屬於人性的（人的後裔）纔能成爲神聖的（神的兒子）。當神告訴大衛，他的後裔要作神的兒子，神是用豫表對大衛豫言這事。這指明人的後裔要成爲神聖的子。這就是今天我們正在經歷的。因此，我們這些在基督裏的信徒，乃是一班特別、奇特的子民。在神眼中，我們是神的珍寶。（撒母耳記生命讀經，二一〇至二一一、二一三頁。）

參讀：撒母耳記生命讀經，第二十四至二十七篇。

illustrated by one's having a healthy complexion through the proper, daily eating, digesting, and assimilating of food...This nourishment causes a metabolic process in which a new element is brought in and the old element is discharged. In like manner, we need to receive spiritual nourishment day by day. This nourishment will supply a new element and then cause the old things to be carried away. Gradually, we will grow, change, and mature. This is transformation. 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...Today as the Spirit He is real, genuine, living, and present. When we enjoy...Christ by eating, drinking, and breathing Him, a metabolic process, a spiritual digestion and metabolism, takes place within us. Through this metabolic process Christ is constituted into our being. This constitution is the building. Christ, therefore, is building Himself into us as our inner constitution. The issue of such a building is that we become a very particular class of people—the members of the Body of Christ.

This organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a. It is only through this process that human beings can be transformed into sons of God. It is only through this process that something human—the human seed—can become divine—the sons of God. In typology God prophesied to David regarding this when He told David that his seed would be God's son. This indicates that a human seed would become a divine son. This is what we are experiencing today. Therefore, we, the believers in Christ, are a very particular and peculiar people. We are a precious treasure in the eyes of God. (Life-study of 1 & 2 Samuel, pp. 172-174)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24-27

第三週 ■ 週二

晨興餽養

林前三 12『然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造。』

太十三 23『但那撒在好土裏的，就是人聽了道，也領悟了，他就結出果實，有的結了一百倍，有的六十倍，有的三十倍。』

我們都必須運用我們的靈，仰望主並禱告：『主阿，憐憫我，使我不由我天然的組成，用我天然的人，或用任何出於嫉妒、爭競、或忌恨的東西建造你的召會。主，我要用父性情的金，用那救贖、了結、並頂替我之十字架的銀，且用聖靈變化的工作，建造你的召會。我要在調和的靈裏建造召會，在這靈裏我經歷父的性情和子的救贖，至終還有那靈的變化。主，我渴望這樣建造召會。』

在林前三章保羅實際上是告訴哥林多的信徒：『你們是神耕地上的植物。現在你們需要生長基督。你們越長大，就越成為為着神建築的金、銀、寶石。…不要高舉任何事、任何人、或任何道理、作法。只要在包羅萬有的基督這已經立好的惟一根基上建造。但你們要謹慎，不要用任何希臘的事物在這位基督上面建造；乃要用會帶進那靈變化之父的性情和子的救贖來建造。然後召會就會是金的，並且滿了銀和寶石。』（哥林多前書生命讀經，二九四至二九五頁。）

信息選讀

為要在我們裏面建造一個家，基督必須得着材料。一面，這材料是基督自己作元素；另一面，這材料包括一些出自我們人性的東西。

WEEK 3 — DAY 2

Morning Nourishment

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

Matt. 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

We all must exercise our spirit, look to the Lord, and pray, “O Lord, have mercy on me that I would not build Your church with my natural makeup, with my natural being, or with anything of jealousy, strife, or envy. Lord, I want to build Your church with the gold of the Father’s nature, with the silver of the cross which redeems, terminates, and replaces me, and with the transforming work of the Holy Spirit. I want to build the church in the mingled spirit where I experience the Father’s nature and the Son’s redemption, and eventually have the Spirit’s transformation. Lord, I desire to build the church in this way.”

In 1 Corinthians 3 Paul was actually telling the Corinthian believers, “You are plants on God’s farm. Now you need to grow Christ. The more you grow, the more you will become gold, silver, and precious stones for God’s building...Do not exalt anything, anyone, or any doctrine or practice. Simply build upon the all-inclusive Christ as the unique foundation already laid. But take heed not to build upon this Christ with anything Greek; rather build with the Father’s nature and the Son’s redemption, which will result in the Spirit’s transformation. Then the church will be golden and full of silver and precious stones.” (Life-study of 1 Corinthians, p. 245)

Today's Reading

In order to build a home in us, Christ must have the material. On the one hand, this material is Christ Himself as the element; on the other hand, this material includes something from us with our humanity.

（在約翰十四章二十三節）主耶穌說，『人若愛我，…我父也必愛他，並且我們要到他那裏去，同他安排住處。』本節『安排住處』這辭，等於以弗所三章十七節的『安家』。三一神已經進到我們裏面，以祂自己作元素，並以一些出於我們的東西作材料，來作建造的工作。這幾節關於建造的話，含示神在基督裏將祂自己建造到我們裏面，與我們的所是有極大的關係。

這可用馬太十三章撒種者的比喻來說明。種子撒到土壤裏，是憑土壤裏的養分而長大。因此，這種子並非只憑着自己長大；它乃是憑着自己，並憑着土壤裏的養分而長大。結果，種子的出產乃是由種子和土壤的元素所組成。這裏我們看見一個重要的屬靈原則：種子要長大，就必須撒到好土裏。種子若撒到沙地或石頭中間，就不能生長，因為沙地和石頭不能供應必需的養分。

十三章裏的種子是神性，土壤及其養分是人性。在我們裏面有一些養分是神所造的，豫備讓祂進到我們裏面，在我們裏面長大。神造了人的靈，有人的養分。因這緣故，人能相信主並接受祂。…撒到我們裏面的種子乃是作三一神具體化身的基督。…我們供應的養分越多，種子就長得越快，並且越茂盛。

照着聖經，長大等於建造。主耶穌宣告說，祂要建造祂的召會。（太十六18。）這建造是藉着神聖生命的種子在我們裏面的長大而進行的。…三一神這生命的源頭，已在基督裏將祂自己當作一粒種子撒到我們裏面。這種子一進到我們裏面，就結合我們裏面的東西—屬靈的養分，然後開始生長。長大的程度不在於神聖的種子，乃在於我們供應這種子多少的養分。…只有好土（十三8，23）纔能提供足量的養分，讓神聖的種子長大。（撒母耳記生命讀經，二四〇至二四二頁。）

參讀：哥林多前書生命讀經，第二十六至二十七、三十一至三十二篇。

[In John 14:23] the Lord Jesus said, “If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him.” The words make an abode in this verse equal make His home in Ephesians 3:17. The Triune God has come into us to do a building work with Himself as the element and also with something from us as the material. The word concerning building in these verses implies that God’s building Himself in Christ into us has very much to do with what we are.

This is illustrated by the parable of the sower in Matthew 13. The seed is sown into the soil to grow with the nutrients in the soil. This seed, therefore, does not grow just with itself; it grows with itself and the nutrients in the soil. As a result, the produce is a composition of elements from both the seed and the soil. Here we see an important spiritual principle. In order to grow, the seed must be sown into good soil. If the seed were sown into sand or among stones, it would not grow, because neither sand nor stone can supply the necessary nutrients.

In Matthew 13 the seed is divinity, and the soil with its nutrients is humanity. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us. God has created the human spirit with the human nutrients. For this reason, human beings can believe in the Lord and receive Him. The seed that has been sown into us is Christ as the embodiment of the Triune God...The more nutrients we supply, the faster the seed will grow and the more it will flourish.

According to the Bible, growth equals building. The Lord Jesus declared, “I will build My church” (16:18). This building takes place by the growth of the divine seed within us. The Triune God, the source of life, has sown Himself in Christ as a seed into our being. Once this seed comes into us, it meets something within us—our spiritual nutrients—and it begins to grow. The degree of growth depends not on the divine seed but on how many nutrients we afford this seed...Only the good soil (13:8, 23) affords the adequate nutrients for the growth of the divine seed. (Life-study of 1 & 2 Samuel, pp. 196-197)

Further Reading: Life-study of 1 Corinthians, msgs. 26-27, 31-32

第三週 ■ 週三

晨興餽養

弗三 14『因這緣故，我向父屈膝。』

16～17『願祂…藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏…。』

19『…使你們被充滿，成爲神一切的豐滿。』

我們在基督裏生根，就使祂能安家在我們心裏。（弗三 16～19。）在以弗所三章使徒禱告，求父神藉着靈神，叫信徒得以加強到裏面的人裏，使子神—基督—安家在他們心裏，就是佔有他們的全人，叫他們被充滿，成爲神一切的豐滿。（14～19。）『安家』這個辭，在原文裏只是一個字，katoikeo，卡托依奇歐。這字基本的意思是在住所裏安頓下來，安排住處。（李常受文集一九八四年第三冊，六四四頁。）

信息選讀

我們的神…乃是三一神。…父神藉着靈神來運用祂的權柄，叫我們得以加強到裏面的人裏，使子神深深安家在我們心裏。…聖經教導說，基督不僅在我們裏面，（西一 27，）祂也向下安家在我們心裏。祂使自己定居在我們心裏。

我們住在（三一神）裏面，就給祂一條路三一的住在我們裏面。三一神現今住在我們裏面，因此我們已經生根在祂裏面。我們生根在祂裏面，父神就作工，藉着靈神來加強我們，使子神基督深深安家在我們心裏；我們的心是由心思、（來四 12、）意志、

WEEK 3 — DAY 3

Morning Nourishment

Eph. 3:14 For this cause I bow my knees unto the Father.

16-17 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

19...That you may be filled unto all the fullness of God.

We are rooted in Christ so that He may make His home in our hearts (Eph. 3:16-19). In Ephesians 3 the apostle prays that God the Father would grant the believers to be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, to occupy their entire being, that they might be filled unto all the fullness of God (vv. 14-19). The phrase make His home is only one word in the Greek, katoikeo. This Greek word basically means to settle down in a dwelling, to make a dwelling place. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 475)

Today's Reading

[Our God is the Triune God]. God the Father is exercising His authority through God the Spirit to strengthen us into the inner man, that God the Son may make His home deep down in our hearts...The Bible teaches that Christ is not only in us (Col. 1:27) but that He is also making His home downward in our heart. He is housing Himself in our heart.

Our abiding in [the Triune God] affords Him a way to abide in us triunely. The Triune God is now abiding in us, so we have been rooted into Him. While we are rooted into Him, the Father works to strengthen us through God the Spirit so that God the Son, Christ, may make His home deep down in our heart, which is composed of our mind (Heb. 4:12),

（徒十一 23、）情感、（約十六 6, 22、）和良心（來十 22）組成的。在祂開始安家是我們心裏以前，我們的心思、情感、意志、和良心裏沒有祂。然而，等我們開始求父神使我們得以加強到裏面的人裏，基督就逐漸開始佔有我們的心思，接管我們的情感和意志，並佔有我們的整個良心。

我們的心就像一所房子，有四個房間，這些房間就是心思、情感、意志和良心。基督渴望佔有我們心中的每個房間，以及每個房間的每個角落。祂向下安家是我們心裏，我們就剛強的與眾聖徒一同領畧基督的闊、長、高、深。（弗三 18。）…這些量度都是描述無限無量的基督，祂的量度乃是宇宙的量度。…我們只有和眾聖徒在一起，纔能領畧祂宇宙的量度。至終，我們認識基督那超越知識的愛，叫我們被充滿，成爲神一切的豐滿。（19。）我們被充滿，成爲神一切的豐滿，就是完全進入美妙、奇妙、包羅萬有的三一神裏面。我們完全進入三一神裏面，就進入整個新耶路撒冷的構成裏。

在馬太十六章十八節，主耶穌應許祂要建造祂的召會。要這應許得着實現，召會必須進入一種景況，許多聖徒得有基督深深安家在他们心裏，使他們全人裏面被基督這三一神的具體化身所浸透，讓基督得着並佔有他們全人的每一角落，每一通路。這是對三一神的主觀經歷，也是三一神與祂所揀選並救贖之人的調和。這就是神性與人性調和，神聖的神與祂所救贖的人組合，…稱爲新耶路撒冷。我們已進入三一神裏面，現今仍在進入。…我們越進入，祂就越深入。至終，祂進入我們裏面的人到一個程度，使祂自己定居在我們全人的每個角落和通路裏。（李常受文集一九八四年第三冊，六四四至六四七頁。）

參讀：神新約的經綸，第三十九章。

will (Acts 11:23), emotion (John 16:6, 22), and conscience (Heb. 10:22). Before He began to make His home in our heart, our mind, emotion, will, and conscience were devoid of Him. However, since we began to pray that God the Father would strengthen us into the inner man, Christ gradually began to occupy our mind, take over our emotion and will, and possess our entire conscience.

Our heart is like a house that has four rooms, and these rooms are the mind, the emotion, the will, and the conscience. Christ has the desire to occupy every room of our heart and every corner of every room. As He makes His home downward in our heart, we become strong to apprehend with all the saints the breadth, length, height, and depth of Christ (Eph. 3:18)...All these dimensions describe the immeasurable Christ, whose dimensions are the dimensions of the universe...We can only apprehend His universal dimensions with all the saints. Eventually, we know the knowledge-surpassing love of Christ, that we may be filled unto all the fullness of God (v. 19). When we are filled unto all the fullness of God, this is the complete entering into this wonderful, marvelous, all-inclusive Triune God. When we enter into the Triune God completely, we have entered into the entire constitution of the New Jerusalem.

In Matthew 16:18 the Lord Jesus promised that He would build His church. In order for this to be realized, the church has to enter into a state where so many saints will have Christ making His home deep down in their heart so that their entire being would be saturated within with Christ as the embodiment of the Triune God, possessing and occupying every corner and every avenue of their entire being. This is the subjective experience of the Triune God and is the very mingling of the Triune God with His chosen and redeemed people. This is divinity mingled with humanity, the composition of the divine God with His redeemed people, which is termed the New Jerusalem...We have entered into the Triune God, and we are still entering...The more we enter, the more He deepens. Eventually, He gets into our inward being to such an extent that He has housed Himself in every corner and avenue of our entire being. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 476-477)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 39

第三週 ■ 週四

晨興餽養

弗三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

林前三 12『然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造。』

一個人可以合乎神的心，卻仍是空虛的，沒有神作到他的心裏。在撒下七章，神似乎是說，『大衛，你是合乎我心的人，但你需要我作到你的心裏。你需要我建造到你裏面，使你在生命和性情上成爲我。你光是作合乎我心的人是不敷的。你必須能說，「在我，活着就是神。」』

大衛的墮落說明一個事實，就是我們即使是合乎神心的人，若沒有神作到我們裏面，我們就不比別人更好。…我們若看見神渴望將祂自己作到祂所揀選的人裏面，並看見這就是我們的需要；那麼，我們工作的目標就會是供應人基督，好叫三一神能將祂自己建造到他們裏面。（撒母耳記生命讀經，二四五至二四六頁。）

信息選讀

今天在主的恢復裏，我們的工作乃是將神供應給人。的確，我們必須拯救罪人，餽養並成全聖徒；然而，最重要的事乃是要將神供應給人。我們所供應的神，不僅是建造的神，祂也是被建造的神。我們若不這樣供應神，我們的工作就是木、草、禾稈。（林前三 12。）

我要請你們重新考量你們爲主所作的工。你可能打開了一個區域，或帶了許多人歸神；但我要問你們一個問題：有多少作三一神具體化身的基督作到

WEEK 3 — DAY 4

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

One may be according to God's heart but still be empty, not having God wrought into his heart. In 2 Samuel 7 God seemed to be saying, "David, you are a man according to My heart, but you need Me to be wrought into your heart. You need Me to be built into your being to make you Me in life and in nature. It is not adequate for you to be according to My heart. You must be able to say, "To me to live is God."

The fall of David illustrates the fact that even if we are a person according to God, if we do not have God wrought into us, we are no better than others... If we realize that God desires to work Himself into His chosen people and if we realize that this is what we all need, then the goal of our work will be to minister Christ to others so that the Triune God may build Himself into their being. (Life-study of 1 & 2 Samuel, p. 200)

Today's Reading

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12).

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has

你所帶來歸神的人裏面？我們若誠懇真實，就會謙卑下來，承認沒有太多的三一神作到那些我們帶來歸神的人裏面。因此，我們必須實行一件事，就是供應經過過程的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏。在我們工作的每一面一傳揚福音、餵養信徒、成全聖徒，其內在的元素必須是將建造和被建造的神供應給人。我催促你們向主禱告，求祂教導你們這樣作工。

經過過程的三一神已具體化身在基督裏，並實化為終極完成的靈。這是我們所敬拜、傳揚、並供應給人的神。今天祂正將祂自己建造到祂所救贖的人裏面，為要以祂自己為元素，並用出於他們蒙救贖並拔高之人性的東西，來產生一個家。這家就是召會，基督的身體。這家是那作為三一神具體化身，並實化為那靈之基督的擴大、擴展。我們實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須建立在經過過程之三一神的根基上；祂正將祂自己建造到祂所揀選的人裏面。

在林前三章十二節保羅說，建造的材料有兩類：一類是木、草、禾稈，乃是屬人的、屬世的；另一類是金、銀、寶石，乃是寶貴的珍寶、經過變化的材料。我們若用木、草、禾稈，就是用來自我們天然背景的成就，或是天然的生活方式建造，就會損傷召會。（17。）我們應當用金、銀、寶石—分別表徵神、基督、那靈—來建造召會。以這些材料建造召會，就是以經過過程並終極完成的三一神建造召會。當我們以經過過程並終極完成的三一神建造召會時，實際上不是我們在建造，乃是神藉着我們在建造，使用我們作憑藉，將祂自己分賜並輸供到人裏面。（撒母耳記生命讀經，二四六至二四七、一九七至一九八頁。）

參讀：以弗所書生命讀經，第三十三篇；撒母耳記生命讀經，第三十篇。

been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way.

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from their redeemed and uplifted humanity. This house is the church, the Body of Christ. This house is the enlargement, the expansion, of Christ, the embodiment of the Triune God realized as the Spirit. As we carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed Triune God, who is building Himself into His chosen people.

In 1 Corinthians 3:12 Paul says that there are two categories of building material—wood, grass, and stubble, which are human and worldly, and gold, silver, and precious stones, which are precious treasures and transformed materials. If we build the church with wood, grass, and stubble—with the attainments that come from our natural background or with the natural way of living—we will mar the church (v. 17). We should build the church with gold, silver, and precious stones, signifying respectively God, Christ, and the Spirit. To build the church with these materials is to build the church with the processed and consummated Triune God. When we build the church with the processed and consummated Triune God, it is not actually we who are building. Rather, God is building through us, using us as a means to dispense and transmit Himself into people. (Life-study of 1 & 2 Samuel, pp. 200-201, 162)

Further Reading: Life-study of Ephesians, msg. 33; Life-study of 1 & 2 Samuel, msg. 30

第三週 ■ 週五

晨興餽養

撒下七 14『我要作他的父，他要作我的子…。』

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

在撒下七章十二節神題到大衛的後裔，在十四節上半祂說，『我要作他的父，他要作我的子。』…這些經節清楚揭示，人的後裔，就是人的兒子，能成為神的兒子。這含示神的目的，是要使祂自己成為人，為要使人在生命和性情上（但不在神格上）成為神。這樣的含示意義極其重大。…新耶路撒冷，就是聖經的終極完成，乃是神成為人，並且人在生命和性情上（但不在神格上）成為神；神和人調和在一起，成為一個實體。（撒母耳記生命讀經，二四八至二四九頁。）

信息選讀

聖經啓示一位奇妙、美妙者—神人耶穌基督。這一位既是神的兒子，也是人的兒子。有一次，法利賽人聚集的時候，主耶穌問他們說，『論到基督，你們怎麼看？祂是誰的子孫？』（太二二 41~42 上。）他們說，『是大衛的。』（42 下。）祂接着對他們說，『這樣，大衛在靈裏怎麼還稱祂為主…？大衛既稱祂為主，祂怎麼又是大衛的子孫？』（43, 45。）法利賽人不知道為甚麼，他們無法回答。這裏主耶穌指明，祂這大衛的後裔，乃是神的兒子；這正是撒下七章十二至十四節上半所啓示的。

WEEK 3 — DAY 5

Morning Nourishment

2 Sam. 7:14 I will be his Father, and he will be My son...

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

In 2 Samuel 7:12 God spoke of David's seed, and in verse 14a He said, "I will be his Father, and he will be My son..."...These verses clearly unveil that a seed of man, that is, a son of a man, can become the Son of God. This implies that God's intention is to make Himself man in order to make man God in life and in nature but not in the Godhead. Such an implication is exceedingly great...The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead, and God and man being mingled together to be one entity. (Life-study of 1 & 2 Samuel, p. 203)

Today's Reading

The Bible reveals a wonderful, marvelous person—Jesus Christ, the God-man. This One is both the Son of God and the Son of Man. On one occasion when the Pharisees were gathered together, the Lord Jesus questioned them, saying, "What do you think concerning the Christ? Whose son is He?" (Matt. 22:41-42a). When they said to him "David's," He went on to say to them, "How then does David in spirit call Him Lord...? If then David calls Him Lord, how is He his son?" (vv. 43, 45). The Pharisees could not understand this, and they were not able to answer Him. Here the Lord Jesus was indicating that He, the son of David, was the Son of God—the very matter revealed in 2 Samuel 7:12-14a.

撒下七章所啓示的，保羅在羅馬一章三至四節加以解釋；他告訴我們，基督這大衛的後裔，已被標出為神的兒子。…這就是神成為人，為要使人在生命和性情上（但不在神格上）成為神的奧祕。…在基督裏，神構成到人裏面，人也構成到神裏面；神與人已調和在一起，成了一個實體，稱為神人。

神在基督裏正將祂自己構成到人裏面，將祂自己作成人的元素。因此，我們這些人就由神的元素所構成。這意思是，神聖的元素建造到我們人的元素裏，這兩種元素彼此調和。不僅神那神聖的元素構成到我們裏面，人的元素也構成到神裏面。當神的元素構成到我們的人性裏，我們就在生命和性情上（但不在神格上）成為神。當人的元素構成到神裏面，神就成為人。這就是新約中所啓示的建造。

這樣的啓示該成為管制我們領會神和神建造的原則。當我們談論召會的建造，或是身體的建造，我們必須領悟，這建造乃是神的元素構成到人的元素裏，以及人的元素構成到神的元素裏。因此，這建造是神的元素與人的元素彼此的構成。這樣的構成使神的元素和人的元素成為一個實體。這就是召會的建造，也就是基督身體的建造。

今天我們為主作工，應該有分於這建造。這意思是，我們的工作必須是這相互構成的一部分。我們的工作若與這相互構成無關，那麼在神眼中，我們的工作就像是木、草、禾稈。（林前三12。）但我們的工作若是這相互構成的一部分，神就要看我們的工作是金、銀、寶石，要終極完成於用金子、珍珠、寶石所建造的新耶路撒冷。（啓二一2，11，18～21。）（撒母耳記生命讀經，二五〇至二五二頁。）

參讀：撒母耳記生命讀經，第二十八至三十一篇。

What is revealed in 2 Samuel 7 is expounded by Paul in Romans 1:3-4, where he tells us that Christ, a descendant of David, has been designated the Son of God...This is the mystery of God becoming man to make man God in life and in nature but not in the Godhead...In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man.

God in Christ is constituting Himself into man, making Himself the element of man. Thus, we human beings are constituted with a divine element. This means that a divine element is built into our human element, and the two elements are mingled with each other. Not only is God's divine element constituted into us—the human element is constituted into God. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead. As the human element is constituted into God, God becomes man. This is the building revealed in the New Testament.

Such a revelation should become a principle that governs our understanding of God and of God's building. When we talk about the building up of the church or about the building up of the Body, we need to realize that this building is a constitution of the divine element into the human element and of the human element into the divine element. This building, therefore, is a constitution of the divine element and of the human element into each other. Such a constitution makes the divine element and the human element one entity. This is the building of the church, the building of the Body of Christ.

As we work for God today, we should participate in this building. This means that our work must be part of this mutual constitution. If our work is not related to this mutual constitution, then in the eyes of God our work is like wood, grass, and stubble (1 Cor. 3:12). But if our work is a part of this mutual constitution, God will regard our work as gold, silver, and precious stones, which will consummate in the New Jerusalem built with gold, pearl, and precious stones (Rev. 21:2, 11, 18-21). (Life-study of 1 & 2 Samuel, pp. 204-206)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 28-31

第三週 ■ 週六

晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

18～19『牆是用碧玉造的，城是純金的，如同明淨的玻璃。城牆的根基是用各樣寶石裝飾的…。』

聖經中神聖啓示的總結乃是一個建造，就是新耶路撒冷。這建造是神性與人性的調和，由啓示錄二十一章所描述的新耶路撒冷所證明。三節題到新耶路撒冷是『神的帳幕』；二十二節也說，『我未見城內有殿，因主神全能者和羔羊為城的殿。』新耶路撒冷是神的帳幕，是為給神居住；神和羔羊是殿，是為給蒙救贖的聖徒居住。這指明新耶路撒冷乃是神與人相互的居所。不僅如此，這建造也是人的組成。城門是珍珠，門上寫着以色列十二個支派的名字；（12；）十二根基上有羔羊十二使徒的十二個名字。（14。）這清楚指明，新耶路撒冷是三一神（祂是素質、中心和普及）與祂所救贖之人的組成。（撒母耳記生命讀經，二四三至二四四頁。）

信息選讀

新耶路撒冷是神性與人性調和在一起，成為一個實體的組成。一切的組成分子都有相同的生命、性情和構成，因此是一個團體人。…這二者一神與人，人與神，藉着調和在一起而建造在一起；這就是神建造的完成和總結。我們都需要看見這異象。（撒母耳記生命讀經，二四四頁。）

WEEK 3 — DAY 6

Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

18-19 And the building work of its wall was jasper; and the city was pure gold, like clear glass. The foundations of the wall of the city were adorned with every precious stone...

The conclusion of the divine revelation in the Bible is a building, the New Jerusalem. This building is a blending and mingling of divinity with humanity. This is proved by the description of the New Jerusalem in Revelation 21. Verse 3 refers to the New Jerusalem as “the tabernacle of God,” and verse 22 says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” The New Jerusalem as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in. This indicates that the New Jerusalem will be a mutual dwelling place for God and man. Furthermore, this building is a composition of human beings. The gates are pearls inscribed with the names of the twelve tribes of the sons of Israel (v. 12), and on the twelve foundations are the twelve names of the twelve apostles of the Lamb (v. 14). This indicates clearly that the New Jerusalem is a composition of the Triune God, who is the essence, center, and universality, and God’s redeemed people. (Life-study of 1 & 2 Samuel, pp. 198-199)

Today's Reading

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person...These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God’s building. We all need to see this vision. (Life-study of 1 & 2 Samuel, p. 199)

（神有三方面的神聖建造，就是召會、基督的身體、並新耶路撒冷。）新耶路撒冷乃是神聖建造的第三方面。（我們需要藉着喝那靈，就是湧流之三一神作生命水的河，並喫基督，就是得勝之獅子羔羊作生命樹，連同祂豐富、新鮮的供應，以父神作其純金基礎、子神作其珍珠門、並靈神所化成之其寶石牆，裝飾並完成新耶路撒冷。）…啓示錄二十一章二節說，『新婦妝飾整齊，等候丈夫。』…新耶路撒冷…乃是用精金、珍珠、寶石，就是用三一神作元素、作成分來裝飾的。

保羅在林前三章九節說，『你們是神的耕地，神的建築。』接着在十節，他就說，『我照神所給我的恩典，好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。』保羅的意思是，我已經立好根基，沒有人能再立了，你只需要在上面建造。但你必須當心，你在上面若用木、草、禾稈建造，乃是損傷神的建造；你必須用金、銀、寶石建造。

今天，我們不是在這裏毀壞基督的身體，我們乃是在裝飾。我不敢帶着肉體來建造新耶路撒冷，那是毀壞新耶路撒冷。我不敢帶着我的意見、舊我、愛好、看法來建造新耶路撒冷。我只願意恐懼戰兢，帶着父神如同精金，帶着子神如同珍珠，帶着靈神所化成的寶石，來裝飾這神聖的建造。這必須是我們每個人生活的態度。（李常受文集一九九四至一九九七年第五冊，三七一至三七二、三六五頁。）

參讀：如何作同工與長老，並如何履行同工與長老的義務，第六篇。

The New Jerusalem is [an] aspect of the divine building. We need to adorn and consummate the New Jerusalem with God the Father as its golden base, God the Son as its pearl gates, and God the Spirit for its wall of precious stones by drinking the Spirit, the flowing Triune God, as the river of water of life and eating Christ, the overcoming Lion-Lamb, as the tree of life with His rich and fresh supply...Revelation 21:2 says that the New Jerusalem was “prepared as a bride adorned for her husband.”...It is adorned with pure gold, pearls, and precious stones, that is, with the Triune God as the elements.

Paul says, “You are God’s cultivated land, God’s building.” (1 Cor. 3:9). Then in verse 10 he goes on to say, “According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.” What Paul meant was: “I have already laid a foundation; no one else needs to lay another foundation. All you have to do is to build upon that which has been laid. But you have to be careful. If you build upon the foundation with wood, grass, and stubble, you are marring God’s building. You need to build with gold, silver, and precious stones.”

Today we are here not to destroy the Body of Christ; rather, we are adorning it. I dare not bring my flesh with me to build the New Jerusalem; that is to destroy the New Jerusalem. I dare not bring my opinions, my old “I,” my preferences, and my views to build the New Jerusalem. I simply want to be in fear and trembling to adorn the divine building with God the Father as the pure gold, God the Son as the pearl, and God the Spirit for the wall of precious stones. All of us must have this kind of attitude in our living. (CWWL, 1994-1997, vol. 5, “How to Be a Co-worker and an Elder and How to Fulfill Their Obligations,” pp. 293-294)

Further Reading: CWWL, 1994-1997, vol. 5, “How to Be a Coworker and an Elder and How to Fulfill Their Obligations,” ch. 6

第三週詩歌

WEEK 3 — HYMN

768

終極的顯出一神中心的思想

7 7 7 7 (英 972)

F 大調

4/4

F B^b F C₇ F C₇ F C₇ F
3 · 2 1 4 | 3 · 2 1 - | 2 · 1 7 6 | 5 · 4 3 - |

一 阿，神中心的觀念，乃是與人相結聯，

B^b F C₇[#] Dm F Gm C₇ F
3 · 2 1 4 | 3 · 2 1 1 | 2 4 3 2 | 1 - - - ||

祂來作人的一切，使祂計畫得成全。

二 人是被造的瓦器，有靈、有魂也有體；
人可取神作生命，藉此與神成爲一。

三 藉着生命的流通，人變寶石爲神用；
適合爲神造居所，讓神彰顯祂光榮。

四 這是聖城神所建，這是居所神所羨；
這是新耶路撒冷，完滿成全神心願。

五 這是眾聖的建造，這是神、人的相調；
原是父神所籌畫，滿足神、人的需要。

六 神和羔羊的寶座，在這榮耀的居所；
從這掌權的中心，流出聖靈生命河。

七 基督乃是生命樹，長在河的兩岸處；
結出神聖生命果，供應眾聖作食物。

八 神在基督裏作光，透過全城來照亮；
死亡之夜全驅盡，神聖之光照輝煌。

九 神在人裏，人在神，互爲居所來藏身；
人的內容乃是神，神的表現乃是人。

Lo, the central thought of God

Ultimate Manifestation — God's Central Thought

972

2. Earthen vessel man was made—
Body, soul, and spirit too,
God as life that he may take
And with Him have oneness true.

3. By the flow of life divine,
Man becomes a precious stone
Fit for building God's abode,
That His glory might be known.

4. 'Tis the city God hath built,
'Tis the dwelling God requires,
'Tis the new Jerusalem
Which fulfills His heart's desires.

5. 'Tis the building of the saints,
'Tis the blend of God and man,
Purposed by the Father's will
Long before the world began.

6. In its center, as its pow'r,
Is the throne of Christ and God,
Whence doth flow the stream of life
As the Spirit's living flood.

7. Christ, the tree of life, is there
In the flowing of the stream,
Yielding fruit of life divine
As the food of life supreme.

8. God in Christ, the glorious light,
Thru the city brightly shines,
Scattering all the deathly night
With its light of life divine.

9. God in man and man in God
Mutual dwelling thus possess;
God the content is to man,
And the man doth God express.

第四週

相調與基督身體的實際

詩歌：227

讀經：林前一 2，十 17 上，十二 12～13，24，27，約十二 24，腓三 10，弗四 20～21

【週一】

壹 『神將這身體調和在一起』—林前十二 24：

- 一 相調不僅非常高深，也非常奧秘—24 節。
- 二 『調和』這辭的意思是『調整』、『使之和諧』、『調節』並『調在一起』，含示失去區別。
- 三 調和的意思是，我們總是停下來與別人交通—徒二 42，林前一 9，約壹一 3，7。
- 四 若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼；因為交通調整我們，使我們和諧，調節我們，把我們調在一起—7 節。
- 五 相調的意思是經過十字架，憑着那靈行事，並且作每件事都為着基督身體的緣故分賜基督，藉此我們被別人摸着，我們也摸着別人—太十 38，十六 24，加三 2，5，弗四 12。
- 六 調和不是交際，乃是個別肢體、區內的眾召會、同工們、長老們所經歷、享受並有分於之基督的調和—參羅十六 1～16。

Week Four

Blending and the Reality of the Body of Christ

Hymns: 279

Scripture Reading: 1 Cor. 1:2; 10:17a; 12:12-13, 24, 27; John 12:24; Phil. 3:10; Eph. 4:20-21

§ Day 1

I. "God has blended the body together"—1 Cor. 12:24:

- A. Blending is not only high and deep but also very mysterious—v. 24.
- B. The word blended means "adjusted," "harmonized," "tempered," and "mingled," implying the losing of distinctions.
- C. Blending means that we should always stop in order to have fellowship with others—Acts 2:42; 1 Cor. 1:9; 1 John 1:3, 7.
- D. We should not do anything without fellowshiping with the other saints who are coordinating with us, because fellowship adjusts us, harmonizes us, tempers us, and mingles us—v. 7.
- E. To be blended means that we are touched by others and that we are touching others by going through the cross, doing things by the Spirit, and doing everything to dispense Christ for His Body's sake—Matt. 10:38; 16:24; Gal. 3:2, 5; Eph. 4:12.
- F. Blending is not social but the blending of the Christ whom the individual members, the district churches, the co-workers, and the elders experience, enjoy, and partake of—cf. Rom. 16:1-16.

七 為要持守基督宇宙身體獨一的一，我們需要調和在一起—林前十二 24。

八 為着基督身體的建造，需要相調—羅十六 1～16，林前十二 20～21，24，西四 16。

【週二】

貳 約翰十二章二十四節和林前十章十七節上半描繪並啓示調和的必需與意義：

一 約翰十二章二十四節說到一粒麥子落在地裏死了，結出許多子粒：

1 『一粒麥子』指基督是神聖的種子，產生許多子粒（就是接受祂的人），使他們成為祂許多的肢體，構成祂生機的身體—弗一 22～23，五 30。

2 基督作為這一粒麥子死了，在復活裏結出許多子粒來—約十二 24：

a 這許多子粒要被磨碾並調和成粉，而作成一個餅，這餅表徵基督的身體—林前十 17 上。

b 我們不該一直作完整的子粒；我們必須被破碎，並被磨碾成細麵，使我們能與別人調和成為一餅；這餅就是基督的身體—十二 12～13，27，弗二 16，一 22～23。

二 保羅看召會是調成的一個餅，調成的一個身體，（林前十 17 上，）這種想法乃是取自利未記二章一至十六節裏素祭的豫表：

1 素祭的細麵，每一部分都是用油調和的；這就是相調—四～5 節。

2 基督的生活和我們個人基督徒的生活，產生一個總

G. In order to keep the unique oneness of the universal Body of Christ, we need to be blended together—1 Cor. 12:24.

H. Blending is needed for the building up of the Body of Christ—Rom. 16:1-16; 1 Cor. 12:20-21, 24; Col. 4:16.

§ Day 2

II. **John 12:24 and 1 Corinthians 10:17a portray and reveal the necessity and the significance of blending:**

A. John 12:24 speaks of a grain of wheat that fell into the ground and died and bore many grains:

1. Grain of wheat refers to Christ as the divine seed to produce many grains (the people who receive Him) to become His many members who constitute His organic Body—Eph. 1:22-23; 5:30.

2. Christ as the grain of wheat died and brought forth many grains in resurrection—John 12:24:

a. The grains are to be ground and blended into flour to make a loaf, which signifies the Body of Christ—1 Cor. 10:17a.

b. We should not remain as whole grains; we have to be broken and ground into fine flour so that we can be blended with others for making a loaf; this loaf is the Body of Christ—12:12-13, 27; Eph. 2:16; 1:22-23.

B. Paul's thought of the church being blended into one bread, one Body (1 Cor. 10:17a), was taken from the type of the meal offering in Leviticus 2:1-16:

1. Every part of the fine flour of the meal offering was mingled with oil; this is the blending—vv. 4-5.

2. Christ's life and our individual Christian life issue in a totality—the church life

和一召會生活作為團體的素祭，由那些被破碎、磨碾、並調和的信徒所組成—1 ~ 2, 4 節，林前十二 12。

【週三】

叁 相調的目的是要把我們眾人都引進基督身體的實際—羅十二 5，林前十二 12 ~ 13，弗二 16，四 12，西二 19：

- 一 我們必須在作為手續的眾地方召會裏，使我們能被帶進基督身體的實際—林前一 2，十二 27。
- 二 主恢復的最高峯，能真正、實際、真實完成神經綸的，不是叫神以有形的作法產生許多地方召會，乃是讓神產生生機的身體作祂的生機體—弗一 10，22 ~ 23。
- 三 眾地方召會不是神永遠經綸的目標，乃是神達到祂經綸目標—建造基督的身體—的手續—太十六 18，弗四 12，16：
 - 1 眾召會乃是把我們帶進基督身體的手續—林前一 2，十二 12 ~ 13，27。
 - 2 眾召會是身體，但眾召會也許沒有基督身體的實際。
- 四 主急切的需要基督身體的實際在眾地方召會出現；除非這個身體的實際有相當的出現，否則主耶穌不會回來—弗一 22 ~ 23，四 16，五 27，啓十九 7。

【週四、週五】

肆 神經綸的最高峯乃是基督身體的實際—弗一 22 ~ 23，四 16：

as a corporate meal offering composed of believers who have been broken, ground, and blended—vv. 1-2, 4; 1 Cor. 12:12.

§ Day 3

III. The purpose of the blending is to usher us all into the reality of the Body of Christ—Rom. 12:5; 1 Cor. 12:12-13; Eph. 2:16; 4:12; Col. 2:19:

- A. We need to be in the local churches as the procedure to be brought into the reality of the Body of Christ—1 Cor. 1:2; 12:27.
- B. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism—Eph. 1:10, 22-23.
- C. The local churches are not the goal of God's eternal economy; they are the procedure God takes to reach the goal of His economy—the building up of the Body of Christ—Matt. 16:18; Eph. 4:12, 16:
 1. The churches are the procedure to bring us into the Body of Christ—1 Cor. 1:2; 12:12-13, 27.
 2. The churches are the Body, but they may not have the reality of the Body of Christ.
- D. The Lord urgently needs the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the reality of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27; Rev. 19:7.

§ Day 4 & Day 5

IV. The highest peak in God's economy is the reality of the Body of Christ—Eph. 1:22-23; 4:16:

一 我們相調的意義，乃是基督身體的實際—林前十二 24:

- 1 這實際乃是一班蒙神救贖的人在生命和性情上，但不在神格上，被作成神—約一 12 ~ 13，羅八 16，彼後一 4。
- 2 他們所過的生活不是憑自己，乃是憑另一個生命—這生命就是三一神經過過程並終極完成，進入他們裏面，並且以他們作祂的住處，祂的居所—林後十三 14，約十四 23，弗二 21 ~ 22。

二 基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程並終極完成之三一神的生命而活；經過過程並終極完成之神的屬性藉着他們的美德彰顯出來—林後十三 9，11，弗四 12，彼前五 10，約壹四 12，17 ~ 18:

- 1 神的生命，帶着其一切的屬性，從這神人耶穌裏面活出來，彰顯為這神人的美德—弗四 20 ~ 21。
- 2 這生命原先只是在個人的耶穌裏，現今正在複製於許多蒙了救贖和重生，裏面有神聖生命的信徒身上—一 7，約三 6，西三 4。
- 3 得成全的神人就是藉着不斷操練棄絕己，憑另一個生命—基督復活的生命—活着，而得以成熟的人—約十一 25。

三 基督身體的實際乃是蒙重生、被變化、被模成、得榮耀的三部分神人，在基督的復活裏，與三一神在永遠聯結裏調和的生活—參士九 9，詩九二 10:

- 1 這調和乃是藉着基督復活的大能而模成基督之死的團體生活—腓三 10。

A. The significance of our blending is the reality of the Body of Christ—1 Cor. 12:24:

1. This reality is a group of God's redeemed people who have been made God in life and nature but not in the Godhead—John 1:12-13; Rom. 8:16; 2 Pet. 1:4.
2. They live a life not by themselves but by another life—the life of the processed and consummated Triune God, who enters into them and takes them as His abode, His dwelling place—2 Cor. 13:14; John 14:23; Eph. 2:21-22.

B. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed and consummated Triune God, whose attributes have been expressed through their virtues—2 Cor. 13:9, 11; Eph. 4:12; 1 Pet. 5:10; 1 John 4:12, 17-18:

1. God's life with all its attributes was lived within the God-man Jesus and expressed as this God-man's virtues—Eph. 4:20-21.
2. Originally, this life was only in Jesus; now this life is being reproduced in believers who have been redeemed and regenerated and possess the divine life within them—1:7; John 3:6; Col. 3:4.
3. Perfected God-men are those who have been matured by continually exercising to reject the self and live by another life—the resurrection life of Christ—John 11:25.

C. The reality of the Body of Christ is the mingling living in the eternal union of the regenerated, transformed, conformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ—cf. Judg. 9:9; Psa. 92:10:

1. This mingling is a corporate living of the conformity to the death of Christ in the power of the resurrection of Christ—Phil. 3:10.

- 2 這種調和的生活乃是在基督的復活裏，而這復活的實際就是那靈；這復活將終極完成的三一神分賜給信徒，並將那勝過死的生命釋放到信徒裏面—約十一 25。
- 3 被成全之神人所過這團體、調和的生活，要終極完成於新天新地裏的新耶路撒冷，作神的擴增並彰顯，直到永遠—啓二一 1 ~ 2, 9 ~ 11。

【週六】

- 4 被成全之神人所過的這種團體生活，就是基督身體的實際，要結束這時代，就是召會時代，且要把基督帶回來，在國度時代與這些神人一同取得、據有、並治理這地—詩二四 1 ~ 2, 7 ~ 10, 七二 1 ~ 8, 11, 啓一 7, 十四 14, 二十 4。

2. Such a mingling living is in the resurrection of Christ, and the reality of the resurrection is the Spirit; this resurrection imparts the consummated Triune God and releases the death-overcoming life into the believers—John 11:25.
3. This corporate and mingling living by the perfected God-men consummates ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity—Rev. 21:1-2, 9-11.

§ Day 6

4. The corporate living of the perfected God-men as the reality of the Body of Christ will close this age, the age of the church, and bring Christ back to take, possess, and rule over the earth with these God-men in the kingdom age—Psa. 24:1-2, 7-10; 72:1-8, 11; Rev. 1:7; 14:14; 20:4.

第四週 ■ 週一

晨興餽養

林前十二 24『…但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體。』

約壹一 7『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

神已將身體調和，將身體調整，使身體和諧，將身體調節，並將身體調在一起。『調和』的希臘文含示失去區別。一位弟兄的特性也許是快，另一位特性也許是慢。但在身體的生活裏，慢消失了，快也除去了。所有這樣的區別都消失了。神已將所有不同種族和膚色的信徒調和。誰能使黑人和白人失去他們的區別？只有神能作這事。丈夫和妻子惟有藉着失去他們的特性，纔能在他們的婚姻生活中有和諧。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，為着基督身體的緣故，將基督分賜給別人。同工和長老必須學習被除去。無論我們作甚麼，都該憑着那靈，分賜基督。再者，無論我們作甚麼，都不該為着我们的利益，並照着我們的味道，而該為着召會。只要我們實行這幾點，就會有調和。（李常受文集一九九四至一九九七年第四冊，二〇〇至二〇一頁。）

信息選讀

所有這些點的意思，就是我們該交通。一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起。我們該忘記自己是慢的或是快的，只要與別人交通。若沒有與其他一

WEEK 4 — DAY 1

Morning Nourishment

1 Cor. 12:24 ...But God has blended the body together, giving more abundant honor to the member that lacked.

1 1:7 John But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother's distinction may be quickness, and another's may be slowness. But in the Body life the slowness disappears, and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors. Who can make the blacks and the whites lose their distinctions? Only God can do this. A husband and a wife can have harmony in their marriage life only by losing their distinctions.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. The co-workers and elders must learn to be crossed out. Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 159-160)

Today's Reading

All these points mean that we should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us. We should forget about whether we are slow or quick and just fellowship with others. We

同配搭的聖徒交通，我們就不該作甚麼。交通要求我們要作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。

在我們中間，該有基督身體所有個別肢體的調和，在某些地區內眾召會的調和，眾同工的調和，以及眾長老的調和。調和的意思是，我們總該停下來與別人交通。這樣，我們會得着許多益處。…我們也許不習慣，但我們開始相調幾次以後，就會嘗到那個味道。在保守基督宇宙身體的一上，這是最有幫助的。今天我們彼此相調非常方便，因為現今的世代有各種現代化的便利設施。

我們相調在一起，就有十字架與那靈。…要釘十字架，並憑着那在我們裏面的靈作一切事，並不容易。…相調要求我們被除去，…憑着那靈分賜基督，並為着祂身體的緣故作每件事。

相調的意思是，你被別人摸着，你也摸着別人。但你該以相調的方式摸着別人。要經過十字架，憑着那靈行事，並且作每件事都為着基督身體的緣故分賜基督。我們來到相調聚會中不該安靜，我們必須豫備自己為主說話。…你需要被調和、被除去，你也需要學習如何跟隨那靈，為着基督身體的緣故分賜基督。…這樣的調和不是交際，乃是個別肢體、區內的眾召會、同工們、長老們所享受、經歷、並有分於之基督的調和。…調和是為着建造基督宇宙的身體，（弗一23，）好照着神的喜悅，完成那作神經綸最終目標的新耶路撒冷。（9～10，三8～10，啓二一2。）（李常受文集一九九四至一九九七年第四冊，二〇一至二〇三頁。）

參讀：神聖奧祕的範圍，第六篇。

should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord's work, we all have to learn not to do anything without fellowship.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the coworkers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits...We may not be used to it, but after we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ. Today it is very convenient for us to blend with one another because of this modern age with its modern conveniences.

When we blend together, we have the cross and the Spirit...In ourselves it is not easy to be crucified and to do all things by the Spirit...Blending requires us to be crossed out [and] to be by the Spirit to dispense Christ and to do everything for the sake of His Body.

To be blended means that you are touched by others and that you are touching others. But you should touch others in a blending way. Go through the cross, do things by the Spirit, and do everything to dispense Christ for His Body's sake. We should not come to a blending meeting to be silent. We have to prepare ourselves to say something for the Lord...We need to be tempered and crossed out, and we need to learn how to follow the Spirit to dispense Christ for His Body's sake. Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the coworkers, and the elders enjoy, experience, and partake of. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 160-162)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6

第四週 ■ 週二

晨興餽養

林前十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

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

在舊約裏，有為着完成神經綸之相調的豫表。…保羅（在林前十章十七節）看召會是一個餅，這種想法不是他自己發明的，乃是取自舊約。利未記二章四節的素祭，是由細麵調油所作的餅組成的。…那就是相調。保羅告訴我們，召會乃是由細麵所作成的餅。細麵來自麥粒，而麥粒來自那一粒麥子，就是基督。約翰十二章二十四節說，基督是一粒麥子，落在地裏死了，在復活裏長起來，產生許多子粒，就是我們，祂的信徒。我們是許多子粒，被磨成細麵，好作成召會這餅。（李常受文集一九九四至一九九七年第一冊，一三九頁。）

信息選讀

利未記二章啓示，我們可以享受召會生活作團體的素祭。素祭可以是細麵調油的形態，（1～2，）或餅的形態。（4。）前者表徵個人的基督和個別的基督徒，後者表徵團體的基督，就是基督同祂的身體，召會。（林前十二 12。）召會生活是團體的素祭，乃是人性調着聖靈，並有聖靈澆在其上的生活，包含十字架（鹽），並有基督在祂復活裏的馨香（乳香），沒有任何罪（酵）或天然情感（蜜）的生活。…我們若喫並有分於基督作素祭，就會成為團體的素

WEEK 4 — DAY 2

Morning Nourishment

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

In the Old Testament there is a type of the blending for the fulfillment of God's economy...Paul's thought of the church being one bread [1 Cor. 10:17] was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil...That is blending. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains come from the one grain of wheat, which is Christ. John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believers. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 112)

Today's Reading

Leviticus 2 reveals that we may enjoy the church life as a corporate meal offering. The meal offering could be in the form of fine flour mingled with oil (vv. 1-2) or in the form of a cake (v. 4). The former signifies the individual Christ and the individual Christian, whereas the latter signifies the corporate Christ, Christ with His Body, the church (1 Cor. 12:12). The church life is a corporate meal offering. It is a life of humanity mingled with the Holy Spirit and having the Holy Spirit poured upon it, a life that involves the cross (salt) and that has the fragrance of Christ in His resurrection (frankincense) without any sin (leaven) or natural affection (honey)...If we eat and participate in Christ as the meal offering,

祭。因此，我們需要喫基督作個人的素祭，好成爲團體的素祭作團體的基督—元首基督同祂的身體召會。…我們享受基督作素祭的結果，乃是召會生活作擴大的素祭，擴大的基督，其中基督是頭，我們是祂的身體。

召會生活是神和人的食物。所以，我們不該走組織的路，乃該以基督的豐富餵養聖徒，使他們在生命裏長大，以建造基督的身體。我們不該信靠組織，乃該信靠神聖的生命。

整本新約啓示素祭的生活。雖然四福音揭示主耶穌是舊約一切祭物的實際，（參約七 15 ~ 18，一 29，三 15，四 15 ~ 18，）但其中主要的是揭示主作那由油、細麵、乳香和鹽（但沒有蜜和酵）所組成之素祭的實際。新約其餘各卷啓示，我們需要過素祭的基督徒生活和素祭的召會生活。召會生活是基督的生活和每位個別信徒之基督徒生活的總和。每位信徒都過那是素祭的基督徒生活；這許多素祭的基督徒生活，集大成就是召會生活作團體的素祭。素祭是食物，爲着滿足神並滋養我們。我們不但需要從基督這位個別的素祭得餵養，也需要從召會生活這團體的素祭得餵養。

素祭的生活由四種元素組成：細麵，表徵基督柔細的人性；油，表徵神的靈；乳香，表徵基督復活的馨香；鹽，表徵基督的十字架。素祭的生活沒有酵，酵表徵罪和每樣消極的事物；也沒有蜜，蜜表徵在良善方面的天然生命，包括天然的感情。我們需要過人性調神性所組成的生活，就是在基督的死之下並在祂復活裏的生活，以及沒有罪或天然感情的生活。（李常受文集一九八八年第三冊，三七八至三七九頁。）

參讀：新約總論，第一百六十五篇。

we will become a corporate meal offering. Hence, we need to eat Christ as the individual meal offering in order to become the corporate meal offering as the corporate Christ—Christ the Head with His Body the church...The issue of our enjoyment of Christ as the meal offering is the church life as the enlarged meal offering, the enlarged Christ, in which Christ is the Head and we are His Body.

The church life is food to both God and man. Therefore, we should not take the way of organization but should feed the saints with the riches of Christ so that they may grow in life for the building up of the Body of Christ. We should trust not in organization but in the divine life.

The entire New Testament reveals the meal-offering life. Although the four Gospels unveil the Lord Jesus as the reality of all the Old Testament offerings (cf. John 7:15-18; 1:29; 3:15; 4:15-18), they mainly unveil the Lord as the reality of the meal offering composed of oil, fine flour, frankincense, and salt, yet without honey and leaven. The remaining books of the New Testament reveal that we need to live a meal-offering Christian life and a meal-offering church life. The church life is the totality of Christ's life and the Christian life of each individual believer. As each believer lives a Christian life that is a meal offering, the aggregate of these many meal-offering Christian lives is the church life as a corporate meal offering. The meal offering is food for God's satisfaction and our nourishment. We need to feed not only on Christ as the individual meal offering but also on the church life as the corporate meal offering.

The life of the meal offering is composed of four elements: fine flour, signifying Christ's fine humanity; oil, signifying the Spirit of God; frankincense, signifying the fragrance of Christ's resurrection; and salt, signifying the cross of Christ. The life of the meal offering does not have leaven, signifying sin and every negative thing, or honey, signifying the natural life in its good aspects, including natural affection. We need to live a life that is composed of humanity mingled with divinity, that is under the death of Christ and in His resurrection, and that is without sin or natural affection. (CWWL, 1988, vol. 3, pp. 297-298)

Further Reading: The Conclusion of the New Testament, msg. 165

第四週 ■ 週三

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒…。』

十二 7『只是那靈的表顯賜給各人，是要叫人得益處。』

弗一 23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

神渴望將…一切神重生的兒女建造在一起，在基督裏成爲一。因此，這些親愛的人不該是單獨、分開、分散的，乃該在他們所在的地方上被聚集在一起，成爲眾地方召會。（啓一 11。）

我們也許以爲，眾地方召會是神經綸的目標。然而，眾地方召會不是目標，乃是神達到祂經綸之目標所採取的手續。

相調的目的是要將我們眾人引進基督身體的實際。我寶貴眾地方召會，和你們一樣。但我寶貴眾地方召會，是因着一個目的：眾地方召會是將我帶進基督身體的手續。眾召會是身體，但眾召會也許沒有基督身體的實際。因此，我們需要在眾地方召會裏，使我們能被引進或帶進基督身體的實際。（李常受文集一九九四至一九九七年第一冊，一二八至一三〇頁。）

信息選讀

主今日恢復中召會工作經常的手續包括四個步驟：生、養、教（成全）、建。生是使罪人得救並重生，成爲基督的肢體；（林前四 15 下，太二八 19；）養是餽養初信者，使他們在神聖的生命裏長大；（帖前二 7，約二一 15，17；）教是成全聖徒，

WEEK 4 — DAY 3

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints...

12:27 Now you are the Body of Christ, and members individually.

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

God desires to build all [the] regenerated children of God together as one in Christ. Thus, these dear ones should not be individual, separated, and scattered, but should be gathered together in their localities to be the local churches (Rev. 1:11).

We may think that the local churches are the goal of God's economy. However, they are not the goal but the procedure God takes to reach the goal of His economy.

The purpose of the blending is to usher us all into the reality of the Body of Christ. I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 103-104)

Today's Reading

The regular procedures of the church work in the Lord's recovery today consist of four steps: begetting, nourishing, teaching (perfecting), and building. Begetting is to have sinners saved and regenerated to become the members of Christ (1 Cor. 4:15b; Matt. 28:19); nourishing is to feed the new believers for their growth in the divine life (1 Thes. 2:7; John 21:15, 17);

使他們能成熟被建造。（太二八 20 上，弗四 12 ~ 16。）生、養、及成全的步驟，都是為着另一更高的步驟，就是為着在眾地方召會裏（啓一 4 上，11）基督身體的建造。（弗四 12 下，16。）然而，我們需要問自己：『這樣的建造在那裏？今天基督的身體在那裏？在眾多的地方召會裏，在眾地方召會中間，基督身體的實際在那裏？』

你可能爭辯說，召會就是基督的身體。不錯，召會是基督的身體；但要在基督身體的實際裏，就不是建立地方召會，設立長老，並以某種方式實行召會生活而已。…即使我們的福音傳得很好，但也許沒有多少基督身體的實際。

今天在眾召會中，我們可能有許多聖徒在『小學』，許多在『初中』，許多在『高中』，但是能教育人達到『碩士學位』的標準，甚至『博士學位』最高標準的『大學』在那裏？…我們不該那麼注意於僅僅建立召會，並安排許多外面的事。這些與基督身體的實際無關。

這不是說，我們該關閉眾地方召會的門，那會使情況更糟。這好像說，既然我們不可能有大學，就讓我們忘掉高中、初中、小學罷。那會使我們成為原始、落後的。…主恢復的最高峯，能真正、實際、真實完成神經綸的，不是叫神以有形的作法產生許多地方召會，乃是讓神產生生機的身體作祂的生機體。我們都有物質的身體，但事實上我們的身體不是我們這人的實際。我的身體是我，但不是我這人的實際。照樣，全球所建立的眾召會是有形的骨架，但在眾召會中間也許沒有基督身體的實際。我們若對自己誠實，就必須承認這是我們今天的光景。（李常受文集一九九四至一九九七年第一冊，一三七至一三九頁。）

參讀：關於相調的實行，第一至二、四至五章。

and teaching is to perfect the saints that they may mature to be built (Matt. 28:20a; Eph. 4:12-16). The steps of begetting, nourishing, and perfecting are all for another higher step, that is, for the building up of the Body of Christ (vv. 12b, 16) in the local churches (Rev. 1:4a, 11). However, we need to ask ourselves, “Where is such a building? Where is the Body of Christ today? Within and among the many local churches, where is the reality of the Body of Christ?”

You may argue that the church is the Body of Christ. Yes, it is; but to be in the reality of the Body of Christ is not just a matter of setting up local churches with the establishing of elders and the practice of the church life in a particular way...Even though our preaching of the gospel may be very good, there may not be much reality of the Body of Christ.

In the churches today we may have many saints in “elementary school,” many in “junior high school,” and many in “high school,” but where is the “university” that can educate people up to the standard of a “master’s degree”...?...We should not pay so much attention to the mere establishing of the churches and the arranging of many outward things. These have nothing to do with the reality of the Body of Christ.

This does not mean that we should close the doors of all the local churches. That would make the situation worse. This would be like saying that, since there is no possibility for us to have universities, let us forget about high school, junior high, and elementary school. That would make us primitive and backward. The highest peak of the Lord’s recovery that can really, practically, and actually carry out God’s economy is for God to produce not many local churches in a physical way but an organic Body to be His organism. We all have a physical body, but our body actually is not the reality of our being. My body is me, but it is not the reality of my being. Likewise, the churches set up around the globe are a physical frame, but among the churches there may be no reality of the Body of Christ. If we are honest with ourselves, we must admit that this is our situation today. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” pp. 111-112)

Further Reading: CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 1-2, 4-5

第四週 ■ 週四

晨興餽養

弗四 12『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

20～21『但你們並不是這樣學了基督；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。』

簡單的說，基督身體的實際乃是一種團體的生活，不是個人的生活。這團體的生活是許多聖徒的集大成，這些聖徒被他們裏面那經過過程並終極完成的神所救贖、重生、聖別並變化。藉着這內住之終極完成的神，這些蒙救贖的聖徒就被作成實際的神人。…一個人在重生時就成為神人，但還不是成熟的神人。…我們都得了重生，但我們有許多人仍然像…小嬰孩。我們需要得着滋養、成全，好叫我們能在生命中長大，變得成熟。召會工作的手續是生、養，然後教導並成全，好叫聖徒能彀成熟，在地方召會中被建造，為着建造基督的身體。（李常受文集一九九四至一九九七年第一冊，一五七至一五八頁。）

信息選讀

在馬槽裏的那個小耶穌，乃是一個神人，但誰能明白這事？祂不僅過人的生活，也過神的生活。因此，祂的生活是神人的生活。祂向祂的門徒和百姓顯為真正的人。許多聽到祂說話的人驚訝說，『這人從那裏得來這些事？所賜給祂的是甚麼樣的智慧！這樣的異能竟然經祂的手行出來！這不是那木匠麼？不是馬利亞的兒子…麼？』（可六 2～3。）他們希奇，一個人怎能作這些事，彰顯出人類中最高的美德。

WEEK 4 — DAY 4

Morning Nourishment

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

In brief, the reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men. In regeneration a person is made a God-man, but he is not a matured God-man...We have been regenerated, but many of us are still like...little babes. We need to be nourished and perfected so that we can grow in life and become mature. The procedure in the church work is to beget, to nourish, and then to teach and perfect so that the saints may be mature to be built in the local churches for the building up of the Body of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 127-128)

Today's Reading

That little Jesus in the manger was a God-man, but who could realize this? He lived not only a life of man but also a life of God. Thus, His life was a life of a God-man. He appeared to His disciples and to the people as a genuine man. Many who heard Him were astounded and said, "Where did this man get these things? And what is this wisdom given to this man, and how is it that such works of power take place through His hands? Is not this the carpenter, the son of Mary...?" (Mark 6:2-3). They wondered how a man could do these things, displaying the top virtues among mankind.

祂是誰？祂是神成爲人。…但這人不憑自己活，不憑祂自己人的生命活。相反的，祂拒絕祂屬人的生命。祂否認自己。祂是個人，憑另一個生命，就是神的生命而活着。祂告訴我們，凡祂所作，凡祂所說的，都不是出於祂自己，而是出於差祂來的父。（約十四 10，24。）祂是一個真實的人活在那裏，但卻向祂天然的生命死。…祂向天然的生命死，就是十字架；祂憑着神的生命而活，就是在復活裏。

耶穌…是一個真正的人，但祂不憑人的生命而活，乃憑神的生命而活。…新約題到的釘十字架，乃是在各他山上木頭的十字架。但你們必須看見，基督被釘在物質的十字架上之前，祂已經是天天被釘死，有三十三年半之久。耶穌不是一個人，一個真正的人麼？是的，但祂不憑那個真正的人活着，而是把那個真正的人一直擺在十字架上。然後，在復活的意義上，祂活出神的生命。神的生命，帶着其一切的屬性，從這位神人耶穌裏面活出來，彰顯爲這神人的美德。

這樣的生命起初只是在個人的耶穌基督裏。然而，這生命現今已經在許多人身上被重複、複製出來，這些人蒙了救贖、重生，如今在他們裏面有神的生命。他們都得着滋養、聖別、變化、成全，不僅成爲成熟的基督徒，更是成爲神人。基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活；經過過程之神的屬性藉着他們的美德彰顯出來。…得成全就是藉着不斷操練棄絕己，憑另一個生命活着，而得着成熟。…保羅活着，是藉死而活。（加二 20 上。）他向他天然的人死，而憑他的新人同神聖的生命活着。所以他說，藉着耶穌基督之靈全備的供應，他活基督，並顯大基督。（腓一 19 ~ 21 上。）（李常受文集一九九四至一九九七年第一冊，一五八至一六〇頁。）

參讀：異象的高峯與基督身體的實際，第一至四篇。

Who is He? He is God becoming a man...Yet this man would not live by Himself, by His own human life. Rather, He rejected His human life. He denied Himself. He lived as a man by another life, by the life of God. He told us that whatever He did and whatever He spoke were not of Himself but of the Father who sent Him (John 14:10, 24). He was a real man living there, yet He was dying to His natural life...That dying to His natural life is the cross, and His living by the divine life is in resurrection.

Jesus...was a genuine man, but He lived not by man's life but by God's life... The crucifixion mentioned in the New Testament transpired on the wooden cross on Mount Calvary. But you have to realize that before Christ was there in the physical crucifixion, He was being crucified every day for thirty-three and a half years. Was not Jesus a human being, a genuine man? Yes. But He did not live by that genuine man. Instead, He kept that genuine man on the cross. Then, in the sense of resurrection, He lived God's life. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues. To be perfected...is to be matured by continually exercising to reject the self and live by another life...Paul lived by dying to live [Gal. 2:20]. He was dying to his natural man and living by his new man with the divine life. So he said that by the bountiful supply of the Spirit of Jesus Christ, he lived and magnified Christ (Phil. 1:19-21a). (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 128-129)

Further Reading: CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1-4

第四週 ■ 週五

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

是神人生活所活出來的，纔是基督的身體，否則就不是，而是社會裏的宗教活動，和孔孟的道德教訓沒有分別，是屬於善惡知識樹，不是屬於生命樹。

這個神人生活…是經過十字架模成主死的生活。這個模成主的死，乃是藉着基督復活的大能。（腓三 10。）我們必須是一直過釘十字架生活的人，以基督的死作我們生活的模型。藉着這樣的生活，我們纔有基督身體的實際。…這樣的生活纔是神人的生活，纔能活出基督身體的實際。（李常受文集一九九四至一九九七年第一冊，六五二至六五三頁。）

信息選讀

我們不該憑自己活。照着神在祂經綸裏的設計，我們已經被擺在十字架上了。…我已經釘了十字架；…我已經完了，了結了。但在我身上有一個新人；那是神所創造，經過復活，憑着裏面神的神性而被拔高的人。那人事實上就是神自己。現在我憑那個人活着。我若不實行把我的舊人留在十字架上，就絕不能活新人。這就是為甚麼在腓立比一章，保羅告訴我們，他藉着耶穌基督之靈全備的供應，過這樣的生活。

WEEK 4 — DAY 5

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Only that which is lived out of a God-man living is the Body of Christ. Otherwise, it is just a religious activity in society, which is no different from the moral teachings of Confucius; it belongs to the tree of the knowledge of good and evil instead of the tree of life.

This God-man living is...a living of being conformed to the death of Christ through the cross. This conformation to the death of Christ is through the power of Christ's resurrection (Phil. 3:10). We must be those who live a crucified life continually by taking Christ's death as the mold of our life. It is only by living this kind of life that we can have the reality of the Body of Christ...Only such a living is the God-man living, and only such a living can live out the reality of the Body of Christ. (CWWL, 1994-1997, vol. 1, "A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia," p. 514)

Today's Reading

We should not live by ourselves. According to God's design in His economy, we were already put on the cross...I have been crucified...I am finished. I am through. But there is a new man with me. That is the resurrected God-created man uplifted with God's divinity in him. That man is actually God Himself. Now I live by that man. But if I do not practice to keep my old man on the cross, I can never live the new man. This is why in the first chapter of Philippians, Paul tells us he lived such a life by the bountiful supply of the Spirit of Jesus Christ.

基督的死是一個模子，保羅將他自己放在那個死的模子裏，在那裏…藉着基督復活的大能，模成基督之死的形像。復活的大能加強他過神人的生活。主盼望我們許多人也成為這樣的人。

我相信在我們中間，應該有些人就是這樣；也許不是一直是這樣，但至少有些時候是這樣。…許多次當我要對我的妻子說話時，裏面就說，『這不是從你的靈出來的，而是從你的舊人出來的。』我立刻就停住。有時我想去找她，卻馬上又回來了。這是因為我的去是憑着我天然的人。當我這樣作時，裏面有個東西把我調轉回來。那個東西就是賜生命的靈，那是靈的基督。經過過程的三一神轉了我，那是在復活裏。親愛的聖徒，這樣一個團體的生活，就是基督身體的實際。這是藉着基督復活的大能而模成基督之死的一個團體生活。

基督身體的實際…是蒙重生、被變化、得榮耀的三部分神人，在基督的復活裏，與三一神在永遠聯結裏調和的生活。這位三一神乃是那靈的基督，作經過過程、終極完成之三一神的具體化身，是包羅萬有的靈，作是靈之基督的實際和經過過程之三一神的終極完成。這種調和的生活，乃是在基督的復活裏，而這復活的實際就是那靈。這復活將終極完成的神分賜給信徒，並將那勝過死的生命釋放到信徒裏面。

這樣一個調和的生活作為基督身體的實際，要終極完成於新天新地裏的新耶路撒冷，作神的擴增並彰顯，直到永遠。（李常受文集一九九四至一九九七年第一冊，一六〇至一六二頁。）

參讀：神經綸的總綱與神人該有的生活，第三至五篇。

The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there...by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones.

I do believe that among us there should be some like this, maybe not constantly but at least instantly like this...Many times when I was trying to talk to my wife, something within said, "This is not from your spirit. This is from your old man." Right away I stopped. Sometimes I would go to her, and then right away I returned. This is because my going was by my natural man. While I was doing that, something within turned me. That was the very life-giving Spirit, the pneumatic Christ. The processed Triune God turned me, and that was in resurrection. Such a corporate living is the reality of the Body of Christ, dear saints. This is a corporate living of the conformity to the death of Christ through the power of the resurrection of Christ.

The reality of the Body of Christ...is the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ. This Triune God is the very pneumatic Christ as the embodiment of the processed and consummated Triune God, who is the all-inclusive Spirit as the reality of the pneumatic Christ and as the consummation of the processed Triune God. Such a mingling living is in the resurrection of Christ, and the reality of this resurrection is the Spirit. This resurrection imparts the consummated God and releases the death-overcoming life into the believers.

Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 129-130)

Further Reading: CWWL, 1994-1997, vol. 1, "A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia," chs. 3-5

第四週 ■ 週六

晨興餽養

啓二一 10 ~ 11『我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我。城中有神榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

基督身體的實際，就是一班神人所過這樣生活的集合、總和。這種生活，就是基督身體的實際，要結束這時代，就是召會時代，且要把基督帶回來，在國度時代與這些神人一同取得、佔有並治理這地。這些神人在召會時代被成全，並得着終極完成。所以在下一個時代，就是國度時代，他們要與基督一同作王一千年。（啓二十四 ~ 六。）（李常受文集一九九四至一九九七年第一冊，一七〇至一七一頁。）

信息選讀

許多信徒在召會時代未受成全、未得成熟，他們要在國度時代藉着神管教的對付而受成全、得成熟。…在國度時代的一千年中，神要運用祂的主宰，管教這些親愛的信徒，多方對付他們，為要成全他們，使他們成熟。到了這一千年末了，他們就要準備好，與那些較早成熟的信徒，一同有分於新耶路撒冷。

今天在召會時代，被成全並得成熟的神人乃是錫安，就是得勝者，也就是召會中的活力排。但在新天新地，…整個新耶路撒冷都要成為錫安。…錫安就是神所在之處，也就是至聖所。在啓示錄二十一章有一個表號，表徵新耶路撒冷將是至聖所。新耶路撒冷的量度是個正方體的量度，長一萬二千斯泰底亞，寬一萬二千斯泰底亞，高一萬二千斯泰底亞。

WEEK 4 — DAY 6

Morning Nourishment

Rev. 21:10-11 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6). (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 138)

Today's Reading

The many believers who were not perfected and matured in the church age will be perfected and matured in the kingdom age by God's disciplinary dealing...In the thousand years of the kingdom age, God will exercise His sovereignty to discipline these dear ones, to deal with them in many ways, in order that He could perfect them to make them mature. At the end of the thousand years they will be ready to join the ones who were matured earlier in participating in the New Jerusalem.

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth...the entire New Jerusalem will become Zion... Zion is the very spot where God is, that is, the Holy of Holies. In Revelation 21 there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (v. 16)...

(16。) …在舊約裏，不論在帳幕或聖殿中，至聖所都是立方的，其長、寬、高都相等。(出二六2～8，王上六20。)

到那時，所有蒙神救贖的人都要被變化，不只在生命和性情上與神一樣，甚至顯出來的樣子也與神一樣(如同碧玉一啓四3，二一11)。…蒙神救贖的人在生命、性情和樣子上，但不是在神格上，完全成爲神。

我們都必須努力達到這高峯。你若以爲這高峯太難達到，所要付的代價太高了，你就必須豫備好，來世的代價更高。…所有蒙神救贖的人至終都要成爲神，在生命、性情和樣子上，但不是在神格上，與神一樣。新耶路撒冷乃是被變化、得榮耀，並經過過程、終極完成之三一神調和的神人。聖城將是一個調和，作神的擴增和彰顯，直到永遠。我們要享受並有分於這神聖的調和，直到永遠。

我們的確需要拚上去，不惜代價的禱告，像使徒保羅那樣付代價。我們不該有一種態度，以爲我們既已犧牲了前途，又不愛世界，我們在主裏就穩妥了。那是不穀的；你必須認識一切屬靈事物的內在景象。神的心意是要使祂自己成爲人，好使人得以成爲神。這樣，神與人就要聯調爲一，共同生活。至終聖城新耶路撒冷，乃是一切異象和啓示的集大成，是三一神與三部分人的構成。這構成，就是新耶路撒冷，要成爲永世裏的配偶；這配偶既是人又是神，在神性和人性裏互爲居所。神的榮耀要在這人性上，彰顯、表明到極致，光輝烈烈，燦爛赫赫。(李常受文集一九九四至一九九七年第一冊，一七一至一七三頁。)

參讀：對基督身體的透視，第二篇；歷代志生命讀經，第二、四、十一、十三篇。

The Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

All the God-redeemed people will [by then] be transformed, not only to be the same as God in life and nature but also to be the same in God's appearance [i.e., jasper (Rev. 4:3; 21:11)]...God's redeemed people have become absolutely the very God in life, in nature, and in appearance but not in His Godhead.

We all have to endeavor to reach this high peak. If you think it is too hard to reach this high peak and that the price to pay is too high, be prepared. In the next age the price will be higher...All of God's redeemed people will eventually become gods as the very God in life, in nature, and in appearance but not in the Godhead. The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God. The holy city will be a mingling to be God's increase and expression for eternity. We will enjoy and participate in this divine mingling for eternity.

We surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did. We should not have the attitude that we are safe in the Lord because we have sacrificed our future and do not love the world. That is not adequate. You must know the intrinsic scene of all the spiritual things. God's intention is to make Himself man that man may become Him. Then He and man will be united and mingled together to live a corporate life. Eventually, this holy city, Jerusalem, is the aggregate of all the visions and revelations. It is a constitution of the Triune God with the tripartite man. This constitution, the New Jerusalem, will be a pair of lovers in eternity. This pair of lovers are men and God as well. They have become a kind of mutual abode in divinity and humanity. In this humanity, the glory of God will be expressed, manifested, to the uttermost, full of brightness, full of splendor, and full of glory. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

Further Reading: CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," ch. 2; Life-study of 1 & 2 Chronicles, msg. 2, 4, 11, 13

第四週詩歌

227

聖靈的豐滿—藉十字架

7 7 7 7 雙副 (英 279, 不同調, 不同律)

降 E 大調

6/8

E^b A^b B^{b7} E^b B^b B^{b7}
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |

一 後 是 膏 油 先 是 血, 要 得 滋 潤 先 得 潔;

E^b A^b B^{b7} E^b B^b B^{b7} E^b
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |

若 非 經 過 各 各 他, 必 不 能 到 五 旬 節。

A^b E^b B^b F⁷ B^b
 6 6 6 . #5 6 | 1̇ . 7 6 5 . | 7 7 7 . 6 7 | 2̇ . 1̇ 6 5 . |

我 們 若 未 蒙 洗 淨, 能 力 必 不 從 上 傾;

E^b A^b B^{b7} E^b B^b B^{b7} E^b
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |

我 們 若 要 作 見 證, 必 須 釘 死 己 生 命。

E^b B^{b7} E^b
 5 . 5 3 5 . | 1̇ . 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |

(副) 因 此 求 主 藉 十 字 架, 治 死 我 的 魂 生 命;

A^b E^b B^{b7} E^b
 1̇ . 1̇ 1̇ 5 . | 2̇ . 1̇ 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||

使 我 願 出 重 大 代 價, 來 滿 受 主 的 聖 靈。

- 二 先是用杖擊石磬，後來活水纔溢漫； 先是經過約但河，後是靈感加倍多；
 死亡若未作過工，聖靈必定不充滿。 先受死亡的浸洗，後得榮耀的聖鴿。
- 我們若真同主死，願意萬有都損失， 五 當你舉目望禾田，金穀豐盈你稱羨；
 主的能力要降臨，使用我們救亡世。 當念果實未生時，就有麥種死在先。
- 三 先是祭壇後是火，若沒喪失就沒果； 若要生命的子粒，須有死亡的經歷；
 若非所有先奉獻，必定不能登寶座。 凡人未到髑髏地，就無聖靈的能力。
- 我們若真肯犧牲，捨棄萬事降服神， 六 既是這樣，求我主，使我忠誠走窄路，
 我們必定得能力，因主信託順從人。 除去雄心和大志，只願順服並受苦；
- 四 先是豫備瓶子空，後是膏油盛其中； 更大能力我不取，更深的死我所需；
 先是山谷挖成溝，後來活水纔深泓； 但願加畧的意義，完全成功在我軀。

WEEK 4 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
 come. If the blood has never cleansed us, Ne'er the Spir-it's pow'r we'll know, If for Christ we'd tru-ly witness, Self-life to the Cross must
 go. (C) Through the Cross, O Lord, I pray, Put my soul - life all a -
 way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

2. Christ, the Rock, must first be smitten,
 That the living water flow;
 Without death the Spirit's fulness
 Ne'er could dwell in man below.
 If with Christ we die completely,
 Willing thus our all to lose,
 He will clothe us with His power
 And to win the world will use.
3. First the altar, then the fire,
 If no loss, there'll be no gain;
 If our all has not been offered,
 To the throne we'll ne'er attain.
 If to sacrifice we're willing,
 All forsaking, God t'obey,
 He to us will be committed
 And thru us His pow'r display.
4. First we must prepare the vessels
 That the Oil they may contain;
 Dig the valley full of ditches
 That they may be filled with Rain.
 First we must go thru the Jordan
 Ere anointed from above;
 First in death we must be baptized,
 Then experience the Dove.
5. When we see the ripened harvest
 Of the golden countryside,
 We may know that many seeds have
 Fallen to the earth and died.
 Ere the fruit of life may blossom,
 We must surely suffer death;
 If with Christ we've not been buried,
 We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,
 Help me go the narrow way;
 Deal with pride and make me willing
 Thus to suffer, Thee t'obey.
 I for greater power pray not,
 Deeper death is what I need;
 All the meaning of the Cross, Lord,
 Work in me—for this I plead.

第五週

神人的生活

詩歌：228

讀經：利一 3, 9, 六 8～13, 約二 15～17, 約
壹三 14, 五 1, 二 6, 四 17, 加六 2～3, 羅八 2

【週一、週二】

壹 神心頭的願望是要『那在耶穌身上是實際者』，（弗四 21，）也就是記載在四卷福音書裏耶穌神人生活的實際光景，能藉着實際的靈重複於基督身體的許多肢體而成爲基督身體的實際，就是神經綸中的最高峯（20～24）：

一 四福音給我們看見神所要之生活的榜樣，就是能滿足神並完成祂定旨之生活的模子；耶穌在生活中總是在神裏面、同着神並爲着神行事；神是在祂的生活中，並且祂與神是一；這就是『那在耶穌身上是實際者』的意思；照着那在耶穌身上是實際者學基督，就是被模成基督這榜樣的模樣，也就是被模成基督的形像—羅八 28～29，弗四 20～21。

二 我們正在被主成全成爲神人，照着基督這第一個神人的模型，否認我們天然的生命，而活神聖的生命—太十一 29 上，十七 5 下，彼前二 21：

Week Five

The God-man Living

Hymns: 280

Scripture Reading: Lev. 1:3, 9; 6:8-13; John 21:15-17; 1 John 3:14; 5:1; 2:6; 4:17; Gal. 6:2-3; Rom. 8:2

§ Day 1 & Day 2

I. The desire of God's heart is that "the reality...in Jesus" (Eph. 4:21), the actual condition of the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy (vv. 20-24):

A. The four Gospels show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God; this is what is meant by the reality is in Jesus; to learn Christ as the reality is in Jesus is to be molded into the pattern of Christ, to be conformed to the image of Christ—Rom. 8:28-29; Eph. 4:20-21.

B. We are being perfected by the Lord to be God-men, living the divine life by denying our natural life according to the model of Christ as the first God-man—Matt. 11:29a; 17:5b; 1 Pet. 2:21:

- 1 在祂地上的生活中，祂設立了一個榜樣，如四福音中所啓示的；此後，祂釘死並復活成了賜生命的靈，使祂可以進到我們裏面，作我們的生命；我們照着祂的榜樣跟祂學，不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命—林前十五45下，西三4。
 - 2 我們的基督徒生活是在基督裏的生活，也是在我們裏面之基督的生活；我們乃是在作模子的基督裏，並且祂在我們裏面作我們的生命；這樣，我們就照着那在耶穌身上是實際者學了基督；這實際就是基督身體的實際—林前一30，林後五17，十二2上，西一27，加二20，羅八10。
- 三 當我們愛主，接觸祂，向祂禱告，我們就自然而然的照着福音書中所描繪的模子、形狀、榜樣活祂；這樣，我們就被形成、被模成這個模子的形像；這就是學基督的意思—太十一29，羅八29。
- 四 當我們活在調和的靈裏，我們就憑實際的靈，照着那在耶穌身上是實際者學基督；我們以祂為模型，跟祂學，祂的傳記就成為我們的歷史；基督身體作為新人的生活，應當與福音書裏所啓示之耶穌的生活完全一樣—加六17~18，羅一1，9，弗四20~24，腓二5，太十一29，彼前二21。
- 五 神差主耶穌來成為人的目的，乃是要祂憑神聖的生命過神人的生活；我們喫祂，就因祂活着，成為和祂一式一樣的宇宙大人，就是一個憑神聖生命過神人生活的人—哀三22~24，55~56，啓二4，7，約六57，63，耶十五16，弗六17~18，詩一一九15。

【週三】

貳 惟一討神喜悅的生活，就是重複基督在地上所過的生活；這是在基督作燔祭的經歷

1. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.
 2. Our Christian life is a life in Christ and also a life of Christ in us; we are in Christ as the mold, and He is in us as our life; in this way we learn Christ as the reality is in Jesus; this reality is the reality of the Body of Christ—1 Cor. 1:30; 2 Cor. 5:17; 12:2a; Col. 1:27; Gal. 2:20; Rom. 8:10.
- C. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.
- D. When we live in the mingled spirit, we are learning Christ according to the reality in Jesus by the Spirit of reality; we learn from Him as our model so that His biography becomes our history; the living of the Body of Christ as the new man should be exactly the same as the living of Jesus revealed in the Gospels—Gal. 6:17-18; Rom. 1:1, 9; Eph. 4:20-24; Phil. 2:5; Matt. 11:29; 1 Pet. 2:21.
- E. The purpose of God in sending the Lord Jesus to be a man was for Him to live a God-man life by the divine life; when we eat Him, we live because of Him to become a universal great man who is exactly the same as He is—a man living a God-man life by the divine life—Lam. 3:22-24, 55-56; Rev. 2:4, 7; John 6:57, 63; Jer. 15:16; Eph. 6:17-18; Psa. 119:15.

§ Day 3

II. The only life that is pleasing to God is the life that is a repetition of the life Christ lived on the earth; this is a life

中經歷祂的生活—利一 9，約八 29，林後五 9：

- 一 燔祭豫表基督所過的生活是絕對為着神，並且為着神的滿足；燔祭也豫表基督是使神子民能過這樣一種生活的生命—利一 3，民二八 2～3，約五 30，六 38，八 29，來十 5～10。
- 二 『燔祭』，原文意『上升之物』；這個上升是指基督；（利一 3，10，14；）惟一能從地上升到神那裏的，乃是基督所過的生活，因為祂是惟一絕對為着神而活的人。（約六 38。）
- 三 燔祭是『獻與耶和華為怡爽〔的〕香氣』；（利一 9；）『怡爽香氣』，原文意『安息或滿足的香氣』；怡爽的香氣，就是一種帶來滿足、平安與安息的香氣；這樣一種怡爽的香氣對神乃是享受。
- 四 藉着正確的禱告而按手在作燔祭的基督身上，我們就與祂聯結，祂與我們就成為一；基督活在我們裏面，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活—4 節，林前六 17，加二 20。
- 五 在這樣的聯結、這樣的聯合裏，我們一切的軟弱、缺陷和過失，都由祂擔負—林後五 21，加二 20 上。

【週四】

- 六 我們必須讓主焚燒我們，使我們成為常獻的燔祭，以焚燒別人並被消滅成灰，好成為新耶路撒冷，使神得着彰顯—詩二十 3，利一 16，六 8～13，林前三 12 上，啓三 12，二一 2，10～11，18～21：
 - 1 灰表徵基督被消滅到無有；我們既與被消滅成灰的基督

that experiences Christ in His experiences as the burnt offering—Lev. 1:9; John 8:29; 2 Cor. 5:9:

- A. The burnt offering typifies Christ in His living a life that is absolutely for God and for God's satisfaction; the burnt offering also typifies Christ in His being the life that enables God's people to have such a living—Lev. 1:3; Num. 28:2-3; John 5:30; 6:38; 8:29; Heb. 10:5-10.
- B. The word translated "burnt offering" denotes something that is ascending; this ascending refers to Christ (Lev. 1:3, 10, 14); the only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God (John 6:38).
- C. The burnt offering was "a satisfying fragrance to Jehovah" (Lev. 1:9); the Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction"; a satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.
- D. By laying our hands on Christ as our burnt offering through the proper prayer, we are joined to Him, and He and we become one; as Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering—v. 4; 1 Cor. 6:17; Gal. 2:20.
- E. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him—2 Cor. 5:21; Gal. 2:20a.

§ Day 4

- F. We must allow the Lord to burn us so that we may be a continual burnt offering to burn others and be reduced to ashes to become the New Jerusalem for God's expression—Psa. 20:3; Lev. 1:16; 6:8-13; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21:
 1. The ashes signify Christ reduced to nothing; since we are one with the Christ

是一，我們也就被消滅成灰，即被消滅成爲無有，成爲零—可九 12，賽五三 3，林前一 28，林後十二 11。

2 我們越與基督在祂的死裏聯合，我們就越認識自己已經成了一堆灰；當我們成了灰，我們就不再是天然的人，而是被釘死、了結、燒燬的人—加二 20 上。

七 把灰倒在祭壇的東面，就是日出的方向，含示復活—利一 16，約十一 25，腓三 10~11，林後一 9:

1 就着基督作燔祭而言，灰不是結束，乃是開始；灰的意思是基督已經被治死，但東面表徵復活—可九 31。

2 我們越在基督裏被消滅成灰，就越被擺在東面；我們在東面，就有把握太陽會升起，並且我們要經歷復活的日出—腓三 10~11。

八 這些灰至終要成爲新耶路撒冷—啓三 12，二一 2, 10~11:

1 基督的死把我們帶到盡頭，把我們消滅成灰；在復活裏，這些灰要成爲寶貴的材料，爲着神的建造—林前三 9 下，12 上。

2 我們被消滅成灰，就把我們帶進三一神的變化裏，成爲建造新耶路撒冷的寶貴材料—羅十二 1~2，林後三 18，啓二一 18~21。

【週五】

叁 在完成神新約職事的事上，作爲燔祭之實際的主耶穌不從自己作甚麼，（約五 19，）祂不作自己的工，（四 34，十七 4，）祂不說自己的話，（十四 10，24，）祂作每件事都

who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero—Mark 9:12; Isa. 53:3; 1 Cor. 1:28; 2 Cor. 12:11.

2. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes; when we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned—Gal. 2:20a.

G. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection—Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9:

1. With Christ as the burnt offering, the ashes are not the end—they are the beginning; the ashes mean that Christ has been put to death, but the east signifies resurrection—Mark 9:31.

2. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection—Phil. 3:10-11.

H. Eventually, the ashes will become the New Jerusalem—Rev. 3:12; 21:2, 10-11:

1. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building—1 Cor. 3:9b, 12a.

2. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem—Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

§ Day 5

III. In carrying out God's New Testament ministry, the Lord Jesus, as the reality of the burnt offering, did not do anything out of Himself (John 5:19), He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did

不憑自己的意思，（五 30，）祂不尋求自己的榮耀；（七 18；）祂絕不失望，因祂只以神為滿足（賽四二 4，五十四 4～5，五三 2 上，參約四 13～14，六 15，可九 7～8）：

一 主的生活就是祂的工作、祂的行動和祂的職事；祂的工作就是祂的生活，而祂的行動就是祂的所是；對祂而言，祂的生活、祂的工作、祂的行動、和祂的職事之間並沒有差別；主耶穌活祂的職事—參路二二 26～27，約十 10 下，林前十五 45 下，約壹五 16 上，林後三 6，腓一 25。

二 主耶穌是一個禱告的人，祂與神是一，不住的活在神的同在裏，在任何苦難和逼迫下都信靠神，不靠自己，並且世界的王撒但在祂裏面是毫無所有（沒有立場，沒有盼望，沒有機會，任何事都沒有可能）—約十 30，八 29，十四 30 下，十六 32～33，彼前二 23：

1 祂是一個在肉體裏的人，在神聖、奧祕的範圍裏向奧祕的神禱告；祂常到山上或退到隱密處去禱告—太十四 23，可一 35，路五 16，六 12，九 28。

2 祂從不獨自一人，因父與祂同在；祂每一刻都看見父的面容—約五 19，十六 32，詩十六 7～8。

三 當基督這位神救主要救一個不道德的撒瑪利亞婦人時，祂必須從猶太經過撒瑪利亞往加利利去，而從撒瑪利亞主要的路上繞道往敘加城，在靠近敘加的雅各井旁等候祂的對象來，為要藉着請婦人給祂水喝，而顧惜她，好用生命的水餵養她，這生命水就是湧流的三一神自己—約四 3～14。

everything not by His own will (5:30), and He did not seek His own glory (7:18); He was never disappointed because He was satisfied only with God (Isa. 42:4; 50:4-5; 53:2a; cf. John 4:13-14; 6:15; Mark 9:7-8):

A. The Lord's life was His work, His move, and His ministry; His work was His living, and His move was His being; with Him there was no difference between His life, His work, His move, and His ministry; the Lord Jesus lived His ministry—cf. Luke 22:26-27; John 10:10b; 1 Cor. 15:45b; 1 John 5:16a; 2 Cor. 3:6; Phil. 1:25.

B. The Lord Jesus was a man of prayer, being one with God, living in the presence of God without ceasing, trusting in God and not in Himself under any kind of suffering and persecution, and being One in whom Satan, the ruler of the world, had nothing (no ground, no hope, no chance, no possibility in anything)—John 10:30; 8:29; 14:30b; 16:32-33; 1 Pet. 2:23:

1. He was a man in the flesh praying to the mysterious God in the divine and mystical realm; He often went to the mountain or withdrew to a private place to pray—Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28.

2. He was never alone, for the Father was with Him; every moment He saw His Father's face—John 5:19; 16:32; Psa. 16:7-8.

C. When Christ as the God-Savior wanted to save an immoral woman of Samaria, He had to travel from Judea to Galilee through Samaria, He detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself—John 4:3-14.

四 當那些指控的法利賽人中沒有一個能定罪那行淫的婦人時，基督這位神救主在祂的人性裏對婦人說，『我也不定你的罪，』好顧惜她，使祂這位偉大的『我是』能餵養她，叫她從罪得自由，並使她能『不…再犯罪』—八 3 ~ 11, 24, 34 ~ 36。

【週六】

肆 我們住在那是神自己的愛裏面，『愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何』（約壹四 17）—基督作為燔祭的實際曾在這世上活出神就是愛的生活，如今祂是我們的生命，使我們能在這世上活出同樣愛的生活，與祂所是的一樣（三 14, 五 1, 二 6）：

一 我們靈裏生命之靈的律乃是基督的律法，也就是愛的律法（愛的律）；（羅八 2, 加六 2 ~ 3；）愛的律法必須由生命之靈的律將其實化，使我們能彼此擔當重擔；但我們若滿了驕傲，就不能擔當別人的重擔；這是因為我們自己欺騙自己，自以為是甚麼，其實我們甚麼也不是。（3。）

二 當愛的律在我們裏面得以發動，我們就自動並自然的成為牧人，有我們父神愛和赦免的心，並我們救主基督牧養和尋找的靈—約二一 15 ~ 17, 路十五 3 ~ 7。

三 當愛的律在我們裏面得以發動，我們在主裏的勞苦就是愛心的勞苦；（林前十五 58, 帖前一 3；）在其中我們『扶助軟弱的人』（徒二十 35）並『扶持軟弱的人』（帖前五 14；）『軟弱的人』指那些在靈、魂、體方面軟弱，或是

D. When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, "Neither do I condemn you," to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to "sin no more"—8:3-11, 24, 34-36.

§ Day 6

IV. When we abide in the love that is God Himself, love has been "perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world" (1 John 4:17)—Christ as the reality of the burnt offering lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is (3:14; 5:1; 2:6):

A. The law of the Spirit of life in our spirit is the law of Christ as the law of love (Rom. 8:2; Gal. 6:2-3); the law of love must be substantiated by the law of the Spirit of life so that we may be able to bear one another's burdens; but if we are filled with pride, we will be unable to bear others' burdens because we deceive ourselves by thinking that we are something when we are nothing (v. 3).

B. When the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—John 21:15-17; Luke 15:3-7.

C. When the law of love is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we "support the weak" (Acts 20:35) and "sustain the weak" (1 Thes. 5:14); the weak refers to those who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1).

在信心上軟弱的人。（羅十四 1，十五 1。）

四 主在復活後牧養彼得，又託付彼得餵養祂的小羊並牧養祂的羊；這是把使徒的職事與基督天上的職事合併，以照顧神的羣羊，就是召會，結果帶進基督身體的建造，以終極完成於新耶路撒冷，為着完成神永遠的經綸—約二一 15～17。

D. After His resurrection the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the building up of the Body of Christ to consummate in the New Jerusalem for the accomplishment of the eternal economy of God—John 21:15-17.

第五週 ■ 週一

晨興餽養

弗四 20 ~ 21 『但你們並不是這樣學了基督；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。』

彼前二 21 『你們蒙召原是爲此，因基督也爲你們受過苦，給你們留下榜樣，叫你們跟隨祂的腳蹤行。』

新約很重的指明，我們應當活基督。保羅在腓立比一章二十一節宣告說，『在我，活着就是基督。』但以弗所四章二十節這裏告訴我們，我們學了基督。請注意，保羅說我們學了基督，在原文是用過去式。他在下一節也是用過去式。…照着那在耶穌身上是實際者來學基督，這件事很難領會，我們需要非常仔細的來看。

基督對我們不僅是生命，也是榜樣。（約十三 15，彼前二 21。）我們照着祂的榜樣跟祂學，（太十一 29，）不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命。根據新約，主耶穌並沒有直接進到我們裏面作生命。祂乃是…在地上三十三年半的一生當中，設立了模型，模子，榜樣；這是一件意義重大的事。寫四卷福音書的一個原因，就是要給我們看見，神所要之生命的模型是甚麼，能滿足神並完成祂定旨之生命的模子是甚麼。因這緣故，新約從四方面給我們一部獨特的傳記—主耶穌的傳記。主耶穌設立了啓示在福音書裏的模型之後，就被釘在十字架上，然後進入復活。祂乃是在復活裏，進到我們裏面作我們的生命。（以弗所書生命讀經，四七四至四七五頁。）

信息選讀

WEEK 5 — DAY 1

Morning Nourishment

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

1 Pet. 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

The New Testament strongly indicates that we should live Christ. In Philippians 1:21 Paul declares, "To me, to live is Christ." But here in Ephesians 4:20 we are told that we have learned Christ. Notice that Paul uses the past tense in speaking of our learning Christ. He also uses the past tense in the next verse...This matter of learning Christ as the reality is in Jesus is difficult to comprehend, and we need to consider it very carefully.

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life. According to the New Testament, the Lord Jesus did not come into us as life directly. Rather,...during the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model. This is a matter of great significance. One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose. For this reason, the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross and then He entered into resurrection. It is in resurrection that He comes into us to be our life. (Life-study of Ephesians, pp. 392-393)

Today's Reading

根據新約，得救乃是被神放在基督裏。林前一章三十節說，『但你們得在基督耶穌裏，是出於神。』當神把我們放在基督裏，祂是把我們放在一個模子裏。這就如同一位姊妹把麵揉到模子裏；照樣，神的心意是要把我們作到基督這模子裏。因此，羅馬八章二十九節指明，我們要模成基督的形像，使基督在許多弟兄中作長子。長子是模型，而長子的眾弟兄就是那些要模成這模型的人。學基督就是被模成基督這榜樣的模樣，也就是模成基督的形像。

藉着浸，神把我們放在作為模型的基督裏。受浸就是被放在作為模子的基督裏。羅馬六章三節和加拉太三章二十七節都說到浸入基督。浸入基督就是埋葬在基督裏。這個受浸的墳墓就是模型、模子。在神眼中，我們受浸時，就被放在這模子裏。藉着被放在模子裏，我們脫去了舊人並穿上了新人。藉着被埋葬在基督裏，我們從亞當和舊造裏被帶出來。藉着浸，我們已被放在基督裏，祂是我們的生命和模型。這說明為甚麼保羅在說到學了基督時，是用過去式。我們學了基督，是在我們受浸，埋葬在祂裏面的時候。這意思是說，學基督就是被放在作為模子的基督裏，就是模成主在地上年日中所設立的模型。

基督設立了模型後，就被釘死，然後進入復活，在復活裏成了賜生命的靈。（林前十五 45。）祂乃是作為那靈進到我們裏面，作我們的生命。我們已經指出，當我們相信主耶穌並受浸歸入祂時，神就把我們放在祂裏面，以祂作我們的模型和模子。所以保羅能對以弗所人說，他們『學了基督』。照着新約的亮光，並按着我們的經歷，學基督就是被神放在基督裏。在神那一面，祂已把我們放在基督裏；在我們這一面，我們乃是藉着被放在祂裏面，而學了基督。（以弗所書生命讀經，四七五至四七六頁。）

參讀：以弗所書生命讀經，第四十六、四十九篇。

According to the New Testament, to be saved is to be put by God into Christ. First Corinthians 1:30 says, "But of Him you are in Christ Jesus." When God put us into Christ, He put us into the mold. Just as a sister shapes dough into the form of a mold, so God intends to form us into the mold of Christ. Hence, Romans 8:29 indicates that we are to be conformed to the image of Christ, the Firstborn among many brothers. To be conformed is to be molded. The Firstborn is the pattern, and the many brothers of the Firstborn are those who are to be conformed to this pattern. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ.

By means of baptism God has put us into Christ, who is the pattern. To be baptized is to be placed into Christ as the mold. Both Romans 6:3 and Galatians 3:27 speak of being baptized into Christ. To be baptized into Christ is to be buried into Him. The tomb of this baptism is the pattern, the mold. In God's eyes, we were put into this mold when we were baptized. Through being placed into the mold, we have put off the old man and have put on the new man. By being buried into Christ, we have been brought out of Adam and the old creation. By baptism we have been put into Christ, who is both our life and our pattern. This explains why Paul uses the past tense in speaking about learning Christ. We learned Christ when we were buried into Him in baptism. This means that to learn Christ is to be put into Christ as the mold. It is to be molded into the pattern set up by Him during His years on earth.

After Christ established the pattern, He was crucified, and then He entered into resurrection, becoming in resurrection the life-giving Spirit (1 Cor. 15:45). It is as the Spirit that He comes into us to be our life. We have pointed out that at the time we believed in Christ and were baptized in Him, God put us into Him as the pattern, the mold. Therefore, Paul could tell the Ephesians that they "did...learn Christ." According to the light of the New Testament and according to our experience, to learn Christ is to be placed into Christ by God. On God's side, He has put us into Christ. On our side, we have learned Christ by being put into Him. (Life-study of Ephesians, pp. 393-394)

Further Reading: Life-study of Ephesians, msgs. 46, 49

第五週 ■ 週二

晨興餽養

太十一 29『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

羅八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

一個人得救之後，他裏面深處就渴望，照着主耶穌所設立的模型過生活。然而，許多人不是忽視這渴望，就是錯誤的培養這渴望，以為憑着自己的努力可以成功的效法祂。我們以為靠着運用天然的生命可以效法基督，這是錯誤的。基督的信徒應當效法祂，但他們不該照着天然的生命效法祂。

那在耶穌身上是實際者，是指耶穌一生的真實光景，如四福音所記載的。…在耶穌敬虔的生活裏乃是真實，實際。耶穌在生活中總是在神裏面，同着神並為着神行事。神是在祂的生活中，並且祂與神是一。這就是在耶穌身上是實際者。我們信徒，既以基督作我們的生命得了重生，並在祂裏面受過教導，就照着那在耶穌身上是實際者學了基督。（以弗所書生命讀經，四七六至四七七頁。）

信息選讀

當我們相信主耶穌而得救時，神就把我們放在作為模子的基督裏。這模子就是記載在四福音裏耶穌的生活，這是完全照着實際而有的生活。實際（真理）是光的照耀，光的彰顯。因為神就是光，（約壹一5，）所以實際（真理）就是神的彰顯。福音書裏所記載耶穌的生活，每一面都是神的彰顯。祂所說所行的，都彰顯神。神的這個彰顯，就是光的照耀；因此，這彰顯就是實際

WEEK 5 — DAY 2

Morning Nourishment

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

After a person is saved, deep within him he desires to live a life in the pattern established by the Lord Jesus. However, many either ignore this desire or cultivate it in a mistaken way, thinking that by self-effort they can succeed in imitating Him. It is a mistake to think that we can imitate Christ by the exercise of our natural life. The believers in Christ should imitate Him, but they should not do so according to their natural life.

The reality in Jesus is the real situation of the life of Jesus as recorded in the four Gospels...In the godly life of Jesus there is truth, reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by the reality is in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the reality is in Jesus. (Life-study of Ephesians, pp. 394-395)

Today's Reading

When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God. This expression of God is the shining of light; hence, it is the truth, the reality. This life of

（真理）。耶穌這照着實際而有的生活乃是模型，神已經把我們放在其中。在這模型裏，我們照着那在耶穌身上是實際者，學了基督。這意思是，我們照着福音書所給我們看見的實際，亦即照着主耶穌那完全照着神實際的生活，學了基督。這生活是光的照耀。光的照耀是實際（真理），而實際（真理）是神的彰顯。所以，在耶穌的生活裏有實際。主耶穌所設立的模型，其素質乃是實際。這意思是，耶穌之生活的素質乃是實際。我們照着那在耶穌身上是實際者，學了基督。

當主耶穌在地上生活時，祂從未在虛妄裏行事為人，反倒一直在實際裏行事為人，也就是在神聖之光的照耀下行事為人。這意思是，主耶穌的生活行事都彰顯神。我們乃是照着那在耶穌身上是實際者，學了基督。（以弗所書生命讀經，四七七至四七八頁。）

主耶穌受浸以後，那靈降在祂身上。然後主就開始祂工作並盡職事的行動。…祂的生活和工作之間沒有差別。祂的生活就是祂的工作，祂的工作就是祂的生活。我們可以說，主耶穌是活祂的工作，祂是活一種職事。主過着一種傳講、教訓、趕鬼、醫病、並潔淨癩瘋的生活。對祂來說只有一件事，就是祂的生活，這生活就是祂的工作、行動和職事。主無論作甚麼，講甚麼，到那裏去，這些都是祂生活的一部分。

當主耶穌在地上行動，活出神的生活時，祂對不幸的人傳揚福音，向黑暗中的人教訓真理，為被鬼附的人趕鬼，醫治病人，並潔淨癩瘋。這是馬可一章所描繪的。然後，我們在二章和三章看見，主耶穌赦免人的罪，叫他們與祂一同歡樂坐席；主以自己作他們的義，在外面遮蓋他們，且以自己作他們的生命，在裏面充滿他們。然後，祂就成了他們的滿足與釋放。（馬可福音生命讀經，五五四頁。）

參讀：長老訓練第二冊，第四章；馬可福音生命讀經，第五十六至五十七篇。

Jesus according to reality is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means that the essence of the life of Jesus is reality. We have learned Christ as the reality is in Jesus.

When the Lord Jesus was living on earth, He never walked in vanity. Rather, He always walked in reality, in truth, that is, in the shining of the divine light. This means that the Lord Jesus lived and walked in the expression of God. We have learned Christ according to this very reality that is in Jesus. (Life-study of Ephesians, p. 395)

After the Lord Jesus was baptized, the Spirit descended upon Him. Then the Lord went forth in His move to work, to minister...With Him there was no difference between life and work. His life was His work, and His work was His life. We may say that the Lord Jesus lived His work; He lived a ministry. The Lord lived a life of preaching, teaching, casting out demons, healing the sick, and cleansing the lepers. With Him there was just one thing—His life, which was His work, His move, and His ministry. Whatever the Lord did, whatever He spoke, and wherever He went were all part of His life.

As the Lord Jesus moved on earth, living a life of God, He preached the gospel to the miserable people, He taught the truth to those in darkness, He cast out demons from the possessed ones, He healed the sick, and He cleansed the leper. This is portrayed in chapter 1 of the Gospel of Mark. Then in Mark 2 and 3 we see that the Lord Jesus brought people into the forgiveness of sins and into joyfully feasting with Himself as their righteousness to cover them outwardly and as their life to fill them inwardly. Then He became their satisfaction and liberation. (Life-study of Mark, pp. 485-486)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 4; Life-study of Mark, msgs. 56-57

第五週 ■ 週三

晨興餽養

利一 3『他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。』

9『但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。』

燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為着神並滿足神的生活，（利一 9，約五 19，30，六 38，七 18，…）並在於祂是使神子民能過這樣一種生活的生命。（林後五 15，加二 19～20。）燔祭乃是神的食物，使神可以享受並得着滿足。（民二八 2。）這祭每天早晚都要獻上。（出二九 38～42，利六 8～13，民二八 3～4。）（聖經恢復本，利一 3 註 1。）

信息選讀

燔祭不是一件輕的事，乃是很有分量的事。『燔祭』，原文意，上升之物，因此指升到神面前的東西。這地上有甚麼能升到神那裏？惟一能從地上升到神那裏的，乃是基督所過的生活，因為祂是惟一絕對為着神而活的人。

燔祭牲經過宰殺、剝皮、切塊並洗淨以後，就放在祭壇上焚燒。…〔在利未記一章九節〕『怡爽香氣』，原文意，安息或滿足的香味；亦即一種獻給神，使神怡爽的香味，藉此蒙神喜悅。這辭是專門術語，用以指燒祭牲時上升的馨香之氣。（S. R. Driver，寶威爾。）這節裏的『燒』字，原文意，『使…在煙中上升，』指明燔祭牲不是很快的燒，

WEEK 5 — DAY 3

Morning Nourishment

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (Lev. 1:9; John 5:19, 30; 6:38; 7:18...) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

Today's Reading

The burnt offering is not a light matter but a very weighty matter. The Hebrew word translated “burnt offering” literally means “that which goes up” and thus denotes something that ascends to God. What is there on this earth that can ascend to God? The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life absolutely for God.

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar...The Hebrew words translated “satisfying fragrance” [in Leviticus 1:9] literally mean savor of rest or satisfaction, that is, a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him. The phrase is a technical term for the fragrant steam arising from a burning sacrifice (S. R. Driver). The word burn in verse 9 [smoke in AMP] indicates that the offering was not burned quickly

乃是慢慢的燒。這樣慢慢的燒，結果就有怡爽的香氣，就是一種帶來滿足、平安與安息的香氣。這樣一種怡爽的香氣對神乃是享受。

當我們將燔祭牲焚燒而獻上給神時，一種使神悅納的香氣就上升到神那裏，使祂滿足、安息。神既得着滿足，就將祂甜美的悅納賜給我們，這就是燔祭的意義。

燔祭乃指基督是絕對為着神的滿足。要以甜美、平安、與安息滿足神的路，就是過一種絕對為着神的生活。我們既無法過這樣的生活，就必須接受基督作我們的燔祭。我們需要按手在祂身上，指明我們渴望與祂聯合，與祂是一，過祂在地上所過的生活。

在聖經裏，按手總是表徵聯合，聯結，不是表徵代替。按手在供物身上，就是說我們與供物是一，並把供物當作與我們是一來接受。因此，按手使兩方成爲一。

藉着按手在作我們燔祭的基督身上，我們就與祂聯結。我們與祂，祂與我們就成爲一。這樣的聯結，這樣的聯合，指明我們一切的軟弱、缺陷、缺失和過失，都由祂擔負，（來九28，）而祂一切的美德都成爲我們的；這不是交換，這是聯結。

我們可能領悟自己完全不穀資格，完全無望。這是我們實在的光景。但當我們按手在基督身上時，我們的弱點由祂擔負，而祂的剛強之處，祂的美德，成了我們的。不僅如此，就屬靈一面說，藉着這樣的聯結，祂與我們成爲一並活在我們裏面。祂活在我們裏面時，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活。我們憑自己無法過這種生活，但祂能在我們裏面活出這種生活。我們藉着按手在祂身上，就使祂與我們是一，也使我們與祂是一。這樣祂就在我們裏面重複祂的生活。這就是獻上燔祭。（利未記生命讀經，八三、四八至四九、三四至三五頁。）

參讀：利未記生命讀經，第三至五、八至九篇。

but slowly. As a result of this slow burning, there was a satisfying fragrance, a savor that brought satisfaction, peace, and rest. Such a satisfying fragrance is an enjoyment to God.

When we offer a burnt offering in smoke to God, a fragrance well pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering.

The burnt offering denotes Christ's being absolute for God's satisfaction. The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth.

In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one.

By laying our hands on Christ as our burnt offering, we are joined to Him. We and He, He and we, become one. Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union.

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering. (Life-study of Leviticus, pp. 71, 39-40, 27-28)

Further Reading: Life-study of Leviticus, msgs. 3-5, 8-9

第五週 ■ 週四

晨興餽養

詩二十 3『願祂記念你的一切素祭，悅納你的燔祭。〔細拉〕』

利六 11『隨後要脫去這衣服，穿上別的衣服，把灰拿到營外潔淨之處。』

一 16『…壇的東面倒灰的地方。』

神悅納燔祭，就將它燒成灰。詩篇二十篇三節…『悅納』一辭，原文實意為『轉成灰』。…一般人不以灰為令人喜悅之物。然而，對我們獻燔祭的人，灰的確是令人喜悅，甚至是寶貴的，因為這是一個記號，使我們有把握，我們的燔祭已經蒙神悅納了。

『悅納』一辭，原文不只可繙作『轉成灰』，也可繙作『悅納如同脂油』，『使之成為脂油』，以及『成為脂油』。神悅納我們的燔祭，不僅是將供物轉成灰，也是悅納這供物如同脂油；對祂來說，脂油乃是甜美、可喜悅的。

燔祭被燒成灰，就是說神滿足了，所以我們可以安心。我們若領會這點，就會看見我們基督徒的生活中該有很多灰。

灰不是要丟掉的，乃要倒在壇的東面，（利一 16，六 10，）這是放灰的地方。東面是日出之處。將灰倒在壇的東面，實際上含示復活。（利未記生命讀經，六八至六九頁。）

信息選讀

WEEK 5 — DAY 4

Morning Nourishment

Psa. 20:3 May He remember all your meal offerings and accept your burnt offering. Selah

Lev. 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

1:16...Toward the east, in the place of the ashes.

For God to accept the burnt offering is for Him to turn it to ashes... The Hebrew word translated “accept” in Psalm 20:3 actually means “turn to ashes.” Ordinarily people do not regard ashes as something pleasant. However, to us who offer the burnt offering, ashes are indeed pleasant, even precious, because they are a sign which gives us the assurance that our burnt offering has been accepted by God.

The Hebrew word rendered “accept” can be translated not only as “turn to ashes” but also as “accept as fat,” “make fat,” and “be as fat.” For God to accept our burnt offering means not only that He turns it to ashes but also that He accepts it as fat, something that is sweet and pleasing to Him.

For the burnt offering to be turned to ashes means that God is satisfied and that we therefore may be at peace. If we understand this, we shall realize that in our Christian life there should be a lot of ashes.

The ashes were not thrown away. Instead, they were put to the east side of the altar (Lev. 1:16; 6:10), the place of the ashes. The east side is the side of the sunrise. Putting the ashes to the east side of the altar is actually an allusion to resurrection. (Life-study of Leviticus, pp. 57-58)

Today's Reading

（我們在利未記六章十一節）這裏…看見，灰不是丟掉的。這指明我們該寶貝向神所獻燔祭的結果。我們絕不該將這結果扔掉。…（十一節表明）在處理燔祭的灰（結果）時，是莊嚴的。在神眼中，我們燔祭的結果是受重視的，乃是細緻、純潔、潔淨的。因此，祭司把灰拿到營外時，要穿上莊重的衣服，莊嚴的把灰拿走。這教導我們要看重燔祭的結果。

成爲全時間者，乃是把自己獻給神作燔祭。這應當有，也必須有一個結果。我們不該輕看這結果，以爲不重要，反該重看它。我們作燔祭的結果，將完成神新約的經綸。我們這些全時間的人所作的，不僅是傳福音拯救罪人、建立地方召會、教導聖經、或幫助人生命和真理上長進。我們所作的必須終結於基督身體的建造，這身體乃是要來之新耶路撒冷的小影。

我們所作的實際上並不尋常，但對世人來說算不得甚麼。在他們看來，我們所作的不過是灰。然而，神重視這些灰，因爲這些灰至終要成爲新耶路撒冷。你曾領會過這些灰，就是燔祭的結果，會成爲要來的新耶路撒冷麼？我是這樣領會，也這樣相信。我相信我會在那裏，並且我所作的，會成爲那城的一部分。新耶路撒冷是我們的定命，也是我們的目的地。

燔祭的灰怎能成爲新耶路撒冷？灰指明基督之死的結果，是把我們帶到盡頭，就是使我們成爲灰燼。但基督的死帶進復活。在復活裏，灰成爲建造新耶路撒冷的寶貴材料—金、珍珠和寶石。這三種寶貴的材料都是來自灰的變化。我們被消滅成灰，就把我們帶進三一神的變化裏。（利未記生命讀經，六九、二五〇至二五一頁。）

參讀：利未記生命讀經，第六至七、二十三篇。

[In Leviticus 6:11] once again we see that the ashes were not thrown away. This indicates that we should treasure the result of our offering of the burnt offering to God. We should never throw it away. Verse 11...signifies the stateliness in handling the ashes (the result) of the burnt offering. In God's eyes, the result of our burnt offering is highly regarded. It is fine, pure, and clean. Thus, in carrying the ashes outside the camp, the priest wore stately garments and carried the ashes in a stately way. This teaches us to have a high regard for the result of our burnt offering.

To become a full-timer is to offer ourselves to God as a burnt offering. Concerning this, there should be and must be a result. We should regard this result and not despise it or consider it insignificant. The result of our being a burnt offering will be something that carries out God's New Testament economy. What we do as full-timers is not merely to preach the gospel to save sinners, to establish local churches, to teach the Bible, or to help people to grow in life and in truth. What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem.

What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually these ashes will become the New Jerusalem. Have you ever realized that the ashes, the result of the burnt offering, will be the coming New Jerusalem? I realize this, and I believe it. I believe that I will be there and that what I am doing will be part of that city. The New Jerusalem is our destiny and our destination.

How can the ashes of the burnt offering become the New Jerusalem? Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes. But Christ's death brings in resurrection. In resurrection, the ashes become precious materials—gold, pearls, and precious stones—for the building of the New Jerusalem. All three precious materials come from the transformation of the ashes. When we are brought to ashes, we are brought into the transformation of the Triune God. (Life-study of Leviticus, pp. 58, 211)

Further Reading: Life-study of Leviticus, msgs. 6-7, 23

第五週 ■ 週五

晨興餽養

路六 12『那些日子，耶穌出去上山禱告，整夜禱告神。』

約八 29『那差我來的是與我同在，祂沒有撇下我獨自一人，因為我始終作祂所喜悅的事。』

（主耶穌）一生一世把神當作祂的滿足。祂對於世人沒有一點盼望，並不盼望從人得着甚麼。…祂說，『除了父，沒有人認識子；』『我不接受從人來的榮耀；』『我…來，不是要行我自己的意思，乃是要行那差我來者的意思；』『我來了，神阿，是要實行你的旨意。』我們的主一生一世只把神的旨意當作祂的滿足。祂只把神當作祂的滿足。所以，世上的人、事、物，無論如何變遷，都不會使祂失望。凡以神為他滿足的人，是不會失望的。（倪柝聲文集第一輯第十七冊，一九七頁。）

信息選讀

主活着就是一個禱告的人。…祂作為一個禱告的人，…不是僅僅作一個尋求基督的人，迫切的禱告要得着至寶的基督。（腓三 12～14，8。）…我們可能是一個尋求基督的人，迫切的禱告要得着至寶的基督，但這並不是在福音書裏所啓示這個禱告之人的純淨榜樣。我們若是尋求基督的人，我們會以為自己很特別，很屬靈。但是在描述第一個神人是禱告的人時，我避免用『屬靈』這個辭；我乃是用『神聖』和『奧祕』這樣的辭。『神聖』是在神這一面；『奧祕』是在人那一面。一面說，耶穌是在肉體裏的人，但祂乃是在神聖、奧祕的範圍裏，向奧祕的神禱告。

祂是一個禱告的人，一個與神是一的人。（約十 30。）我們可能是尋求基督的人，迫切的禱告要得着基

WEEK 5 — DAY 5

Morning Nourishment

Luke 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

Throughout His life, the Lord took satisfaction in God. He had no hope toward the world and did not expect to receive anything from it...He said that no one knows the Son except the Father, that He did not receive glory from men, that He did not come to do His own will but the will of the One who sent Him, and that He always did the will of the One who sent Him. Our Lord had God's will as His satisfaction all His life. He was satisfied only with God. This is why He was not disappointed no matter how people, events, and things in this world changed. Those who take their satisfaction in God will never be disappointed. (CWWN, vol. 17, pp. 183-184)

Today's Reading

The Lord lived as a man of prayer...His being a man of prayer was not...as merely a Christ-seeker praying desperately to gain Christ in His excellency (Phil. 3:12-14, 8). We may be a Christ-seeker, praying desperately to gain Christ in His excellency, yet this is not the pure pattern of the man of prayer revealed in the Gospels. If we are a Christ-seeker, we would think that we are very special and spiritual. But in describing the first God-man as a man of prayer, I have avoided using the word spiritual. Instead, I have used the words divine and mystical. Divine is on God's side. Mystical is on man's side. On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

He was a man of prayer, a man who is one with God (John 10:30). We may be a Christ-seeker, desperately praying to gain Christ, yet we may not

督，但我們可能與神不是一。主也是一個不住的活在神同在裏的人。（徒十38下，約八29，十六32。）祂告訴我們，祂從沒有獨自一人，父一直與祂同在；祂每一刻都看見父的面容。我們可能尋求基督，但也許不是這麼親密、繼續不斷的活在神的面光中。此外，祂在任何苦難和逼迫下都信靠神，不靠自己。彼前二章二十三節下半說，祂在受苦之中，不說威嚇的話，只將一切交給那按公義審判的。路加二十三章四十六節說，當祂在十字架上將要死的時候，祂禱告說，『父阿，我將我的靈交在你手裏。』在我們的日常生活中，當困難臨到時，我們是否信靠神？我們可能只在很小的程度上信靠神，而不是完全的信靠神。

主在約翰十四章三十節下半說，『這世界的王將到，他在我裏面是毫無所有。』這意思是說，世界的王撒但在主耶穌裏面沒有立場，沒有機會，沒有盼望，任何事都沒有可能。如果我們蒙了光照，我們就會承認，撒但在我們裏面有太多的東西；他在許多事上有立場，有機會，有盼望，有可能。但這裏有一個禱告的人，祂說世界的王撒但在祂裏面是毫無所有。在全本聖經裏，這是一句特別的話。因此，基督是禱告的人，是與神是一的人，一直活在神的面光中，在受苦遭逼迫時信靠神，並且撒但在祂裏面是毫無所有。（李常受文集一九九四至一九九七年第三冊，六六三至六六五頁。）

當那些指控的法利賽人中沒有一個能定罪那行淫的婦人時，基督這位神救主在祂的人性裏對婦人說，『我也不定你的罪，』好顧惜她，使祂這位偉大的『我是』能饒養她，叫她從罪得自由，並使她能『不…再犯罪』。（約八3～11，24，34～36。）基督是那神聖偉大的『我是』，能使人從罪得自由。（李常受文集一九九四至一九九七年第五冊，二〇三頁。）

參讀：神人的生活，第十篇；活力排，第七至十篇。

be one with God. He was also a man living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32). He said that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously without ceasing. Also, He trusted in God and not in Himself, under any kind of suffering and persecution. First Peter 2:23b says that in the midst of His suffering He did not speak threatening words but kept committing all to Him who judges righteously. Luke 23:46 says that at the time He was dying on the cross, He prayed, "Father, into Your hands I commit My spirit." In our daily life, do we trust in God when trouble comes? Maybe we do to a small extent, but not absolutely.

In John 14:30 the Lord said, "The ruler of the world is coming, and in Me he has nothing." This means that in the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything. If we are enlightened, we will admit that Satan has too many things in us. He has the ground, the chance, the hope, and the possibility in many things. But here was a man of prayer who said that Satan, the ruler of the world, had nothing in Him. This is a particular sentence in the whole Bible. Thus, Christ was a man of prayer, a man who was one with God, lived in the presence of God continuously, trusted in God in His suffering and persecution, and in whom Satan had nothing. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 529-530)

When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, "Neither do I condemn you," to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to "sin no more" (John 8:3-11, 24, 34-36). Christ is the divine, great I Am, who can set people free from sin. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 149-150)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 10; CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 7-10

第五週 ■ 週六

晨興餽養

約壹四 16～17『神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何。』

加六 2『你們的重擔要彼此擔當，這樣就完全滿足了基督的律法。』

（在約壹四章十六節，）住在愛裏面，就是過着習慣的用這愛愛別人的生活，使神能在我們身上得着彰顯。住在神裏面，就是過着以神自己作我們裏面內容和外面彰顯的生活，使我們能絕對的與祂是一。神住在我們裏面，就是在裏面作我們的生命，並在外面作我們的生活，這樣，祂就能實際的與我們是一。…說我們住在愛裏面，就住在神裏面，意思就是我們所住在其中的愛就是神自己。這指明我們對別人的愛該是神自己。我們若住在那就是神自己的愛裏面，我們就住在神裏面，神也住在我們裏面。

約翰在約壹四章十七節…說，『在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何。』我們住在那是神的愛（16）裏面，神的愛就在我們裏面得了成全，也就是在我們裏面得以完全的顯明，使我們在審判的日子，可以坦然無懼。（18。）（約翰一書生命讀經，三七三至三七四頁。）

信息選讀

（約壹四章十七節的）『祂』與三章三節、七節者同，乃是指基督。祂曾在這世上活出神就是愛的

WEEK 5 — DAY 6

Morning Nourishment

1 John 4:16-17 ...We know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him. In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.

Gal. 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

[In 1 John 4:16] to abide in love is to live a life that loves others habitually with the love which is God Himself so that He may be expressed in us. To abide in God is to live a life which is God Himself as our inward content and outward expression so that we may be absolutely one with Him. God abides in us to be our life inwardly and our living outwardly. Thus, He may be one with us in a practical way. To say that we abide in God when we abide in love means that the very love in which we abide is God Himself. This indicates that the love that we have toward others should be God Himself. If we abide in the love which is God Himself, we then abide in God, and God abides in us.

In 1 John 4:17 John continues, "In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world." In our abiding in the love which is God Himself (v. 16), the love of God is perfected in us, that is, perfectly manifested in us, that we may have boldness without fear (v. 18) in the day of judgment. (Life-study of 1 John, p. 310)

Today's Reading

As in 1 John 3:3 and 7, He [in 4:17] refers to Christ. He lived in this world a life of God as love, and now He is our life so that we may live the same life

生活，如今祂是我們的生命，使我們能在這世上活出同樣愛的生活，與祂所是的一樣。

（四章十七節的）『世上』，如在四章一節的世界，不是指宇宙或這地，乃指地上人類的社會，就是組成屬撒但之世界系統的人。（約翰一書生命讀經，三七五頁。）

有些解經家說，〔加拉太六章二節裏〕基督的律法…是指主叫我們彼此相愛的誡命。照他們所言，基督的律法就是愛的律法。這是正確的。但我們必須進一步看見，基督的律法乃是指藉着愛運行、更高更好的生命之律。（羅八2，約十三34。）愛的律法，就是基督的律法，乃是生命的律法。愛是彰顯，但生命是本質。真實的愛是由神聖的生命產生出來的。保羅在林前十三章所描述的愛，乃是神聖生命的彰顯。不僅如此，愛乃是那靈的果子，（加五22，）這事實指明愛的本質必須是那靈。事實上，一切屬靈的美德都必須有那靈連同神聖的生命為其本質。基督的律法，也就是愛的律法，必須由生命之靈的律將其質化。這就是我們說加拉太六章二節『基督的律法』是指『生命之律』的原因。生命之律藉着愛的律得着彰顯，使我們能彼此擔當重擔。這樣，我們就完全滿足了基督的律法。

保羅在三節說，『人若不是甚麼，還以為是甚麼，就是自欺了。』…那些以為自己是甚麼的人，不會擔當別人的重擔。只有以為自己不是甚麼的人，…擔當別人的重擔。

〔保羅〕從經歷中領悟，只有當我們自以為無有的時候，我們纔自然的，甚至不自覺的擔當別人的重擔。我們並不高估自己的所作。…我們憑着靈而行，就受那靈引導去作一些事。結果，我們就不自覺的擔當了別人的重擔。（加拉太書生命讀經，三一二至三一三頁。）

參讀：約翰一書生命讀經，第三十五篇；加拉太書生命讀經，第二十九篇；約翰福音結晶讀經，第十三篇。

of love in this world and be the same as He is now.

As in 4:1, world [in verse 17] does not refer to the universe or the earth, but to human society on the earth, to the people, who are the components of the satanic world system. (Life-study of 1 John, p. 311)

Some expositors say that the law of Christ in Galatians 6:2 refers to the Lord's commandment that we love one another. According to them, the law of Christ is the law of love. This is correct. However, we must go on to see that the law of Christ is the higher and better law of life which works through love (Rom. 8:2; John 13:34). The law of love, which is the law of Christ, is the law of life. Love is the expression, but life is the substance. Real love is that which issues from the divine life. The love described by Paul in 1 Corinthians 13 is the expression of the divine life. Furthermore, the fact that love is a fruit of the Spirit indicates that the substance of love must be the Spirit (Gal. 5:22). In fact, all spiritual virtues must have the Spirit with the divine life as their substance. The law of Christ, which is the law of love, must be substantiated by the divine life. This is the reason we say that the law of Christ in 6:2 denotes the law of life. Expressed by the law of love, the law of life will cause us to bear one another's burdens. In this way we fulfill the law of Christ.

In Galatians 6:3 Paul says, "For if anyone thinks he is something when he is nothing, he deceives himself..." Those who think of themselves as something will not bear the burdens of others. Only those who do not regard themselves as anything will bear others' burdens.

From experience [Paul] realized that it is when we consider ourselves as nothing that we spontaneously, even unconsciously, bear the burdens of others. We do not place a high estimate on what we do... Walking by the Spirit, we are led of the Spirit to do certain things. The result is that we bear someone's burden without even realizing it. (Life-study of Galatians, pp. 255-257)

Further Reading: Life-study of 1 John, msg. 35; Life-study of Galatians, msg. 29; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

第五週詩歌

228

聖靈的豐滿—藉十字架

7 6 7 6 雙副 (英 280)

降 E 大調

4/4

5 | 5 5 6̣ . 3̣ | 5 4 0 4 | 4 4 5 . 2̣ | 3̣ — 2̣ |
 一 求 主 寶 血 潔 淨 我， 洗 盡 所 有 罪 過， 將
 E^b A^b E^b B^b₇ E^b E^b C₇
 1 3 5 i | 7 6 0 i | i 5 4 . 2̣ | 1 — 5 | 5 5 6 . 3̣ |
 你 聖 潔 的 膏 油， 重 新 為 我 塗 抹。 我 認 自 己 的
 F^m B^b₇ E^b B^b₇ E^b A^b
 5 4 0 4 | 4 4 5 . 2̣ | 3̣ — 2̣ | 1 3 5 i | 7 6 0 i |
 生 活， 真 是 失 敗 軟 弱， 我 望 充 滿 你 的 靈， 完
 E^b B^b₇ E^b A^b A^b F₇
 i 5 4 . 2̣ | 1 — 5 | i i i . 7̣ | 7 6 — 6 | 6 6 2̣ . 6̣ |
 全 為 你 而 活。(副) 哦， 求 主 救 我 脫 離 這 個 可 憐 的
 B^b E^b B^b₇ E^b F^m F₇ E^b B^b₇ E^b
 i 7 — 5 | i 5 4 3 | 3 2 — 1 | 1 2 7̣ . 1̣ | 1 — — ||
 自 己! 求 主 使 我 從 今 後， 完 全 充 滿 了 你。

- | | |
|------------|---------|
| 二 我心何等的乾旱， | 常為軟弱悲歎； |
| 我是何等的盼望， | 能被聖靈充滿。 |
| 求主讓我今隱藏 | 在你擊傷石磬； |
| 求主今聽我呼求， | 讓你活水氾濫。 |
| 三 我心何等的冷淡， | 順服何等遲慢； |
| 願主聖靈充滿我， | 使我不再背叛。 |
| 我今躺臥在祭壇， | 不敢稍為動彈； |
| 求主烈火從天降， | 把我所有燒乾。 |
| 四 求主十架在我身， | 天天作工更深， |
| 把我度量擴充大， | 使我化為灰塵； |
| 好叫聖靈充滿我， | 天天比前更多， |
| 你的活水到處流， | 解除眾人乾渴。 |

WEEK 5 — HYMN

Oh, from myself deliver

Fulness of the Spirit — By the Cross

280

1. Lord, may Thy blood now cleanse me, Wash all my sins a - way, That
 with Thy Ho - ly Spir - it Thou may a - noint, I pray. My
 serv - ice, I con - fess, Lord, Is fail - ure— full and weak; The
 fill - ing of Thy Spir - it To live for Thee I
Chorus
 seek. (C) Oh, from my - self de - liv - er, From all its mi - se - ry; I'd
 hence - forth be for - ev - er Com - plete - ly filled with Thee.

- Oh, Lord, how dry my heart is,
 It yearns and pants for Thee;
 The filling of Thy Spirit
 Is now my fervent plea.
 Within the smitten Rock, Lord,
 I would entirely hide;
 Pour thru Thy living water,
 Till I am satisfied.
- How cold my heart has been, Lord,
 How slow obeying Thee;
 So fill me with Thy Spirit,
 I'll ne'er rebellious be.
 I lie upon Thy altar
 And dare not move away;
 Oh, may Thy flame descending
 Consume my all, I pray.
- Oh, may Thy Cross within me
 Deepen its work and burn
 In me enlarge Thy measure,
 And me to ashes turn.
 Oh, may Thy Spirit fill me
 Each day more than before,
 And may Thy living water
 On me and thru me pour.

第六週

按着神牧養

詩歌：補 711

讀經：約二一 15～17，彼前五 2，二 25，弗四 12～16

【週一】

壹 牧養就是周全柔細的照顧羣羊—約二一 15～17，徒二十 28：

一 牧養是指顧到羊一切的需要。

二 所有的羊都需要得着充分的供備和妥善的照料。

貳 在主今日的恢復裏，急切需要牧養—約二一 16，彼前五 2：

一 父神在祂生機的救恩裏，先用靈神重生我們，再在子神裏作我們的牧人牧養我們，使我們在祂的生命中存活並長大，直到永遠—約三 6，十 10，14～16。

二 牧養信徒，對於他們在神聖生命裏的長大以至於成熟，為着建造基督的身體，是極其重要的一—弗四 12～16。

【週二】

參 牧養在於教導；我們若不能教導，就不能

Week Six

Shepherding according to God

Hymns: 1221

Scripture Reading: John 21:15-17; 1 Pet. 5:2; 2:25; Eph. 4:12-16

§ Day 1

I. To shepherd is to take all-inclusive tender care of the flock—John 21:15-17; Acts 20:28:

A. Shepherding refers to caring for all the needs of the sheep.

B. All the sheep need to be well provided for and well tended to.

II. In the Lord's recovery today, there is an urgent need of shepherding—John 21:16; 1 Pet. 5:2:

A. In His organic salvation God the Father first regenerates us by God the Spirit and then shepherds us in God the Son as our Shepherd so that we may exist and grow in His life for eternity—John 3:6; 10:10, 14-16.

B. To shepherd the believers is crucial for their growth in the divine life unto maturity for the building up of the Body of Christ—Eph. 4:12-16.

§ Day 2

III. Shepherding depends on teaching; if we cannot teach, we

牧養—太二八 19 ~ 20, 九 35 ~ 36:

- 一 牧養和教導是並行的—弗四 11。
- 二 我們的牧養該一直帶着教導，而我們的教導也該一直帶着牧養—徒二 42, 二十 28, 西一 28。

【週三】

肆 我們都需要認識並經歷基督是我們魂的牧人—彼前二 25:

- 一 基督作我們魂的牧人，監督我們裏面的光景，顧到我們內裏所是的情形：
 - 1 基督生機的牧養，主要的是照顧我們的魂—詩二三 3。
 - 2 祂是藉着顧到我們魂的益處，並藉着監督我們內裏所是的光景，而牧養我們—參來十三 17。
 - 3 這種牧養是內裏、內在、生機的安慰—林後一 3 ~ 4。
- 二 因為我們的魂很複雜，所以需要那在我們靈裏是賜生命之靈的基督，在我們的魂裏牧養我們，照顧我們的心思、情感和意志，並顧到我們一切的難處、需要和創傷—約十四 16 ~ 17, 林前十五 45 下, 六 17:
 - 1 基督作為我們那是靈的牧人，從我們的靈裏照顧我們：
 - a 祂的牧養開始於我們的靈，擴展到我們魂的每一部分—弗三 17。
 - b 基督從我們的靈達到我們魂的所有部分，並以柔細、生機、周全的方式照顧我們—帖前五 23。
 - 2 這是經過過程並終極完成之三一神內在的牧養，祂乃是與祂所重生的信徒聯結且合併—林後十三 14，

cannot shepherd—Matt. 28:19-20; 9:35-36:

- A. Shepherding and teaching go together—Eph. 4:11.
- B. Our shepherding should always be with teaching, and our teaching should always be with shepherding—Acts 2:42; 20:28; Col. 1:28.

§ Day 3

IV. We all need to know and experience Christ as the Shepherd of our souls—1 Pet. 2:25:

- A. As the Shepherd of our souls, Christ oversees our inward condition, caring for the situation of our inner being:
 1. Christ's organic shepherding primarily takes care of our soul—Psa. 23:3.
 2. He shepherds us by caring for the welfare of our soul and by exercising oversight over the condition of our inner being—cf. Heb. 13:17.
 3. This kind of shepherding is an inward, intrinsic, organic comforting—2 Cor. 1:3-4.
- B. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and all our problems, needs, and wounds—John 14:16-17; 1 Cor. 15:45b; 6:17:
 1. As our pneumatic Shepherd, Christ takes care of us from within our spirit:
 - a. His shepherding begins from our spirit and spreads to every part of our soul—Eph. 3:17.
 - b. From our spirit Christ reaches all the parts of our soul and takes care of us in a tender, organic, all-inclusive way—1 Thes. 5:23.
 2. This is the inward shepherding of the processed and consummated Triune God united and incorporated with His regenerated believers—2 Cor. 13:14;

【週四】

§ Day 4

伍 那些牧養神羣羊的人，該按着神牧養—彼前五 2，腓一 21 上：

一 按着神牧養，意即按着神的性情、心意、作法和榮耀，而不是按着我們的偏好、興趣、目的和個性牧養—彼後一 4，弗一 5，9，三 21，約十四 6。

二 彼前五章二節裏『按着神』的意思是我們活神；惟有活神的人，纔能按着神牧養：

1 神的經綸是要將祂自己作到我們裏面，使我們可以接受祂作我們的生命和生命的供應，好使我們活祂—約十一 25，六 48，57。

2 我們現今正有分於神聖的生命和神聖的性情，使我們能在人性裏活神—加二 20。

三 我們要按着神牧養，就需要在生命、性情、彰顯和功用上成爲神，但無分於神格—西三 4，彼後一 4：

1 我們需要被神聖的生命充盈，享受三一神作源、泉、川，而成爲神聖生命的總和，甚至成爲神聖生命的本身—約四 14，西三 4。

2 我們需要在神那愛、光、義、聖的屬性上成爲神—約壹四 8，一 5，羅三 21，25 ~ 26，弗一 4，五 27，彼前一 15 ~ 16。

3 我們需要成爲基督的複製，就是神的彰顯，使我們在牧養上彰顯神，而不是彰顯我們的己，連同其個性與乖僻—羅八 19，29，林後三 18，太十六 24。

V. Those who shepherd the flock of God should shepherd according to God—1 Pet. 5:2; Phil. 1:21a:

A. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition—2 Pet. 1:4; Eph. 1:5, 9; 3:21; John 14:6.

B. According to God in 1 Peter 5:2 means that we live God; only those who live God can shepherd according to God:

1. God's economy is to work Himself into us so that we may receive Him as our life and life supply in order to live Him—John 11:25; 6:48, 57.

2. We are participating in the divine life and the divine nature so that we can live God in our humanity—Gal. 2:20.

C. In order to shepherd according to God, we need to become God in life, nature, expression, and function but not in the Godhead—Col. 3:4; 2 Pet. 1:4:

1. We need to be filled to the brim with the divine life, enjoying the Triune God as the fountain, the spring, and the river to become the totality of the divine life, even to become the divine life itself—John 4:14; Col. 3:4.

2. We need to become God in His attributes of love, light, righteousness, and holiness—1 John 4:8; 1:5; Rom. 3:21, 25-26; Eph. 1:4; 5:27; 1 Pet. 1:15-16.

3. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities—Rom. 8:19, 29; 2 Cor. 3:18; Matt. 16:24.

4 我們需要在神的功用上成爲神，照着祂的所是並照着祂經綸中的目標，牧養神的羣羊—弗一 10。

四 我們若要按着神牧養，就需要與神成爲一—約十四 20，林前六 17：

1 聖經的基本原則是神在祂的經綸裏，使祂自己與人成爲一，並使人與祂成爲一—約十五 4，林前六 17。

2 神渴望神聖的生命與屬人的生命能聯爲一個生命，過一個生活—約六 57，加二 20。

3 當我們與神是一，我們就在生命和性情上成爲神，並且在牧養別人時，就是神—約壹五 11 ~ 12，彼後一 4，彼前五 2。

【週五】

陸 我們要按着神牧養，就需要過牧養的生活—約二一 15 ~ 17，林後六 1 ~ 3，七 2 ~ 3：

一 我們越被基督構成，就越自然而然的過牧養的生活，因爲基督在我們屬靈生命裏的構成，有牧養的一面—西一 27，三 10 ~ 11，14，約二一 15 ~ 17。

二 我們要有牧養的生活，就需要有寬宏的心，就是能容納神所有兒女的心—林後六 11 ~ 13，七 2 ~ 3，參王上四 29。

三 牧養的生命是一種溫暖別人的生命，在耶穌的人性裏顧惜他們，而在基督的神性裏，以基督的豐富餵養他們—弗五 29，箴二五 15。

四 牧養的生命乃是適應一切的生命，這生命能適應一切處境，接受各樣環境，在各種情形裏工作—林後六 1 ~ 13，七 2 ~ 3。

4. We need to become God in His function of shepherding the flock of God according to what He is and according to the goal of His economy—Eph. 1:10.

D.If we would shepherd according to God, we need to become one with God—John 14:20; 1 Cor. 6:17:

1. The basic principle of the Bible is that in His economy God is making Himself one with man and man one with Him—John 15:4; 1 Cor. 6:17.

2. God desires that the divine life and the human life be joined together to become one life that has one living—John 6:57; Gal. 2:20.

3. When we are one with God, we become God in life and nature and are God in our shepherding of others—1 John 5:11-12; 2 Pet. 1:4; 1 Pet. 5:2.

§ Day 5

VI. In order to shepherd according to God, we need to live a shepherding life—John 21:15-17; 2 Cor. 6:1-13; 7:2-3:

A. The more we are constituted with Christ, the more we will spontaneously live a shepherding life because the constitution of Christ in our spiritual life has a shepherding aspect—Col. 1:27; 3:10-11, 14; John 21:15-17.

B. In order to have a shepherding life, we need an enlarged heart, a heart to embrace all of God's people—2 Cor. 6:11-13; 7:2-3; cf. 1 Kings 4:29.

C. A shepherding life is a life that warms up others by cherishing them in the humanity of Jesus to nourish them in the divinity of Christ with the riches of Christ—Eph. 5:29; Prov. 25:15.

D. A shepherding life is an all-fitting life, a life that is able to fit all situations, accept any kind of environment, and work under any condition—2 Cor. 6:1-13; 7:2-3.

五 我們牧養神的羣羊，需要按着我們父神愛和柔細的心，以及我們救主基督尋找和牧養的靈——路十五 1 ~ 32。

【週六】

柒 那建造基督的身體的牧養，乃是相互的牧養——林前十二 23 ~ 26：

- 一 我們眾人都需要在基督生機的牧養之下，並與祂是一，而彼此牧養——約二 15 ~ 17。
- 二 我們是羊也是牧人，彼此互相的牧養並接受牧養。
- 三 在相互的牧養裏，我們在愛裏彼此牧養——林前十三 1 ~ 13。
- 四 藉着這相互的牧養，召會作為基督的身體就在愛裏把自己建造起來——太十六 18，弗一 22 ~ 23，二 21 ~ 22，四 16。

E. We need to shepherd the flock of God according to the loving and tender heart of our Father God and according to the seeking and shepherding spirit of our Savior Christ—Luke 15:1-32.

§ Day 6

VII. The shepherding that builds up the Body of Christ is mutual shepherding—1 Cor. 12:23-26:

- A. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd one another—John 21:15-17.
- B. We are both sheep and shepherds, shepherding and being shepherded in mutuality.
- C. In mutual shepherding, we shepherd one another in love—1 Cor. 13:1-13.
- D. Through this mutual shepherding, the church as the Body of Christ will build itself up in love—Matt. 16:18; Eph. 1:22-23; 2:21-22; 4:16.

第六週 ■ 週一

晨興餵養

約二一 16『耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。』

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

在約翰十章十節、十一節和十六節，主向門徒揭示，祂是好牧人，來使羊更豐盛的得着生命；並且祂另外有羊（外邦人），祂必須領這另外的羊與他們（猶太信徒）合為一羣（一個召會），歸於一個牧人之下。

主的牧養先是在祂地上的職事裏。（太九 36。）主看見以色列人如同羊，受到他們首領的攪擾；他們如同羊流離，沒有牧人。主這位神選民的牧人就禱告，於是神告訴祂所差的這一位，要設立十二使徒，使他們照顧神的羊。（十 1～6。）…然後，主的牧養是在祂天上的職事裏，（彼前五 4，）照顧神的召會，結果帶進祂的身體。當主在地上時，祂是在牧養。祂復活升天之後，仍然在牧養。

當主在復活之後，並在祂升天之前，與祂的門徒在一起時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊。（約二一 15～17。）…牧養乃是給羣羊周全、柔細的照顧。…這是把使徒的職事與基督天上的職事合併，以照顧神的羊羣，就是召會，結果帶進基督的身體。（李常受文集一九九四至一九九七年第四冊，五七三至五七四頁。）

WEEK 6 — DAY 1

Morning Nourishment

John 21:16 ...Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

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

In John 10:10, 11, and 16 the Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) that He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd.

First, the Lord's shepherding was in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (10:1-6). Second, the Lord's shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17)...To shepherd is to take all-inclusive tender care of the flock. This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 446-447)

彼得對主的這個託付印象非常深刻，以致在他的前書裏，他告訴信徒，他們好像羊走迷了路，如今卻歸到他們魂的牧人和監督（基督）了。（彼前二25。）基督牧養祂的羣羊，包括照顧他們外面的事物，以及他們內裏的所是，就是他們的魂。…祂藉着顧到我們裏面各部分的益處，並監督我們魂（就是我們真人位）的光景，而牧養我們。

彼得勸勉長老，要牧養他們中間神的羣羊，好使他們這些忠信的長老在牧長顯現的時候，得着那不能衰殘的榮耀冠冕。（五1~4。）…彼得的話指明，基督天上的職事主要的是牧養神的召會，就是祂的羣羊，結果帶進祂的身體。

爲着神永遠經綸的主要目的和終極完成而牧養神的羣羊，這件事甚至在雅歌中也題到。在這卷書中，基督牧養那尋求祂並追求祂的人。…在雅歌一章七節上半，尋求者說，『我心所愛的阿，求你告訴我，你在何處牧放羊羣（爲着滿足）？晌午在何處使羊羣歇臥（爲着安息）？』…牧人回答尋求者說，『只管出去跟隨羊羣的腳蹤，把你的山羊羔牧放在牧人帳棚的旁邊。』（8下。）在主這牧長之下，有許多別的牧人。這許多牧人在他們帳棚旁邊，也就是在他們生活所在之處，牧放他們的年幼者。

二章十六節說，『良人屬我，我也屬他；他在百合花（以單一的心，過着信靠神的生活，而尋求基督的人）中牧放羣羊。』主一直在牧放祂所有像百合花一樣的尋求者，照顧他們，餵養他們，並牧養他們，使他們長大。…牧養信徒，對於他們在神聖生命裏的長大，是極其重要的。（李常受文集一九九四至一九九七年第四冊，五七六至五七八頁。）

參讀：約翰福音結晶讀經，第十三章；約翰福音生命讀經，第二十二、四十九篇。

Peter was so impressed with this commission of the Lord that in his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls (2:25). Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls...He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person.

Peter exhorts the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory (5:1-4). Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock, which issues in His Body.

This matter of shepherding God's flock for the main purpose and ultimate consummation of the eternal economy of God is referred to even in Song of Songs. In Song of Songs 1:7a the seeker says, "Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?" The Shepherd responds to the seeker by saying, "Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds' tents" (v. 8b). Under the Lord as the Chief Shepherd there are many other shepherds. The many shepherds pasture their young by their tents, that is, where they live.

Song of Songs 2:16 says, "My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart]." The Lord is pasturing all His seekers as lilies, taking care of them, feeding them, and shepherding them that they may grow. To shepherd the believers is very crucial for their growth in life. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 448-449)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13; Life-study of John, msg. 22, 49

第六週 ■ 週二

晨興餽養

徒二 42『他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。』

西一 28『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上。』

爲要牧養聖徒，長老必須善於教導。這裏的教導是爲着牧養人，而不是爲給人課程或信息。我們是藉着教導來給他們造就與餽養。

根據以弗所四章，牧人和教師是同一類。這表示凡要作牧人的，必須也是教師。同樣的，一個好教師也是一個牧人。不過，有些所謂的教師，一點不知道牧養的事。他們可以講道，但他們並沒有牧養甚麼人。然而在聖經裏，牧人就是教師，教師就是牧人。正如母親藉着餽養孩子、照顧孩子來牧養他們，所以我們也需要牧養神的兒女。…不管我們有多少位長老，他們仍不敷填滿這個空缺。爲着牧養的需要，所有的弟兄姊妹都要盡功用。（李常受文集一九七七年第二冊，四一頁。）

信息選讀

我們是憑着我們所作的來教導別人。倘若在聚會中有一個新來的人，坐在你旁邊翻不到哈該書，你幫他找到這卷書，這樣就教導了他。也許有人不熟悉所用的辭句，你和他們交通，幫助他們明白這辭句的意義，這就是牧養。所有軟弱的、新來的、年幼的，都需要許許多多這樣的教導。只要人一給了他們這種幫助，他們就被建造了。最終，因着接受了這種幫助，他們也成爲有用的人。這就是建造召會的路。

WEEK 6 — DAY 2

Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ.

In order to shepherd the saints, the elders must be apt to teach. In shepherding others by teaching, we do not give them lectures or messages. Rather, we give them edifying and nourishing instructions.

According to Ephesians 4, the shepherds and the teachers are one category. This indicates that anyone who would be a shepherd must also be a teacher. Likewise, a good teacher is also a shepherd. Some so-called teachers, however, do not know anything about shepherding. They may give sermons, but they do not shepherd anyone. However, in the Bible a shepherd is a teacher, and a teacher is a shepherd. Just as a mother shepherds her children by feeding them and caring for them, so we also need to shepherd God's children... No matter how many elders we may have, they are not sufficient to fill the gap. For the shepherding, there is the need for all the brothers and sisters to function. (CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," pp. 30-31)

Today's Reading

We teach others by what we do. Suppose a new one sitting next to you in a meeting cannot find the book of Haggai. By helping him find this book, you teach him. Perhaps someone else is not familiar with a certain term that is used. By having fellowship with him, you may help him understand the significance of this term. This is shepherding. All the weak ones, new ones, and young ones need a great deal of such teaching. Whenever someone renders them this kind of help, they are built up. Eventually, through receiving this kind of help, they also become useful. This is the way to build up the church.

我鼓勵你們都來牧養。姊妹們，你們有一些人已經多年在主裏面，多年在召會生活裏，你們參加了許多次的特會和訓練，你們定規從主接受了一些東西。現在是你們操練自己，使用所得着的恩典和恩賜，來照顧牧養別人的時候了。（李常受文集一九七七年第二冊，四二頁。）

在四種有恩賜的人中間，（弗四 11，）頭三者，就是使徒、申言者和傳福音者的職事，乃在於牧養。這可由約翰二十一章十五至十七節主給彼得的囑咐得着證實。這些領頭有恩賜之人的功用乃在於牧養。沒有牧養，使徒、申言者和傳福音者就不能盡功用。

長老…有義務教導，以加強牧養並完成其目標；（提前三 2 下，五 17 下；）這教導是照着基督在四福音、以及有恩賜之人在書信中所教導的。提前三章二節說，長老必須善於教導。這意思是說，教導成了他們的習慣。有些長老天性是安靜的。這些長老特別需要否認自己，好能善於教導；善於教導就是要善於說話。這不是講說一些虛空的事，乃是講說神經綸的真理。我們必須憑着主的恩典受裝備，來為祂說話。我們應該講說神永遠經綸高峯的真理。保羅在提前五章十七節也說，那在話語和教導上勞苦的長老，當被看為配受加倍的敬奉。在一章三至四節，保羅囑咐提摩太仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事。他也囑咐哥林多人說一樣的話，好叫他們中間沒有分裂。（林前一 10。）我們都該說一樣的話—神的經綸。（李常受文集一九九四至一九九七年第五冊，一五二至一五三、一五八至一五九頁。）

參讀：各種年齡者都為主的見證，第四章；活力排，第七篇。

I encourage you all to do the shepherding. Sisters, some of you have been in the Lord and in the church life for years, and you have attended many conferences and trainings. Surely you have received something from the Lord. Now is the time to exercise yourselves to use the grace you have received and the gift you have been given to care for others. (CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," p. 31)

Among the four kinds of gifted persons [Eph. 4:11], the ministry of the first three,...of the apostles, prophets, and evangelists, depends upon shepherding. This is confirmed by the Lord's charge to Peter in John 21:15-17. The functions of these leading gifted persons depend upon shepherding. Without shepherding, the apostles, prophets, and evangelists cannot function.

The elders are...obligated to teach to strengthen the shepherding and carry out its goal (1 Tim. 3:2b; 5:17b) according to what Christ taught in the four Gospels and what the gifted persons taught in the Epistles. First Timothy 3:2 says that the elders must be apt to teach. This means that teaching is their habit. Some elders have a quiet disposition. These ones especially must deny themselves to be apt to teach, and to be apt to teach is to be apt to talk. This is to talk not about vain things but about the truths of God's economy. We have to be equipped by the Lord's grace to speak for Him. We should speak the high peaks of the truth of God's eternal economy. Paul also says in 1 Timothy 5:17 that the elders who labor in word and teaching are worthy of double honor. In 1 Timothy 1:3-4 Paul charged Timothy to remain in Ephesus to tell certain ones not to teach anything different from God's economy. He also charged the Corinthians to speak the same thing so that there would be no divisions among them (1 Cor. 1:10). We all should speak the same thing—God's economy. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 113, 117)

Further Reading: CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," ch. 4; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 7

第六週 ■ 週三

晨興餽養

彼前二 25『你們好像羊走迷了路，如今卻歸到你們魂的牧人和監督了。』

詩二三 3『祂使我的魂甦醒，為自己的名引導我走義路。』

基督在木頭上受死，乃是作我們的救贖主，（彼前二 24，）現今祂在復活的生命裏，在我們裏面乃是作我們魂的牧人和監督，因此祂能指引我們，並以生命供應我們，使我們照着祂受苦的榜樣跟隨祂的腳蹤行。（21。）…我們的魂是我們內裏的所是一真人位。主是我們魂的牧人和監督，（25，）藉着顧到我們裏面各部分的益處，並監督我們真人位的光景，而照其需要牧養我們。（彼得前書生命讀經，二二七頁。）

信息選讀

牧人照顧羊羣物質的需要，我們的牧人基督照顧我們魂的需要。祂不是我們身體的牧人；祂是我們魂——我們裏面之人——的牧人。我們都有靈，而靈是我們裏面的器官。但我們這人是魂。所以，基督主要是藉着照顧我們的魂而牧養我們。祂照顧我們的心思、情感和意志。

我們也許以為我們的難處在於身體。毫無疑問，身體的確給我們許多難處。然而，我們真正的難處在魂裏。我們的心思、情感和意志都有難處。不信的人是在魂裏遊蕩的人，他們沒有牧人照顧他們。但我們不一樣，我們有一位牧人照顧我們的魂。我們不但有主的生命在我們裏面，我們也有祂作我們的牧人。祂現今在我們的魂裏牧養我們。

WEEK 6 — DAY 3

Morning Nourishment

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Psa. 23:3 He restores my soul; He guides me on the paths of righteousness for His name's sake.

Christ was our Redeemer in His death on the tree. Now He is our soul's Shepherd and Overseer in the resurrection life within us. Therefore, He is able to guide us and supply us with life that we may follow His model in His steps of suffering (1 Pet. 2:21)...Our soul is our inner being, our real person. Our Lord, as the Shepherd and Overseer of our soul [v. 25], shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person. (Life-study of 1 Peter, p. 190)

Today's Reading

A shepherd takes care of the physical needs of his flock, and Christ our Shepherd takes care of the needs of our soul. He is not the Shepherd of our body; He is the Shepherd of our soul, our inner being. We all have a spirit, and the spirit is our inward organ. But our being is a soul. Therefore, Christ mainly shepherds us by taking care of our soul. He takes care of our mind, emotion, and will.

We may think that our problems are with the body. No doubt, the body does give us many problems. Nevertheless, our real problem is in our soul. Our mind, emotion, and will all have problems. Unbelievers are wanderers in the soul, and they do not have a shepherd to take care of them. But our situation is different in that we have a Shepherd who takes care of our soul. Not only do we have the Lord's life within us, but we also have Him as our Shepherd. He is now shepherding us in our soul.

請你們照着你們的經歷來看主的牧養這件事。…主的安慰在那裏？是在靈裏還是在魂裏？你若說，祂的安慰是在靈裏，你的回答就不是照着聖經。…許多時候我們說到轉向靈，可能期望我們一轉向靈，就會萬事順利。事實上，甚至我們轉向靈以後，許多事可能也不順利。彼得從經歷知道，要說基督是我們魂的牧人。所以，彼得在彼前二章二十五節沒有告訴我們，基督是我們靈或我們身體的牧人；他清楚的說，基督是我們魂的牧人。

因為受苦的是我們的魂，所以我們的魂需要主的牧養。需要這種照顧的，不是我們的身體，主要的也不是我們的靈。需要主作牧人的，乃是我們的魂—我們的心思、我們的情感、和我們的意志。

在我們的經歷中，有時候我們就是不知道要思考甚麼。我們不知道要指引我們的意念何去何從。這指明我們的心思需要主耶穌作牧人。我能見證，許多時候，在這種情況裏，主耶穌作了我的牧人。祂牧養的結果，就使我們的心思受指引，擺在正路上。…我們的情感是複雜的，容易受攪擾。姊妹們的情感尤其是這樣。所以，我們需要主耶穌在我們的情感裏牧養我們。祂的牧養安慰我們的情感。…我們的意志也需要主的牧養。我們人常常發覺很難作正確的決定，有時候最難為的事就是作決定。不信的人沒有人帶領並引導他們作決定，但我們有牧人帶領並引導我們。主的帶領和引導主要與我們的意志有關。主是活的牧人，不斷指引我們的意志。我無法告訴你，這事我經歷過多少次。主實在是我們魂的牧人。祂指引我們的心思，安慰我們的情感，帶領並引導我們的意志。（彼得前書生命讀經，二二七至二二九頁。）

參讀：彼得前書生命讀經，第二十一篇；李常受文集一九八四年第五冊，四五三至四六九頁；一九八八年第四冊，四〇一至四一一頁。

Consider this matter of the Lord's shepherding according to your experience...Where is the Lord's comfort, in our spirit or in our soul? If you say that His comfort is in the spirit, your answer is not according to the Bible...Many times we speak of turning to the spirit, perhaps expecting that when we turn to the spirit, everything will be all right. Actually, even after we turn to the spirit, many things may not be all right. From experience Peter knew to say that Christ is the Shepherd of our souls. Therefore, Peter does not tell us in 1 Peter 2:25 that Christ is the Shepherd of our spirit or of our body; he clearly says that Christ is the Shepherd of our souls.

Because it is our soul that suffers, it is our soul that needs the Lord's shepherding. It is not our body that needs this kind of care, nor is it mainly our spirit. It is our soul—our mind, our emotion, and our will—that needs the Lord as the Shepherd.

In our experience sometimes we just do not know what to think about. We do not know where to direct our thoughts. This is an indication that our mind needs the Lord Jesus as the Shepherd. I can testify that many times in this kind of situation the Lord Jesus has been a Shepherd to me. As a result of His shepherding, our mind is directed and set in the right way. Our emotion, being complicated, is easily upset. This is especially true of the sisters' emotion. Therefore, we need the Lord Jesus to shepherd us in our emotion. His shepherding comforts our emotion. Our will also needs the Lord's shepherding. As human beings, we often find it difficult to make the right decision. Sometimes the hardest thing to do is to make a decision. Unbelievers have no one to lead them and guide them in making decisions. But we have a Shepherd to lead us and guide us. The Lord's leading and guiding are primarily related to our will. As the living Shepherd, the Lord continually directs our will. I cannot tell you how many times I have experienced this. The Lord is truly the Shepherd of our soul. He directs our mind, comforts our emotion, and leads and guides our will. (Life-study of 1 Peter, pp. 190-192)

Further Reading: Life-study of 1 Peter, msg. 21; CWWL, 1984, vol. 5, pp. 343, 346-348, 353-355; CWWL, 1988, vol. 4, pp. 315-321

第六週 ■ 週四

晨興餽養

彼前五 2『務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心…。』

彼後一 4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，…就藉着這些應許，得有分於神的性情。』

牧養神的羣羊（彼前五 2）需要為基督的身體受苦，如基督所行的一樣。（西一 24。）

羣羊，（彼前五 2，）按原文直譯是小羣。這是指神的召會，（徒二十 28，）與世人相比，為數較少。（路十二 32。）…照着彼前五章二節，長老不是轄管者，乃是牧人。有時候牧人也許必須管理羣羊，但那不是君王的管理。那是照顧羣羊之人的管理。…羣羊需要受到照顧，得着保護，並以正確的方向受引導。他們需要被帶到能喫能喝的地方。這就是牧養。

在五章二節，…（彼得）囑咐（長老）要牧養神的羣羊。羣羊不是長老的產業，乃是神的產業。就一面說，作長老的是被神使用，來牧養祂的羣羊。（彼得前書生命讀經，三四九至三五〇頁。）

信息選讀

彼前五章二節的『監督』，意思是殷勤留意，要曉得情況如何。許多年前，我以為監督是要觀察誰對誰錯，誰作得好，誰作得差。後來我纔領悟，監督主要的是在於監督需要。…（牧人）乃是關切羣羊的需要。他的監督與保護羣羊、引導羣羊、

WEEK 6 — DAY 4

Morning Nourishment

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God...

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

To shepherd the flock of God [1 Pet. 5:2] requires suffering for the Body of Christ, as Christ suffered (Col. 1:24).

Literally, the Greek word rendered “flock” [in 1 Peter 5:2] is “little flock.” This refers to the church of God (Acts 20:28), which is small in number (Luke 12:32) compared to the world. According to 1 Peter 5:2, elders are not rulers; they are shepherds. Sometimes a shepherd may have to rule the flock, but that is not the ruling of a king. It is a ruling of someone who cares for the flock...The flock needs to be cared for, protected, and led in the right direction. They need to be brought to a place where they can eat and drink. This is shepherding.

Peter...charges [the elders] to shepherd the flock of God. The flock is not the elders' possession but God's possession. In a sense, the elders are employed by God to shepherd His flock. (Life-study of 1 Peter, p. 291)

Today's Reading

The word overseeing in 1 Peter 5:2 means “taking the oversight, looking diligently to be aware of the situation.” Years ago I thought that the overseeing was to observe who is wrong and who is right, who is doing well and who is doing poorly. Later I came to realize that to oversee is mainly a matter of overseeing the need...A shepherd...is concerned with the need of

並餵養羣羊有關。牧人施行監督，為要供應羣羊所需要的。

如彼得所說的，作長老的應當『按着神…，出於甘心』而監督。按着神監督，意即按着神的性情、心意、作法和榮耀，不按着人的偏好、興趣和目的。作長老的不該按着他們的意見、觀念、或好惡而監督。反之，他們該照着神的揀選、願望、心意和喜好而監督。作長老的必須全然按着神的思想、感覺、意願和揀選而監督。他們必須按着神的好惡而監督。…在彼前五章二節，彼得警告作長老的不要為着卑鄙的利益，乃要熱切的施行監督。這就是說，作長老的不該利用長老職分，當作得利的方法。他們該熱切的監督，像父母熱切的照管兒女一樣。（彼得前書生命讀經，三五一至三五三頁。）

在彼得的頭一封書信中，在二章二十五節他說到基督是我們魂的牧人和監督，而我們的魂乃是我們內裏的所是，也就是我們的真人位。在五章一至二節他告訴長老們，務要按着神牧養神的羣羊。按着神，意思就是我們必須活神；我們必須隨時隨處有神。我們在我們的悟性上、道理上、與教訓上有神，但我們在牧養人時可能沒有活神。當我們與神是一，我們就成了神。在我們牧養別人時，我們就有神並且就是神。按着神牧養，意思就是按着神屬性的所是牧養。神是愛、光、聖、義。按着神，至少是按着神的這四種屬性。我們必須按着這四種屬性牧養年幼的、軟弱的和退後的。這樣，我們就是好牧人。…除了牧養，我們沒有路將生命供應給別人。…我們若要享受生命，並將生命供應別人，就必須牧養他們。真正生命的供應乃是藉着訪問人、接觸人而牧養人。（李常受文集一九九四至一九九七年第五冊，一五四至一五五頁。）

參讀：彼得前書生命讀經，第三十二篇；神人的生活，第二篇。

the flock. His oversight is related to protecting the flock, leading the flock, and feeding the flock. The shepherd exercises oversight in order to supply the flock with whatever is needed.

As Peter says, the elders should oversee “willingly, according to God.” To oversee according to God means according to God’s nature, desire, way, and glory, not according to man’s preference, interest, and purpose. The elders should not oversee according to their opinion, concept, or likes or dislikes. Instead, they should oversee according to God’s choice, desire, intention, and preference. The elders must oversee the church altogether according to God’s thought, feeling, will, and choice. They must oversee according to God’s likes and dislikes. In 5:2 Peter warns the elders not to seek gain by base means but to eagerly exercise oversight. This means that the elders should not take advantage of the eldership and use it as a means to gain money. They should eagerly take the oversight like parents who eagerly exercise care over their children. (Life-study of 1 Peter, pp. 292-294)

In his first Epistle, Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (2:25). Then in 5:1-2 he tells the elders that their obligation is to shepherd God’s flock according to God. According to God means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness. “According to God” is at least according to these four attributes of God. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds. Without shepherding, there is no way for us to minister life to others...If we want to enjoy life and minister life to others, we must shepherd them. The real ministering of life is shepherding by visiting and contacting people. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 114-115)

Further Reading: Life-study of 1 Peter, msg. 32; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 2

第六週 ■ 週五

晨興餽養

林後六 11『哥林多人哪，我們的口向你們是張開的，我們的心是寬宏的。』

13『但你們也要寬宏，作同樣的報答，我像對孩子說的。』

使徒如此全然成熟、適應一切，如林後六章三至十節所描述的，向着信徒他們的口是張開的，他們的心是寬宏的。使徒有寬宏的心，能容納所有的信徒，不論他們的光景如何；使徒也有張開的口，率直的向所有的信徒指出他們誤入歧途的真實光景。要將誤入歧途、被岔開的信徒帶回與神和好，需要這樣的敞開與寬宏。（聖經恢復本，林後六 11 註 1。）

信息選讀

毫無疑問，（舊約中雅各的兒子）約瑟是基督完美的豫表，因為他描繪成熟聖徒構成的一面。…在我們墮落、得救、蒙召、得贖且重生的人裏面，除了構成我們的基督以外，沒有一樣是完美的。…約瑟代表基督在雅各成熟生命裏的構成。…這一面完美的豫表基督。

這完美的一面是牧人。約瑟像亞伯一樣是牧人。（創三七 2。）這表徵基督在成熟生命裏的構成，有一面乃是那照顧人的牧養的生命。在創世記三十七章，約瑟不僅餽養並牧養羊羣；雖然他是第二年幼的弟弟，他卻受父親差遣去牧養他的哥哥們。因此，約瑟不僅牧養他父親的羊羣，也牧養他父親的眾子。主耶穌來也是作牧人。（約十 11。）

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 6:11 Our mouth is opened to you, Corinthians; our heart is enlarged.

13 But for a recompense in kind, I speak as to children, you also be enlarged.

The apostles, all-mature and all-fitting, as depicted in 2 Corinthians 6:3-10, had their mouths opened and their hearts enlarged to the believers. With an enlarged heart they were able to embrace all believers regardless of their condition, and with an opened mouth they were free to speak to all believers frankly concerning the real situation into which they had been misled. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God. (2 Cor. 6:11, footnote 1)

Today's Reading

No doubt, Joseph [the son of Jacob in the Old Testament] is the perfect type of Christ because he portrays the constituted aspect of a mature saint...In us who are fallen, saved, called, redeemed, and regenerated there is nothing perfect except the constituting Christ...Joseph represents the constitution of Christ in Jacob's mature life. This aspect...perfectly typifies Christ.

This perfect aspect is a shepherd. Joseph, like Abel, was a shepherd (Gen. 37:2). This typifies the aspect of the constitution of Christ in the mature life that is the shepherding life to take care of others. In chapter 37 Joseph not only fed and shepherded the flock; although he was the second youngest brother, he was sent by his father to shepherd his brothers. Thus, Joseph shepherded not only his father's flock but also his father's sons. The Lord Jesus also came as a shepherd (John 10:11).

雖然你在召會生活中也許是新進的，…基督已經構成到你裏面，這成了基督在你屬靈生命裏的構成。這給你負擔去照顧別人。這就是牧養。基督在我們屬靈生命裏的構成，有牧養的一面。鼓勵人去牧養別人是無效的。我越鼓勵你去牧養別人，你越不會去牧養。牧養不在於我們鼓動別人去作甚麼，乃在於基督在他們裏面的構成。我們這人由基督構成的部分，就是牧養別人的部分。我對你的那一部分有完全的信心。我們不能牧養任何人，但構成到我們裏面的基督是牧人。

掌權的一面首先是牧養的一面。你若沒有負擔牧養別人並餵養他們，你就絕不能掌權。掌權的權柄來自牧養的生命。最終，約瑟掌權管理他的哥哥們。但直到他牧養了他們，他纔掌權管理他們。他受父親差遣去牧養他的哥哥們，並且餵養他們。照樣，耶穌來不是作王治理，乃是作牧人。

基督是牧人，被祂自己的百姓所殺。這啓示在約翰十章，那裏告訴我們，好牧人為羊捨命。耶穌來作牧人，並且被殺，為祂的羊羣捨命。原則上，在創世記三十七章，同樣的事發生在約瑟身上。他受差遣去牧養他的哥哥們，他們卻幾乎把他殺了。約瑟捨命為要完成這樣的牧養。我們裏面有牧養的生命，這是好的。但你若要牧養別人，你必須豫備好，被你所照顧的人所殺。你渴望牧養的人，不會賞識你的牧養。反之，他們會把你殺了。他們會認為你是奇特、乖僻的人，會稱你為『聖別的』弟兄。許多人曾對我說，『李弟兄，我若只管自己，不愛召會，不照顧聖徒，我就沒有難處。然而我一旦愛召會，並照顧聖徒，聖徒卻把我殺了。』他們把你殺了，因為你牧養他們。（創世記生命讀經，一六八二至一六八四頁。）

參讀：創世記生命讀經，第一百一十篇；對同工長老們以及愛主尋求主者愛心的話，第一至三章。

Although you may be new in the church life,...Christ has been constituted into you, and this becomes the constitution of Christ in your spiritual life. This is what gives you the burden to take care of others. This is shepherding. The constitution of Christ in our spiritual life has a shepherding aspect. It is vain to encourage people to shepherd others. The more I charge you to shepherd others, the less you will shepherd them. Shepherding is not a matter of our instigating others to do something but of Christ's constitution within them. The part of our being that has been constituted of Christ is the part that shepherds others. I have full confidence in that part of you. We cannot shepherd anyone, but Christ constituted into us is the Shepherd.

The reigning aspect is first the shepherding aspect. If you do not have the burden to shepherd others and to feed them, you will never be able to reign. Reigning authority comes from the shepherding life. Eventually, Joseph reigned over his brothers. But he did not reign over them until he had already shepherded them. He was sent by his father to shepherd his brothers and to feed them. In like manner, Jesus came not as a King to rule others; He came as a Shepherd.

As the Shepherd, Christ was killed by His own people. This is revealed in John 10, where we are told that the good Shepherd gives His life for the sheep. Jesus came as the Shepherd and was killed, giving His life for His flock. In principle, the same thing happened to Joseph in Genesis 37. Although he was sent to shepherd his brothers, they nearly killed him. Joseph gave his life in order to carry out this kind of shepherding. It is good that we have a shepherding life within. But if you are to shepherd others, you must be ready to be killed by those you are caring for. The very ones you desire to shepherd will not appreciate your shepherding. Instead, they will kill you. They may think of you as a strange, peculiar person, and they may call you a "holy" brother. Many have said to me, "Brother Lee, if I stay by myself and do not love the church and care for the saints, I have no problems. But when I begin to love the church and take care of the saints, the saints kill me." They kill you because you shepherd them. (Life-study of Genesis, pp. 1410-1411)

Further Reading: Life-study of Genesis, msg. 110; CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," chs. 1-3

第六週 ■ 週六

晨興餽養

林前十二 24 ~ 26 『…神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，免得身體上有了分裂，總要肢體彼此同樣相顧。若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。』

我們必須學習供應生命給別人。要這樣作，我們自己必須有生命。…我們必須學習生命的功課，然後纔會知道如何供應別人。事實上，我們若有生命，無須刻意供應生命給人，生命就已經供應給人了。當我們去看望別人以照顧他們時，正確的原則是將生命供應給他們。

我們需要與別人一同禱告，並且幫助他們禱告。…我們該簡單的幫助人信靠主，凡事倚靠祂。為此，我們該帶着禱告的靈和氣氛，幫助別人進入禱告的生活。我們需要製造一種氣氛，使人無論遭遇甚麼，都會禱告，仰望主，並且為着祂的同在和清楚的引導而依賴祂。…我們自己若不是有禱告生活的人，就不能把別人建立成這樣的人。我們自己需要領頭禱告。（李常受文集一九七三至一九七四年第二冊，八二八至八二九頁。）

信息選讀

我們不該期望新近得救或得恢復的人，會立刻進入正確的光景裏。…較軟弱的人也許需要我們忍耐，一再的接觸他。這樣不斷、忍耐的接觸會牧養人。這需要時間。…召會乃是藉着牧養而增長。若我們有傳福音而沒有牧養以照顧新人，許多新得救的人

WEEK 6 — DAY 6

Morning Nourishment

1 Cor. 12:24-26 ...God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

We must learn to minister life to others. In order to do this, we ourselves must have life...We must learn the lessons of life. Then we will know how to minister to others. In fact, if we have life, there is no need to purposely minister life to others. Life will already be ministered to them. When visiting others to take care of them, the proper principle is to minister life to them.

We need to pray with others and help them to pray...We should simply help people to put their trust in the Lord and depend on Him for everything. To this end, we should bring with us a spirit and atmosphere of prayer to help others to come into a prayer life. We need to create an atmosphere so that whatever happens to people, they will pray, look to the Lord, and rely on Him for His presence and clear leading...If we ourselves are not persons with a prayer life, we will not be able to build up others as this kind of person. We ourselves need to take the lead. (CWVL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 613-614)

Today's Reading

We should not expect that someone who is newly saved or recovered will immediately be in a proper condition...A weaker one may require our patience to contact him again and again. This kind of continual, patient contact will shepherd people. This takes time...The church grows through shepherding. If we have gospel preaching without shepherding to take care of the new ones, many of the

就會離開。這會破壞並損害我們對傳福音的胃口。許多人會說，『我們領這麼多人歸主，但他們大多數已不再在這裏了。』我們會像失去了孩子的家庭。因此，為着正確的養育孩子，我們需要正確的牧養。在召會裏只有領頭人顧到牧養是不可能的，每個人都必須拿起負擔照顧別人。這需要我們的忍耐。

我們必須學習信任並倚靠那在我們照顧之下的人。這是正確的交通。就一面意義說，我們是乳養孩子的父母，但就另一面意義說，我們都是弟兄姊妹。因此，我們該給別人看見，不但他們倚靠我們，我們也倚靠他們。這相互的倚靠造出許多益處。這使別人向我們敞開，信靠我們，並信任我們。…所有的肢體都必須彼此敞開，那麼循環就會正確的發揮功效。我們看過，一些受我們照顧的人不向我們敞開，不管我們花多少時間在他們身上。這就是說，他們不信任我們。我們需要有一種行為舉止，是能建立起相互信任的；這就會使他們向我們敞開。這要求我們倚靠他們，依賴他們，並給他們看見我們需要他們的幫助。

我們絕不該讓那些受我們照顧的人，感覺我們在強迫他們作任何事。我們都必須學習神的屬性。從起初，神就絕不強迫人。…在牧養上，…我們該允許人自由選擇。

無論我們與親愛的人交通甚麼，都必須照著我們自己的經歷。…我們需要（對前面細述的項目有）親身的經歷，好能向較年幼的人作見證。…我們越拿起負擔牧養別人，我們需要學習的事就越多。（李常受文集一九七三至一九七四年第二冊，八二九至八三一頁。）

參讀：為着召會的建造正常結果子和牧養的路，第八至九章。

newly saved ones will fall away. This will spoil and damage our appetite for gospel preaching. Many will say, "We brought so many to the Lord, but most of them are not here anymore." We will be like a family that has lost its children. Therefore, we need the proper shepherding for the proper child raising. It is impossible for only the leading brothers in a church to take care of the shepherding. Everyone must pick up the burden to take care of others. This requires our patience.

We must learn to trust and rely upon the ones who are under our care. This is to have a proper fellowship. In one sense, we are the parents nourishing our children, but in another sense, we are all brothers and sisters. Therefore, we should show others that not only do they rely on us, but we also rely on them. This mutual reliance creates much profit. It causes others to be open to us, trust us, and have confidence in us...All the members must be open to one another. Then the circulation will do its proper work. We have seen that some of the ones who are under our care do not open to us, regardless of how much time we spend with them. This means that they have no confidence in us. We need to behave in a way to build up a mutual confidence; this will cause them to open to us. This requires us to depend on them, rely on them, and show them that we need their help.

We should never give anyone under our care the sense that we are forcing them to do anything. We must all learn the attributes of God. From the beginning, God never forced people...In shepherding,...we should allow people to have a free choice.

Whatever we fellowship with the dear ones must be according to our own experience...We need personal experiences [of all the foregoing detailed items] to be able to testify to the younger ones...The more we pick up the burden to shepherd others, the more things we will need to learn. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 614-616)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," chs. 8-9

第六週詩歌

WEEK 6 — HYMN

補 711

召會生活無比榮耀

降 B 大調

(英 1221)

6/8

B^b F⁷ B^b F F⁷ B^b
 5̣ 5̣ 5̣ 5̣ 6̣ 7̣ | 1 . 5 . | 7̣ 7̣ 7̣ 7̣ 1̣ 2̣ | 1̣ . 1̣ . |

一 耶穌是那奇妙 牧人， 帶領我們出羊 圈。

E^b B^b Gm C⁷ F⁷
 6̣ 6̣ 6̣ 1̣ 7̣ 6̣ | 5̣ . 1̣ . | 1̣ 1̣ 1̣ 1̣ 7̣ 1̣ | 2̣ . 2̣ . |

肥沃草地，廣闊 無 邊， 我們處身在其 間！

B^b Gm C⁷ F
 3̣ . 3̣ #2̣ 3̣ | 1̣ . 5̣ . | 3̣ 2̣ 1̣ 1̣ 7̣ 1̣ | 2̣ . 2̣ . |

(副) 哦， 召 會 生 活， 無 比 榮 耀 又 豐 富！

B^{b7} E^b B^b F⁷ B^b
 3̣ 3̣ 3̣ 2̣ 1̣ 6̣ | 5̣ . 1̣ . | 7̣ 7̣ 7̣ 7̣ 1̣ 2̣ | 1̣ . 1̣ . ||

在此我們合一 相 處， 享 受 生 命 的 祝 福。

二 身處異地，飢寒交迫， 是祂來把我找着；
 祂帶我們進入美地， 靈裏舒適真無比！

三 耶穌自己乃是草場， 祂是我們的食物；
 我們都是屬祂的羊， 每次聚集真飽足。

四 我們今正住於高山， 新鮮甘露何舒適！
 所有乾渴一去不回， 祂是常新的活水。

五 基督是我們的享受， 可以高枕而無憂；
 我們在此平安穩妥， 蒙祂同在的保守。

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221

1. Je - sus, our won - der - ful Sheph - erd Brought us right out of the fold
 In - to His pas - ture so plen - teous, In - to His rich - es un - told.
Chorus
 (C) Glo - - ri - ous church life, Feast - ing from such a rich store!
 Here where we're dwell - ing in one - ness God commands life ev - er - more.

2. In the divisions He sought us,
 Weary and famished for food;
 Into the good land He brought us,
 Oh, to our spirit how good!

3. Jesus Himself is our pasture,
 He is the food that we eat;
 We as His sheep are fed richly
 Each time, whenever we meet.

4. Dwell we here on a high mountain,
 Wet with the morning-fresh dew,
 Slaking our thirst at the fountain,
 Water so living and new.

5. Christ is our rest and enjoyment,
 Here we have nothing to fear;
 Here all the sheep dwell securely,
 Kept by His presence so dear.

第七週

神完整救恩的兩面— 法理的救贖加上生機的拯救

詩歌：附 6

讀經：羅五 10, 21, 約一 12 ~ 13, 彼前二 25,
羅六 19, 22, 林後四 16, 三 18, 弗四 15 ~
16, 羅八 28 ~ 29, 腓三 20 ~ 21

【週一、週二】

壹 神完整的救恩有兩面—法理的一面和生機的一面—羅五 10, 21, 約一 12 ~ 13, 彼前二 25, 羅六 19, 22, 林後四 16, 三 18, 弗四 15 ~ 16, 羅八 28 ~ 29, 腓三 20 ~ 21:

一 神救恩法理的一面，乃是在客觀一面由在肉體裏的基督在祂地上職事物質的範圍裏完成的一約一 14, 西一 22:

- 1 這是照着神的義—羅一 17 上, 三 21 ~ 26, 九 30 ~ 31。
- 2 這是藉着基督在十字架上救贖的死，滿足了神公義律法對罪人的一切要求—加三 13, 彼前二 24, 林後五 21, 來九 12。
- 3 基督成就祂地上的職事，完成了神法理的救贖，結

Week Seven

The Two Aspects of God's Complete Salvation— Judicial Redemption Plus Organic Salvation

Hymns: 9006;

God, the Salvation in Thy life
(To the tunes of Hymns, #837)

Scripture Reading: Rom. 5:10, 21; John 1:12-13; 1 Pet. 2:25;
Rom. 6:19, 22; 2 Cor. 4:16; 3:18; Eph. 4:15-16; Rom. 8:28-29; Phil.
3:20-21

§ Day 1 & Day 2

I. **God's complete salvation is of two aspects—the judicial aspect and the organic aspect—Rom. 5:10,21; John 1:12-13; 1 Pet. 2:25; Rom. 6:19, 22; 2 Cor. 4:16; 3:18; Eph. 4:15-16; Rom. 8:28-29; Phil. 3:20-21:**

A. The judicial aspect of God's salvation was accomplished in the physical realm of Christ's earthly ministry objectively by Christ in His flesh—John 1:14; Col. 1:22:

1. It is according to the righteousness of God—Rom. 1:17a; 3:21-26; 9:30-31.
2. It is through God's fulfilling of all the requirements of His righteous law on sinners by Christ's redemptive death on the cross—Gal. 3:13; 1 Pet. 2:24; 2 Cor. 5:21; Heb. 9:12.
3. Christ carried out His earthly ministry by accomplishing God's judicial

果在客觀方面使神：

- a 赦免信徒的罪—路二四 47，弗一 7。
- b 洗淨信徒的罪—來一 3。
- c 稱義信徒—羅三 24 ~ 25。
- d 叫原是神仇敵的信徒與祂自己和好—五 10 上。
- e 叫信徒在地位上成爲聖別歸祂自己，作祂聖別的子民—林前一 2，來十三 12，十 29。

二 神法理的救贖乃是神完整救恩的手續，使信徒有分於神生機的拯救，就是神完整救恩的目的—羅五 21。

三 神生機拯救的一切項目，不是在法理和客觀一面由在肉體裏的基督在祂地上的職事裏完成的，乃是在生機和主觀一面由那賜生命之靈的基督在祂天上的職事裏完成的一林前十五 45 下。

貳 神救恩生機的一面，乃是在主觀一面由那賜生命之靈的基督在祂天上職事神聖奧祕的範圍裏，完成以下八步：

【週三】

一 重生乃是神整個救恩的中心，也是神的救恩在生機方面的開始：

- 1 重生是神聖生命的繁生，將神的生命分賜給信徒，由神的靈在蒙救贖之信徒的靈裏，把信徒重生再造—約三 6 下。
- 2 這是藉着基督的復活，使祂將祂的生命分賜到信徒裏面作權柄，叫他們成爲神親生的兒女，作祂的種類—彼前一 3，約一 12 ~ 13。

redemption with the following objective results:

- a. The forgiveness of the believers' sins—Luke 24:47; Eph. 1:7.
- b. Washing away the believers' sins—Heb. 1:3.
- c. Justifying the believers—Rom. 3:24-25.
- d. Reconciling the believers, who were His enemies, to Himself—5:10a.
- e. Sanctifying the believers in their position unto Himself as His holy people—1 Cor. 1:2; Heb. 13:12; 10:29.

B. God's judicial redemption is the procedure of God's complete salvation for the believers to participate in God's organic salvation as the purpose of the complete salvation of God—Rom. 5:21.

C. All the items of God's organic salvation are carried out not by Christ in the flesh in His earthly ministry judicially and objectively but by Christ as the life-giving Spirit in His heavenly ministry organically and subjectively—1 Cor. 15:45b.

II. The organic aspect of God's salvation is carried out in the divine and mystical realm of Christ's heavenly ministry subjectively by Christ as the life-giving Spirit in the following eight steps:

§ Day 3

A. Regeneration is the center of God's complete salvation and the commencement of God's salvation in its organic aspect:

- 1. It is the propagation of the divine life by the imparting of God's life into the believers to regenerate and re-create the redeemed believers in their spirit by the Spirit of God—John 3:6b.
- 2. It is through the resurrection of Christ that He may impart His life into the believers as the authority for them to be the children of God, begotten of God as His species—1 Pet. 1:3; John 1:12-13.

3 藉着重生，信徒在他們天然屬人的生命之外，得着永遠神聖的生命—約三 15，36。

【週四】

二 牧養中的餵養乃是神聖生命的滋養：

- 1 餵養乃是重生的繼續，是藉着基督保養與顧惜而牧養祂的羣羊，使祂的羊在神聖生命中長大，達到成熟—弗五 29，約十 10 ~ 11，14 ~ 16，二一 15 ~ 17，來十三 20，彼前五 4，二 25。
- 2 餵養使纔生的嬰孩（初信者）得着滋養，好叫他們藉着神話中之奶的供應，漸漸長大而得救—2 節。
- 3 餵養的結果是信徒在神聖生命上成熟，而得着變化，並模成基督的形像—林後三 18，羅十二 2，八 29。
- 4 餵養也是藉着信徒為着建造基督的身體彼此牧養，而完成神永遠的經綸並達成神永遠的定旨—弗四 11 ~ 16，約二一 15 ~ 17，彼前五 2 ~ 3。

三 在性情上的聖別使信徒被神聖的性情所構成：

- 1 這是那些在神聖生命中長大的信徒裏面的聖化，乃是藉着聖靈，就是生命的靈，在他們性情裏的工作—羅十五 16，八 2。
- 2 信徒被神的神聖、聖別性情所聖別，使他們成聖歸神，而成就神揀選他們的目的—彼後一 4，弗一 4。
- 3 性情上的聖別含示變化—羅六 19，22。
- 4 聖別要終極的顯於新耶路撒冷這聖城—啓二一 2，10，二二 19。

3. Through regeneration the believers have the eternal, divine life of God in addition to their natural, human life—3:15, 36.

§ Day 4

B. Feeding in shepherding is the nourishment of the divine life:

1. Feeding is the continuation of regeneration through Christ's shepherding His flock by nourishing and cherishing that His sheep may grow in the divine life unto maturity—Eph. 5:29; John 10:10-11, 14-16; 21:15-17; Heb. 13:20; 1 Pet. 5:4; 2:25.
2. Feeding nourishes the newborn babes (new believers) that they may grow and be saved gradually through the supply of the milk in the word of God—v. 2.
3. Feeding results in the believers' maturity in the divine life unto transformation and conformation to the image of Christ—2 Cor. 3:18; Rom. 12:2; 8:29.
4. Feeding is also by the believers through the mutual shepherding for the building up of the Body of Christ for the accomplishment of God's eternal economy and the achievement of God's eternal purpose—Eph. 4:11-16; John 21:15-17; 1 Pet. 5:2-3.

C. Dispositional sanctification constitutes the believers with God's divine nature:

1. It is an inward sanctifying of the believers who are growing in the divine life by the working of the Holy Spirit, the Spirit of life, in their disposition—Rom. 15:16; 8:2.
2. The believers are sanctified with the divine, holy nature of God for them to be holy unto God and thus fulfill God's purpose in choosing them—2 Pet. 1:4; Eph. 1:4.
3. Dispositional sanctification implies transformation—Rom. 6:19, 22.
4. Sanctification will ultimately be manifested in the New Jerusalem as the holy city—Rev. 21:2, 10; 22:19.

四 更新是神新造的過程：

- 1 信徒被聖靈聖化時，自然就被更新—林後五 17。
- 2 更新乃是重生之洗滌的繼續，也是基於一直在進行之聖別的過程，使信徒成為新的。
- 3 更新的完成是：
 - a 藉着更新的靈調着由基督內住之信徒重生的靈而成為一靈，擴展到信徒的心思裏，以更新他們全人，使他們作新人的肢體—多三 5，弗四 23。
 - b 藉着信徒在復活裏在生命的新樣中生活行動—羅六 4，弗四 22 ~ 24，腓一 19 ~ 21。
- 4 更新乃是藉着信徒受環境中苦難的銷毀—林後四 16。
- 5 信徒必須徹底而完全的被更新，使他們能實際的成為屬於神、並為着神之真正的新造—加六 15。
- 6 更新使信徒成為像新耶路撒冷一樣的新—啓二一 2。

五 變化是在神聖生命中新陳代謝的過程：

- 1 這過程變化信徒的全人，開始於心思的更新，使他們完全有分於神的神性—羅十二 2。
- 2 變化不是任何一種外面的改正或調整，乃是一種新陳代謝的作用，藉着將基督神聖生命的元素加到信徒裏面，而在外面彰顯出基督的形像。
- 3 變化得以完成，是藉着主靈（是靈的基督）將信徒變化成為基督榮耀的形像—林後三 18。
- 4 信徒應當憑着靈活着、憑着靈而行，（加五 16，

D. Renewing is the process of God's new creation:

1. The believers are spontaneously renewed when they are sanctified by the Holy Spirit—2 Cor. 5:17.
2. Renewing is the continuation of the washing of regeneration and is based upon the ongoing process of sanctification, making the believers new.
3. Renewing is carried out:
 - a. By the renewing Spirit mingling with the believers' regenerated spirit indwelt by Christ as one spirit to spread into the believers' mind to renew their entire being as a member of the new man—Titus 3:5; Eph. 4:23.
 - b. By the believers' walking in the newness of life in resurrection—Rom. 6:4; Eph. 4:22-24; Phil. 1:19-21.
4. Renewing is through the consuming by the believers' environmental sufferings—2 Cor. 4:16.
5. The believers must be thoroughly and absolutely renewed so that they may be practically the genuine new creation of God and for God—Gal. 6:15.
6. Renewing causes the believers to be as new as the New Jerusalem—Rev. 21:2.

E. Transformation is the metabolic process in the divine life:

1. This process transforms the believers' entire being, beginning from the renewing of the mind, that they may fully participate in God's divinity—Rom. 12:2b.
2. It is not any kind of outward correction or adjustment but a kind of metabolism, by the addition of the element of the divine life of Christ into their being, to be expressed outwardly in the image of Christ.
3. It is accomplished by the Lord Spirit (the pneumatic Christ) transforming the believers into the image of the glory of Christ—2 Cor. 3:18.
4. The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk

25，)並照着調和的靈而行，(羅八4下，)使基督神聖的生命有路規律他們，並將他們變化成爲在榮耀裏之主的形像。

【週六】

六 建造是在神聖生命中聯絡並結合在一起：

- 1 神的建造乃是藉着變化的靈在信徒身上作工，使他們聯絡並結合在一起而產生的一弗四 16。
- 2 這是信徒在一切事上長到元首基督裏面的結果—15 節，西二 19。
- 3 這是基督身體的建造，以終極完成聖城新耶路撒冷的建造—弗四 16，啓三 12，二一 10 ~ 11。

七 模成是在神聖生命中成熟：

- 1 模成是信徒在生命中得着重生、餵養、聖別、更新並變化的完成—羅八 28 ~ 29。
- 2 當信徒藉着那使他們成熟的靈，在他們由基督使其豐富的靈裏，在神聖的生命上成熟，成爲長成的人，達到基督豐滿之身材的度量，他們就被模成—西一 28，弗四 13。
- 3 模成乃是被模成神長子的形像—腓三 10，一 19 ~ 21 上，約壹三 2。

八 得榮是神完整救恩的完滿彰顯：

- 1 在重生時，神用祂的靈印塗重生的信徒，直到他們得贖的日子—弗一 13，四 30。
- 2 成熟的信徒要藉着一生被神的榮耀浸透而從裏面得榮耀，也要藉着被帶進神的榮耀而從外面得榮耀—30 節，帖後一 9，羅八 23，30，來二 10。
- 3 成熟之信徒的得榮，乃是他們在神生機救恩裏神聖

according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory.

§ Day 6

F. Building up is the joining and knitting together in the divine life:

1. God's building is brought forth through the joining and knitting together by the working of the transforming Spirit on the believers—Eph. 4:16.
2. It is the issue of the believers' growing up into the Head, Christ, in all things—v. 15; Col. 2:19.
3. This is the building up of the Body of Christ to consummate the building of the holy city, New Jerusalem—Eph. 4:16; Rev. 3:12; 21:10-11.

G. Conformation is the maturity in the divine life:

1. Conformation is the consummation of the believers' regeneration, feeding, sanctification, renewing, and transformation in the divine life—Rom. 8:28-29.
2. Conformation is when the believers have matured in the divine life by the maturing Spirit in their spirit enriched with Christ to be a full-grown man, at the measure of the stature of the fullness of Christ—Col. 1:28; Eph. 4:13.
3. Conformation is to be conformed to the image of God's firstborn Son—Phil. 3:10; 1:19-21a; 1 John 3:2.

H. Glorification is the full manifestation of God's complete salvation:

1. In regeneration God seals the regenerated believers with His Spirit unto the day of redemption—Eph. 1:13; 4:30.
2. The matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory—v. 30; 2 Thes. 1:10; Rom. 8:23, 30; Heb. 2:10.
3. The glorification of the matured believers is the top portion of their divine

兒子名分的最高之分；這兒子名分是他們重生時所得着的一加四 5，羅八 23。

4 信徒身體的得贖，就是他們的身體在主回來時改變形狀—腓三 20 ~ 21。

5 藉着信徒得榮，神完成並實現了祂永遠的定旨，就是新耶路撒冷—經過過程並終極完成之三一神與蒙重生、變化、模成、並榮化之三部分選民，聯結並調和的結晶。

叁 神生機救恩這八段的目標，乃是要使我們在生命、性情和彰顯上（但不在神格上）成爲神，就是使我們成爲神的複製、複印；『那靈同我們的靈』乃是神生機救恩的祕訣：

一 生殖的靈在我們被基督所復甦的靈裏，重生我們，賜我們權柄，作神親生的兒女。

二 滋養的靈在我們爲基督所顧惜的靈裏，用主話中的靈奶餵養我們，使我們長大以致得救。

三 聖別的靈從我們爲基督所奪取的靈裏，用神的性情聖別我們，使我們成聖歸神。

四 更新的靈在我們爲基督所內住的靈裏，更新我們，使我們藉着十字架的破碎，穿上新人。

五 變化的靈在我們被基督所充滿的靈裏，將我們變化成爲基督榮耀的形像，作祂的彰顯。

六 建造的靈在我們爲基督所據有的靈裏，將我們建造成爲神的家和基督的身體，作祂們的居所。

七 成熟的靈在我們由基督使其豐富的靈裏，將我們模成作神眾子模型之神長子基督的形像。

sonship in God's organic salvation, which they received at the time of their regeneration—Gal. 4:5; Rom. 8:23.

4. The redemption of the believers' body is the transfiguration of their body at the Lord's coming back—Phil. 3:20-21.

5. Through glorification God realizes the fulfillment of His eternal purpose—the New Jerusalem—the crystallization of the union and mingling of the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect.

III. God's goal in these eight sections of His organic salvation is simply to make us God in life, in nature, and in expression but not in the Godhead, that is, to make us a duplication, a xerox copy, of God; "the Spirit Himself with our spirit" is the secret of God's organic salvation:

A. The generating Spirit in our spirit, quickened by Christ, regenerates us, giving us the authority to be children of God, begotten of God.

B. The nourishing Spirit in our spirit, cherished by Christ, feeds us with the spiritual milk of the word that we may grow unto salvation.

C. The sanctifying Spirit from our spirit, captivated by Christ, sanctifies us with the nature of God, making us holy unto God.

D. The renewing Spirit in our spirit, indwelt by Christ, renews us that we may put on the new man through the breaking of the cross.

E. The transforming Spirit in our spirit, filled by Christ, transforms us into the glorious image of Christ for His expression.

F. The building Spirit in our spirit, possessed by Christ, builds us into the house of God and the Body of Christ for Their dwelling.

G. The maturing Spirit in our spirit, enriched with Christ, conforms us to the image of Christ, the firstborn Son of God—the model of God's sons.

八 印塗的靈在我們因基督而歡騰的靈裏，用神的榮耀將我們滲透，並將我們帶進神的榮耀，使我們得榮耀。

H. The sealing Spirit in our spirit, exulting with Christ, saturates us with and brings us into the glory of God for our glorification.

第七週 ■ 週一

晨興餽養

羅五 10『因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

21『使罪怎樣在死中作王，恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。』

神完整的救恩有法理與生機的兩面。…我們看見法理有一個『法』字，總是關乎律法的；生機有一個『生』字，總是關乎生命的。所以神完整的救恩有法理的一面，就是關乎律法的一面；也有生機的一面，就是關乎生命的一面。（李常受文集一九九四至一九九七年第三冊，四八〇頁。）

信息選讀

在神完整的救恩裏，神在法理一面所作的都是手續，在生機一面所作的纔是目的。在手續方面，神照祂法理的要求所成全的是救贖，包括赦罪、洗罪、稱義、與神和好、並在地位上的聖別。原來我們都是神所定罪的罪人，是與神為仇為敵的；現在我們得着了赦免，罪得了洗淨，並且得着神的稱義，也與神和好，在地位上聖別歸神。這就是得着救贖。…神完整救恩的頭一面是法理的，所成就的是我們得着赦罪、洗罪、稱義、得與神和好、並在地位上被聖別。這五項叫我們有資格、有地位得進入神的恩典中。羅馬五章二節說，『我們…得進入現在所站的這恩典中。』一個罪人怎能進到神的恩典中？這必須有法理的成全，叫這個

WEEK 7 — DAY 1

Morning Nourishment

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

The complete salvation of God has two aspects: the judicial aspect and the organic aspect...By the word judicial we know that it has something to do with the law, and by the word organic we know that it has something to do with life. Therefore, God's complete salvation has both the judicial aspect, an aspect related to the law, and the organic aspect, an aspect related to life. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 375)

Today's Reading

In the complete salvation of God, what He does in the judicial aspect is the procedure, and what He does in the organic aspect is the purpose. In the aspect of procedure, that which God has fulfilled according to His judicial requirement is redemption, including forgiveness of sins, washing away of sins, justification, reconciliation to God, and positional sanctification. We were sinners under God's condemnation and also enemies of God, but now we have been forgiven, washed from our sins, justified by God, reconciled to God, and sanctified unto God positionally. This is to be redeemed...The first aspect of God's complete salvation is the judicial aspect, and what it accomplished is for us to be forgiven of our sins, washed from our sins, justified, reconciled to God, and sanctified positionally. These five items qualify and position us to enter into the grace of God. Romans 5:2 says, "We have obtained access... into this grace in which we stand." How can a sinner obtain access into the

罪人罪得赦免，罪得洗淨，得神稱義，與神和好，並在地位上被聖別。這些都是手續、資格、地位的問題。法理給我們這些罪人資格和地位，叫我們能進入神的恩典中，享受神在祂目的方面憑祂生命的生機為我們所完成的拯救。（10。）在此，我們看見神完成兩種的『救』，一種是救贖的救，一種是拯救的救。救贖的救是照法理作的，拯救的救是憑生機作的。

在目的方面，神憑祂生命的生機所完成的是拯救，包括：(一)重生，使我們得着神永遠的生命；(二)牧養，使我們在神的生命上長大並生存；(三)在我們性情上的聖化；(四)在我們心思裏的更新；(五)在我們形像上的變化；(六)帶進神的建造；(七)模成神長子的形像，就是在神的生命上成熟；以及(八)得榮，就是神永遠經綸的完成。（羅八 30。）…生機所作的是進一步，是拯救，與〔初步的〕救贖不同，有八項。救贖是照法理作的，拯救是憑生機作的。生機的這八項就產生神的召會，而構成基督的身體，最終完成新耶路撒冷，就是神永遠的經綸最終的目標。

經過過程的三一神，要和祂重生、聖化、變化、而得榮的選民，聯調為一，構成一個生機體，作神在永遠裏的擴大和彰顯。…末了，啓示錄二十一章揭示給我們看見，作羔羊基督妻子的整個新耶路撒冷，（2，9，）就成為神的擴大和彰顯。（李常受文集一九九四至一九九七年第三冊，四八五至四八七頁。）

參讀：神救恩生機的一面，第一至二篇。

grace of God? There must be the fulfillment of the judicial aspect so that the sinner may receive forgiveness of sins, washing away of sins, justification by God, reconciliation to God, and positional sanctification. All these items are a matter of procedure, qualification, and position. The judicial aspect qualifies and positions us sinners to enter into the grace of God to enjoy the salvation that God has accomplished for us according to His life organically in the aspect of purpose (v. 10). Here we see that God has accomplished a salvation with two aspects: the redeeming aspect and the saving aspect. Redemption is accomplished judicially, and saving is carried out organically.

In the aspect of purpose, that which God has carried out by His life organically is salvation, including (1) regeneration for us to receive the eternal life of God, (2) shepherding for us to grow and exist in the divine life, (3) sanctification in our disposition, (4) renewing in our mind, (5) transformation in our image, issuing in (6) God's building, (7) conformation to the image of God's firstborn Son, that is, maturity in the divine life, and (8) glorification, which is the consummation of God's eternal economy (8:30)... That which is carried out organically is a further step as salvation, which is different from redemption [the initial step] and includes eight items. Redemption is accomplished judicially, whereas salvation is carried out organically. The eight items in the organic aspect issue in the church of God to constitute the Body of Christ, which will consummate the New Jerusalem, which is the ultimate goal of God's eternal economy.

The processed Triune God and His regenerated, sanctified, transformed, and glorified elect will be joined and mingled as one to constitute an organism as the enlargement and expression of God in eternity... Eventually, Revelation 21 unveils to us that the entire New Jerusalem as the wife of the Lamb, Christ (vv. 2, 9), becomes the enlargement and expression of God. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 378-380)

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

第七週 ■ 週二

晨興餽養

弗一 7『我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免。』

羅三 24『但因神的恩典，藉着在基督耶穌裏的救贖，就白白的得稱義。』

基督在祂的肉體裏（西一 22）盡祂在地上的職事，完成了神法理的救贖。這救贖的結果，在客觀一面使神赦免信徒的罪，（弗一 7，）洗淨信徒的罪，（來一 3，）稱義信徒，（羅三 24，）叫原是神仇敵的信徒與祂自己和好，（五 10 上，）並叫信徒在地位上成爲聖別歸祂自己，作祂聖別的子民。（來十三 12，十 29。）這一切事都非常美好，但都是物質、屬地、法理、客觀的。（李常受文集一九九四至一九九七年第四冊，一二二至一二三頁。）

信息選讀

基督在祂地上的職事所完成的，乃是神完整救恩的手續，使信徒有分於神生機的拯救，就是神完整救恩的目的。這手續可比作將我們從一層樓帶往另一層樓的電扶梯。…然而，今天大部分的基督徒都逗留在神完整救恩手續的『電扶梯』上。…我們分辨神完整救恩的手續，和祂完整救恩的目的，是極其重要的。手續是法理的，目的是生機的。不僅如此，手續是在物質的範圍裏，而目的是在奧祕的範圍裏。…凡經歷了神法理救贖的人，可認爲是僅僅得蒙救贖而得救了；但在神經綸的完成上，他仍需要藉着神生機的拯救，而更多的得救。

WEEK 7 — DAY 2

Morning Nourishment

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus.

In His flesh (Col. 1:22) Christ carried out His earthly ministry by accomplishing God's judicial redemption. This redemption resulted objectively in God's forgiveness of the believers' sins (Eph. 1:7), washing away the believers' sins (Heb. 1:3), justifying the believers (Rom. 3:24), reconciling the believers as His enemies to Himself (5:10a), and sanctifying the believers in their position unto Himself as His holy people (Heb. 13:12; 10:29). All these matters are very good, but they are physical, earthly, judicial, and objective. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 100-101)

Today's Reading

What Christ carried out in His earthly ministry was a procedure of the complete salvation of God for the believers to participate in God's organic salvation as the purpose of the complete salvation of God. This procedure can be compared to an escalator that brings us from one level to another... Most of today's Christians are lingering on the "escalator" of the procedure of the complete salvation of God. It is extremely important that we differentiate between the procedure of God's complete salvation and the purpose of His complete salvation. The procedure is judicial, and the purpose is organic. Furthermore, the procedure is in the physical realm, and the purpose is in the mystical realm. One who has experienced God's judicial redemption may be considered saved by being redeemed only, but he still needs to be saved more by God's organic salvation in the accomplishing of God's economy.

我們需要經過基督地上職事物質的範圍，進入更高的範圍，就是基督天上職事奧祕的範圍。…基督是賜生命的靈，這乃是基督完成祂天上職事一個重要的資格。當祂在肉體裏時，祂不能進到我們裏面作生命。當我是個年輕的基督徒時，…我不明白，基督怎麼可能在我裏面。…後來我纔看見，新約揭示一個事實，就是死在十字架上作我們救主的那一位復活了，並且祂在復活裏，成了賜生命的靈。現今祂殼資格在奧祕的範圍裏，完成祂天上的職事。

基督這賜生命的靈，（羅八 9～10，林後三 17～18，）正在盡祂天上的職事，在主觀方面完成神生機拯救的八步。這裏我們看見一個鮮明的對比：屬地的和屬天的相對，物質的和奧祕的相對，法理的和生機的相對，以及客觀的和主觀的相對。神生機拯救的八方面乃是主觀的。（李常受文集一九九四至一九九七年第四冊，一二三至一二五頁。）

法理的一面是憑着神的義，（羅一 17 上，三 21～26，九 30～31，）作為神救恩的手續，滿足神在罪人身上公義律法的要求，使罪人在神面前得着赦罪、（路二四 47、）洗淨、（來一 3、）稱義、（羅三 24～25、）與神和好、（五 10 上、）在地位上成聖歸神，（林前一 2，來十三 12，）而進入神的恩典中，以完成神救恩的目的。

神救恩生機的一面，乃是藉着神的生命，（羅一 17 下，徒十一 18，羅五 10 下，17 下，18 下，21 下，）…完成神的拯救，包括重生、牧養、聖化、更新、變化、建造、模成並得榮。這是神救恩的目的，是藉着神的神聖生命，完成神在祂經綸中，在信徒身上所要達到的一切目的。（李常受文集一九九四至一九九七年第三冊，四八七至四八八頁。）

參讀：神聖奧祕的範圍，第二、四章。

We need to pass through the physical realm of Christ's earthly ministry and enter into something higher—the mystical realm of Christ's heavenly ministry. Christ's being the life-giving Spirit is a most important qualification for Christ to carry out His heavenly ministry. When He was in the flesh, He was not able to enter into us as life. As a young Christian,...I wondered how it was possible for Christ to be in me...Later, I came to see that the New Testament unveils the fact that the One who died on the cross as our Savior was resurrected, and in resurrection He became the life-giving Spirit. Now He is qualified to carry out His heavenly ministry in the mystical realm.

As the life-giving Spirit (Rom. 8:9-10; 2 Cor. 3:17-18), Christ is carrying out His heavenly ministry by accomplishing God's organic salvation subjectively in eight steps. Here we can see a sharp contrast: earthly versus heavenly, physical versus mystical, judicial versus organic, and objective versus subjective. All eight aspects of God's organic salvation are subjective. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 101-102)

The judicial aspect is according to the righteousness of God (Rom. 1:17a; 3:21-26; 9:30-31) as the procedure of God's salvation to satisfy the requirements of God's righteous law on the sinners. It is for sinners to be forgiven before God (Luke 24:47), washed (Heb. 1:3), justified (Rom. 3:24-25), reconciled to God (5:10a), and sanctified unto God positionally (1 Cor. 1:2; Heb. 13:12), thereby entering into the grace of God for the accomplishment of the purpose of God's salvation.

The organic aspect of God's salvation is through the life of God (Rom. 1:17b; Acts 11:18; Rom. 5:10b...)...to carry out God's salvation, including regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification. This is the purpose of God's salvation to accomplish all that God wants to achieve in the believers in His economy through His divine life. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 380-381)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," chs. 2, 4

第七週 ■ 週三

晨興餽養

彼前一 23『你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉着神活而常存的話。』

約一 12～13『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人…乃是從神生的。』

神生機的拯救開始於重生，繼之於牧養。重生是神生命的繁生，將神的生命分賜給信徒，使他們得着重生而有分於神的生命。牧養是神生命的滋養，叫得着重生的信徒能在神的生命上長大並生存，而顯出神的生命在他們身上的功能。（李常受文集一九九四至一九九七年第三冊，四九九頁。）

信息選讀

神怎麼能作到〔重生〕這一步？乃是藉着祂的靈。當你我悔改，信主，罪得赦免，與神和好之後，這一位愛我們的神，就是那賜生命的靈，便進到我們裏面，在我們的靈中把我們的靈重生了。約翰三章說到尼哥底母，他是猶太人的官，尊稱主耶穌是從神那裏來作以色列人教師的，所以來請教主耶穌。但主耶穌對他說，『人若不重生，就不能見神的國。』（3。）尼哥底母不明白重生的意思，他以為重生是進到母腹裏再生一次，所以對主耶穌說，『人已經老了，如何能重生？豈能再進母腹生出來麼？』（4。）但主耶穌所說的重生，乃是從水（就是死）和靈（就是生命）而生。（5。）接着主又說，『從肉體生的，就是肉體；

WEEK 7 — DAY 3

Morning Nourishment

1 Pet. 1:23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten...of God.

God's organic salvation begins with regeneration and continues with shepherding. Regeneration is the propagation of God's life by the imparting of God's life into the believers in order that they may be regenerated and partake of God's life. Shepherding is the nourishment of God's life in order that the regenerated believers may grow and have their existence in the divine life, thus manifesting the function of the divine life in them. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 391)

Today's Reading

How does God achieve [regeneration]? It is through His Spirit. After we repented and believed in the Lord, our sins were forgiven and we were reconciled to God. Then this God who loves us and who is the life-giving Spirit comes into us to regenerate our spirit. John 3 refers to Nicodemus, a ruler of the Jews. He respectfully addressed the Lord Jesus as One who had come from God as a teacher to Israel, and he therefore came to get some advice from Him. However, the Lord Jesus said to him, "Unless one is born anew, he cannot see the kingdom of God" (v. 3). Nicodemus did not understand the meaning of regeneration. He thought that regeneration was for a man to enter a second time into his mother's womb and be born. So he said to the Lord Jesus, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" (v. 4). However, the regeneration that the Lord Jesus referred to was for one to be born of water (that is, death) and

從那靈生的，就是靈。』(6。)第一個靈是神聖的靈，指神說的。神是靈，我們從祂生，就是從靈生，結果我們就是靈，就是六節裏的第二個靈。這就是得重生。

彼前一章二十三節…給我們看見，重生乃是藉着神生命的話。絕大部分的人得重生，都是藉着神的話。神的話好像一個基因，進到人裏面，在人裏面起了作用，人就因此得重生。

約翰一章十二至十三節…告訴我們，得着重生的路，乃是要信入主耶穌，接受祂。祂是從神來的話，(1,)也是從神來的光；(9;)我們接受祂，就有着權柄作神的兒女。這個權柄不是別的，乃是神的生命。神把祂的生命給了我們，作我們的權柄，叫我們成爲神的兒女。結果我們這等人就不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。重生乃是一件大事。

所以，我們可以說，重生乃是神整個救恩的中心，也是神的救恩在生機方面的開始。這乃在於神自己，祂是靈，進到我們裏面，在我們靈裏，把我們點活了；換句話說，就是我們在我們的靈裏，被神的靈所生，被神的靈點活了。這就是重生。

重生使信徒在他們天然的生命之外，得着神屬靈的生命。(約三15。)神這屬靈的生命乃是神聖的，也是永遠的。(36。)這神聖的生命，乃是信徒屬靈的生命和生活的根據並憑藉。我們一切的生活，在屬靈方面都是根據神在我們裏面這神聖的生命。(李常受文集一九九四至一九九七年第三冊，五〇〇至五〇二頁。)

參讀：神生機救恩的祕訣—『那靈自己同我們的靈』，第一至五章。

the Spirit (that is, life) (v. 5). Then the Lord went on to say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (v. 6). The first Spirit is the divine Spirit, referring to God. God is Spirit. When we are born of Him, we are born of the Spirit, and eventually, we are spirit, the second spirit referred to in John 3:6. This is to be regenerated.

First Peter 1:23...shows us that regeneration is through God's word of life. A great majority of the regenerated ones were regenerated through the word of God. The word of God as a "gene" entered into us and operated in us. In this way we were regenerated.

John 1:12-13...tells us that the way to be regenerated is to receive the Lord Jesus by believing into Him. He is the Word from God (v. 1), and He is also the light from God (v. 9). When we receive Him, we have the authority to become children of God. This authority is nothing other than the life of God. God gives us His life as our authority that we may become children of God. Hence, we are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. This is regeneration, which is a great matter.

Therefore, we may say that regeneration is the center of God's complete salvation and the commencement of God's salvation in its organic aspect. It is God Himself as the Spirit coming into our spirit to make us alive. In other words, we are regenerated, made alive, in our spirit by the Spirit of God. This is regeneration.

Through regeneration the believers have the spiritual life of God in addition to their natural life (3:15). The spiritual life of God is divine and eternal (v. 36). Such a divine life is the basis and means of the believers' spiritual life and living. Spiritually, all our living is based upon the divine life of God in us. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 392-393)

Further Reading: CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit,"" chs. 1-5

第七週 ■ 週四

晨興餵養

彼前二 2『像纔生的嬰孩一樣，切慕那純淨的話奶，叫你們靠此長大，以致得救。』

來五 14『只有長成的人，纔能喫乾糧，他們的官能因習用而受了操練，就能分辨好壞了。』

初步的餵養是餵養纔生的嬰孩—初信者。我們餵養他們，是藉着顧惜他們，使他們操練他們…的靈，禱讀主的話，並呼求主。母親餵養孩子的時候，常顧惜孩子，使他們高興。母親顧惜孩子之後，再給孩子喫，孩子就會喫。我們都需要被顧惜。…初信者若得着顧惜，就會樂意操練他們的靈來禱讀主的話。

我們為基督所顧惜，首先我們會覺得高興，然後自然的，我們就會運用靈來禱告、呼求主。…我們呼求主，就享受祂的豐富。（羅十 12。）（李常受文集一九九四至一九九七年第四冊，三〇一至三〇二頁。）

信息選讀

我們餵養纔生的嬰孩，初信者，乃是用那是靈之話的奶，（約六 63，弗六 17，）使他們在神聖的生命中長大，以致天天得救。…話就是生命，（約六 63，）這事實含示主的話包含了餵養的奶。…我們因着話中的奶得餵養，使我們『靠此長大，以致得救』。（彼前二 2。）這救恩不是我們所已經得着的永遠救恩，乃是每天的救恩。

初步的餵養之後是繼續的餵養。繼續的餵養乃是用那是生命之靈的固體的話，（來五 14，）餵養長大的信徒，使他們在神聖的生命中成熟，以致變化

WEEK 7 — DAY 4

Morning Nourishment

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

Heb. 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

The initial feeding is to feed the newborn babes, the new believers. We feed them through cherishing them to pray-read the Word and call on the Lord by exercising their spirit...As a mother feeds her child, she will often try to make the child happy, cherishing him. After she cherishes the child, she gives him something to eat, and the child will eat. We all need to be cherished...If the new believers are cherished, they will be willing to exercise their spirit to pray-read the Word.

When we are cherished by Christ, first we feel happy, and then spontaneously we exercise our spirit to pray, calling on the Lord...When we call on the Lord, we enjoy His riches [Rom. 10:12]. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—'the Spirit Himself with Our Spirit,'" pp. 237-238)

Today's Reading

We feed the newborn babes, the new believers, with the milk of the word, which is the Spirit (John 6:63; Eph. 6:17), for their growth in the divine life unto their daily salvation...The fact that the word is life [John 6:63] implies that it contains nourishing milk...We feed on the milk of the word in order to "grow unto salvation" [1 Pet. 2:2]. This salvation is not the eternal salvation, which we have already, but the daily salvation.

The initial feeding is followed by the continual feeding. The continual feeding is to feed the growing believers with the solid word, which is the Spirit of life (Heb. 5:14), for their maturity in the divine life unto

並模成基督的形像。首先，母親用奶餵養嬰孩；但當孩子長大了，她就用乾糧餵養孩子。餵養長大的信徒，原則也是一樣。聖經中某些部分是乾糧。…我們若單單喝奶，就無法成熟。我們需要喫乾糧，纔會成熟。

神生機救恩中的餵養，也包括在牧養中的餵養。在約翰二十一章十五節，主耶穌囑咐彼得說，『你餵養我的小羊。』在十六節主對他說，『你牧養我的羊，』在十七節祂接着又說，『你餵養我的羊。』我們若不知道如何牧養，就不能餵養別人。在召會生活中，小排和活力排的主要目的，不僅是彼此照顧，更是彼此牧養。你牧養我，我牧養你。…這是相互的牧養。我們牧養別人時，應當先顧惜他們，使他們快樂，然後就要餵養他們。

在性情一面的聖別乃是憑着聖靈。（羅十五16。）神地位上的聖別，是藉着基督救贖的血，在法理上聖別我們在祂面前外在的立場；神性情上的聖別，是藉着那靈經由我們為基督所奪取的靈，在生機上聖別我們裏面墮落的性情。

那靈在信徒的性情上聖別他們。性情就是個性；性情（nature）是指神所造的本質，個性（disposition）是一個消極的辭，指我們扭曲、彎曲的性情。神所造的性情，天性，本是好的；但在我們墮落的人身上，性情就成了個性一扭曲、彎曲的性情。

在神生機的救恩裏，我們是以神的神聖、聖別性情（彼後一4）而得着聖別，使我們成聖歸神。神揀選我們，要叫我們成為聖別。（弗一4。）我們成為聖別，意思就是我們得着並有分於神聖別的性情，並有分於神的神性。（李常受文集一九九四至一九九七年第四冊，三〇二至三〇四、三〇九至三一〇頁。）

參讀：神救恩生機的一面，第三篇。

transformation and conformation to the image of Christ. At first, a mother feeds her baby with milk, but as the child grows, she feeds him with solid food. The principle is the same in feeding the growing believers. Certain portions of the Bible are solid food...If we drink only milk, we cannot mature. In order to mature, we need solid food.

The feeding in God's organic salvation also includes the feeding in shepherding. In John 21:15 the Lord Jesus charged Peter, saying, "Feed My lambs." In verse 16 He said to him, "Shepherd My sheep," and in verse 17 He went on to say, "Feed My sheep." If we do not know how to shepherd, we will not be able to feed others. The main purpose of the small groups and the vital groups in the church life is not merely to take care of one another but to shepherd one another. You shepherd me, and I shepherd you...This is mutual shepherding. In shepherding others, we should first cherish them in order to make them happy, and then we should feed them.

Dispositional sanctification is by the Holy Spirit (Rom. 15:16). God's positional sanctification is to sanctify our outward standing before Him by the redeeming blood of Christ judicially, whereas God's dispositional sanctification is to sanctify our inward fallen nature by the Spirit organically through our spirit captivated by Christ.

The Spirit sanctifies the believers in their disposition. The word disposition refers to nature. The word nature refers to the substance created by God. Disposition, a negative word, denotes our distorted and crooked nature. The nature, the natural substance, created by God was good, but in us, the fallen people, nature has become disposition—our distorted, crooked, perverted nature.

In God's organic salvation we are being sanctified in our disposition with the divine, holy nature of God (2 Pet. 1:4) that we may be holy unto God. God has chosen us to be holy (Eph. 1:4). For us to be holy means that we possess and partake of God's holy nature and participate in God's divinity. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—'the Spirit Himself with Our Spirit,'" pp. 238-239, 243-244)

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

第七週 ■ 週五

晨興餽養

多三 5『祂便救了我們，並不是本於我們所成的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』

弗四 23『而在你們心思的靈裏得以更新。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化…。』

更新包含在聖別裏；當聖別在信徒裏面進行時，就使他們成爲新的。…所以，得更新乃是基於一直在進行的聖別。

更新乃是重生之洗滌的繼續。〔多三 5。〕…重生立下了神聖生命的根基；在這根基上，更新繼續在信徒裏面建造神聖的生命。重生是一次就永遠完成的事，但更新乃是一直進行的過程，經過信徒的一生，直到他成熟，成爲長成的人。（李常受文集一九九四至一九九七年第四冊，三一七頁。）

信息選讀

在重生裏，新的生命，神聖的生命，加到我們天然的生命裏，使這兩種生命成爲一。在聖別裏，我們扭曲、彎曲、悖謬的性情被神聖別的性情調整了。在更新裏，調和的靈滲透我們麻煩的心思，使這心思得以改變，甚至成爲基督的心思。（腓二 5，林前二 16。）

更新乃是藉着更新的靈調着由基督內住之信徒重生的靈而成爲一靈，擴展到信徒的心思裏，（弗四 22 ~ 24，）以更新他們全人，使他們作新人的肢體。…我們重生的聖徒，既是新人的一部分，也是神的新造，就應當在復活裏，在神聖生命的新樣中生活行動。（羅六 4。）

WEEK 7 — DAY 5

Morning Nourishment

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

Eph. 4:23 And that you be renewed in the spirit of your mind.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind...

Renewing is implied in sanctification, which makes the believers new while it is going on within them...To be renewed, therefore, is based on the ongoing sanctification.

Renewing is the continuation of the washing of regeneration [Titus 3:5]... Regeneration lays the foundation of the divine life upon which the renewing continues to build up the divine life within a believer. Regeneration is accomplished once for all, but renewing is an ongoing process through the whole life of a believer until he becomes matured to be a full-grown man. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," pp. 248-249)

Today's Reading

In regeneration a new life, the divine life, is added to our natural life, causing these two lives to become one. In sanctification our distorted, crooked, and perverted nature is adjusted by God's holy nature. In renewing the mingled spirit penetrates our troublesome mind, causing it to be changed and even to become the mind of Christ (Phil. 2:5; 1 Cor. 2:16).

Renewing is by the renewing Spirit mingling with the believers' regenerated spirit indwelt by Christ as one spirit to spread into the believers' mind (Eph. 4:23) to renew their entire being as a member of the new man. We, the regenerated saints, as parts of the new man and as God's new creation should walk in the newness of the divine life in resurrection (Rom. 6:4).

更新是藉着信徒受環境中苦難的銷毀而有的。（林後四 16。）…神安排我們的環境，好使我們外面的人一點一點、一天一天的被銷毀，我們裏面的人卻得更新。

信徒必須徹底而完全的被更新，使他們能實際的成為屬於神、並為着神之真正的新造。（加六 15。）

信徒應當被更新成為新的，像新耶路撒冷一樣，因為他們都將是新耶路撒冷終極完成的部分。（啓二一 2。）絕沒有一點舊造能被帶進新耶路撒冷。新耶路撒冷既是由所有信徒構成的，信徒就需要徹底而完全的得更新。

變化乃是藉着變化的靈，在信徒被基督所充滿的靈裏，將信徒全人變化成為基督的榮耀形像，叫他們能完全有分於神的神性。基督是神聖的；我們被基督充滿，就是被神性充滿。

變化是一種新陳代謝的作用，藉着將基督神聖生命的元素加到（信徒）裏面，而在外面彰顯出基督的形像。…變化是裏面的新陳代謝，產生外面的顯出。

變化得以完成，是藉着主靈（是靈的基督）將信徒變化成為基督榮耀的形像。（林後三 18。）變化所包括的新陳代謝，至終使我們變化成為基督榮耀的形像。

信徒應當憑着靈活着、憑着靈而行，（加五 16, 25,）並照着調和的靈而行，（羅八 4 下,）使基督神聖的生命有路規律他們，並將他們變化成為在榮耀裏之主的形像。（李常受文集一九九四至一九九七年第四冊，三一七至三二〇、三二二至三二四頁。）

參讀：神救恩生機的一面，第四至五篇。

Renewing takes place through the consuming by the believers' environmental suffering (2 Cor. 4:16)...God arranges our environment so that little by little and day by day our outer man will be consumed and our inner man will be renewed.

The believers must be thoroughly and absolutely renewed so that they may be practically the genuine new creation of God and for God (Gal. 6:15).

The believers should be renewed to be as new as the New Jerusalem since they all will be the consummating part of the New Jerusalem (Rev. 21:2). Nothing of the old creation can be brought into the New Jerusalem. Since the New Jerusalem will be constituted with the believers, they need to be thoroughly and absolutely renewed.

Transformation transforms the believers' entire being, by the transforming Spirit in their spirit filled with Christ, into the glorious image of Christ, that they may fully participate in God's divinity. To be filled with Christ, who is divine, is to be filled with divinity.

Transformation is a kind of metabolism, by the addition of the element of the divine life of Christ into the believers' being, to be expressed outwardly in the image of Christ...Transformation is a matter of inward metabolism issuing in an outward expression.

Transformation is accomplished by the Lord Spirit (the pneumatic Christ) transforming the believers into the image of the glory of Christ (2 Cor. 3:18). The metabolism involved in transformation eventually transforms us into the image of the glory of Christ.

The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," pp. 249-250, 252-253)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," chs. 4-5

第七週 ■ 週六

晨興餽養

羅八 23 『…我們這有那靈作初熟果子的，…自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』

30 『祂所豫定的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。』

信徒在神聖生命上的變化，是叫他們因着在神聖生命上的長大，而和別的同作基督肢體的信徒多有聯結。這種聯結就成了神人與其他神人在神聖生命裏的建造。

模成神長子的形像，就是信徒在作神人的生命上完全長成。這是藉基督復活的大能，在凡事上都模成祂死的形狀；（腓三 10；）並且藉耶穌基督（就是神人）之靈全備的供應，活基督以顯大基督。（一 19～21 上。）這就是作神人基督的翻版，與祂這位作神長子的畢像畢肖。（約壹三 2。）

得榮就是進到榮耀裏。信徒經過重生、牧養、聖化、更新、變化、建造，也已經模成主這長子的形像，就成熟而殼資格被提，只等候主來。…得榮就是信徒在基督的生命上長大成熟，而讓祂的榮耀從信徒身上透露出來。得榮可以說是我們裏面長子的榮耀顯出來了，也可以說是我們進入神的榮耀。（來二 10，彼前五 10，帖前二 12。）（李常受文集一九九四至一九九七年第三冊，五三三、五五二頁。）

信息選讀

WEEK 7 — DAY 6

Morning Nourishment

Rom. 8:23 ...We ourselves also, who have the firstfruits of the Spirit,... groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Rom. 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

The transformation of the believers in the divine life causes them to be joined and knit together with other believers as fellow members of Christ because of their growth in the divine life. This joining and knitting together becomes the building of the God-men with other God-men in the divine life.

To be conformed to the image of God's firstborn Son is the believers' becoming full-grown in life as God-men. This is to be conformed to His death in all things through the resurrection power of Christ (Phil. 3:10) and to live Christ for magnifying Him through the bountiful supply of the Spirit of Jesus Christ, the God-man (1:19-21a). This is to be the reprints of the God-man, Christ, that we may be exactly like Him, the firstborn Son of God (1 John 3:2).

To be glorified is to enter into glory. After passing through regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, and conformation to the image of the firstborn Son of God, the believers are mature and qualified to be raptured, and they are simply awaiting the Lord's coming back...Glorification is the spreading forth of Christ's glory from the believers by their growing to maturity in Christ's life...Glorification is the manifestation of the glory of the firstborn Son of God from within us... It is our entering into glory (Heb. 2:10; 1 Pet. 5:10; 1 Thes. 2:12). (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 419, 434-435)

Today's Reading

在重生時，神用祂的靈印塗重生的信徒。（弗一13。）…那靈的印塗包括了信徒被那靈浸透。

以弗所四章三十節告訴我們，我們受了聖靈的印記，『直到得贖的日子。』這裏『直到』一辭的意思是結果產生，或為着。…從我們得救並重生的時候起，那靈在我們裏面作印記，就一直不斷的用神榮耀的生命元素印塗我們，直到我們身體得贖的日子。…成熟的信徒要藉着一生被神的榮耀浸透而從裏面得榮耀，也要藉着被帶進神的榮耀而從外面得榮耀。

成熟之信徒的得榮，乃是他們在神生機救恩裏神聖兒子名分的最高之分；這兒子名分是他們重生時所得着的。（加四5，羅八23。）…羅馬八章二十三節說，『我們…自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』我是個年老的人，身體有一些疾病，所以常因着身體的軟弱而歎息。然而，當我歎息時，我正等待兒子的名分，就是我身體的得贖。有一天要來到，我們的身體要得贖，我們就要進入神聖兒子名分的完滿享受裏。…信徒身體的得贖，乃是他們的身體在主回來時改變形狀。（腓三20～21。）（李常受文集一九九四至一九九七年第四冊，三五六至三五九頁。）

重生是神進到人裏面，得榮是人進到神裏面。這樣，人就完全與神相調聯結，而顯出神的形像。那就是榮耀。神這完整救恩的終極完成，至終就是新耶路撒冷—那經過種種過程而終極完成的三一神，與祂經過重生、變化、模成、得榮的三部分選民，神與人相聯並相調的結晶。（李常受文集一九九四至一九九七年第三冊，五五三頁。）

參讀：神聖奧祕的範圍，第五章。

In regeneration God seals the regenerated believers with His Spirit (Eph. 1:13)... The sealing of the Spirit involves the believers' being saturated with the Spirit.

Ephesians 4:30 says that we are sealed by the Holy Spirit “unto the day of redemption.” Here the word unto means “resulting in” or “for.”...From the time we were saved and regenerated, the Spirit as the seal in us has been sealing us continually with the glorious life element of God unto the day of the redemption of our body. The matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory.

The glorification of the matured believers is the top portion of their divine sonship in God's organic salvation, which son-ship they received at the time of their regeneration (Gal. 4:5; Rom. 8:23)...Romans 8:23 says, “We ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.” As an elderly person with a number of physical infirmities, I often groan because of the weakness of my body. However, while I am groaning, I am awaiting sonship, the redemption of my body. The day is coming when our body will be redeemed, and we will enter into the full enjoyment of the divine sonship. The redemption of the believers' body is the transfiguration of their body at the Lord's coming back (Phil. 3:20-21). (CWWL, 1994-1997, vol. 4, “The Secret of God's Organic Salvation—‘the Spirit Himself with Our Spirit,’” pp. 276-277)

Regeneration is God entering into man, whereas glorification is man entering into God. Thus, man is altogether mingled and joined with God to express the image of God. That is glorification. The ultimate consummation of God's complete salvation is the New Jerusalem—the crystallization of the union and mingling of God with man, the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect. (CWWL, 1994-1997, vol. 3, “The Organic Aspect of God's Salvation,” p. 435)

Further Reading: CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 5

第七週詩歌

附 6 經歷神—神完整的救恩

8 8 8 8

F 大調

2/2

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 |
 一 神, 你 生 命 所 施 拯 救, 全 都 照
 4 - 3 2 | 1 - 7 1 | 2 - - - | 1 - 1 2 | 3 - 2 3 |
 你 公 義 要 求; 你 的 救 恩 完
 4 - 3 2 | 3 - - - | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 - - - ||
 整 無 弊, 既 合 法 理, 又 富 生 機。

- 二 救贖是照法理完成, 拯救是由生機施行;
法理滿足你的公義, 生機成就你的美意。
- 三 法理使我得你稱義, 生機使我與你合一;
將我重生成為神人, 將我聖化全人更新。
- 四 將我變化模成榮形, 新陳代謝顯於生命;
生命成熟長大成人, 同人配搭建成一身。
- 五 身體得贖, 進入榮耀, 兒子名分達到至高;
與你相調, 互為居所, 聖城撒冷成我詩歌。

WEEK 7 — HYMN

Salvation in Thy life, O God

Hope of Glory — Salvation to the Uttermost

9006

1. Sal - va - tion in Thy life, O God,
 Meets what Thy righ - teous - ness de - mands;
 Ju - di - cial - ly, or - gan - i - cal - ly
 Full and com - plete as Thou hast planned.

2. Redeemed by Thee judicially,
Saved in Thy life organically;
Thy righteousness is satisfied;
Thy will accomplished perfectly.
3. Judicially I'm justified,
Organically made one with Thee;
I am reborn a God-man now
And sanctified, renewed to be.
4. Transformed to Thine own image bright,
Through Thy life metabolically,
Till we mature, a full-grown man,
Built as one Body corporately.
5. Our body glorified, redeemed,
We'll sonship's pinnacle attain,
Mingled, a mutual abode with Thee,
Our song, the New Jerusalem.

第八週

在生命中作王

詩歌：751

讀經：羅五 10, 17, 21, 十二 5~7, 十六 1~16, 20

【週一】

壹 神完整的救恩是要我們憑洋溢之恩，並洋溢之義的恩賜，在生命中作王——羅五 17, 21:

一 在生命中作王乃是對神生機救恩完滿的經歷——10, 17, 21 節。

二 義的恩賜是為着神法理的救贖；恩典是為使我們經歷神生機的救恩——17, 五 10:

1 義的恩賜乃是神法理的救贖實際的應用在我們身上——三 24, 26。

2 恩典是神自己作我們全豐全足的供應，為着我們生機的救恩——林前十五 10, 林後十二 9。

三 追求基督最高的成就，乃是藉着基督的洋溢之恩，在祂神聖的生命裏與祂一同作王——腓三 13~14, 羅五 17, 21:

1 在生命中作王，就是勝過、征服、並轄管撒但、世界、罪、肉體、己、和一切環境遭遇——八 2, 35~37。

Week Eight

Reigning in Life

Hymns: 947

Scripture Reading: Rom. 5:10, 17, 21; 12:5-7; 16:1-16, 20

§ Day 1

I. **God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness—Rom. 5:17, 21:**

A. Reigning in life is the full experience of the organic salvation of God—vv. 10, 17, 21.

B. The gift of righteousness is for God's judicial redemption; grace is for us to experience God's organic salvation—1:17; 5:10:

1. The gift of righteousness is God's judicial redemption applied to us in a practical way—3:24, 26.

2. Grace is God Himself as our all-sufficient supply for our organic salvation—1 Cor. 15:10; 2 Cor. 12:9.

C. The highest attainment of pursuing Christ is to reign with Christ in His divine life through His abounding grace—Phil. 3:13-14; Rom. 5:17, 21:

1. To reign in life is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances—8:2, 35-37.

- 2 所有接受了洋溢之恩並洋溢之義恩賜的信徒，都需要在神聖的生命中操練受約束和限制—參太八 9。

【週二】

貳 我們需要進入在生命中作王的經歷—羅五 17, 21:

一 我們蒙了重生，得着神聖、屬靈、屬天、君王和君尊的生命；這生命使我們登寶座作王掌權，管理萬有一約一 12 ~ 13, 三 3, 5, 啓五 10。

二 在經歷上，在生命中作王就是在神聖生命的管治之下—太八 9:

- 1 基督是在生命中作王的榜樣，祂一直在父神聖生命的管治之下—參 5 ~ 13 節。
- 2 保羅是一個榜樣，他在生活和職事上都在神聖生命的管治之下—林後二 12 ~ 14。
- 3 我們在神聖生命的管治之下，藉此在生命中作王，就蒙拯救脫離黑暗的權勢—西一 13 上。
- 4 我們在神聖生命的管治之下，就活在神愛子的國裏，在愛的甜美中受管理和約束—13 節下。

三 在生命中作王就是征服各樣的不順從—羅五 17 ~ 18, 21:

- 1 一個掌權的靈必定是剛強、活潑的；是主動的，不是被動的；是積極的，不是消極的；是殷勤的，不是鬆懈的。
- 2 有這樣靈的人，不只守住等次的地位，服神的權柄，也是信心剛強，一直在升天的地位上運用神的權

2. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life—cf. Matt. 8:9.

§ Day 2

II. We need to enter into the experience of reigning in life—Rom. 5:17, 21:

A. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this life enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10.

B. In experience, to reign in life means to be under the ruling of the divine life—Matt. 8:9:

1. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father—cf. vv. 5-13.
2. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.
3. When we reign in life by being under the ruling of the divine life, we are delivered from the authority of darkness—Col. 1:13a.
4. When we are under the ruling of the divine life, we live in the kingdom of the Son of God's love, where we are ruled and restricted in the sweetness of love—v. 13b.

C. To reign in life is to subdue all kinds of insubordination—Rom. 5:17-18, 21:

1. A reigning spirit must be strong and living, active and not passive, positive and not negative, diligent and not loose.
2. One who has such a spirit not only keeps the position of order and submits to God's authority but also has strong faith and exercises God's authority

柄—太二八 18，弗二 6。

四 在生命中作王就是使我們的心受主引導—箴二一 1，帖後三 5。

五 我們既如同神一樣在生命中作王，就在生命、性情、彰顯和功用上成爲神，只是無分於神格—羅五 17，21，西三 4，彼後一 4。

【週三】

叁 羅馬五章裏的在生命中作王，乃是開啓六至十六章裏一切事的鑰匙：

- 一 我們必須在這光中來看六至十六章裏的一切事。
- 二 在生命中作王在六至十六章得着說明；其中所闡述的一切事，不是我們努力的結果，乃是我們接受洋溢之恩的結果—五 21。
- 三 我們若在生命中作王，就在六至十六章裏所陳明的一切事上有分。

【週四】

肆 我們在生命中作王，在神聖生命的管治之下，其結果乃是真實並實際的身體生活，顯在召會生活中—五 17，21，十二 5～8：

- 一 羅馬十二至十三章中過身體生活的每一項，都需要我們受神聖生命的管治而向主活—參林後五 14～15：
 - 1 我們必須將身體獻上，當作活祭—羅十二 1 中。
 - 2 我們不該模倣這世代，反要藉着心思的更新而變化—2 節。
 - 3 我們不該看自己過於所當看的，乃要照着神所分給

consistently in the position of ascension—Matt. 28:18; Eph. 2:6.

D. To reign in life is to have our hearts directed by the Lord—Prov. 21:1; 2 Thes. 3:5.

E. Since we reign in life as God does, we become God in life, nature, expression, and function but not in the Godhead—Rom. 5:17, 21; Col. 3:4; 2 Pet. 1:4.

§ Day 3

III. Reigning in life in Romans 5 is the key to everything in Romans 6—16:

- A. We need to see everything in chapters 6 through 16 in this light.
- B. Reigning in life is defined in chapters 6 through 16; all the matters expounded in these chapters are the issue not of our endeavoring but of our receiving the abundance of grace—5:21.
- C. If we reign in life, we are in all the matters presented in chapters 6 through 16.

§ Day 4

IV. The issue of our reigning in life, under the ruling of the divine life, is the real and practical Body life expressed in the church life—5:17, 21; 12:5-8:

- A. Each item of the living of the Body life in Romans 12—13 requires us to be ruled by the divine life to live to the Lord—cf. 2 Cor. 5:14-15:
 1. We must present our bodies as a living sacrifice—Rom. 12:1b.
 2. We should not be fashioned according to this age, but we should be transformed by the renewing of the mind—v. 2.
 3. We should not think more highly of ourselves than we ought to think, but to think

各人信心的度量，看得清明適度—3 節。

4 我們應當承認我們在基督身體上有好些肢體，但所有的肢體不都有一樣的功用—4 ~ 5 節。

二 我們需要藉着在生命中作王，為着身體的生活，活出最高美德的生活：

1 我們愛人不可假冒，並且愛弟兄要彼此親熱—9 節上，10 節上。

2 我們殷勤不可懶惰，要靈裏火熱，常常服事主—11 節。

3 我們在患難中應當忍耐—12 節中。

4 我們應當與喜樂的人同樂，與哀哭的人同哭—15 節。

5 若是可能，我們總要盡力與眾人和睦—18 節。

【週五】

伍 我們需要在生命中作王，效法使徒保羅將各地的召會帶進基督身體的交通裏—十六 1 ~ 16:

一 在組成基督一個宇宙身體的眾召會之間沒有組織，卻有基督身體的交通—腓一 5。

二 眾召會中間的交通乃是基督身體的交通—林前十 16:

1 主的恢復是基於這真理：基督只有一個身體，這身體彰顯於許多地方，作為眾地方召會—弗一 22 ~ 23，四 4，啓一 11。

2 因着靈是一位，所以只有一個身體，身體裏也只有一个生命的循環；這循環就是基督身體的交通—弗

so as to be sober-minded, as God has apportioned to each a measure of faith—v. 3.

4. We should consider that in the Body of Christ we have many members, and all the members do not have the same function—vv. 4-5.

B. We need to live a life of the highest virtues for the Body life by reigning in life:

1. We should love without hypocrisy and love one another warmly in brotherly love—vv. 9a, 10a.

2. We should not be slothful in zeal, but we should be burning in spirit, serving the Lord—v. 11.

3. We should endure in tribulation—v. 12b.

4. We should rejoice with those who rejoice, and we should weep with those who weep—v. 15.

5. If possible, as far as it depends on us, we should live in peace with all men—v. 18.

§ Day 5

V. We need to reign in life in imitating the apostle Paul to bring the local churches into the fellowship of the Body of Christ—16:1-16:

A. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—Phil. 1:5.

B. The fellowship among the churches is the fellowship of the Body of Christ—1 Cor. 10:16:

1. The Lord's recovery is based on the truth that Christ has only one Body, which is expressed in many localities as the local churches—Eph. 1:22-23; 4:4; Rev. 1:11.

2. Because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of

四 4，約壹一 3，7。

3 基督身體的交通就是那靈的循環；當那靈在基督身體裏面循環時，神性、人性、基督的人位、基督的死、以及基督的復活都在循環。

4 神聖的交通乃是活在基督身體裏的實際—林前一 9，十二 12～13，27。

【週六】

三 憑着眾召會在基督身體裏的交通，平安的神就要將撒但踐踏在我們的腳下—羅十六 20。

陸 羅馬十六章給了我們使徒保羅絕佳的榜樣，他將眾聖徒帶到基督身體全體相調的生活中；乃是在這樣的生活，我們纔能真正的在生命中作王—五 17：

一 保羅對聖徒一一題名問安，至少有二十七個名字；這給我們看見，他對每一位聖徒都相當的認識、了解、關心—十六 1～16。

二 保羅的推薦與問安表達眾聖徒之間相互的關切，以及眾召會之間相互的交通—參西四 15～16。

Christ—Eph. 4:4; 1 John 1:3, 7.

3. The fellowship of the Body of Christ is the circulation of the Spirit; when the Spirit is circulating within the Body of Christ, divinity, humanity, Christ's person, Christ's death, and Christ's resurrection are all circulating.

4. The divine fellowship is the reality of living in the Body of Christ—1 Cor. 1:9; 12:12-13, 27.

§ Day 6

C. It is by the churches' fellowship in the Body of Christ that the God of peace will crush Satan under our feet—Rom. 16:20.

VI. Romans 16 gives us an excellent pattern of the apostle Paul in bringing all the saints into the blending life of the entire Body of Christ; it is in such a life that we can truly reign in life—5:17:

A. Paul greeted the saints one by one, mentioning at least twenty-seven names; this shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them—16:1-16.

B. Paul's recommendations and greetings express both the mutual concern among the saints and the mutual fellowship among the churches—cf. Col. 4:15-16.

第八週 ■ 週一

晨興餽養

羅五 10『因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

17『若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作王了。』

我們是藉着基督的死得着救贖，也是藉着祂的死得着稱義，更是藉着祂的死得以與神和好；這些都是法理的一面。但是羅馬書給我們看見，神的救恩不光有法理的一面，更有生機的一面。這個生機的救恩，就是五章十節所說，更要在祂的生命裏得救。今天我們乃是在這生機救恩的過程中，經過種種過程，叫我們在生命裏得救。

我們在生機的救恩裏得救有多少，我們彰顯出來作王的生活就有多少。在生命中作王，就是我們經歷神生機救恩的驗證。（李常受文集一九九四至一九九七年第五冊，六一六至六一七頁。）

信息選讀

羅馬五章十七節…裏所說洋溢之義的恩賜，是指法理方面的救贖。而洋溢之恩，乃是經過過程的三一神。…我們所得的生命，…使我們作王管理一切。…我們已經在客觀上接受了義，現今還需要不斷的接受洋溢的恩典，（就是經過過程的三一神成爲終極完成的靈，）使我們能在主觀的生命中作王。（李常受文集一九九四至一九九七年第五冊，六一七頁。）

WEEK 8 — DAY 1

Morning Nourishment

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

We were redeemed, justified, and reconciled to God through the death of Christ. This is on the judicial side. However, Romans shows that God's salvation has not only the judicial aspect but also the organic aspect. The organic salvation is referred to in Romans 5:10...Today we are passing through the processes of God's organic salvation in order that we may be saved in His life.

How much we are saved in God's organic salvation determines how much our reigning in life is manifested. Our reigning in life is proof of our experience of God's organic salvation. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 491)

Today's Reading

[In Romans 5:17] the abundance of the gift of righteousness refers to judicial redemption, and the abundance of grace is the processed Triune God. The life that we have received...enables us to reign over all things...We have received righteousness objectively, but we still need to receive continually the abundance of grace (the processed Triune God as the consummated Spirit) that we may reign in life subjectively. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 491-492)

我們需要來到那是恩典的神面前，並且一再領受恩典，直到我們被恩典充滿。…當恩典得以充滿我們，就在我們裏面洋溢，然後在我們裏面作王。作王的恩典總是隨着洋溢的恩典。

我們若缺少恩典，恩典就無法在我們裏面作王。惟有恩典充滿我們到極致，然後從我們滿溢出去，我們纔能經歷恩典作王。恩典作王，罪、死和撒但就被征服，並在我們的腳下，我們也成爲恩典中的王。恩典在我們裏面作王時，我們就在生命中作王。

不要以爲藉着恩典在生命中作王是不可能經歷的。…每當我們被恩典充滿，恩典就滿溢並作王。然後我們就藉着恩典在生命中作王，勝過罪、死和撒但。…在生命中作王的原則啓示在第五章，但在生命中作王的經歷是在第八章。在生命中作王比在基督的生命裏得救更大、更高。

在這事上，道理、教訓和勸勉都沒有用。就一面說，甚至我們的禱告也沒有功效，無法使我們藉着恩典在生命中作王。惟一管用的就是來到神聖的源頭，並從我們這人深處敞開自己，好被神這恩典充滿。我們要被充滿，就必須求主除去所有的絕緣體和阻撓。我們需要禱告：『主，我願意把所有的攔阻除去。我要使自己直接向你敞開。主，以你自己作恩典完全充滿我。』無論你在那裏，在工作中、在學校裏、在車子裏，要一直向主敞開，好被祂這恩典充滿。…你這樣領受恩典，就會被恩典充滿，至終恩典會從你裏面滿溢出來。然後你會藉着恩典在生命中作王，勝過罪、死和撒但。在你的經歷中，這三個仇敵會完全被征服。…罪、死和撒但仍在我們裏面作工。但我們若來到屬天的源頭，並徹底敞開自己，好被恩典充滿，我們就會在生命中作王勝過這一切。這是我們今天在召會生活裏的需要。（羅馬書生命讀經，五九八至五九九頁。）

參讀：羅馬書中所啓示在基督的生命裏得救，第一章；在靈和真實裏的召會生活，三一至三二、三五至三八頁。

We need to come to the very God who is grace and receive grace again and again until we are filled with grace...When grace is allowed to fill us, it abounds in us and then reigns in us. The reigning grace always follows the abounding grace.

If we are short of grace, grace cannot reign within us. Only when grace fills us up to the brim and then overflows from us can we experience the reigning of grace. When grace reigns, sin, death, and Satan are subdued and are under our feet, and we become kings in grace. As grace reigns in us, we reign in life.

Do not consider that the experience of reigning in life by grace is an impossibility...Whenever we are filled with grace, grace overflows and reigns. Then by grace we reign in life over sin, death, and Satan...The principle of reigning in life is revealed in chapter 5, but the experience of reigning in life is in chapter 8. Reigning in life is greater and higher than being saved in the life of Christ.

Doctrine, teaching, and exhortation are of no avail. In a sense, not even our prayer is effectual in enabling us to reign in life by grace. The only thing that works is to come to the divine source and open ourselves from the depths of our being to be filled with God as grace. In order to be filled, we must ask the Lord to remove all insulation and frustration. We need to pray, "Lord, I am willing for every hindrance to be removed. I want to keep myself directly open to You. Lord, fill me completely with Yourself as grace." Wherever you are, at work, at school, or in your car, stay open to the Lord to be filled with Him as grace...As you receive grace in this way, you will be filled with grace and eventually grace will overflow from within you. Then you will reign in life by grace over sin, death, and Satan. In your experience these three enemies will be utterly subdued. Sin, death, and Satan are still working within us. But if we come to the heavenly source and open ourselves thoroughly to be filled with grace, we shall reign over them in life. This is our need today in the church life. (Life-study of Romans, pp. 509-510)

Further Reading: CWWL, 1990, vol. 2, "To Be Saved in the Life of Christ as Revealed in Romans," ch. 1; CWWL, 1970, vol. 3, pp. 21, 24-25

第八週 ■ 週二

晨興餽養

約三 5『…人若不是從水和靈生的，就不能進神的國。』

羅五 21『使罪怎樣在死中作王，恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。』

我們藉着在神聖的生命中作王，就在基督神聖的生命中得救，脫離各樣的不順從。在生命中得救，使我們像王一樣掌權。按照羅馬五章十七節，那些受洋溢之恩，並洋溢之義恩賜的人，就是那些得着稱義的人，要在生命中作王。一個得着稱義的人，應當作王，因為他有神聖的生命，王的生命，可憑以作王。沒有王的生命，就沒有人能作王。我們蒙基督救贖、罪得赦免並蒙基督的血洗淨時，我們就得着稱義。不僅如此，我們蒙了重生，得着神聖、屬靈、屬天、君王和君尊的生命。因此，我們現今能像王一樣，在生命中掌權。（李常受文集一九九〇年第二冊，三六六至三六七頁。）

信息選讀

保羅告訴我們，我們因着一個生命得救，這生命不僅是神聖的，也是君尊的、君王的生命。這是能作王的生命。（羅五 17。）我們已經接受了一個生命，這生命不僅賜給我們能力，使我們成爲屬靈、屬天且神聖的，也賜給我們能力作王。在這生命裏，我們管理一切消極的事物。

在基督的神聖生命中作王，拯救我們脫離各樣的不順從。（17。）在基督的神聖生命中作王，拯救我們脫離許多種消極的事物。我們管理罪、世界、撒但、天然的人、己、和個人主義，爲要成就神新約的經綸，完成基督生機身體的建造。…我們必須

WEEK 8 — DAY 2

Morning Nourishment

John 3:5 ...Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

By reigning in the divine life of Christ, we are saved from all kinds of insubordination. To be saved in life causes us to reign as kings. According to Romans 5:17, those who receive the abundance of grace and the abundance of the gift of righteousness, those who are justified, will reign in life. A justified person should reign because he has the divine life, a kingly life, with which to reign. Without the kingly life, no one can reign. When we were redeemed by Christ, forgiven of our sins, and washed by the blood of Christ, we were justified. In addition, we were regenerated with a divine, spiritual, heavenly, kingly, and royal life. Thus, we are now able to reign in life as kings. (CWWL, 1990, vol. 2, "To Be Saved in the Life of Christ as Revealed in Romans," p. 301)

Today's Reading

Paul tells us that we were saved with a life that is not only divine but also royal and kingly. It is a life that is able to reign (Rom. 5:17). We have received a life that not only gives us the ability to be spiritual, heavenly, and divine but also gives us the ability to reign. In this life we reign over all the negative things...

Reigning in the divine life of Christ saves us from all kinds of insubordination (v. 17). It saves us from many kinds of negative things. We reign over sin, the world, Satan, the natural man, self, and individualism for the accomplishing of the building up of the organic Body of Christ in fulfilling the New Testament economy of God. We must learn to exercise

操練我們的君王身分。…我們必須學習，不說任何發表背叛的話。這意思是我們乃是在學習作王。許多時候罪的事物或世界的事物，在我們裏面興起來。這些事發生時，通常管理這些事物最好的路，乃是對罪或對世界說，『停止！到此為止。』…今天當我覺得要發脾氣時，我就說，『脾氣，停止！你不是王，我纔是王。不要想征服我或推翻我。是我管制你。到此為止。』對你的脾氣發命令，實在有用。

要在生命中作王，勝過這麼多背叛的事物，首先我們必須順從並服從主。我們若不服從作我們主人、作我們神的這位主，就沒有人會服從我們。我們若作王，就必須先服在一位之下。當我們服從主，取了服從之人的地位，立刻我們就有深刻的感覺，在我們裏面有恩典。…當我們對洋溢的恩典有這樣的感覺時，那就是我們服從主的標記。在這樣的時候，我們就在生命中作王。

在民數記十六章，當可拉、大坍和亞比蘭起來抵擋摩西和亞倫時，摩西面伏於地。（4。）他面伏於地，是將自己服從於耶和華。因着他的服從，耶和華就能進來對付那情形。（23～24，31～35。）似乎是摩西在管理並作王，事實上乃是耶和華在作王。耶和華的作王是從摩西的服從而來。當摩西將自己服從於耶和華時，在表號上，摩西必然享受了洋溢的恩典。洋溢的恩典乃是對基督豐滿的享受。我們對我們主人的服從，會使主人進來管制背叛的人。對背叛的人，這是一種管制，但是對服從的人，這是享受洋溢的恩典。

你的脾氣發作，事實上乃是個『背叛者』。當你服從主的時候，所有的『背叛者』都被征服了。你應當告訴主：『主，我服從你。我不同意我的脾氣發作，它只是一個背叛者。我服從你。』這樣，你就管制了你的脾氣。（李常受文集一九九〇年第二冊，三六七至三六九、三七一至三七二頁。）

參讀：羅馬書中的生命救恩，第七篇。

our kingship.. We must learn not to say any word that expresses anything of rebellion. This means that we are learning to reign. Many times something of sin or of the world rises up within us. When this happens, often the best way to reign over this thing is to say to sin or the world, “Stop! Don’t go any further.”...Today, when I feel my temper rising, I say, “Stop! Temper, you are not the king. I am the king. Don’t try to overcome or overrun me. I am ruling over you. Don’t go any further.” To speak a word of command to your temper really works.

To reign in life over so many rebellious things, we must first be obedient and submissive to the Lord. If we are not submissive to the Lord, who is our Master and our God, no one will be submissive to us. If we are going to reign, we must first be under someone. When we are submissive to the Lord, taking the position of one who is submissive to the Lord, immediately we have the deep sensation of grace within us...When we have this sense of abundant grace, this is a sign that we are submissive to the Lord. At such a time, we reign in life.

In Numbers 16 when Korah, Dathan, and Abiram rose up against Moses and Aaron, Moses fell on his face (v. 4). In falling upon his face, Moses submitted himself to Jehovah. Because of his submission, Jehovah was able to come in to deal with the situation (vv. 23-24, 31-35). It seemed that Moses was ruling and reigning. Actually, Jehovah was reigning. Jehovah’s reigning came out of Moses’ submission. Surely Moses enjoyed the abundance of grace, in figure, when he submitted himself to God. The abundance of grace is just the fullness of the enjoyment of Christ. Our submission to our Master will cause the Master to come in to rule over the rebellious ones. To the rebellious ones, it is a kind of ruling, but to the submissive ones, it is the enjoyment of the abundance of grace.

Your rising temper is actually a “rebel.” As you submit to the Lord, all the “rebels” are subdued. You should tell the Lord, “Lord, I am submissive to You. I don’t agree with my rising temper, which is just a rebel. I am submissive to You.” In this way you rule over your temper. (CWWL, 1990, vol. 2, “To Be Saved in the Life of Christ as Revealed in Romans,” pp. 301-304)

Further Reading: CWWL, 1990, vol. 2, “Salvation in Life in the Book of Romans,” ch. 7

第八週 ■ 週三

晨興餽養

羅八 37 ~ 39『然而藉着那愛我們的，在这一切的事上，我們已經得勝有餘了。因為我深信，無論是死，是生，是天使，是掌權的，是現今的事，是要來的事，是有能的，是高，是深，或是別的受造之物，都不能叫我們與神的愛隔絕，這愛是在我們的主基督耶穌裏的。』

當我們在生命中作王時，我們就在羅馬六至十六章裏所陳明的一切事上有分。當我們在生命中作王時，我們就被神的聖別性情所浸透、充滿，使我們在性情上得以聖別，並且我們調和的靈要擴展到我們的心思裏，而更新我們的心思。當我們在生命中作王時，我們就能被模成神長子的形像，並在我們一生之中，藉着內住之靈的印塗而被榮化。…我們也得着神的義，就是主觀的基督，且享受神的豐富。…我們就能在这一切事上有分，並且能構成基督得勝的新婦，作祂的滿足、快樂和喜悅。（李常受文集一九九四至一九九七年第五冊，五五六頁。）

信息選讀

我們在生命中作王，而在那靈裏被聖別；（羅六 19, 22, 十五 16;）…在心思裏為調和的靈所更新；（十二 2, 弗四 23;）…漸漸變化成為基督的形像，從榮耀到榮耀，乃是從主靈變化成的；（羅十二 2, 林後三 18;）…被模成為神長子的形像；這是藉着那靈的代求，使萬有互相効力，叫愛神的人都被模成。（羅八 26 ~ 29。）…我們（也）…被榮化，（30,）好在我們的身體裏得贖，（23 下,）藉着內住之靈的印塗，（弗四 30,）得以終極的有分於我們神聖的兒子名分。（羅八 23 下。）

WEEK 8 — DAY 3

Morning Nourishment

Rom. 8:37-39 But in all these things we more than conquer through Him who loved us. For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

When we are reigning in life, we are in all the matters presented in Romans 6 through 16. When we are reigning in life, we are being soaked and saturated with the holy nature of God for sanctification in our disposition, and our mingled spirit spreads into our mind to renew our mind. When we are reigning in life, we can be conformed to the image of God's firstborn Son and glorified through the sealing of the indwelling Spirit throughout our entire life...We also gain the righteousness of God, which is the subjective Christ, and we enjoy the riches of God...We can be in all these things, and we can be constituted Christ's overcoming bride for His satisfaction, pleasure, and delight. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 439)

Today's Reading

We reign in life in being sanctified in the Spirit (Rom. 6:19, 22; 15:16),... in being renewed by the mingled spirit in our mind (12:2b; Eph. 4:23),... in being transformed to the image of Christ from glory to glory by the Lord Spirit (Rom. 12:2b; 2 Cor. 3:18)...We reign in life in being conformed to the image of God's firstborn Son through the Spirit's interceding that all things may work together for the conformation of those who love God (Rom. 8:26-29)...We reign in life in being glorified (v. 30) to be redeemed in our body (v. 23c) to participate in our divine sonship ultimately (v. 23b) through the sealing of the indwelling Spirit (Eph. 4:30).

當我們在生命中作王，我們就在環境的艱難和苦難上得勝有餘；這是因着有神幫助我們，祂不吝惜自己的兒子，把萬有和祂一同白白的賜給我們，並且揀選我們，稱我們為義；（31～33；）因着有基督已經為我們死了，而且已經復活了，現今坐在神的右邊，為我們代求；（34；）因着被基督那不能隔絕的愛，以及在基督裏神那不能隔絕的愛所奪取；（35～39；）且因着向基督並向神忠信至死。（38。）

當我們領受洋溢之恩並洋溢之義的恩賜，在生命中作王時，我們就得着神的義，就是主觀的基督。（九 18～33，腓三 9，林前一 30。）我們得着這義，是本於信顯示與信，（羅一 17 上，）並且是照着祂的憐憫，為要在那些蒙憐憫的器皿上，彰顯祂榮耀的豐富。（九 18～23。）…我們（也）藉着呼求主的名、（十 13、）相信主的話、（14、）並傳報喜信，（15、）而享受神的豐富。（12～15。）

我們在生命中作王，而活接枝的生命。（十一 17～24，加二 20 上。）…我們原是野橄欖樹的枝子，（羅十一 17，24，）接枝在基督這栽種的橄欖樹上；基督與以色列乃是一。（24，詩八十 15～17，太二 15。）我們因信站住，好有分於橄欖根（這根托着我們—羅十一 18）的肥汁。（20，17。）不僅如此，我們這些接上的枝子，與基督這栽種的橄欖樹，一同活一個調和的生命，過一個調和的生活。

在生命中作王乃是對神生機救恩完滿的經歷。神完整的救恩是藉着我們接受恩典與義；這完整救恩的結果，是使我們在生命中作王，這是神完整救恩的目標。羅馬五章所說的在生命中作王，乃是打開該書其餘部分的鑰匙。我們需要在這光中來看六至十六章的一切事。這是以全新的方式解釋羅馬書。（李常受文集一九九四至一九九七年第五冊，五五三至五五六頁。）

參讀：經歷神生機的救恩等於在基督的生命中作王，第四至六篇。

When we reign in life, we more than conquer the environmental hardships and sufferings by having God being for us, who did not spare His own Son, who gives us freely all things with Him, and who has chosen us and justified us (Rom. 8:31-33); by having Christ who died for us, who was raised, and who is sitting at the right hand of God interceding for us (v. 34); by being captivated by the love of Christ and by the love of God in Christ from which we are inseparable (vv. 35-39); and by being faithful to Christ and God unto death (v. 38).

When we receive the abundance of grace and of the gift of righteousness to reign in life, we gain the righteousness of God, which is the subjective Christ (9:18-33; Phil. 3:9; 1 Cor. 1:30). This righteousness is gained out of faith to faith (Rom. 1:17a) according to His mercy in order to make known the riches of His glory upon vessels of mercy (9:18-23). When we reign in life, we enjoy the riches of God (10:12-15) by calling on the name of the Lord (v. 13), by believing in the Lord's word (v. 14), and by announcing the glad tidings (v. 15).

We reign in life in living a grafted life (11:17-24; Gal. 2:20a)...We are branches of the wild olive tree (Rom. 11:17, 24) that were grafted into Christ, the cultivated olive tree, who is one with Israel (v. 24; Psa. 80:15-17; Matt. 2:15). We stand by faith to partake of the root (which bears us, Rom. 11:18) of fatness of the olive tree (vv. 20, 17). Furthermore, we, as the grafted branches, and Christ, as the cultivated olive tree, live together one mingled life in one mingled living.

Reigning in life is the full experience of the organic salvation of God. God's complete salvation is through our receiving grace and righteousness, and this complete salvation issues in our reigning in life as the goal of His complete salvation. Reigning in life in Romans 5 is the key to open up the rest of the book. We need to see everything in Romans 6 through 16 in this light. This is altogether a new way to interpret the book of Romans. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," pp. 437-439)

Further Reading: CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," chs. 4-6

第八週 ■ 週四

晨興餽養

羅十二 1～2『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。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。』

在羅馬十二至十三章中所題的每一項，都是為着過身體的生活。每一項都要求我們受神聖生命的管治。所有這些項目都是小的事情，但惟有當我們受神聖生命的管治時，我們纔能作到這些事。

將我們的身體獻上，當作活祭，（十二 1，）乃是在生命中作王的事。若不是在生命中作王，沒有人能將自己的身體獻上，當作活祭。當我們在生命中作王時，我們就不模倣這世代，反要藉着心思的更新而變化，驗證何為神的旨意。（2。）…當我們受神聖生命的控制，我們必然會照着神所分給各人信心的度量，看得清明適度。（3 下。）我們對自己的看法，像一匹野馬一樣；但藉着在生命中作王，我們的看法就受到約束。（李常受文集一九九四至一九九七年第五冊，五六一至五六二頁。）

信息選讀

當〔執事和女執事〕受神聖生命的管治時，他們就會在各自特別的服事上，忠於服事。（羅十二 7 上。）…當我們在神聖生命的管治下，我們就能教導、勸勉、單純的分授、殷勤的帶領、並甘心樂意的施憐憫。（7 下～8。）照樣，當我們是一個在神聖生命管治下的人，我們就會在恭敬人的事上，互相爭先。（10 下。）

羅馬十二章九至二十一節這一段，是說到為着基督身體的生活，活出最高美德的生活。…憑我們自己，我們永遠

WEEK 8 — DAY 4

Morning Nourishment

Rom. 12:1-2 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service. 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.

All the items mentioned in Romans 12 through 13 are for the living of the Body life. Each item requires us to be ruled by the divine life. All these items are small things, yet they can be done by us only when we are ruled by the divine life.

To present our bodies a living sacrifice (12:1) is a matter of reigning in life. Without reigning in life, no one can present his body a living sacrifice. When we reign in life, we are not being fashioned according to this age but are being transformed by the renewing of the mind, proving what the will of God is (v. 2). When we are controlled by the divine life, we surely will think so as to be sober-minded, as God has apportioned to each a measure of faith (v. 3b). Our thinking about ourselves is like a wild horse. But by reigning in life, our thinking is bridled. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 444)

Today's Reading

When [the deacons or deaconesses] are ruled by the divine life, they will serve faithfully in their particular service (Rom. 12:7a). As we are under the ruling of the divine life, we are able to teach, exhort, give in simplicity, lead in diligence, and show mercy in cheerfulness (vv. 7b-8). Likewise, when we are under the ruling of the divine life, we will take the lead in showing honor one to another (v. 10b).

Romans 12:9-21 is a section on living a life of the highest virtues for the Body life...We can have such a living for the Body life [not in ourselves

無法實行這些美德。我們惟有藉着在生命中作王，纔能爲着基督身體的生活，過這種最高美德的生活。…我們天然的生命是作不到的，但藉着在神聖生命的管治之下過生活，我們就能有這些美德，而過身體的生活。我們要看見身體生活得建造，成爲實行上的實際，就必須在生命中作王；而在實行上，在生命中作王就是在神聖生命的管治之下。

神的意願是要得着身體的生活。十三章給我們看見，一個在身體生活中的人所活出之生命的另外一些方面。…惟有活在神聖生命的管治下，我們纔能成爲這種人。我們必須服從一切的權柄，看見他們乃是在神主宰的安排下所設立的。不僅如此，我們必須凡事都不虧欠人，惟有彼此相愛，要常以爲虧欠；且要愛鄰舍如同自己。最後，我們必須『在白晝』過儆醒的生活。（13。）我們在生命中作王的一個果效，乃是睡醒過來，儆醒留意，不被這世代所迷惑而沉睡。我們必須是那些不爲肉體打算，不放縱私慾的人，乃要睡醒過來，好像在白晝，穿上主耶穌基督作我們的第二件衣服，（詩四五 13～14，）活出祂作我們主觀的義，並且顯大祂。…神完整的救恩是要我們憑神洋溢之恩（神自己作我們生機救恩的全足供應），並洋溢之義的恩賜（神法理的救贖實際的應用在我們身上），在生命中作王。當我們都在生命中作王，在神聖生命的管治下生活，結果就有真實、實際的身體生活。（李常受文集一九九四至一九九七年第五冊，五六二至五六三頁。）

保羅開始說到召會生活，就懇求信徒將身體獻上，因爲就着人說，沒有甚麼比我們的身體更真實、更實際。你的身體若不在召會生活裏，請不要說你自己多麼爲着召會生活。…我們是在我們的身體裏。我們的身體在那裏，我們就在那裏。（羅馬書生命讀經，三五二至三五三頁。）

參讀：羅馬書中神完整的救恩結晶讀經，第二、四至六篇。

but] only by reigning in life...Our natural life cannot make it; but by living a life under the ruling of the divine life, we are able to live the Body life with these virtues. To see the Body life built up as a practical reality, we must reign in life, and to reign in life in practice is to be under the ruling of the divine life.

God's will is to have the Body life. Romans 13 presents some additional aspects of the life of one who is living in the Body life...Only by living under the ruling of the divine life can we be this kind of people. We must be subject to all authorities, realizing that they have been established under the sovereign arrangement of God. Furthermore, we must owe nothing to anyone except to love one another, loving our neighbor as ourselves. Finally, we must live a watchful life "in the day" (v. 13). One effect of our reigning in life is that we are awakened, made alert, made watchful, and not lulled to sleep by this age. We must be those who make no provision for the flesh to fulfill its lusts but rather are awake as in the day, putting on the Lord Jesus Christ as our second garment (Psa. 45:13-14) to live Him as our subjective righteousness and to magnify Him. God's complete salvation is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way). When we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," pp. 444-445)

When Paul began to speak about the church life, he implored the believers to present their bodies because as human beings nothing is more real and practical than our body. If your body is not in the church life, please do not say how much you yourself are for the church life...We are in our bodies. Where our bodies are, we are. (Life-study of Romans, p. 298)

Further Reading: CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," chs. 2, 4-6

第八週 ■ 週五

晨興餽養

羅十六 16『你們要用聖別的親嘴彼此問安。基督的眾召會都問你們安。』

林前十 16『…我們所擘開的餅，豈不是基督身體的交通麼？』

十二 13『…我們…都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

我們（在羅馬書）看見保羅如何設立過召會生活的榜樣，為着過身體的生活。（十五 14～十六 27。）一個在生命中作王之人的榜樣，頭一項就是傳福音。當我們在神聖生命的管治之下，我們就自然而然的傳福音。

保羅首先傳福音給外邦人，（十五 14～24，）然後把他們帶進基督身體的交通裏，使他們藉着在愛裏供給耶路撒冷聖徒的需要，而與猶太召會有交通。（25～33。）

在十六章一至二十四節，保羅藉着推薦與問安，就把在他職事下的許多聖徒和許多地方召會聯調一起，為着在基督身體宇宙的交通中有基督身體實際的生活。…今天，所有接受了洋溢之恩並洋溢之義恩賜的信徒，都需要在神聖的生命中操練生命的約束和限制。（李常受文集一九九四至一九九七年第五冊，五六八至五六九頁。）

信息選讀

一個身體，一個宇宙召會，包括所有地方召會。地方召會可能有幾千個，但合起來構成了一個宇宙召會。…保羅在以弗所四章四節說，『一個身體和一位靈。』身體題在靈之前，因為我們中間的一與

WEEK 8 — DAY 5

Morning Nourishment

Rom. 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

1 Cor. 10:16 ...The bread which we break, is it not the fellowship of the body of Christ?

12:13...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

We see how Paul set up a pattern of living the church life for the living of the Body life (Rom. 15:14—16:27). The first item in the pattern of one who is reigning in life is the preaching of the gospel. When we are under the ruling of the divine life, we will spontaneously preach the gospel.

Paul first preached the gospel to the Gentiles (15:14-24) and then brought them into the fellowship of the Body of Christ with the Jewish churches through their giving in love to provide for the necessities of the saints in Jerusalem (vv. 25-33).

By his recommendations and greetings in 16:1-24, Paul was blending together many saints and many churches under his ministry for the practical living of the Body of Christ in the universal fellowship of the Body...Today there is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 451)

Today's Reading

The one Body, the one universal church, comprises all the local churches. There may be thousands of local churches, but together they constitute one universal church. In Ephesians 4:4 Paul says, "One Body and one Spirit." The Body is mentioned before the Spirit because the oneness among us is related

身體有關，也是為着身體的。不僅如此，這一節不僅啟示了身體的獨一性，也表明一個身體是由一位靈所決定的。因着有一位靈，所以有一個身體。…我們必須保守身體獨一的一，因為身體和靈都是一。

那靈是這一個身體的素質。身體若沒有那靈，就是空洞且沒有生命。四節所說的身體是基督的身體，而基督身體的素質乃是那靈。因此，身體與身體的素質乃是一。

因着靈是一位，所以只有一個身體。再者，這身體只有一個生命的循環，一個交通。這個循環是基督身體的交通。…在組成基督一個宇宙身體的眾召會之間沒有組織，卻有基督身體的交通。…如果眾召會都留在身體的循環和交通裏，就會很健康。然而在人天然的觀念中，要麼就是有組織，不然就是與別人無關。一面，我們在眾召會之間不該有組織；另一面，我們應該敞開和眾召會有交通。但是，有些地方或區域的召會，可能不願意和別的召會有交通。這樣的態度完全是錯的。（新約總論第七冊，一六六至一六七頁。）

神聖的交通乃是在基督身體裏生活的實際。歷世紀以來，主一直受阻撓，就是因着缺少交通。在啓示錄二十二章二十節，主耶穌說，『我必快來！』但將近二千年過去，主仍沒有回來。原因乃是信徒持個人主義，都是單獨、有意見、並且製造分裂的。羅馬天主教藉着組織來管制人，但那些脫離了天主教的人卻帶進一個又一個的分裂。…實際上，神聖的交通該管制信徒。

我們在這交通裏受限制。藉着在這交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前。（李常受文集一九九〇年第一冊，四四二至四四三頁。）

參讀：新約總論，第二百九十八篇。

to the Body and is for the Body. Furthermore, this verse not only reveals the uniqueness of the Body; it also shows that the one Body is determined by the one Spirit. Because there is one Spirit, there is one Body.. We must keep the unique oneness of the Body because the Body and the Spirit are one.

The Spirit is the essence of the one Body. Without the Spirit, the Body is empty and has no life. The Body in Ephesians 4:4 is the Body of Christ, and the essence of the Body of Christ is the Spirit. Hence, the Body and the essence of the Body are one.

Because there is one Spirit, there is only one Body. Moreover, there is only one circulation, one fellowship, of life in the Body. This circulation is the fellowship of the Body of Christ. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ... If all the churches stay in this circulation, in the fellowship of the Body, they will be healthy. However, the natural human thought is either to have organization or to have nothing to do with others. On the one hand, we should not have any organization among the churches; on the other hand, we should be open to have fellowship with all the churches. However, the church in a certain locality or the churches in a particular region may not be willing to have fellowship with other churches. This attitude is absolutely wrong. (The Conclusion of the New Testament, pp. 2185-2186)

The divine fellowship is the reality of living in the Body of Christ. The Lord has been frustrated throughout the centuries because of the lack of fellowship. In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive. The Roman Catholic Church controlled people by its organization, but those who broke away from Catholicism brought in division after division...Actually, the divine fellowship should control the believers.

We are restricted in this fellowship. By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 357)

Further Reading: The Conclusion of the New Testament, msg. 298

第八週 ■ 週六

晨興餽養

羅十六 1『我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事。』

3~4『問我在基督耶穌裏的同工，百基拉和亞居拉安；他們為我的性命，將自己的頸項置於度外，不但我感謝他們，就是外邦的眾召會也感謝他們。』

20『平安的神快要將撒但踐踏在你們的腳下。...』

羅馬十六章給我們看見使徒的一個絕佳的榜樣，他將眾聖徒帶到基督身體全體相調的生活中。乃是在這樣的生活，我們纔能真正的在生命中作王。

我們必須跟隨使徒的腳蹤；他藉着推薦與問安，將我們帶進基督身體全體相調的生活中，使平安的神，能將撒但踐踏在我們腳下，而我們能得享基督豐富的恩典。（1~16, 21~24, 20。）在十六章，使徒保羅對聖徒一一題名問安，至少有二十七個名字，...並且普遍的問聖徒的安。這給我們看見，他對每一位聖徒都相當的認識、了解、關心。這樣的推薦和問安，不僅說到眾聖徒之間的關切，也說到眾召會之間的交通。因着召會這樣在身體裏的交通，就使平安的神能將撒但踐踏在我們腳下，而我們能得享基督豐富的恩典。（李常受文集一九九四至一九九七年第五冊，六四六至六四七頁。）

信息選讀

保羅發起關切的交通。（羅十六 1~19, 21~23。）他關切聖徒、主的僕人、和眾召會。他是全然浸沉在關切之交通裏的弟兄。羅馬十六章裏所記

WEEK 8 — DAY 6

Morning Nourishment

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.

3-4 Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

20 Now the God of peace will crush Satan under your feet shortly...

Romans 16 gives us an excellent pattern of the apostle in bringing all the saints into the blending life of the entire Body of Christ. It is in such a life that we can truly reign in life.

We must follow in the footsteps of the apostle. He brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and we may enjoy the rich grace of Christ (vv. 1-16, 21-24, 20). In Romans 16 the apostle Paul greeted the saints one by one, mentioning at least twenty-seven names...Moreover, he greeted the saints generally. This shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them. Such recommendations and greetings show both the mutual concern among the saints and the mutual fellowship among the churches. It is by the churches' fellowship in the Body that the God of peace will crush Satan under our feet and we will be able to enjoy the rich grace of Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 515-516)

Today's Reading

Paul initiated the fellowship of concern [Rom. 16:1-19, 21-23]. He was concerned for the saints, the Lord's servants, and for the churches. He was a brother who was altogether immersed in the fellowship of concern. All

載一切特別的問安，證明他廣闊的關切。我喜歡本章，因為本章啓示在這關切的交通裏包括眾召會。這關切的交通是在眾召會裏的眾聖徒中間，也是在眾召會之間。

在一節保羅說，『我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事。』非比是女執事，就是服事的人。保羅非常敬重她，在下一節他說，『她素來護助許多人，也護助了我。』護助許多人，或譯作，是許多人的保護者。在原文，保護者是個尊貴的辭，表明幫助、扶持、供應別人的人。…保羅用這辭說到非比，說出她何等受到珍賞並尊敬。非比是姊妹，她不計任何代價，不計任何花費服事別人。我們在召會生活裏若對主認真，也需要不計花費服事召會，並顧念召會。我們若無心顧念召會，就不配實行召會生活。實行召會生活的第一個條件，就是我們要服事召會。…我們在召會生活裏必須（如同非比姊妹）是服事的人。

第二，保羅指明我們需要為召會，將自己的頸項置於度外。保羅在四節題到百基拉和亞居拉說，『他們為我的性命，將自己的頸項置於度外，不但我感謝他們，就是外邦的眾召會也感謝他們。』我們需要為召會生活，將自己的性命置於度外。百基拉和亞居拉不把自己的性命看為寶貴，他們願意不計自己性命的代價顧念召會；所以，外邦世界的眾召會都感謝他們。不要以為保羅隨便的說到百基拉和亞居拉。他這樣寫有明確的目的，指明我們若真愛主的召會，就需要為召會，將我們的性命置於度外。我們必須願意付這代價，不但為一個召會，也為眾召會。有些親愛的聖徒只顧念他們所在地的召會；這是絕對錯誤的。百基拉和亞居拉是為着眾召會的。雖然被主定在一個地方是對的，但我們的心應當寬廣，足以包容眾召會。（羅馬書生命讀經，四二四至四二五頁。）

參讀：羅馬書生命讀經，第二十五至二十七、三十、四十六至四十九篇。

of the particular greetings recorded in Romans 16 are an evidence of his far-reaching concern. I like this chapter because it reveals that included in this fellowship of concern are the churches. This fellowship of concern was among the saints within the churches and between the churches.

In 16:1 Paul says, “I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.” Phoebe was a deaconess, that is, a serving one. Paul held her in such high esteem that in the following verse he said that “she herself has also been the patroness of many, of myself as well.” The term patroness in Greek is a word of dignity, denoting one who helps, sustains, and supplies...Paul’s use of this word with reference to Phoebe discloses how much she was appreciated and regarded. Phoebe was a sister who served others at any price and at any cost. If we mean business with the Lord in the church life, we also need to serve the church and care for it regardless of the cost. If we lack the heart to care for the church, we are unworthy of the practice of the church life. The first requirement for the practice of the church life is that we serve the church...[Like Phoebe] we all must be the serving ones in the church life.

Second, Paul indicates that we need to risk our necks for the church. Speaking of Prisca and Aquila, Paul says in 16:4 that they “risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.” We need to risk our lives for the church life. Prisca and Aquila did not count their own lives as dear to them; they were willing to care for the churches at the cost of their own lives. Therefore, all the churches of the nations, of the Gentile world, were grateful to them. Do not think that Paul spoke about Prisca and Aquila in a light way. He wrote with a definite purpose, indicating that if we truly love the Lord’s church, we need to risk our lives for it. We must be willing to pay this cost not only for one church but also for the churches. Some dear saints only care for the church in their locality. This is absolutely wrong. Prisca and Aquila were for all the churches. Although it is right to be located by the Lord in a specific place, our heart should be wide and broad enough to embrace all the churches. (Life-study of Romans, pp. 360-362)

Further Reading: Life-study of Romans, msgs. 25-27, 30, 46-49

第八週詩歌

751

國度—作操練與獎賞

降B大調

11 12 12 12 (英 947)

3/4

一 今 天 神 的 國 度, 對 我 是 操 練,
 將 來 卻 是 獎 賞, 與 主 一 同 掌 權。
 這 是 神 的 智 慧, 現 今 將 我 訓 練,
 使 祂 計 畫 完 成, 將 祂 公 義 彰 顯。

- 二 我們為神所生,好為祂作王, 五 如此,基督帶着國度降臨時,
 但是還需訓練,纔能像王一樣, 要將祂的王權賜我作為賞賜;
 好在祂的國中,勝任作王掌權, 如此,主要藉我使祂公義彰顯,
 使祂神聖王權,藉我得着彰顯。 並將祂的智慧給眾天使看見。
- 三 今天我需學習服神的權柄, 六 為着這個,使徒曾努力向前,
 甘願受祂管治,嚴格對付言行。 願出任何代價,不甘落在後面;
 如此祂的權柄,我就得以分享, 也為這個,他勸我們忠誠向上,
 將來管理列國,與祂兒子同王。 好在將來得着國度作為獎賞。
- 四 嚴格對待自己,持守着公義, 七 求主賜我恩典,為國度活着,
 對人寬大有恩,對神靈中歡喜; 今天受你訓練,將來你肯賞我;
 一直都要活在國度實際裏面, 求使國度實際,今天作我操練,
 為着國度實現,能得進入掌權。 將來我的獎賞,乃是國度實現。

WEEK 8 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947

1. God's King - dom to - day is a real ex - er -
 cise, But when Christ comes to reign it will be a great
 prize; It is wis - dom di - vine that we now may be
 trained That His plan be ful - filled and His jus - tice main - tained.

- God's children, we're born to be kings with His Son,
 And we need to be trained that we may overcome
 And to know how to rule in His kingdom as kings,
 That His kingship thru us be expressed o'er all things.
- Today we must learn to submit to His throne,
 How to have a strict life and His government own;
 His authority then we'll be able to share,
 O'er the nations to rule with God's Son as the heir.
- With a life strict to self we must righteousness hold,
 Kind to others in peace, and with God joyful, bold;
 In the Kingdom's reality e'er to remain,
 For its manifestation prepared thus to reign.
- Then Christ when He comes with the kingdom from God
 Will to us grant His kingship to share as reward;
 Thus the Lord will His righteousness thru us maintain
 And His wisdom to heavenly powers make plain.
- For this the Apostle pressed on at all cost,
 For the Kingdom assured that he would not be lost;
 'Tis for this he charged others, Be true to the Lord.
 That the Kingdom might be unto them a reward.
- O Lord, give us grace for Thy Kingdom to live,
 To be trained that Thou may the reward to us give;
 Make the Kingdom's reality our exercise,
 That its manifestation may be our great prize.

第九週

基督在三個時期中豐滿的職事

詩歌：補 102

讀經：約一 14，林前十五 45 下，啓一 4，三 1，四 5，五 6，二 4～5，十九 7～9，二一 2，二二 17 上

【週一】

壹 神新約經綸獨一的教訓，（提前一 3～4，）乃是關於基督在三個時期—成肉體、總括、加強—中之豐滿職事的教訓：

一 『主的恢復將是甚麼，將成爲如何，在於我們如何對待這教訓；』（李常受弟兄；）這教訓能彀用一句簡單的話來概說—『主的恢復乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，爲要建造召會，成爲基督的身體，終極完成新耶路撒冷。』（神聖奧祕的範圍，一四頁。）

二 我們作神的同工與祂一同作工，（林後六 1，林前三 9，）就需要憑基督在祂三個神聖奧祕時期中豐滿的職事，認識、經歷並享受基督（贏得基督—腓三 8～14）。

貳 基督在第一個時期，就是祂成肉體的時期，從祂的出生到祂的死，完成了以下的要事：

Week Nine

The Full Ministry of Christ in Three Stages

Hymns: 1122

Scripture Reading: John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6; 2:4-5; 19:7-9; 21:2; 22:17a

§ Day 1

I. The unique teaching of God's New Testament economy (1 Tim. 1:3-4) is the teaching concerning the full ministry of Christ in three stages—incarnation, inclusion, and intensification:

A. "What the Lord's recovery will be and how it will be depend upon how we handle this teaching" (Witness Lee); this teaching can be summarized in one simple sentence—"The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem" (The Divine and Mystical Realm, pp. 17-18).

B. In order to work together with God as His co-workers (2 Cor. 6:1; 1 Cor. 3:9), we need to know, experience, and enjoy Christ (to gain Christ—Phil. 3:8-14) in His full ministry in His three divine and mystical stages.

II. In the first stage, the stage of His incarnation, from His human birth to His death, Christ accomplished the following main things:

一 基督在祂成肉體的時期中，將無限的神帶到有限的人裏面；基督雖是出於伯利恆，卻是從亙古，從太初而出；這是指基督永遠的根源，也指明三一神豫備要從永遠裏出來，進到時間裏，要藉着生於伯利恆，成爲一個人，帶着祂的神性而來，進到人性裏——彌五 2。

二 基督在祂成肉體的時期中，將三一神與三部分人聯結、調和且合併——路一 35，二 40，52，約十四 10～11，一 14。

【週二】

三 基督在祂成肉體的時期中，藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性：

1 人救主在情愛、仁慈、忍耐、憐憫、和體諒上的人性美德，彰顯於祂與一有罪女人的交通；祂的神聖屬性——特別是祂有神聖權柄赦免人罪，以及祂賜平安給蒙赦免的罪人這兩個屬性——也展示出來——路七 36～50。

2 人救主這好撒瑪利亞人，來到被熱中猶太教的強盜打傷，悲慘垂死的遭難者所在的地方；就在祂帶着神性的人性裏動了慈心，給他溫情的醫治和拯救的照顧，完全應付了他的急需——十 25～37。

3 當基督被釘在十字架上，與祂同釘的兩個罪犯之一對祂說，『耶穌阿，你來進入你國的時候，求你記念我；』耶穌對他說，『我實在告訴你，今日你要同我在樂園裏了；』這給我們看見藉着祂顧惜人的人性美德，所顯明永遠、沒有差別之愛的神聖屬性——二三 42～43。

四 基督在祂成肉體的時期中，藉着在十字架上受死，完成祂包羅萬有之法理的救贖：

A. In the stage of His incarnation Christ brought the infinite God into the finite man; although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity; this refers to Christ's eternal origin and indicates that the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man—Micah 5:2.

B. In the stage of His incarnation Christ united, mingled, and incorporated the Triune God with the tripartite man—Luke 1:35; 2:40, 52; John 14:10-11; 1:14.

§ Day 2

C. In the stage of His incarnation Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues:

1. The Man-Savior's human virtues of affection, kindness, patience, mercy, and understanding were displayed in His fellowship with a sinful woman; His divine attributes, especially the attributes of divine authority to forgive a person's sins and His giving of peace to the forgiven sinner, were also displayed—Luke 7:36-50.

2. The Man-Savior, as the good Samaritan, came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition; He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—10:25-37.

3. When Christ was being crucified, one of the two criminals who were crucified with Him said, "Jesus, remember me when You come into Your kingdom"; Jesus said to him, "Truly I say to you, Today you shall be with Me in Paradise"; this shows the divine attribute of His eternal and indiscriminate love expressed through His cherishing human virtue—23:42-43.

D. In the stage of His incarnation Christ accomplished His all-inclusive judicial redemption through His death on the cross:

- 1 祂法理的救贖是照着神的義，作為神救恩的手續，滿足神在罪人身上公義律法的要求—羅一 17 上，三 21 ~ 26，九 30 ~ 31。
- 2 法理的救贖使罪人在神面前得着赦罪、（路二四 47、）洗淨、（來一 3、）稱義、（羅三 24 ~ 25、）與神和好、（五 10 上、）在地位上成聖歸神，（林前一 2，來十三 12，）因而使信徒有資格、有地位得享神生機的拯救，而進入神更高的恩典中，以完成神永遠的經綸，達到神終極的目的。（羅五 10，17，21。）

【週三】

叁 基督在第二個時期，就是祂總括的時期，從祂的復活到召會的墮落，完成了以下的要事：

- 一 祂在復活裏生為神的長子；『大衛的後裔成為神的兒子，』說到基督藉着復活被標出為神長子的過程；這是保羅被分別出來所歸於之神的福音——1 ~ 4：
 - 1 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。
 - 2 藉着復活，祂的人性被聖別、拔高、且變化了；在復活裏，祂的人性成為神聖的，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，徒十三 33。
 - 3 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

1. His judicial redemption is according to the righteousness of God as the procedure of God's salvation to satisfy the requirements of God's righteous law on sinners—Rom. 1:17a; 3:21-26; 9:30-31.
2. It is for sinners to be forgiven before God (Luke 24:47), washed (Heb. 1:3), justified (Rom. 3:24-25), reconciled to God (5:10a), and sanctified unto God positionally (1 Cor. 1:2; Heb. 13:12), thereby qualifying and positioning the believers to enjoy God's organic salvation and enter into God's higher grace for the accomplishment of God's eternal economy and the attainment of God's ultimate purpose (Rom. 5:10, 17, 21).

§ Day 3

III. In the second stage, the stage of His inclusion, from His resurrection to the degradation of the church, Christ accomplished the following main things:

- A. He was begotten in resurrection to be God's firstborn Son; "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; this is the gospel of God, unto which Paul was separated—1:1-4:
 1. 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.
 2. By resurrection His human nature was sanctified, uplifted, and transformed; in resurrection His humanity was deified, "sonized," meaning that He was designated the Son of God, becoming the firstborn Son of God with both divinity and humanity—Rom. 8:29; Acts 13:33.
 3. 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 make us His many

成爲祂許多的弟兄—羅一4，八29，林前十五45下。

- 4 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。
- 5 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：
 - a 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—11節。
 - b 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；我們急切需要學習如何照着靈而行，享受並經歷那標出的靈—約十一25，羅八10～11，徒二24，林前十五26，五4，羅八4，6，14。

【週四】

二 成爲肉體的基督，末後的亞當，成了賜生命的靈—林前十五45下，約六63，林後三6：

- 1 我們用『總括』（inclusion）一辭，是基於我們使用『包羅』（inclusive）一辭；基督這末後的亞當成爲賜生命的靈，乃是使祂成爲包羅萬有的靈—腓一19。
- 2 這賜生命的靈就是那是靈的基督，也稱爲生命的靈、（羅八2、）耶穌的靈、（徒十六7、）耶穌基督的靈、（腓一19、）以及主靈。（林後三18。）
- 3 基督作爲賜生命的靈，在祂總括時期裏的職事啓示於羅馬八章，其中給我們看見三一神的生命，作爲生命之靈的律分賜到我們三部分的人裏，使我們

brothers—Rom. 1:4; 8:29; 1 Cor. 15:45b.

4. 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.
5. 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:
 - a. 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—v. 11.
 - b. 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; we urgently need to learn how to walk according to the spirit, to enjoy and experience the designating Spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4; Rom. 8:4, 6, 14.

§ Day 4

B. The incarnated Christ, the last Adam, became the life-giving Spirit—1 Cor. 15:45b; John 6:63; 2 Cor. 3:6:

1. Our use of the word inclusion is based on our use of the word inclusive—for Christ, as the last Adam, to become the life-giving Spirit was for Him to become the all-inclusive Spirit—Phil. 1:19.
2. The life-giving Spirit, who is the pneumatic Christ, is also called the Spirit of life (Rom. 8:2), the Spirit of Jesus (Acts 16:7), the Spirit of Jesus Christ (Phil. 1:19), and the Lord Spirit (2 Cor. 3:18).
3. The ministry of Christ in the stage of inclusion as the life-giving Spirit is revealed in Romans 8, which shows that the life of the Triune God, as the law of the Spirit of life dispensed into our tripartite being, makes us men of life

成爲生命的人，作神的眾子和基督的眾肢體，以構成基督的身體，作祂的彰顯，因而完成神原初的心意—創二 7，9，羅八 14，十二 5：

- a 『生命〔原文，zoe，奏厄〕之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律』—八 2。
- b 『基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命〔原文，zoe，奏厄〕』—10 節。
- c 『心思置於靈，乃是生命〔原文，zoe，奏厄〕平安』—6 節。
- d 『那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命〔原文，zoe，奏厄〕給你們必死的身體』—11 節。

三 基督在祂的復活裏，爲着祂的身體重生眾信徒—彼前一 3:

- 1 那是靈的基督成了神的長子和賜生命的靈，爲着重生信徒，使他們成爲神的許多兒子，藉耶穌基督從死人中復活，與祂在一個宇宙的大生產中一同由神所生。
- 2 基督所有的信徒，都已經在這一位靈裏受浸，成了基督的一個身體，且都得以喝這一位靈，爲着構成基督的身體—林前十二 13。
- 3 基督在復活裏藉着說神的話，沒有限量的將祂自己這包羅萬有、賜生命的靈賜給人—約三 34。

【週五】

肆 基督在第三個時期，就是祂加強的時期，從召會墮落到新耶路撒冷的終極完成，加強祂生機的救恩，產生得勝者，並終極完

to be God's sons and the members of Christ to constitute the Body of Christ for His expression, thus fulfilling God's original intention—Gen. 2:7, 9; Rom. 8:14; 12:5:

- a. "The law of the Spirit of life [Gk. zoe] has freed me in Christ Jesus from the law of sin and of death"—8:2.
- b. "If Christ is in you, though the body is dead because of sin, the spirit is life [Gk. zoe] because of righteousness"—v. 10.
- c. "The mind set on the spirit is life [Gk. zoe] and peace"—v. 6.
- d. "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life [Gk. zoe] to your mortal bodies through His Spirit who indwells you"—v. 11.

C. In His resurrection Christ regenerated the believers for His Body—1 Pet. 1:3:

- 1. The pneumatic Christ became the firstborn Son of God and the life-giving Spirit for the regenerating of the believers, making them the many sons of God born of God with Him in one universally big delivery through the resurrection of Jesus Christ from the dead.
- 2. All the believers of Christ have been baptized in one Spirit into the one Body of Christ and have been given to drink of this one Spirit for the constitution of the Body of Christ—1 Cor. 12:13.
- 3. In His resurrection Christ gave Himself as the all-inclusive life-giving Spirit without measure through His speaking of the words of God—John 3:34.

§ Day 5

IV. In the third stage, the stage of His intensification, from the degradation of the church to the consummation of the New Jerusalem, Christ intensifies His organic salvation, produces

成新耶路撒冷：

一 因着召會的墮落，基督這賜生命的靈已經七倍加強成爲七靈—七倍加強賜生命的靈—啓一 4，三 1，四 5，五 6。

二 基督作爲七倍加強賜生命的靈，加強祂生機的救恩，使信徒蒙拯救脫離：

- 1 在以弗所召會中形式的召會生活，以及失去了對主起初的愛、燈臺照耀的性能、以及對基督作生命的享受—二 1 ~ 7。
- 2 在士每拿召會中的失敗，導致嘗到第二次的死—8 ~ 11 節。
- 3 在別迦摩召會中，與世界聯婚而帶進的世俗，以及巴蘭和尼哥拉黨的教訓—12 ~ 17 節。
- 4 在推雅推喇的召會所表徵的天主教裏，淫亂、拜偶像、鬼魔的教訓和撒但深奧之事—18 ~ 29 節。
- 5 在撒狄的召會所表徵的更正教裏，屬靈的死—死的和衰微的—三 1 ~ 6。
- 6 在非拉鐵非的召會所表徵的弟兄會，失去已經得着的冠冕—7 ~ 13 節。
- 7 在老底嘉的召會所表徵墮落的弟兄會中，不冷不熱和沒有基督的光景—14 ~ 22 節。

三 我們若要成爲得勝者，就必須恢復、維持、並發展我們向主起初的愛：

- 1 離棄起初的愛，乃是歷代召會失敗的根源和主因—二 4 ~ 5。
- 2 用起初的愛愛主耶穌，就是在一切事上讓祂居第一位；我們必須讓基督在一切事物上居第一位，居首

the overcomers, and consummates the New Jerusalem:

A. Because of the degradation of the church, Christ as the life-giving Spirit has been intensified sevenfold to become the seven Spirits—the sevenfold intensified life-giving Spirit—Rev. 1:4; 3:1; 4:5; 5:6.

B. Christ as the sevenfold intensified life-giving Spirit intensifies His organic salvation to save the believers from:

1. The formal church life and the loss of the first love to the Lord, the shining capacity of the lampstand, and the enjoyment of Christ as life in the church in Ephesus—2:1-7.
2. The defeat that leads to the taste of the second death in the church in Smyrna—vv. 8-11.
3. The worldliness in union with the world as a marriage and the teaching of Balaam and the Nicolaitans in the church in Pergamos—vv. 12-17.
4. Fornication, idolatry, demonic teaching, and satanic depths in Catholicism, signified by the church in Thyatira—vv. 18-29.
5. The spiritual death—dead and dying—in Protestantism, signified by the church in Sardis—3:1-6.
6. The losing of the crown, which has been gained already in Brethrenism, signified by the church in Philadelphia—vv. 7-13.
7. The lukewarmness and Christlessness in degraded Brethrenism, signified by the church in Laodicea—vv. 14-22.

C. If we would be overcomers, we must recover, maintain, and develop our first love toward the Lord:

1. The leaving of the first love is the source and the main reason for the failure of the church throughout the ages—2:4-5.
2. To love the Lord Jesus with the first love is to give Him the first place in all things; we need to give Christ the first place, the preeminence, in all things

位，尊重祂是我們生活中的一切—西—18下。

3 我們不該愛任何人事物過於愛主，連我們的魂生命在內—太十37～39，啓十二11。

【週六】

四 我們得救脫離墮落，是藉着七倍加強是靈之基督的說話，並藉着那些活在他們靈裏的得勝聖徒—二1，7，一10，四2，十七3，二一10。

五 基督七倍加強的天上職事，是為着基督把新婦完全豫備好，（十九7～9，）組成新婦軍隊，（11～21，十七14，）捆綁撒但，（二十一～3，）帶進基督和神的國，（4～6，）並完成新耶路撒冷。（二7，二一2。）

六 最終的結果乃是在救贖的神與蒙祂救贖的人之間宇宙的羅曼史中，終極完成的那靈作經過過程之三一神的終極完成，成了新郎，而得勝聖徒的集大成，成了新婦，作為整本聖經的總結—二二17上。

七 我們需要思想『加強』這件事，並迫切的向主禱告，說，『我要從總括往前到加強。主，你已經七倍加強了，我禱告我也要得着七倍加強，以勝過召會的墮落，使你的身體得以建造起來，以完成新耶路撒冷。』（基督的三個時期—成肉體、總括與加強，一九頁。）

and in all matters, regarding Him as everything in our life—Col. 1:18b.

3. We must not love anyone or anything above the Lord, including our soul-life—Matt. 10:37-39; Rev. 12:11.

§ Day 6

D. We are saved from degradation by the speaking of the sevenfold intensified pneumatic Christ and by the overcoming saints living in their spirit—2:1, 7; 1:10; 4:2; 17:3; 21:10.

E. Christ's sevenfold intensified heavenly ministry is for the complete preparation of the bride for Christ (19:7-9), the formation of the bridal army (vv. 11-21; 17:14), the binding of Satan (20:1-3), the bringing in of the kingdom of Christ and of God (vv. 4-6), and the consummation of the New Jerusalem (2:7; 21:2).

F. The final outcome is that the ultimately consummated Spirit as the consummation of the processed Triune God becomes the Bridegroom, and the aggregate of the overcoming saints becomes the bride of the universal romance between the redeeming God and His redeemed man as the conclusion of the entire Scriptures—22:17a.

G. We need to consider this matter of intensification and pray desperately to the Lord, saying, "I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem" (Incarnation, Inclusion, and Intensification, p. 22).

第九週 ■ 週一

晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，…我們也見過祂的榮耀…。』

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

二 40『那孩子漸漸長大，…充滿智慧，又有神的恩在祂身上。』

神中心的啓示就是神成為肉體，這肉體成了賜生命的靈，這賜生命的靈又成了七倍加強的靈，為要建造召會，產生基督的身體，終極完成新耶路撒冷。我們需要看見，三一神成為肉體，這肉體成了賜生命的靈，而賜生命的靈成了七倍加強的靈。這靈是為着建造召會，召會要成為基督的身體，終極完成新耶路撒冷，作神經綸的最後目標。

主的恢復乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，為要建造召會，成為基督的身體，終極完成新耶路撒冷。（李常受文集一九九四至一九九七年第四冊，一一三至一一四頁。）

信息選讀

要作一個同工或長老，…必須憑基督在祂三個神聖奧祕時期中豐滿的職事，經歷並享受基督（贏得基督—腓三 8）。怎樣作同工、長老？首先要認識基督，其次要憑基督豐滿的職事，經歷並享受基督。你必須先有認識，然後有經歷和享受。這樣經歷並

WEEK 9 — DAY 1

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory...)

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

2:40 And the little child grew..., being filled with wisdom, and the grace of God was upon Him.

The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem. We need to see that the Triune God became flesh, that the flesh became the life-giving Spirit, and that the life-giving Spirit became the sevenfold intensified Spirit. This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God's economy.

The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 92-93)

Today's Reading

To be a co-worker or an elder, we...need to experience and enjoy Christ (to gain Christ—Phil. 3:8) in His full ministry in His three divine and mystical stages. How can we be a co-worker and an elder? First, we need to know Christ; second, we need to experience and enjoy Christ, that is, to gain Christ, in His full ministry. First, we have the knowledge, and then we have the

享受基督，就是贏得基督。（8。）…說『得着』還不穀，乃是要『贏得』。贏得基督是需要出代價的。贏得基督就是出代價以經歷、享受、並支取祂一切追測不盡的豐富。這不是那麼簡單。…一場比賽不容易贏得獎賞，一場戰爭也不容易得着勝利；這需要我們忘記背後，努力面前，竭力追求。（12～14上。）照樣，我們也要憑着基督豐滿的職事，經歷並享受祂，藉此贏得祂。

基督豐滿的職事，有三個神聖奧祕的時期。第一個時期是祂成肉體的時期，就是從祂的出生開始，直到祂受死為止，包括祂的生與死之間的人生歷程。因此，祂的出生、祂的經過人生、加上祂的死，就是祂成肉體的時期。

基督豐滿的職事，在第一個成肉體的時期中，將無限的神帶到有限的人裏面。…這乃是我們今天的新語言。神是無限的，我們人是有限的。基督…把神這無限的一位，帶到有限的人裏面。無限與有限，二者怎能成爲一？但是基督的職事作到了。

基督豐滿的職事，在第一個成肉體的時期中，也將三一神與三部分人聯結並調和一起。三一神很奧祕，三部分人也相當費解。如果只說，基督將神與人聯結並調和一起，這還容易。但是照神聖奧祕的範圍裏新文化的新語言，我們必須說，基督乃是將三一神與三部分人聯結並調和在一起。論到三一神，父是源頭，子是顯出，靈是進入；論到三部分人，靈在最裏面，魂居中，體在外面。（李常受文集一九九四至一九九七年第五冊，二八四至二八六頁。）

參讀：如何作同工與長老，並如何履行同工與長老的義務，第一至三篇。

experience and enjoyment. To experience and enjoy Christ is to gain Christ [v. 8]...To "have" is not sufficient; we need to "gain." To gain Christ requires paying a price. To gain Christ is to experience, enjoy, and take possession of all His unsearchable riches by paying a price. This is not so simple...It is not easy to win a game, and it is also not easy to win the victory in a war. These require us to pursue by forgetting the things which are behind and stretching forward to the things which are before [vv. 12-14a]. Likewise, we need to gain Christ by experiencing and enjoying Him in His full ministry.

The full ministry of Christ is in three divine and mystical stages. The first stage, the stage of His incarnation, began with His human birth and ended with His death, including the entire course of His human life. Hence, His human birth, His passing through human living, and His death formed the stage of His incarnation.

In His full ministry in the first stage, the stage of His incarnation, Christ brought the infinite God into the finite man...This is our new language today. God is infinite, and we human beings are finite...Christ brought the infinite God into the finite man. One is infinite, and the other is finite—how could the two become one? Nevertheless, it was carried out by Christ in His ministry.

In His full ministry in the first stage of His incarnation, Christ also united and mingled the Triune God with the tripartite man. The Triune God is mysterious, and the tripartite man is difficult to understand. If we simply say that Christ united and mingled God with man, this is easy. However, according to the new language of the new culture in the divine and mystical realm, we need to say that Christ united and mingled the Triune God with the tripartite man. Concerning the Triune God, the Father is the source, the Son is the expression, and the Spirit is the entering in. Concerning the tripartite man, the spirit is the innermost part, the soul is in the middle, and the body is on the outside. (CWWL, 1994-1997, vol. 5, "How to Be a Coworker and an Elder and How to Fulfill Their Obligations," pp. 222-224)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Coworker and an Elder and How to Fulfill Their Obligations," chs. 1-3

第九週 ■ 週二

晨興餽養

路七 47 ~ 48 『所以我告訴你，她許多的罪都赦免了，因為她愛得多；但那赦免少的，他愛得就少。於是對那女人說，你的罪赦了。』

50 『…耶穌對那女人說，你的信救了你，平平安安的走罷！』

基督豐滿的職事，在第一個成肉體的時期中，也藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性。基督人性的美德是芬芳的，誰也無法否認，甚至連非基督徒讀四福音，也都覺得其中所記載的那位耶穌是甘甜芬芳的，具有芬芳的美德。

『屬性』就是指人所是的特質。…我們的神也有祂的屬性，並且祂的屬性是豐富的，因為祂是偉大而全備的一位。祂是愛，祂是光，祂是聖，祂是義。這位全備之神豐富的屬性，都由主耶穌在祂的人性裏彰顯出來，而成爲祂在人性裏芬芳的美德。（李常受文集一九九四至一九九七年第五冊，二八七至二八八頁。）

信息選讀

我們用路加福音的一些事例作例證，幫助我們領會『在祂帶着神聖屬性的人性美德』這話。在七章三十六至五十節，有一個法利賽人請主耶穌同他喫飯，一個有罪的女人進了那人的家。…即使那有罪的女人『用眼淚濕了耶穌的腳，又用自己的頭髮擦乾，還熱切的親祂的腳，並且把香膏抹上』，（38，）主（在祂人性的美德中）也一點不受攪擾。如果我們是主耶穌，我們可能會被這女人的行爲攪擾。…

WEEK 9 — DAY 2

Morning Nourishment

Luke 7:47-48 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little. And He said to her, Your sins are forgiven.

50 But He said to the woman, Your faith has saved you. Go in peace.

In His full ministry in the first stage of His incarnation, Christ also expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues. No one can deny that the human virtues of Christ were aromatic; even when non-Christians read the four Gospels, they sense that the Jesus recorded in these books was a sweet and fragrant One, whose virtues were aromatic.

Our attributes are the characteristics of what we are...Our God has His attributes, and His attributes are rich because He is great and bountiful. He is love, light, holiness, and righteousness. These rich attributes were expressed by the Lord Jesus in His humanity to become the aromatic virtues in His humanity. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 224-225)

Today's Reading

As a help in understanding the expression in His human virtues with His divine attributes, let us use some cases in the Gospel of Luke as illustrations. In 7:36-50 a sinful woman came into the home of a Pharisee who had invited the Lord Jesus to eat with him...In His human virtues...He was not at all bothered by that sinful woman, even when she "began to wet His feet with her tears and wiped them with the hair of her head" and when "she kissed His feet affectionately and anointed them with the ointment" (v. 38). If we had been the Lord Jesus, we probably would have been troubled by the behavior

（然而，）人救主非常仁慈且忍耐，祂曉得這女人自知有罪。…祂也富有憐憫。人常常說到愛，卻很少說到憐憫。但憐憫比愛更周到，憐憫乃是同情光景可憐且地位低微的人。…主耶穌對那女人除了仁慈、忍耐、憐憫之外，也體諒她。我們常常不體諒人，但主耶穌在這女人的事例中滿懷體諒。不僅如此，主也是智慧且慈愛的。

也許你想知道七章三十六至五十節表達了那些神聖的屬性。首先有神聖的赦免。（47～48。）神是惟一能赦罪的一位，只有祂有資格赦罪。…在五十節，主耶穌對那女人說，『你的信救了你，平平安安的走罷！』賜平安也是神聖的屬性。惟有神能賜人裏面的平安。

在三十六至五十節，我們看見在法利賽人家裏，人救主在祂帶着神聖屬性的人性美德中行事。祂能這樣行事為人，乃因祂是神人。…祂有神所造的一切人性美德，祂也有神聖屬性。因此，祂在最高標準的道德中行事，因為祂的人性美德彰顯出祂的神聖屬性。

主在十字架上時，也在祂帶着神聖屬性的人性美德中行事。那盜賊對祂說，『耶穌阿，你來進入你國的時候，求你記念我。』（二三42。）主回答說，『我實在告訴你，今日你要同我在樂園裏了。』（43。）在這裏我們看見人性美德彰顯出神聖屬性。…雖然祂是人，卻滿了一切神聖屬性。因此，祂能在祂帶着神聖屬性的人性美德中行事。這些例證應當能幫助我們了解，主怎樣在祂帶着神聖屬性的人性美德中盡職。（路加福音生命讀經，一〇二至一〇四頁。）

參讀：路加福音生命讀經，第十一、十七、二十五篇；基督的三個時期—成肉體、總括與加強，第一至二章。

of this woman..., [but] the Man-Savior was very kind and patient, realizing that this woman had been convicted of her sins. He was also merciful. People often speak about love but rarely about mercy. Mercy, however, is more tender than love. To be merciful is to sympathize with others in their poor condition and low estate. In addition to exercising kindness, patience, and mercy toward the woman, the Lord Jesus also exercised His understanding. Often we fail to understand others, but the Lord Jesus was very understanding in the case of this woman. Furthermore, He was wise and loving.

Perhaps you are wondering what divine attributes are expressed in 7:36-50. First,...we have the divine forgiveness (vv. 47-48). God is the only one who can grant forgiveness of sins. In 7:50 the Lord Jesus said to the woman, "Your faith has saved you. Go in peace." The giving of peace is also a divine attribute. God is the only one who can give inner peace.

In 7:36-50 we see the Man-Savior in the house of a Pharisee acting in His human virtues with His divine attributes. He could behave in such a manner because He was the God-man...He possessed all the human virtues created by God, and He also had the divine attributes. Hence, He acted in the highest standard of morality, for His human virtues expressed His divine attributes.

The Lord also acted in His human virtues with His divine attributes when He was on the cross. The thief said to Him, "Jesus, remember me when You come into Your kingdom" (23:42). The Lord replied, "Truly I say to you, Today you shall be with Me in Paradise" (v. 43). Here we see the human virtues expressing the divine attributes...Although He was a man, He was filled with all the divine attributes. Therefore, He could act in His human virtues with His divine attributes. These illustrations should help us understand how the Lord ministered in His human virtues with His divine attributes. (Life-study of Luke, pp. 90-92)

Further Reading: Life-study of Luke, msgs. 11, 17, 25; CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," chs. 1-2

第九週 ■ 週三

晨興餽養

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

基督這神聖者，在成為肉體以前，已經是神的兒子。（約一18，羅八3。）祂藉着成為肉體，穿上與神性毫無關係的素質，就是人的肉體。祂這一部分，需要經過死而復活，得以聖別，並被拔高。藉着復活，祂的人性被聖別、拔高且變化了。因此，祂藉着復活，帶着祂的人性，被標出為神的兒子。（徒十三33，來一5。）（李常受文集一九九四至一九九七年第五冊，三〇〇頁。）

信息選讀

羅馬一章三至四節給我們看見耶穌是原型，八章二十九至三十節有眾子作大量產品。…就原型而言，有聖別的靈、肉體、以及標出為神的兒子。…我們裏面也有聖別的靈，外面也有屬人的肉體，我們也要完全標出為神的眾子。

我們生來是人的兒子，但我們已重生為神的兒子。…我們是神的兒子，因為神兒子的靈進入了我們的心。（加四6。）…所以，就一面說，我們每個人都與耶穌一樣。耶穌是在肉體裏的人，有神的兒子在祂裏面。我們也是肉體的人，有神的兒子在我們裏面。…阿利路亞！（我們這些）有神兒子在…裏面的肉體之人正在聖別、變化、和得榮的過程中。時候將到，我們都要宣告：『我們從復活標出為神的眾子！』

WEEK 9 — DAY 3

Morning Nourishment

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

Before His incarnation, Christ, the divine One, was already the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, that had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," p. 236)

Today's Reading

Romans 1:3-4 gives us Jesus as the prototype. In Romans 8:29-30 we have the many sons as the mass production...With the prototype there is the Spirit of holiness, the flesh, and the designation as the Son of God...We also have the Spirit of holiness within, the human flesh without, and we shall be designated in full as sons of God.

We were born the sons of man, but we have been reborn the sons of God... We are sons of God because the Spirit of the Son of God has come into us (Gal. 4:6)...Therefore, in a sense, each one of us is the same as Jesus. Jesus was a man in the flesh with the Son of God in Him. We also are men of flesh with the Son of God in us...Hallelujah! This man of flesh with the Son of God in him is under the process of sanctification, transformation, and glorification. The time will come when we will all declare, "We are designated to be sons of God out of resurrection!"

按肉體說，甚至主耶穌也需要標出為神的兒子。祂在還未標出之前，按肉體說，只是大衛的後裔；在祂所是的那一部分裏，祂還不是神的兒子。但是按聖別的靈說，祂藉着復活，就標出為神的兒子。同樣的原則，按肉體說，我們都是罪人。但我們既已得蒙重生，就能殼照着靈行事為人。我們越照着調和的靈而行，就越經歷標出的過程。一天過一天，我們得以復活、聖別、變化、得榮。

兒子名分乃是藉着復活，並且在那靈裏得以實化。住在我們裏面的那靈，是升起的靈，也是標出的靈。…我們裏面有標出的基督作為復活。不要設法改良自己，或使自己達到無罪的完全。反之，要享受並經歷那標出的靈。我們若靠着那靈治死身體的行為，必要活着。（羅八 13。）我們需要照着靈而行，將我們的心思置於靈，並靠着那靈治死身體的行為。我們若天天照着靈而行，我們就完全在藉復活而標出的過程中。藉着復活的大能，我們要變化、模成，至終要得榮。

我們越藉着呼求主名來接觸祂，就越感覺祂的同在，也越覺得祂在裏面的膏油塗抹。呼求主名使我們得着澆灌、復甦、聖別、滿足和加強。這樣，我們就被帶進祂的同在中，豫備好迎接祂的回來。今天我們所需要的教訓，不是關乎豫言或時代的客觀教訓，乃是如何藉着享受並經歷基督作生命的大能而得標出的教訓。我們若有這一種教訓，我們就會領悟，在我們自己裏面是毫無盼望，且無能為力，我們也就不會再試着改良自己。我們反而會運用我們的靈來接觸主，使我們能享受祂的膏油塗抹，並且有分於藉復活而標出的過程。（羅馬書生命讀經，二七、二六、七〇四至七〇五、六七七、六八〇頁。）

參讀：羅馬書生命讀經，第二、五十四至五十六、六十二篇。

Even the Lord Jesus according to the flesh had to be designated the Son of God. Before His designation, according to the flesh, He was just the seed of David; in that part of His being He was not yet the Son of God. But by resurrection He was designated the Son of God according to the Spirit of holiness. In the same principle, according to the flesh, we are sinners. But now that we have been regenerated, we can have our being according to the spirit. The more we walk according to the mingled spirit, the more we undergo the process of designation. Day by day, we are resurrected, sanctified, transformed, and glorified.

The sonship is realized by resurrection and in the Spirit. The Spirit who dwells in us is the rising-up Spirit and the designating Spirit. We have the designating Christ as resurrection within. Do not try to improve yourself or to make yourself sinlessly perfect. Rather, enjoy and experience the designating Spirit. If by the Spirit we put to death the practices of the body, we shall live (Rom. 8:13). We need to walk according to the Spirit, set our mind upon the Spirit, and by the Spirit put to death the practices of the body. If we walk daily according to the Spirit, we shall be fully in the process of designation by resurrection. By the power of resurrection, we shall be transformed, conformed, and, eventually, glorified.

The more we contact the Lord by calling upon His name, the more we sense His presence and the more we are conscious of His anointing within. By calling on the name of the Lord, we are watered, we are refreshed, we are sanctified, we are satisfied, and we are strengthened. In this way we are brought into His presence, and we are made ready for His coming. The kind of teachings we need today are not the objective teachings about prophecy or about the dispensations but those regarding how we are designated by enjoying and experiencing Christ as the life power. If we have this kind of teaching, we shall realize that in ourselves we are hopeless and helpless, and we shall no longer try to improve ourselves. Rather, we shall exercise our spirit to contact the Lord so that we may enjoy His anointing and participate in the process of designation by resurrection. (Life-study of Romans, pp. 22-23, 22, 595, 572, 574-575)

Further Reading: Life-study of Romans, msgs. 2, 54-56, 62

第九週 ■ 週四

晨興餽養

林前十五 45『…「首先的人亞當成了活的魂；」末後的亞當成了賜生命的靈。』

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

在基督的復活裏，一切神所揀選的人都重生成為神許多的兒子，成為神長子的許多弟兄。（彼前一 3，來二 10，羅八 29。）在基督的復活裏，神的靈終極完成為賜生命的靈；（林前十五 45 下；）這靈就是基督的靈——是靈的基督，靈化的基督；（羅八 9；）又是經過過程並終極完成之三一神的終極完成，具體化在靈化的基督這賜生命的靈裏；也是復活的實際，就是基督自己，以及經過過程並終極完成的三一神。（約十一 25，約壹五 6。）

因着基督第二次的成了（祂在復活裏成了包羅萬有賜生命的靈）有這麼多複雜的講究，所以我們可用『總括』一辭來說到基督這第二個時期。這個成了所產生的結果並不簡單，乃是複合的；不僅僅是油（表徵神的靈），更是膏油（表徵賜生命的靈）。這靈就是那是靈的基督，在第二時期——總括時期——的基督。（李常受文集一九九四至一九九七年第四冊，二二九至二四〇頁。）

信息選讀

羅馬八章二節說到三一神的生命，十節啓示這生命已經分賜到我們的靈裏，使我們的靈成為生命。…

WEEK 9 — DAY 4

Morning Nourishment

1 Cor. 15:45 …”The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

In Christ’s resurrection all of God’s chosen people were regenerated to be the many sons of God and the many brothers of the firstborn Son of God (1 Pet. 1:3; Heb. 2:10; Rom. 8:29). In Christ’s resurrection the Spirit of God was consummated to be the life-giving Spirit (1 Cor. 15:45b): the Spirit of Christ—the pneumatic Christ, the pneumatized Christ (Rom. 8:9); the ultimate consummation of the processed and consummated Triune God, who is embodied in the pneumatized Christ as the life-giving Spirit; and the reality of resurrection, which is Christ Himself and the processed and consummated Triune God (John 11:25; 1 John 5:6).

Because so many complications are involved in Christ’s second becoming, His becoming the all-inclusive life-giving Spirit in resurrection, we may use the word inclusion in speaking of this second stage of Christ. The issue of this becoming was not something simple but something compounded, that is, not just oil signifying the Spirit of God but the ointment signifying the life-giving Spirit, the Spirit who gives life. This Spirit is the pneumatic Christ, the Christ in the second stage—the stage of inclusion. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 193)

Today's Reading

Romans 8:2 speaks of the life of the Triune God. Verse 10 reveals that this life has been dispensed into our spirit and has caused our spirit to become

按照六節，這生命還能分賜到我們的心思裏，使我們的心思也是生命。末了，十一節又揭示，神聖的生命甚至能分賜到我們必死的身體裏。…靈是中心，身體是圓周，心思則介乎其間。三一神的生命乃是從中心，經過中間部分達到圓周，一直分賜到我們全人裏面。

當我們將心思置於靈時，我們的心思（代表我們的魂）也就成爲奏厄。（6。）…這就是神聖的生命分賜到我們的魂裏。…你要說閒話麼？將心思轉向靈。你受試探要發脾氣麼？將心思轉向靈。要丟棄道德、宗教的教訓，回到神活的話上；這話啓示我們，三一神的生命分賜到我們的靈裏，使我們的靈成爲生命；又啓示我們，心思置於靈，乃是生命。

我們需要對主說，『主，我感謝你。自從你進到我裏面，我的靈就成爲生命。現今我若將心思置於靈，我的心思就也是生命。主阿，我何等讚美你！藉着你內住的靈，你的奏厄生命甚至能分賜到我必死的身體裏。主，爲着這事，我敬拜你。我享受這個，我也在這分賜裏與你是一。』這就是三一神的生命分賜到三部分的人裏面。…乃是藉着神聖生命這樣的分賜，我們得以成爲神的兒子。不僅如此，藉着這樣的分賜，我們就被變化，並模成基督的形像。這就是基督徒的生活，也是召會生活。

我們的神乃是三一神，祂經過了成爲肉體、釘十字架、復活和升天的過程。如今祂是那包羅萬有的靈，成了神聖的奏厄，給我們有分、經歷並享受。首先，祂將自己分賜到我們的靈裏，到我們全人的中心裏。從中心，祂就擴展到我們的心思裏，用奏厄浸透我們的心思。然後，祂還擴展到我們必死的身體裏，使我們全人成爲奏厄。這樣，我們就成爲『奏厄人』。阿利路亞，…我們乃是生命人！（羅馬書生命讀經，七六六、七七〇至七七三頁。）

參讀：神生機救恩的祕訣—『那靈自己同我們的靈』，第六章。

life...According to verse 6, this life can be dispensed into our mind and can cause our mind to be life also. Ultimately, as verse 11 discloses, the divine life can even be imparted into our mortal bodies...The spirit is the center, the body is the circumference, and the mind is in between. From the center through the middle to the circumference, the life of the Triune God is being dispensed into our entire being.

When we set our mind on the spirit, our mind, which represents our soul, becomes zoe [v. 6]...This is the dispensing of the divine life into our soul. Are you about to gossip? Turn your mind to the spirit. Are you tempted to lose your temper? Turn your mind to the spirit. Drop the ethical and religious teachings and come back to God's living Word, which reveals that the life of the Triune God is dispensed into our spirit to make our spirit life and also reveals that the mind set on the spirit is life.

We need to say to the Lord, "Lord, I thank You. Since You came into me, my spirit has become life. Now if I set my mind on my spirit, my mind also will be life. O Lord, how I praise You! Through Your indwelling Spirit, Your zoe life can be dispensed even into my mortal body. Lord, I worship You for this, I enjoy this, and I am one with You in this dispensing." This is the dispensing of the life of the Triune God into the tripartite man...It is through this dispensing of the divine life that we become sons of God. Furthermore, it is by this dispensing that we are transformed and conformed to the image of Christ. This is the Christian life and the church life.

Our God is the Triune God who has passed through incarnation, crucifixion, resurrection, and ascension. Now He is the all-inclusive Spirit to be the divine zoe for our participation, experience, and enjoyment. First, He dispenses Himself into our spirit, the center of our being. From the center He spreads into our mind and saturates it with zoe. Then He expands into our mortal body and thereby makes our whole being zoe. In this way we become men of zoe. Hallelujah,...we are men of life! (Life-study of Romans, pp. 648, 651-653)

Further Reading: CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," ch. 6

第九週 ■ 週五

晨興餽養

啓一 4 ~ 5 『…願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈，…歸與你們…。』

二 4 ~ 5 『然而有一件事我要責備你，就是你離棄了起初的愛。…要悔改，行起初所行的。不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去。』

基督為着祂在總括時期中的職事，成了賜生命的靈，也就是那是靈的基督，以完成祂生機的救恩，為着產生召會，並建造祂的身體，而終極完成新耶路撒冷。但就在祂總括時期之職事的中途，尚未達到目的時，召會墮落了，阻撓神永遠經綸的完成。因此，基督這一位賜生命的靈，就七倍的加強，成了神的七靈。（啓一 4，四 5，五 6，三 1。）

啓示錄這一卷書題到神的七靈，這七靈不是七位個別的靈，乃是一位七倍加強的靈。這是對聖經正確的講解。…基督所以成為七倍加強的靈，目的是要七倍的加強神生機的救恩，為着建造基督的身體，以終極完成神永遠的目標，就是新耶路撒冷。（李常受文集一九九四至一九九七年第五冊，三二〇至三二一頁。）

信息選讀

基督作為七倍加強的靈，拯救信徒脫離與召會墮落有關的事物。…在以弗所的召會失去了四樣事物：真正、正確的召會生活，對主起初的愛，燈臺照耀的性能，以及對基督作生命的享受。…七倍加強的

WEEK 9 — DAY 5

Morning Nourishment

Rev. 1:4 ...Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

2:4-5 But I have one thing against you, that you have left your first love... Repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

For His ministry in the stage of His inclusion, Christ became the life-giving Spirit, the pneumatic Christ, to carry out His organic salvation for the producing of the church and the building up of His Body to consummate the New Jerusalem. However, on the way of His ministry in the stage of His inclusion, before He had attained His purpose, the church became degraded; such degradation frustrates the accomplishment of God's eternal economy. Hence, Christ as the one life-giving Spirit was intensified sevenfold to become the seven Spirits of God (Rev. 1:4; 4:5; 5:6; 3:1).

The book of Revelation refers to the seven Spirits of God. The seven Spirits are not seven individual Spirits, but the one Spirit who is intensified sevenfold. This is the proper interpretation of the Word...Christ became the sevenfold intensified Spirit in order to intensify the organic salvation of God sevenfold for the building up of the Body of Christ to consummate God's eternal goal, which is the New Jerusalem. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 253-254)

Today's Reading

As the sevenfold intensified Spirit, Christ saves the believers from the things related to the degradation of the church...The church in Ephesus had lost four things: the genuine and proper church life, the first love toward the Lord, the shining capacity of the lampstand, and the enjoyment of Christ as

靈拯救信徒脫離在以弗所召會中形式的召會生活，以及失去了對主起初的愛、燈臺照耀的性能、以及對基督作生命的享受。（啓二 1～7。）…這是很嚴肅的一件事。在主的恢復裏，有些召會可能失去了這四樣事物。這些召會裏的聖徒沒有真實、真正的召會生活，只有形式的召會生活。聖徒們仍然彼此相愛，但他們的愛很形式化。他們對弟兄沒有真實、真正的愛。不僅如此，這些召會裏的聖徒雖然仍舊來聚會，卻僅僅是形式化的參加聚會。好些聖徒都有這種形式。我們需要真，要真就是要在靈裏，並在靈裏作一切事。

我們若失去對主起初的愛，我們對主就不再那樣熱切。我們雖然繼續事奉祂，但我們的事奉卻是冷淡的。我們需要蒙拯救，脫離形式的召會生活，並用焚燒的靈來事奉主。（羅十二 11。）

信徒也需要蒙拯救，脫離在別迦摩召會中，與世界聯婚而帶進的世俗，以及巴蘭和尼哥拉黨的教訓。（啓二 12～17。）…信徒也需要蒙拯救脫離在非拉鐵非的召會所表徵弟兄會的情形，就是失去已經得着的冠冕。（三 7～13。）

最後，基督作七倍加強的靈，拯救信徒脫離在老底嘉的召會所表徵墮落的弟兄會中，不冷不熱和沒有基督的光景。（14～22。）我們知道在老底嘉的召會沒有基督，因為基督站在召會的門外叩門。（20。）這指明我們可能名義上有基督，實際上卻沒有。我們需要小心，免得這成了我們今天的光景。我們都該為自己，不是為別人思想這些事。（李常受文集一九九四至一九九七年第四冊，三七五至三七八頁。）

參讀：活力排，第八篇。

life. The sevenfold intensified Spirit saves the believers from the formal church life, the loss of the first love to the Lord, the loss of the shining capacity of the lampstand, and the loss of the enjoyment of Christ as life in the church in Ephesus (Rev. 2:1-7)...Such [losses are] very serious. Some of the churches in the Lord's recovery may have lost these four things. Instead of a real and genuine church life, the saints in these churches have only a formal church life. The saints still love one another, but their love is quite formal. They do not have the real and genuine love toward the brothers. Furthermore, the saints in these churches still come to the meetings, but they attend the meetings merely in a formal way. A good number of saints have this kind of formality. We need to be genuine, and to be genuine is to be in the spirit and do everything in the spirit.

If we have lost our first love to the Lord, we will not be warm toward Him. Although we may continue to serve Him, we will be cold in our serving. We need to be saved from a formal church life and serve the Lord with a burning spirit (Rom. 12:11).

The believers need to be saved also from the worldliness in union with the world as a marriage and the teaching of Balaam and the Nicolaitans in the church in Pergamos (Rev. 2:12-17). The believers need to be saved from the losing of the crown, which has been gained already in Brethrenism, signified by the church in Philadelphia (3:7-13).

Finally, Christ as the sevenfold intensified Spirit saves the believers from the lukewarmness and the Christlessness in degraded Brethrenism, signified by the church in Laodicea (vv. 14-22). We know that the church in Laodicea was Christ-less by the fact that He was outside the church, standing at the door and knocking (v. 20). This indicates that we may have Christ in name but not in reality. We need to be careful lest this becomes our situation today. We all should consider these matters not for others but for ourselves. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," pp. 290-291)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

第九週 ■ 週六

晨興餽養

啓五 6『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

我要請求你們思想『加強』這件事，並迫切的禱告，說，『主，我必須往前。我需要你的恩典帶我往前。我不要留在成肉體的工作裏，甚至不要留在總括的工作裏。我要從總括往前到加強。主，你已經七倍加強了，我禱告我也要得着七倍加強，以勝過召會的墮落，使你的身體得以建造起來，以完成新耶路撒冷。』（李常受文集一九九四至一九九七年第四冊，二四五頁。）

信息選讀

我們得救脫離墮落，是藉着無限、釋放生命、七倍加強是靈之基督（有七靈作祂眼目的羔羊—啓五 6）的說話。…七靈是基督的眼睛，指明七靈與基督是一。…在（啓示錄二至三章每一封給召會）書信的開頭是基督說話，末了是那靈說話。這表明基督就是那靈。…勝過墮落是藉着那些活在他們靈裏之得勝聖徒的參與。（一 10，四 2，十七 3，二一 10。）一面，我們的得勝是藉着基督的說話成爲那靈的說話。另一面，這是藉着我們一直活在我們的靈裏。

WEEK 9 — DAY 6

Morning Nourishment

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

I would urge you to consider this matter of intensification and to pray desperately, saying, “Lord, I must advance. I need Your grace to bring me onward. I do not want to remain in the work of incarnation nor even in the work of inclusion. I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem.” (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 197)

Today's Reading

We are saved from degradation by the speaking of the unlimited, life-releasing, sevenfold intensified pneumatic Christ (the Lamb with the seven Spirits as His eyes—Rev. 5:6)...The seven Spirits' being the eyes of Christ indicates that They are one with Christ...At the beginning of each epistle [to the seven churches (chs. 2-3)], Christ is speaking, and at the end the Spirit is speaking. This shows that Christ is the Spirit. The overcoming of the degradation is by the participation of the overcoming saints who are living in their spirit (1:10; 4:2; 17:3; 21:10). On the one hand, our overcoming is by Christ's speaking becoming the Spirit's speaking. On the other hand, it is by our living in our spirit all the time.

基督七倍加強的天上職事，是為着把新婦完全豫備好，使新郎基督照着祂的喜悅，在千年國裏得着凱旋的婚筵，作祂的滿足。（十九 7～9。）…基督七倍加強的天上職事，也是為着組成新婦軍隊，使基督擊敗並毀滅祂在人類中最大的仇敵，就是敵基督和他的假申言者。（11～21，十七 14。）要來的敵基督和他的假申言者乃是基督在人類中的仇敵，攻擊基督到極點。他們要帶着軍隊面對面的攻擊基督。但基督和祂的新婦要毀滅他們，把他們扔到火湖裏。

基督七倍加強的天上職事，是為着捆綁撒但，把他扔在無底坑裏一千年。（二十一 1～3。）…基督七倍加強的天上職事，也是為着帶進基督和神的國，就是千年國。（4～6。）

最終，基督七倍加強的天上職事，是為着在千年國裏初步的完成新耶路撒冷，（二 7，）並在新天新地裏完滿的完成新耶路撒冷。（二一 2。）換句話說，新耶路撒冷要得着終極完成，首先是藉着得勝者小規模的在起初部分的一千年裏，然後是完滿規模的在永世裏。所有的信徒經過一千年的管教，都要成熟、變化並模成，有分於永世裏的新耶路撒冷。

最終的結果乃是在救贖的神與蒙祂救贖的人之間宇宙的羅曼史中，終極完成的那靈作經過過程之三一神的終極完成，成了新郎，而得勝聖徒的集大成，成了新婦，作為整本聖經的總結。（二二 17。）整本聖經的總結是一對夫婦，就是救贖之神與蒙祂救贖之人宇宙羅曼史的總結。（李常受文集一九九四至一九九七年第四冊，一八五至一八七頁。）

參讀：得勝者，第二至三章。

Christ's sevenfold intensified heavenly ministry is for the complete preparation of the bride for Christ the Bridegroom to have His triumphant wedding in the millennium for His satisfaction according to His good pleasure (19:7-9). Christ's sevenfold intensified heavenly ministry is also for the formation of the bridal army for Christ to defeat and destroy His top enemies in humanity, the Antichrist and his false prophet (vv. 11-21; 17:14). The coming Antichrist and his false prophet will be human enemies of Christ, attacking Christ to the uttermost. They will fight face to face with an army against Christ. But Christ and His bride will destroy them and throw them into the lake of fire.

Christ's sevenfold intensified heavenly ministry is for the binding of Satan and the casting of him into the abyss for one thousand years (20:1-3). Christ's sevenfold intensified heavenly ministry is also for the bringing in of the kingdom of Christ and of God, which will be the millennium (vv. 4-6).

Ultimately, Christ's sevenfold intensified heavenly ministry is for the initial consummation of the New Jerusalem in the millennium (2:7) and its full consummation in the new heaven and new earth (21:2). In other words, the New Jerusalem will be consummated by the overcomers first in the initial part in the thousand years on a small scale and then in eternity on a full scale. All the believers, through the discipline of the one thousand years, will be matured, transformed, and conformed to participate in the New Jerusalem in eternity.

The final outcome is that the ultimately consummated Spirit as the consummation of the processed Triune God becomes the Bridegroom, and the aggregate of the overcoming saints becomes the bride of the universal romance between the redeeming God and His redeemed man as the conclusion of the entire Scriptures (22:17). The conclusion of the entire Bible is a couple, which is the consummation of the universal romance of the redeeming God and His redeemed man. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 148-149)

Further Reading: CWWL, 1991-1992, vol. 4, "The Overcomers," chs. 2-3

第九週詩歌

補102

七 靈

(英1122)

降 A 大調

3/4

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

一 看 哪，時 代 已 轉 移，隨 主 轉 入 聖 靈 裏，

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

神 寶 座 前 的 七 靈，奉 差 遣 到 全 地 去。

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

(副) 哦，神 七 靈，我 懇 求，願 你 工 作 得 成 就！

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

將 我 鑒 察 並 焚 燒，為 着 召 會 的 建 造，

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

鑒 察， 焚 燒， 為 着 召 會 的 建 造。

- | | |
|-------------------------|----------------------|
| 二 聖靈乃是七倍靈，
聖徒轉回得復甦， | 應付召會死光景，
使主召會得恢復。 |
| 三 現今我們神的靈，
而且加強成七倍， | 成為召會的供應，
何等豐富又全備！ |
| 四 神的七靈是七燈，
並不是為着教導， | 七盞燒着的火燈，
乃是為將我焚燒。 |
| 五 看哪！現在神七靈，
潔淨召會每角落， | 七眼如火焰照明，
肉體情慾都脫落。 |
| 六 主今賜下祂七靈，
今在地方召會裏， | 帶着豐盛的生命，
供我享受並經歷。 |

WEEK 9 — HYMN

Seven Spirits of our God

Fulness of the Spirit — The Seven Spirits

1122

1. "Sev - en Spir - its" of our God— Lo, the age has now been
turned To the Spir - it with the Son. For the church - es He's con -
cerned. (C) Come, O sev - en Spir - its, come, Thy re - cov - ery work be
done! Burn and search us thorough - ly, All the church - es are for Thee.
Burn us, search us, All the church-es are for Thee!

- | | |
|---|---|
| 2. Sevenfold the Spirit is
For the deadness of the church,
That the saints may turn and live,
That the Lord may burn and search. | 5. See the seven Spirits now—
Seven piercing, searching eyes.
In the church exposing us,
All the church He purifies. |
| 3. Now the Spirit of our God
Has become intensified:
'Tis not one but sevenfold
That the church may be supplied! | 6. Seven Spirits doth the Lord
For the churches now employ;
All those in the local church
May this Spirit now enjoy. |
| 4. Now the seven Spirits are
Seven lamps of burning fire,
Not to teach us, but to burn,
Satisfying God's desire. | |

第十週

神人的神聖權利— 有分於神的神性

詩歌：附 5

讀經：約三 15，羅八 14，16，23，29～30，林後三 18，弗一 4～5，約壹三 2

【週一】

壹 我們需要看見，我們這些神人有神聖的權利，能有分於神的神性，就是有分於神—約三 15，彼後一 4：

- 一 成爲神人的第一步是：我們在靈裏由是靈的基督而生，有祂神聖的生命和性情—約三 6，彼後一 4。
- 二 我們既是神人，由神所生，成爲神的兒女，就有權利有分於神的所是，甚至在生命、性情和彰顯上（但不在神格上）成爲神—約一 12～13，羅八 16，約壹三 1。

【週二】

貳 我們這些神人能有分於神的神性不同的方面：

- 一 我們能有分於神的生命—弗四 18，約一 4，十

Week Ten

The God-men's Divine Right to Participate in God's Divinity

Hymns: Es151

Scripture Reading: Rom. 8:14, 16, 23, 29-30; 2 Cor. 3:18; Eph. 1:4-5; 1 John 3:2

§ Day 1

I. We need to realize that, as God-men, we have the divine right to participate in God's divinity, that is, to participate in God—John 3:15; 2 Pet. 1:4:

- A. The first step in becoming a God-man is that we are born of the pneumatic Christ in our spirit with His divine life and nature—John 3:6; 2 Pet. 1:4.
- B. As God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, nature, and expression but not in the Godhead—John 1:12-13; Rom. 8:16; 1 John 3:1.

§ Day 2

II. As God-men, we can participate in various aspects of God's divinity:

- A. We can participate in God's life—Eph. 4:18; John 1:4; 10:10; 11:25:

10, 十一 25:

- 1 生命就是神的內容和神的流出；神的內容乃是神的所是，神的流出就是神自己作生命分賜給我們一啓二二 1。
- 2 神的生命是神聖的，有神的性質，也是永遠的，是非受造、無始無終、自有永有、絕不改變的一約三 15，約壹二 25，五 13，20。
- 3 神永遠的生命是不能毀壞、不能消除、不能朽壞的，也是經過死亡和陰間之試驗，征服死，還要吞滅死的復活生命一來七 16，徒二 24，啓一 18。
- 4 生命乃是經過過程並終極完成的三一神分賜到我們裏面，並活在我們裏面一羅八 6，10 ~ 11。

二 我們能有分於神的性情—弗一 4，彼後一 4:

- 1 神聖的性情乃指神所是的，就是神之所是的構成成分。
- 2 神是聖別的，聖別是祂的性情，並且祂在基督裏揀選我們，使我們也成為聖別，像祂是聖別的一樣—弗一 4，彼前一 15 ~ 16：
 - a 成為聖別就是有分於神的聖別性情—弗一 4。
 - b 神揀選我們，使我們成為聖別；祂使我們成為聖別，乃是藉着將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情浸透並充滿—彼前一 15 ~ 16。
- 3 有分於神的神聖性情，就是有分於神所是的元素、成分—弗三 8。
- 4 一天過一天我們該有分於神的性情，享受神所是的構成成分—彼後一 4。

【週三】

1. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Rev. 22:1.
2. The life of God is divine, having the nature of God, and is eternal, being uncreated, without beginning and ending, self-existing, ever-existing, and never changing—John 3:15; 1 John 2:25; 5:13, 20.
3. The eternal life of God is indestructible, indissoluble, and incorruptible, and it is resurrection life that passed through the test of death and Hades, conquered death, and will swallow up death—Heb. 7:16; Acts 2:24; Rev. 1:18.
4. Life is the processed and consummated Triune God dispensed into us and living in us—Rom. 8:6, 10-11.

B. We can participate in God's nature—Eph. 1:4; 2 Pet. 1:4:

1. The divine nature is what God is, that is, the constituents of God's being.
2. God is holy; holiness is His nature, and He chose us in Christ to make us holy, even as He is holy—Eph. 1:4; 1 Pet. 1:15-16:
 - a. To be holy is to participate in God's holy nature—Eph. 1:4.
 - b. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being so that our whole being will be saturated and permeated with His holy nature—1 Pet. 1:15-16.
3. To be a partaker of God's divine nature is to be a partaker of the elements, the ingredients, of God's being—Eph. 3:8.
4. Day by day we should partake of God's nature and enjoy the constituents of His being—2 Pet. 1:4.

§ Day 3

三 因着我們藉着重生成了神人，所以我們有權利有分於神的心思—約壹二 27，腓二 5，林前二 16：

- 1 我們是在神裏面，並且有神的成分；我們仍然有自己的心思，但我們裏面也有神的心思—腓二 5。
- 2 當膏油在我們裏面塗抹時，就把神塗抹到我們裏面，又向我們啓示神的心思—約壹二 27。
- 3 我們若讓基督的心思成爲我們的心思，我們就可以有基督的心思—腓二 5：
 - a 我們不僅有基督的生命，也有基督的心思—林前二 16。
 - b 基督必須從我們的靈浸透我們的心思，使我們的心思與祂的心思成爲一—16 節，弗四 23。

四 神人有權利有分於神的所是—林後三 18：

- 1 我們說這點的根據，乃是保羅在林後三章十八節的話，那裏說到我們憑神自己的所是而被變化。
- 2 基督追測不盡的豐富分賜到我們裏面，意思就是我們不僅有分於神的生命、性情和心思，更有分於祂的所是—弗三 8。

【週四】

五 我們這些神人有權利有分於神的形像—林後三 18：

- 1 基督乃是神的像，彰顯神所是的一西一 15，林後四 4。
- 2 按照林後三章十八節，我們正『漸漸變化成爲與祂同樣的形像』。
- 3 變化成爲與祂同樣的形像，就是模成神長子這復活之基督的形像，成爲與祂一式一樣—羅八 29。

六 至終，我們要被帶進神的榮耀，有分於神的榮

C. Because we have become God-men through regeneration, we have the right to participate in God's mind—1 John 2:27; Phil. 2:5; 1 Cor. 2:16:

1. We are in God, and we have the elements of God; we still have our mind, but we also have God's mind in us—Phil. 2:5.
2. When the anointing is moving within us, it anoints God into us and reveals God's mind to us—1 John 2:27.
3. If we let Christ's mind be our mind, we may have Christ's mind—Phil. 2:5:
 - a. We have not only the life of Christ but also the mind of Christ—1 Cor. 2:16.
 - b. Christ must saturate our mind from our spirit, making our mind one with His—v. 16; Eph. 4:23.

D. The God-men have the right to participate in God's being—2 Cor. 3:18:

1. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed with God's very being.
2. The dispensing of the unsearchable riches of Christ into us means that we participate not only in God's life, nature, and mind but also in His being—Eph. 3:8.

§ Day 4

E. As God-men, we have the right to participate in God's image—2 Cor. 3:18:

1. Christ is God's image, expressing what He is—Col. 1:15; 2 Cor. 4:4.
2. According to 2 Corinthians 3:18, we are being "transformed into the same image."
3. To be transformed into the same image is to be conformed to the resurrected Christ as the firstborn Son of God, to be made the same as He is—Rom. 8:29.

F. Eventually, we will be brought into God's glory to participate in His

耀一來二 10:

- 1 神是榮耀的神；榮耀是神的彰顯，是神在輝煌中彰顯出來—徒七 2，林前二 7，林後三 18，四 6。
- 2 神永遠的目標是要領祂許多的兒子進榮耀裏去—來二 10。
- 3 包羅萬有的基督住在我們裏面乃是榮耀的盼望—西一 27。
- 4 我們觀看並返照主的榮光，就漸漸變化成爲主的形像，從榮耀到榮耀—林後三 18。

【週五】

七 神人之神聖權利的另一面，乃是有分於神兒子的名分—弗一 5，羅八 23:

- 1 在創立世界以前，就是在已過的永遠，神豫定我們得兒子的名分—弗一 5。
- 2 在時間開始以前，神就有意並定意，要我們有分於祂兒子的名分—5 節。
- 3 基督的救贖將我們帶進神兒子的名分裏，並且我們得着了兒子名分的靈—我們蒙重生之人的靈調和着神兒子的靈—加四 6，羅八 15。

八 神人有權利有分於神的神性，這包括有權利有分於神的顯出—19 節:

- 1 當我們的生命—基督—顯現的時候，我們也要與祂一同顯現在榮耀裏—西三 4。
- 2 當神顯現時，我們這些神的眾子也要有分於那個顯現—羅八 19。
- 3 神要與祂的眾子一同顯現，（來二 10，）他們在生命、性情、心思、所是、形像和榮耀上，將要與祂一式一樣—羅八 19。

glory—Heb. 2:10:

1. God is a God of glory; glory is the expression of God, God expressed in splendor—Acts 7:2; 1 Cor. 2:7; 2 Cor. 3:18; 4:6.
2. God's eternal goal is to bring His many sons into glory—Heb. 2:10.
3. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27.
4. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.

§ Day 5

G. Another aspect of the God-men's divine right is to participate in God's sonship—Eph. 1:5; Rom. 8:23:

1. Before the foundation of the world—in eternity past—God predestinated us unto sonship—Eph. 1:5.
2. Before time began, God intended and determined that we should participate in His sonship—v. 5.
3. Christ's redemption brings us into the sonship of God, and we have received a spirit of sonship—our regenerated human spirit mingled with the Spirit of the Son of God—Gal. 4:6; Rom. 8:15.

H. The God-men's right to participate in God's divinity includes the right to participate in God's manifestation—v. 19:

1. When Christ our life is manifested, we will be manifested with Him in glory—Col. 3:4.
2. When God is manifested, we, the sons of God, will participate in that manifestation—Rom. 8:19.
3. God will be manifested with His sons (Heb. 2:10), who will be the same as He in life, in nature, in mind, in being, in image, and in glory (Rom. 8:19).

九 神人有神聖的權利有分於神的神性，這包括有權利有神的樣式—約壹三 2:

- 1 約壹三章二節說，『我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』
- 2 當基督顯現時，三一神就要顯現出來；當我們看見祂時，我們就要看見三一神；當我們像祂時，我們就要像三一神—2 節：
 - a 這清楚啓示，我們要有神的樣式。
 - b 我們不僅要有分於神的生命和性情，也要有神的樣式—弗四 18，彼後一 4，約壹三 2。

十 最後，神人有神聖的權利成爲神類—神的種類—約一 12 ~ 13，羅八 14，16:

- 1 神成爲人，進到人的種類裏；而人在生命和性情上（但不在神格上）成爲神，進到神的神聖種類之範圍裏—約一 1，12 ~ 14，彼後一 4。
- 2 我們要進入神聖的範圍，就是神聖種類的範圍，就必須從神而生，有神聖的生命和神聖的性情—約一 12 ~ 13，三 3，5 ~ 6，15，彼後一 4：
 - a 我們已經重生成爲神的種類，成爲神人類—約一 12 ~ 13。
 - b 我們第二次的出生，重生，使我們進入神的國，成爲神的種類—三 3，5 ~ 6。
 - c 神所有的兒女都是在神聖種類的範圍裏—一 12 ~ 13，三 3，5。
 - d 在約翰福音裏，我們看見信徒活在神聖種類之範圍裏的許多方面—一 16，十五 4 上，9，11，四 23 ~

I. The God-men's divine right to participate in God's divinity includes the right to bear God's likeness—1 John 3:2:

1. First John 3:2 says, "We know that if He is manifested, we will be like Him because we will see Him even as He is."
2. When Christ is manifested, the Triune God will be manifested; when we see Him, we will see the Triune God; and when we are like Him, we will be like the Triune God—v. 2:
 - a. This clearly reveals that we will bear His likeness.
 - b. We will not only participate in God's life and nature but also bear his likeness—Eph. 4:18; 2 Pet. 1:4; 1 John 3:2.

J. Finally, the God-men have the divine right to be God-man kind, God's species—John 1:12-13; Rom. 8:14, 16:

1. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the realm of God's divine species—John 1:1, 12-14; 2 Pet. 1:4.
2. In order to enter into the divine realm—the realm of the divine species—we need to be born of God to have the divine life and the divine nature—John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4:
 - a. We have been regenerated to be God's species and become God-man kind—John 1:12-13.
 - b. Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God—3:3, 5-6.
 - c. All the children of God are in the divine realm of the divine species—1:12-13; 3:3, 5.
 - d. In the Gospel of John we see many aspects of the believers living in the realm of the divine species—1:16; 15:4a, 9, 11; 4:23-24; 14:2, 20,

24，十四 2，20，23，十七 22 ~ 24。

3 我們無論在那裏，都需要記得我們是神人，有神聖的權利有分於神的神性—西三 4，弗一 4 ~ 5，林後三 18，彼後一 4。

23; 17:22-24.

3. Wherever we may be, we need to remember that we are Godmen with the divine right to participate in God's divinity—Col. 3:4; Eph. 1:4-5; 2 Cor. 3:18; 2 Pet. 1:4.

第十週 ■ 週一

晨興餽養

約三 6『從肉體生的，就是肉體；從那靈生的，就是靈。』

一 12～13『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。』

神話語中高品的真理，…其中一項…就是有分於神的神性這件事。…我要扼要的說到神人的權利—有分於神的神性。…詩歌第三百五十五首…第三節…有一句說，『並且祂你合一。』何等奇妙，我們這些墮落的人竟能與主合一！這樣的思想的確非常高。現在我們需要看見更高的事—我們這些神人有神聖的權利，有分於神的神性。…『有分於』一辭的意思不只是有分，更是有分而得着享受。這指明我們有所得着，並且我們享受我們所得着的。…我們都需要看見，我們能有分於神的神性，就是有分於神。（李常受文集一九九四至一九九七年第四冊，二六九至二七〇頁。）

信息選讀

我們人為神所造，乃是為着這個目的。人是按着神的形像，照着祂的樣式所造的。（創一 26。）我們被造，不是按着人的形像，照着人的樣式，乃是按着神的形像，照着祂的樣式。因此，人有神的形像和樣式。然而，人在被造的時候沒有神的生命。但如今我們既是神人，由神所生，成為神的兒女，我們就有權利有分於神的所是，甚至在生命、性情和彰顯上（但不在神格上）成為神。（李常受文集一九九四至一九九七年第四冊，二七〇頁。）

WEEK 10 — DAY 1

Morning Nourishment

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

One of [the high-level truths in the Word] is the matter of participating in God's divinity...I would like to give a brief word concerning the God-men's right to participate in God's divinity. A line in the third stanza [of Hymns, #473] says, "He and you are one." How marvelous that we, fallen human beings, can be one with the Lord! Such a thought is surely very high. Now we need to see something even higher—that as God-men, we have the divine right to participate in God's divinity. The phrase participate in means not only to partake of but to partake of for enjoyment. It indicates that we possess something and that we enjoy what we possess...We all need to realize that we can participate in God's divinity, that is, participate in God. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 214)

Today's Reading

We human beings were created by God for this purpose. Man was created in God's image and according to His likeness (Gen. 1:26). We were created not in man's image and according to man's likeness but in God's image and according to God's likeness. Thus, human beings have the image and likeness of God. However, at the time of creation, man did not have God's life. But now as God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, in nature, and in expression but not in the Godhead. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 214)

神人的頭一個資格，就是他們是由神所生，而成爲祂的眾子。（約一 12 ~ 13，來二 10。）原初，我們僅僅是受造的人；受造以後，我們又成了墮落的罪人。我們不是神的兒子。

雖然我們屬於不同種族，不同國籍，但藉着祂的憐憫，我們都成了一樣的：我們都是神人。神人乃是由神所生的人。基督教裏有一種神學告訴人說，我們信徒成爲神的兒子，不是藉着出生，而是藉着領養。按照這種神學，我們不是神所生的，只是神所領養的。然而，照着聖經，我們在基督裏的信徒，都是由神所生，而成爲祂的兒子。我們既是神的兒子，當然就是神人。我們乃是與生我們的那位一樣。我們由神所生，就不可能不是神的兒子。我們既是神的兒子，我們就是神人。（李常受文集一九九四至一九九七年第二冊，五五二頁。）

神人藉重生由神而生之路…就是基督生機拯救的頭一項。…這等人不是從血（肉身的生命）生的，不是從肉體的意思（成爲肉體後墮落之人的意思）生的，也不是從人的意思（神所創造之人的意思）生的，乃是從那是生命源頭和生命泉源之神生的。（約一 13。）神是生命的源頭；祂也是湧流的生命水源。

沒有多少基督徒照着他們所應當的，把全部注意力放在重生的事上。我們從父母而生，乃是我們的第一次出生。…我們不該注意我們的第一個出生。我們應當只記得一個出生，就是我們的重生。一日過一日，我們不該忘記我們是神的兒女，我們不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。今天，我們這些在基督裏的信徒，都知道我們的父是誰。我們尊重我們的第二個出生，在這個出生裏，我們是從神而生。…神的兒女都是從神生的神人。（李常受文集一九九四至一九九七年第三冊，五六六至五六九頁。）

參讀：基督的三個時期—成肉體、總括與加強，第四章；神人的生活，第一篇。

The first qualification of the God-men is that they are born of God to be His many sons (John 1:12-13; Heb. 2:10). Originally, we were merely created men. After being created, we became fallen sinners. We were not sons of God.

Although we are of different races and nationalities, by His mercy we have all become the same; we are all God-men. A God-man is one who has been born of God. In Christianity there is a theology that tells people that we believers became sons of God not by birth but by adoption. According to this theology, we were not born of God but were merely adopted by God. However, according to the Scriptures, we, the believers in Christ, were all born of God to be His sons. As the sons of God, surely we are God-men. We are the same as the One of whom we were born. It would be impossible to be born of God and not be the sons of God. Since we are the sons of God, we are God-men. (CWWL, 1994-1997, vol. 2, "The God-men," pp. 436-437)

The way the God-man is born of God [is] through regeneration, the first item of the organic salvation of Christ...[A God-man is] born not of blood (the physical life), nor of the will of the flesh (the will of fallen man after man became flesh), nor of the will of man (the will of the man created by God), but of God, who is the source of life and the fountain of life (John 1:13). God is the source of life. He is also the fountain of life that flows.

Not many Christians have paid full attention to regeneration as they should. Our being born of our parents was our first birth...We should not pay attention to our first birth. We should remember only one birth—our regeneration. Day by day we should not forget that we are children of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Today we believers in Christ know who our Father is. We respect our second birth, the birth in which we were born of the very God...[As] the children of God, [we] are God-men born of God. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 446-447)

Further Reading: CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," ch. 4; CWWL, 1994-1997, vol. 2, "The God-men," ch. 1

第十週 ■ 週二

晨興餽養

約三 15『叫一切信入祂的都得永遠的生命。』

彼後一 4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。』

我們這些神人有神聖的權利有分於神的生命。約翰三章十五節告訴我們，凡信入主耶穌的人都得永遠的生命。永遠的生命就是神聖的生命，神的生命。我們是人，卻能得着神的生命。我們是按着神的形像，照着神的樣式被造的，只是沒有神的生命。藉着重生，我們蒙神賜恩，得着祂的神聖生命。…祂已經將祂的生命放在我們裏面，分賜到我們裏面。…歌羅西三章四節說到『基督是我們的生命』。基督既是神的具體化身，基督作我們的生命，意思就是神作我們的生命。（李常受文集一九九四至一九九七年第四冊，二七〇至二七一頁。）

信息選讀

我們既是神的兒子，也是神人，我們就有神聖的生命。（約三 15, 36 上。）許多基督徒知道他們有永遠的生命，卻不知道永遠的生命是甚麼。不僅如此，他們也不知道神聖的生命是甚麼。他們不知道重生的人在他們自己屬人的生命之外，得着了另一個生命。…天然的生命使我們成為天然的人；神聖的生命使我們成為神聖的人。…因着我們由神聖的生命所生，並有神聖的生命，我們當然就是神聖的人。我們由神聖的生命所生，所以我們是神聖的。可惜的是，大多數重生的人不知道他們在自己的生命之外，又得着神的生命。我們自己的生命是屬人的生命，因此我

WEEK 10 — DAY 2

Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

As the God-men, we have the divine right to participate in God's life. John 3:15 tells us that everyone who believes into the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God's life. We were created in God's image and God's likeness but without God's life. Through regeneration we have been graced by God with His divine life...He has put, has dispensed, His life into our being. Colossians 3:4 speaks of "Christ our life." Since Christ is the embodiment of God, for Christ to be our life means that God is our life. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 214-215)

Today's Reading

As sons of God and as God-men, we have the divine life (John 3:15, 36a). Many Christians realize that they have eternal life, yet they do not know what eternal life is. Furthermore, they do not know what the divine life is. They do not know that, as regenerated ones, they have another life in addition to their own human life...The natural life makes us a natural man, and the divine life makes us a divine man...Since we have been born of the divine life and possess the divine life, surely we are divine persons. We have been born of the divine life; therefore, we are divine. It is a pity that the majority of regenerated people do not know that they have God's life in addition to their own life. Our own life is a human life; thus, we are all human. But through regeneration we have received another life, which has

們都是屬人的。但藉着重生，我們又在我們天然的生命之外，得着另一個生命。這生命不僅是聖別的、屬天的，也是神聖的；因此，我們都成了神聖的。（李常受文集一九九四至一九九七年第二冊，五五三頁。）

我們這些神人也有神聖的權利有分於神的性情。（在）以弗所一章四節…我們看見，神在基督裏揀選我們，乃是有特別的目的一使我們成爲聖別。聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。神是聖別的，而我們是凡俗的。只有神與一切不同，與一切有別。因此，祂是聖別的；聖別是祂的性情。神的目的是要使我們成爲聖別，像祂是聖別的一樣。（彼前一 15 ~ 16。）成爲聖別就是有分於神聖別的性情。神既揀選了我們，要使我們成爲聖別，祂就將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情充滿並浸透，藉此使我們成爲聖別。對我們這些神所揀選的人，成爲聖別就是有分於神的性情。（彼後一 4。）因此，我們不僅得以有分於神的生命，也得以有分於神的性情。（李常受文集一九九四至一九九七年第四冊，二七一頁。）

正如我們的肉身是由所喫的食物構成，照樣，我們在基督裏的信徒，既有分於神，就該由神構成。這該是我們天天的經歷。我們若享受神並有分於祂，就會由祂構成。我們將完全由神的性情構成。

我們會由神構成，以致在一切所是所作上都彰顯神。我們甚至散發神的『馨香之氣』。我們若天天有分於神，至終就不知不覺的有分於祂。別人接觸我們，會在我們身上看見三一神的彰顯。…我們越被神浸透，就越彰顯祂。…有分於神的性情，就是有分於神所是的元素、成分。我們有分於神，神所是的各面就成爲我們的享受。這是享受神性情的構成成分。（新約總論第一冊，七八至七九頁。）

參讀：新約總論，第七至九篇。

been added to our natural life. This life is not only holy and heavenly but also divine. Thus, we have all become divine. (CWWL, 1994-1997, vol. 2, "The God-men," p. 437)

As God-men, we also have the divine right to participate in God's nature. [In] Ephesians 1:4...we see that God chose us in Christ with a particular purpose—to make us holy. Holy means not only sanctified, separated unto God, but also different, distinct, from everything common. God is holy, but we are common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. God intends to make us holy even as He is holy (1 Pet. 1:15-16). To be holy is to participate in God's holy nature. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being, so that our whole being may be saturated and permeated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4). Thus, we may participate not only in God's life but also in God's nature. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 215)

Just as we are constituted physically of the food we eat, so we, believers in Christ, should be constituted of the God of which we partake. This should be our experience day by day. If we enjoy God and partake of Him, we shall be constituted of Him. We shall be thoroughly constituted of God's nature.

We may become so constituted of God that we express God in all that we are and do. We may even give off a divine "fragrance." If we partake of God day by day, eventually we shall partake of Him unconsciously. When others contact us, they will see in us the expression of the Triune God...The more we are saturated with God, the more we shall express Him. To be a partaker of the divine nature is to be a partaker of the elements, the ingredients, of God's being. When we partake of God, the aspects of what God is become our enjoyment. This is to enjoy the constituents of the divine nature. (The Conclusion of the New Testament, pp. 64-65)

Further Reading: The Conclusion of the New Testament, msgs. 7-9

晨興餽養

腓二5『你們裏面要思念基督耶穌裏面所思念的。』

弗四 23『而在你們心思的靈裏得以更新。』

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

（在腓立比二章五節，）你們裏面要思念的，是指三節的『看』和四節的『看重』。當基督倒空自己，取了奴僕的形狀，顯為人的樣子，並且降卑自己（7～8）的時候，祂裏面也有這種思念和心思。要有這樣的心思，我們需要在基督的心腸裏（一8）與祂是一。要經歷基督，我們需要到一個地步，就是在祂內在柔細的感覺和思想裏與祂是一。（聖經恢復本，腓二5註1。）

信息選讀

因着我們藉着重生了神人，所以我們也有權利有分於神的心思。這就是說，我們雖是人，卻能有神聖的心思。…我們需要讓基督的心思成為我們的心思。（腓二5。）

以弗所四章二十三節說，『在你們心思的靈裏得以更新。』這裏的靈乃是信徒重生的靈，調和了神內住的靈。這樣調和的靈擴展到我們的心思，就成了我們心思的靈。調和的靈越多滲透我們的心思、浸透我們的心思、佔有我們的心思，我們的心思就越像神的心思。這就使祂的心思成為我們的心思，這也就是有分於神的心思。（李常受文集一九九四至一九九七年第四冊，二七二頁。）

Morning Nourishment

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

Eph. 4:23 And that you be renewed in the spirit of your mind.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

[In Philippians 2:5 “let this mind be in you” literally is] “think this in you.” This refers to the considering in verse 3 and the regarding in verse 4. This kind of thinking, this kind of mind, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to this extent, that is, in His tender inward feeling and in His thinking. (Phil. 2:5, footnote 1)

Today's Reading

Because we have become God-men through regeneration, we also have the right to participate in God's mind. This means that we, who are human, can have a divine mind...We need to let Christ's mind be our mind [Phil. 2:5].

Ephesians 4:23 says, “Be renewed in the spirit of your mind.” The spirit here is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. The more the mingled spirit penetrates our mind, saturates our mind, and possesses our mind, the more our mind becomes like God's mind. This is to make His mind our mind, and this is to participate in God's mind. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 215)

那靈的引導不是源於或在於外面的事物。那靈的引導是裏面生命的結果。我要說這引導是來自生命的感覺，來自我們裏面神聖生命的感覺。生命這辭在羅馬八章至少題過五次。因此，那靈的引導是生命的事，是生命的感覺和知覺的事。心思置於靈，乃是生命。（6。）我們怎樣纔能認識這生命？不是藉着外面的事物，乃是藉着內裏生命的感覺和知覺。有一種來自心思置於靈的內裏感覺。我們的心思若置於我們的靈，裏面就立刻得着加強並滿足；我們也得着滋潤和復甦。藉着那感覺和知覺，我們就能知道我們行得正確。換句話說，我們知道我們在那靈的引導之下。所以，十四節裏那靈的引導不在於外面的事物，完全在於我們靈裏生命的感覺。…你不該違反這裏面的感覺，或違抗這內裏的知覺，因為這的確是那靈的引導。…內裏的生命使你感覺到，你是否在主的引導之下，甚至在小事上也是如此。因此，我們照着靈而行，並將我們的心思置於靈，藉此被那靈引導。（羅馬書生命讀經，二六二、二六四頁。）

再者，神人有神聖的權利有分於神的所是。我們說這點的根據，乃是保羅在林後三章十八節的話，那裏說到我們要變化成為主的形像，『乃是從主靈變化成的。』這指明變化的工作不是由屬於主靈的事物所作的，乃是由主靈親自作的。因此，我們是憑神自己的所是而被變化的。

在以弗所三章八節，保羅說到基督那追測不盡的豐富，指明這些豐富已經分賜到我們裏面。基督追測不盡的豐富，就是基督所是的豐富。基督追測不盡的豐富分賜到我們裏面，意思就是我們不僅有分於神的生命、性情和心思，更有分於祂的所是。（李常受文集一九九四至一九九七年第四冊，二七二至二七三頁。）

參讀：羅馬書生命讀經，第十八篇。

The leading of the Spirit does not derive from nor depend upon outward things. The leading of the Spirit is an issue of the inner life. I would say that it comes from the sense of life, from the consciousness of the divine life within us. The word life is mentioned at least five times in Romans 8. Hence, the leading of the Spirit is a matter of life, a matter of the sense and consciousness of life. The mind set upon the spirit is life (v. 6). How can we know this life? Not by outward things but by the inward sense and consciousness of life. There is an inward sense which comes from setting the mind upon the spirit. If our mind is set upon our spirit, we are immediately strengthened and satisfied inwardly. We also are watered and refreshed. By that sense and consciousness we can know the life within us, and by this sense of life we can know that we are walking rightly. In other words, we know that we are under the leading of the Spirit. Therefore, the leading of the Spirit in verse 14 does not depend on outward things; it absolutely depends upon the sense of life within our spirit. You should not violate this inner sense or disobey this inward consciousness, for it is truly the leading of the Spirit...The inward life gives you the sense, even in small things, of whether or not you are under the Lord's leading. Thus, we are led of the Spirit by walking according to spirit and by setting our mind upon the spirit. (Life-study of Romans, pp. 220, 222)

Next, the God-men have the divine right to participate in God's being. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed into the Lord's image "even as from the Lord Spirit." This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God's very being.

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ, indicating that these riches have been dispensed into us. The unsearchable riches of Christ are the riches of Christ's being, the riches of what Christ is. For the unsearchable riches of Christ to be dispensed into us means that we participate not only in God's life, nature, and mind but also in His being. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 215-216)

Further Reading: Life-study of Romans, msg. 18

晨興餽養

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，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

羅八 29 ~ 30『…神所豫知的人，祂也豫定他們模成神兒子的形像，…又稱他們爲義；所稱爲義的人，又叫他們得榮耀。』

我們作爲神人也有神聖的權利有分於神的形像。…〔林後三章十八節『同樣的形像』〕就是復活並得榮之基督的形像。在神的創造裏，人是在外面按着神的形像被造；但我們所要變化成爲的形像，乃是內在的。變化成爲與祂同樣的形像，就是模成神長子這復活得榮之基督的形像，成爲與祂一式一樣。（羅八 29。）

變化乃是一種新陳代謝。變化所包含的新陳代謝，可比作我們肉身在喫、消化、並吸收食物之後所發生的事。…我們基督徒乃是神人，我們裏面都有主靈，而主靈正在我們裏面進行一種新陳代謝改變的過程，將我們變化成爲基督的形像。新陳代謝的變化爲復活得榮之基督的形像，就是有分於神的形像。（李常受文集一九九四至一九九七年第四冊，二七三頁。）

信息選讀

至終，我們要被帶進神的榮耀，有分於神的榮耀。希伯來二章十節說，神要領許多的兒子進榮耀裏去。保羅在羅馬八章三十節說到這事：『祂所豫定的人，又召他們來；所召來的人，又稱他們爲義；所稱爲義的人，又叫他們得榮耀。』得榮耀乃是神完整救恩的一步，在此神用祂生命和性情的榮耀完全浸透我們的

Morning Nourishment

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.

Rom. 8:29-30 ...Those whom He foreknew, He also predestinated to be conformed to the image of His Son...those whom He justified, these He also glorified.

As God-men, we also have the divine right to participate in God's image... ["The same image" in 2 Corinthians 3:18] is the image of the resurrected and glorified Christ. In God's creation man was made in God's image in an outward way, but the image into which we are being transformed is something inward. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, as the firstborn Son of God, to be made the same as He is (Rom. 8:29).

The metabolism involved in transformation is comparable to that which takes place in our physical body after we eat, digest, and assimilate food... We Christians, who are God-men, all have the Lord Spirit within us, and the Lord Spirit is in the process of carrying out a metabolic change in our being, transforming us into the image of Christ. To be metabolically transformed into the image of the resurrected and glorified Christ is to participate in God's image. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 216)

Today's Reading

Eventually, we will be brought into God's glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30: "Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified." Glorification is the step in God's complete salvation in which God will completely saturate our body with the glory of

身體。這樣，祂就將我們的身體改變形狀，使之同形於祂兒子復活、榮耀的身體。（腓三 21。）這是神生機救恩終極的一步，在此神就得着完滿的彰顯，至終要顯明於新耶路撒冷。（李常受文集一九九四至一九九七年第四冊，二七三至二七四頁。）

神的…一個奇妙屬性是榮耀。行傳七章二節說，『我們的祖宗亞伯拉罕…，榮耀的神向他顯現。』五十五節說，『司提反…定睛望天，看見神的榮耀。』榮耀是神的彰顯，是神在輝煌中彰顯出來。神的榮耀對亞伯拉罕是極大的吸引，將他從世界分別出來歸給神。神的榮耀也是極大的鼓勵和力量，使亞伯拉罕能以跟從神。（創十二 1，4。）

彼後一章三節說，神用祂自己的榮耀和美德呼召我們，或呼召我們到祂自己的榮耀和美德。此外，彼前五章十節說，神召我們進入祂永遠的榮耀。按提後二章十節，神的救恩乃是連同着永遠的榮耀。這指明永遠的榮耀是神救恩的終極目標。（羅八 21。）神的救恩領我們進入祂的榮耀。（來二 10。）

我們已被命定要得神的榮耀，並且蒙召來得這榮耀。（林前二 7，帖前二 12。）現今我們信徒正被變化到這榮耀裏，（林後三 18，）並且要被帶進這榮耀裏。（來二 10。）至終我們要與基督同得這榮耀，（羅八 17，30，）在新耶路撒冷裏帶着神的榮耀作神的彰顯。…神創造我們作祂的器皿，以盛裝祂並彰顯祂。（九 23。）神在我們這些豫備得榮耀的器皿上，彰顯祂榮耀的豐富。我們被祂的主宰豫定來作祂的容器，祂貴重的器皿，以彰顯祂在榮耀裏的所是。這要在新耶路撒冷裏完全得顯明。…新耶路撒冷一個顯著的特色是有神的榮耀，（啓二一 11，）有神的彰顯。新耶路撒冷全城要帶着神的榮耀，這榮耀就是神自己經過那城照耀出來。（新約總論第一冊，一三一至一三二頁。）

參讀：新約總論，第十一篇。

His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God's organic salvation, wherein God obtains a full expression, which will be manifested ultimately in the New Jerusalem. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 216-217)

[A] marvelous attribute of God is glory. Acts 7:2 says, "The God of glory appeared to our father Abraham." Acts 7:55 says, "He [Stephen] looked intently into heaven and saw the glory of God." Glory is the expression of God, God expressed in splendor. God's glory was a great attraction to Abraham, separating him from the world unto God. God's glory was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10).

We have been ordained for God's glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). As believers, we are being transformed into this glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually, we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God's expression in the New Jerusalem. God created us as His vessels to contain Him and express Him [Rom. 9:23]. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. This will be fully revealed in the New Jerusalem. An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. (The Conclusion of the New Testament, pp. 111-112)

Further Reading: The Conclusion of the New Testament, msg. 11

第十週 ■ 週五

晨興餽養

弗一 5『按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

羅八 23『…我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』

19『受造之物正在專切期望着，熱切等待神的眾子顯示出來。』

神人有分於神的神性，這神聖權利的另一面乃是有分於神兒子的名分。（弗一 5，羅八 23。）我們能有神的生命、神的性情、神的心思、神的所是、神的形像、和神的榮耀，因為我們是神的兒子。…正如人的兒子分享他屬人父親的榮耀或威榮；照樣，神的兒子也分享他們神聖之父的榮耀。

在創立世界以前，就是在已過的永遠，神豫定我們，豫先標出我們得兒子的名分。在時間開始以前，神就有意並定意，要我們有分於祂兒子的名分。（李常受文集一九九四至一九九七年第四冊，二七四至二七五頁。）

信息選讀

我們乃是神的兒子，享受兒子名分的一切福分。我們可以把這些福分列舉出來：兒子名分的靈、那靈的見證、那靈的引導、那靈的初熟果子、那靈的幫助、和那靈的代求。至終我們要有神兒子完滿的兒子名分顯示在榮耀的自由裏。（羅八 19，21。）

（羅馬八章）用了三個重要的辭—兒女、兒子、後嗣。…神的生命在三個階段裏作工，使我們成為神的兒子。神的生命在我們靈裏重生我們，在我們魂裏變化我

WEEK 10 — DAY 5

Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Rom. 8:23 ...We ourselves also, who have the firstfruits of the Spirit,... groan in ourselves, eagerly awaiting sonship, the redemption of our body.

19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

Another aspect of the God-men's divine right to participate in God's divinity is the right to participate in God's sonship (Eph. 1:5; Rom. 8:23). We can have God's life, God's nature, God's mind, God's being, God's image, and God's glory because we are God's sons...As a human son shares the glory or prestige of his human father, the sons of God share in the glory of their divine Father.

Before the foundation of the world, that is, in eternity past, God predestinated us, marked us out, unto sonship. Before time began, God intended and determined that we would participate in His sonship. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 217)

Today's Reading

We are the sons of God enjoying all the blessings of sonship. We may itemize the blessings: the spirit of sonship, the witnessing of the Spirit, the leading of the Spirit, the firstfruits of the Spirit, the helping of the Spirit, and the interceding of the Spirit. Eventually, we will have the full sonship of the sons of God revealed in the freedom of glory (Rom. 8:19, 21).

In this portion of the Word three significant terms are used—children, sons, and heirs...The life of God works in three stages to make us sons of God. The life of God regenerates us in our spirit, transforms us in our soul,

們，並且將我們的身體改變形狀。因此，我們有重生、變化、和改變形狀。這些加在一起，就給我們完滿的兒子名分。這三個階段的結果，就使眾子完全得成熟。

羅馬〔八章〕…告訴我們，那靈同我們的靈見證我們是神的兒女。（16。）十六節不是說兒子或後嗣，因為在兒子名分的第一階段，我們只是藉着神的生命得重生的小孩子。此後我們會長大。然後十四節說，『凡被神的靈引導的，都是神的兒子。』在十四節裏，我們不再是嬰孩或兒女，乃是兒子。…我們已從兒女長到能接受那靈引導的兒子。這就是說，我們在第二階段，變化的階段。最終，我們要成爲後嗣。照着古代的法律，後嗣必須成年，並且被宣佈爲法定的後嗣，纔能承受產業。所以，羅馬書這段有重生的兒女、變化的兒子、以及改變形狀或得榮的後嗣。我們生爲神的兒女，現在正長成神的兒子，且在等候我們完全成熟並依法被宣佈爲神法定後嗣的時候。使我們成爲法定後嗣的手續，是我們的身體改變形狀，就是我們的身體得贖，也就是完滿的救贖。（23。）我們的身體改變形狀，會使我們有資格作神聖產業的後嗣。這改變形狀要藉着得榮而完成。（羅馬書生命讀經，二七七至二七九頁。）

我們作爲神人，也要有分於神的顯出。（19。）當我們的生命—基督—顯現的時候，我們也要與祂一同顯現在榮耀裏。（西三4。）今天神是隱藏的，但有一天祂要向全宇宙顯示出來。羅馬八章十九節指明，當神顯示、揭露出來的時候，我們這些神的眾子也要有分於那個顯示、揭露。神要與祂的眾子一同顯示出來，他們在生命、性情、心思、所是、形像和榮耀上，將要與祂一式一樣。（李常受文集一九九四至一九九七年第四冊，二七五頁。）

參讀：羅馬書生命讀經，第十九、五十三、六十二篇；新約總論，第十二至十四篇。

and transfigures our body. Hence, we have regeneration, transformation, and transfiguration. These together give us full sonship. As the result of these three steps, the sons are fully matured.

In...Romans 8 we are told that the Spirit witnesses with our spirit that we are the children of God (v. 16). In verse 16 it does not say “sons” or “heirs,” for in the first stage of sonship we are simply little children who have been regenerated by the life of God. After this we will grow. Then verse 14 says that “as many as are led by the Spirit of God, these are sons of God.” In verse 14 we are no longer babes or children but sons...We have grown from children into sons who are able to take the leading of the Spirit. This means that we are in the second stage, the stage of transformation. Ultimately, we will become heirs. According to ancient law, heirs had to be of age and declared the legal heirs that they might claim the inheritance. Therefore, in this portion of Romans we have children by regeneration, sons by transformation, and heirs by transfiguration or glorification. We were born the children of God, we are growing up as the sons of God, and we are waiting for the time when we will be fully matured and legally declared to be the rightful heirs of God. The procedure which makes us legal heirs is the transfiguration of our body, that is, the redemption of our body, the full redemption (v. 23). The transfiguration of our body will qualify us to be the heirs of the divine inheritance. This transfiguration will be accomplished by glorification. (Life-study of Romans, pp. 233-234)

As God-men, we will participate also in God’s manifestation (Rom. 8:19). When Christ our life is manifested, we will be manifested with Him in glory (Col. 3:4). Today God is hiding, but one day He will be manifested to the whole universe. Romans 8:19 indicates that when God is manifested, revealed, we, the sons of God, will participate in that revelation, in that manifestation. God will be manifested with His sons, who will be the same as He in life, in nature, in mind, in being, in image, and in glory. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 217)

Further Reading: Life-study of Romans, msgs. 19, 53, 62; The Conclusion of the New Testament, msgs. 12-14

第十週 ■ 週六

晨興餽養

約壹三 2『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

羅八 16『那靈自己同我們的靈見證我們是神的兒女。』

14『因為凡被神的靈引導的，都是神的兒子。』

神人有神聖的權利有分於神的神性，這包括有權利像神。約壹三章二節說，『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』這清楚啓示，我們要像神，就是有神的樣式。我們不僅要有分於神的生命和性情，也要有神的樣式。有神的樣式乃是莫大的祝福與享受。（李常受文集一九九四至一九九七年第四冊，二七五至二七六頁。）

信息選讀

我們既是神的兒女，在祂顯現的時候，就必要在生命的成熟上像祂。像祂乃是將來必然的事，（約壹三 2，）只是這事現在還未顯明。這指明神的兒女大有前途，有更輝煌的福分：我們不僅有神聖的性情，還要有神聖的樣式。有分於神聖的性情，已經是莫大的福分和享受，而像神、有神的樣式，乃是更大的福分和享受。

約壹三章二節的代名詞『祂』指神，也指將要顯現的基督。這不僅指明基督就是神，也含示神聖的三一。當基督顯現時，三一神就要顯現出來；當我

WEEK 10 — DAY 6

Morning Nourishment

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

14 For as many as are led by the Spirit of God, these are sons of God.

The God-men's divine right to participate in God's divinity includes the right to bear God's likeness. First John 3:2...clearly reveals that we will bear God's likeness. We will not only participate in God's life and nature but will also bear God's likeness. To bear God's likeness will be a great blessing and enjoyment. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 217)

Today's Reading

Since we are the children of God, we shall be like Him in the maturity of life when He is manifested. To be like Him is "what we will be" [1 John 3:2]. This has not yet been manifested. This indicates that the children of God have a great future with a more splendid blessing. We shall not only have the divine nature but shall also bear the divine likeness. To partake of the divine nature is already a great blessing and enjoyment; yet to be like God, bearing His likeness, will be a greater blessing and enjoyment.

The pronoun He in 3:2 refers to God and denotes Christ, who is to be manifested. This not only indicates that Christ is God but also implies the Divine Trinity. When Christ is manifested, the Triune God will be manifested.

們看見祂時，我們就要看見三一神；當我們像祂時，我們就要像三一神。

約翰在二節說，『我們必要像祂；因為我們必要看見祂，正如祂所是的。』這意思是我們因着看見祂，就返照祂的樣式，（林後三 18，）因而使我們與祂所是的一樣。

約壹三章二節指明神的兒女大有前途。我聽過一些聖徒說他們沒有前途，這些聖徒需要明白他們大有前途，有輝煌的福分。『將來如何，還未顯明，』這話指明了我們的前途。我們將來如何，這是神聖的奧祕。因為是這樣的一個奧祕，所以必定是一件大事。我們無法想像我們的將來究竟如何。我們的將來還未顯明，這事實指明我們的將來是很美妙的。雖然我們將來如何還未顯明，但我們曉得當子顯明的時候，我們必要像三一神。（約翰一書生命讀經，二七三頁。）

最後，神人有神聖的權利成為神類—神的種類。（約一 12，羅八 14，16。）我們已經重生成為神類。我們既是神的兒子，我們就是神類，是神的種類。

約翰一章十二節說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』我們已經藉着信入主耶穌接受了祂，神也給了我們權柄成為神的兒女。『那靈自己同我們的靈見證我們是神的兒女。』（羅八 16。）這樣的見證，向我們見證並保證，我們是神的兒女，我們有祂的生命。我們需要體驗這點並記住這點。我們無論在那裏，都需要記得我們是神人，有神聖的權利有分於神的神性。（李常受文集一九九四至一九九七年第四冊，二七六頁。）

參讀：約翰一書生命讀經，第二十六篇；李常受文集一九九四至一九九七年第一冊，與全時間受訓者的交通，第一章；羅馬書的結晶，第一篇；神經綸的總綱與神人該有的生活，第四篇。

When we see Him, we shall see the Triune God; and when we are like Him, we shall be like the Triune God.

In verse 2 John says, “We will be like Him because we will see Him even as He is.” This means that by seeing Him we shall reflect His likeness (2 Cor. 3:18). This will cause us to be as He is.

First John 3:2 indicates that the children of God have a great future. However, I have heard some saints say that they do not have a future. These saints need to realize that they have a great future with splendid blessings. Our future is indicated by the word it has not yet been manifested what we will be. What we shall be is a divine mystery. Because it is such a mystery, it must be something great. We are not able to imagine what our future will be. The fact that our future has not yet been manifested indicates that it will be wonderful. Although it has not been manifested what we shall be, we know that when the Son is manifested, we shall be like the Triune God. (Life-study of 1 John, pp. 225-226)

Finally, the God-men have the divine right to be Godkind—God’s species (John 1:12; Rom. 8:14, 16). We have been regenerated to be Godkind. As God’s sons, we are God’s kind, God’s species.

John 1:12 says, “As many as received Him, to them He gave the authority to become children of God.” We have received the Lord Jesus by believing into Him, and God has given us the authority, the right, to be God’s children. “The Spirit Himself witnesses with our spirit that we are children of God” (Rom. 8:16). Such a witnessing testifies to us and assures us that we are children of God, who possess His life. We need to realize this and remember it. Wherever we may be, we need to remember that we are God-men with the divine right to participate in God’s divinity. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 218)

Further Reading: Life-study of 1 John, msg. 26; CWWL, 1994-1997, vol. 1, pp. 35, 37; CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 1; CWWL, 1994-1997, vol. 1, “A General Outline of God’s Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia,” ch. 4

第十週詩歌

WEEK 10 — HYMN

附 5

經歷神—神人聯調

8 8 8 8 8 8 重

A 大調

4/4

一 何大神蹟! 何深奧祕! 神竟與
 人聯調為一! 神成為人, 人成
 為神, 天使、世人莫測經綸;
 出自神的心愛美意, 達到神
 的最高目的。出自神的心愛
 美意, 達到神的最高目的。

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

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!
 God be - came man to make man God, Un - trace - a - ble e - con - o - my!
 From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From
 His good plea - sure, heart's de - sire, His high - est goal at - tained will be.

- 2. Flesh He became, the first God-man,
 His pleasure that I God may be:
 In life and nature I'm God's kind,
 Though Godhead's His exclusively.
 His attributes my virtues are;
 His glorious image shines through me.
 His attributes my virtues are;
 His glorious image shines through me.
- 3. No longer I alone that live,
 But God together lives with me.
 Built with the saints in the Triune God,
 His universal house we'll be,
 And His organic Body we
 For His expression corp'rately.
 And His organic Body we
 For His expression corp'rately.
- 4. Jerusalem, the ultimate,
 Of visions the totality;
 The Triune God, tripartite man—
 A loving pair eternally—
 As man yet God they coinhere,
 A mutual dwelling place to be;
 God's glory in humanity
 Shines forth in splendor radiantly!

第十一週

終極完成的神與重生信徒之 神人二性的合併— 基督為父用神聖的榮耀 所榮耀的結果

詩歌：177

讀經：路十二 49～50，約十二 23～24，十四
2，10～11，17，20～21，23，十五 1～8，
16，十六 13～16，啓二一 3，22

【週一】

壹 我們必須看見，在整個宇宙裏神只要一件事，就是祂自己這終極完成的神與重生信徒的宇宙合併—約十四 10～11，20，十七 21，23，十四 23，啓二一 3，22：

一 信徒與主的關係可由『聯結』、『調和』與『合併』這些辭所描述；『聯結』關係到我們與主在生命上的一，『調和』與神聖的性情和屬人的性情有關，『合併』是人位彼此內住（也就是互相內在）—約十五 4～5，彼後一 4，約十四 20。

二 神聖三一的三者在其所是和所作上，從永遠就是一個合併—10 節：

Week Eleven

The Divine-human Incorporation of the Consummated God with the Regenerated Believers—the Issue of Christ Being Glorified by the Father with the Divine Glory

Hymns: 233

Scripture Reading: Luke 12:49-50; John 12:23-24; 14:2, 10-11, 17, 20-21, 23; 15:1-8, 16; 16:13-16; Rev. 21:3, 22

§ Day 1

I. **We have to see that in the entire universe, there is only one thing that God wants, that is, the universal incorporation of Himself as the consummated God with the regenerated believers—John 14:10-11, 20; 17:21, 23; 14:23; Rev. 21:3, 22:**

A. The believers' relationship with the Lord is described by the words union, mingling, and incorporation; union is concerning our oneness in life with the Lord, mingling is related to the divine and human natures, and incorporation is persons indwelling one another, coinhering—John 15:4-5; 2 Pet. 1:4; John 14:20.

B. The three of the Divine Trinity are an incorporation from eternity both in what They are and in what They do—v. 10:

- 1 神聖三一的三者藉着互相內在，而成爲一個合併—『我在父裏面，父在我裏面』—10 節上，11 節上。
 - 2 神聖三一的三者藉着在一起是一的行事，而成爲一個合併—『我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事；』（10 下；）『你們當…因我所作的事而信。』（11。）
- 三 行傳二章二十三節指明這宇宙的神聖合併，就是神聖三一的三者，在永遠裏舉行了一個會議，同意差遣神聖三一的第二者進到時間裏成爲人，以完成神的神聖經綸—彼前一 20，彌五 2，參創一 26。
- 四 在成爲肉體以前，這宇宙的合併包括三方；然後神聖三一的第二者將這宇宙的合併帶進人性裏—約十四 10 ~ 11。
- 五 神聖三一的三者在已過的永遠裏已經合併了；這合併者進到時間裏，爲要把一切祂所揀選的人合併到祂的合併裏，使終極完成的神與重生的信徒成爲一個神、人二性宇宙的大合併—十七 21。
- 六 約翰十四章二十節啓示，終極完成的三一神與重生的信徒，在基督的復活裏成了一個合併：
- 1 『到那日』，就是到子復活那日。
 - 2 『你們就知道我在我父裏面』（子與父合併爲一）；『你們在我裏面』（重生的信徒合併到子裏面，也在子裏合併到父裏面）；『我也在你們裏面』（在父裏的子合併到重生的信徒裏面）。
 - 3 十七節裏實際之靈的『在…裏面』（『實際的靈…與你們同住，且要在你們裏面』），乃是二十節裏三個『在…裏面』的總和。

1. The three of the Divine Trinity are incorporated by coinhering mutually—"I am in the Father and the Father is in Me"—vv. 10a, 11a.
 2. The three of the Divine Trinity are an incorporation by working together as one—"The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works" (v. 10b); "believe because of the works themselves" (v. 11b).
- C. Acts 2:23 indicates that this universal divine incorporation, the three of the Divine Trinity, held a council in eternity and agreed to send the second of the Divine Trinity into time to become a man for the carrying out of God's divine economy—1 Pet. 1:20; Micah 5:2; cf. Gen. 1:26.
- D. Before the incarnation, this universal incorporation consisted of three parties; then the second of the Divine Trinity brought this universal incorporation into humanity—John 14:10-11.
- E. The three in the Divine Trinity were incorporated already in eternity past; this incorporated One came into time in order to incorporate all His chosen ones into His incorporation to make a great, universal, divine-human incorporation of the consummated God with the regenerated believers—17:21.
- F. John 14:20 reveals that the consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ:
1. "In that day"—in the day of the Son's resurrection.
 2. "You will know that I am in My Father" (the Son and the Father are incorporated into one), "and you in Me" (the regenerated believers are incorporated into the Son and into the Father in the Son), "and I in you" (the Son in the Father is incorporated into the regenerated believers).
 3. The in of the Spirit of reality in verse 17 ("the Spirit of reality... abides with you and shall be in you") is the totality of the three ins in verse 20.

貳 基督神性之榮耀的釋放，乃是祂經過死而在復活裏，（路二四 26，）為父用神聖的榮耀所榮耀；（約十二 23 ~ 24；）祂神性的榮耀連同祂神聖的生命得以釋放出來，乃是把火丟在地上（路十二 49 ~ 50）：

- 一 基督神性的榮耀原藏在祂裏面，如同藏在一粒麥種之內；祂藉着成為肉體所穿上的人性，成了遮藏祂神性之榮耀連同祂神聖生命的外殼——約十二 23 ~ 24。
- 二 主受困迫和拘禁，渴望受死的浸，好藉着祂人性的外殼破裂，使祂神性的榮耀連同祂神聖的生命得以釋放出來——路十二 49 ~ 50，約十二 23 ~ 24：
 - 1 祂是那獨一的麥種，含有神聖的生命和神聖的榮耀；當祂人性的外殼藉着祂的釘十字架而破裂時，祂神性的一切元素——祂神聖的生命和神聖的榮耀——同時就都釋放出來。
 - 2 祂無限無量的神聖所是連同祂神聖的生命，藉着祂肉體的死釋放出來之後，就在復活裏成了信徒屬靈生命的衝力。
- 三 基督神性之榮耀的釋放，乃是祂經過死而在復活裏，為父用神聖的榮耀所榮耀；基督在祂的人性生活裏禱告，求父榮耀祂，父也答應了祂的禱告——十七 1，徒三 13，路二四 26。
- 四 這樣的得榮耀把基督從祂成肉體的時期遷入祂總括的時期；在這總括時期中，祂這位末後的

II. The release of the glory of Christ's divinity is His being glorified by the Father with the divine glory (12:23-24) in His resurrection through His death (Luke 24:26); the release of the glory of His divinity with His divine life was to cast fire on the earth (12:49-50):

- A. The glory of Christ's divinity was concealed in Him as in a grain of wheat; His humanity through His incarnation became a shell to conceal the glory of His divinity with His divine life—John 12:23-24.
- B. The Lord was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with His divine life through the breaking of the shell of His humanity—Luke 12:49-50; John 12:23-24:
 1. He was the unique grain that contained His divine life with His divine glory; when the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released simultaneously.
 2. His unlimited and infinite divine being with His divine life, after being released through His physical death, became the impulse of the believers' spiritual life in resurrection.
- C. The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death; Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—17:1; Acts 3:13; Luke 24:26.
- D. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the all-

亞當，在復活裏成了包羅萬有賜生命的靈—約一 14，林前十五 45 下，腓一 19。

五 基督藉着在復活裏得着榮耀，成了神的長子，兼有神性和人性；（徒十三 33，羅八 29；）祂也成了賜生命的靈，就是那靈的基督；（林前十五 45 下，約二十 22；）並且祂重生了祂的眾信徒，使他們成爲神的兒女，就是神的種類。（彼前一 3。）

【週三】

叁 基督得榮耀，也就是祂的復活，其結果乃是一切神所揀選、救贖並重生的人，與祂自己之合併的三方面—父的家、子的葡萄樹、和那靈的孩子：

一 終極完成的神與重生信徒在復活裏之合併的第一方面，乃是由殿所豫表之父的家—約十四 2，二 16～21，提前三 15：

1 父的家是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併；所有在基督裏的信徒，已經藉祂的血蒙了救贖，由祂的靈所重生而有了祂的生命，並爲賜生命的靈所變化而有了神聖的元素，都是父家裏的『住處』—約十四 2，23。

2 這父的家乃是藉着父和子同着內住於蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成爲終極完成之三一神與祂所救贖之選民相互的居所。

【週四】

inclusive life-giving Spirit in resurrection—John 1:14; 1 Cor. 15:45b; Phil. 1:19.

E. Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity (Acts 13:33; Rom. 8:29); He became the life-giving Spirit, the pneumatic Christ (1 Cor. 15:45b; John 20:22); and He regenerated all His believers to be God's children, God's species (1 Pet. 1:3).

§ Day 3

III. The issue of Christ's glorification, His resurrection, is the incorporation of all of God's chosen, redeemed, and regenerated people with Himself in three aspects—the Father's house, the Son's vine, and the Spirit's child:

A. The first aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the house of the Father, typified by the temple—John 14:2; 2:16-21; 1 Tim. 3:15:

1. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect; all the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house—John 14:2, 23.

2. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect.

§ Day 4

二 終極完成的神與重生信徒在復活裏之合併的第二方面，乃是子的真葡萄樹—十五 1 ~ 8, 16:

- 1 真葡萄樹作包羅萬有之基督的表號，乃是經過過程並終極完成之三一神的生機體。
- 2 其枝子乃是基督的信徒，他們按天性原是野橄欖樹的枝子，藉着信入基督，（三 15，）已被接枝在栽種的橄欖樹上；（羅十一 17，24；）栽種的橄欖樹和真葡萄樹，二者都是表徵基督；因此，接枝在栽種的橄欖樹上，就是接枝在基督裏。
- 3 其接上的枝子已得着重生而有了神聖的生命，被帶進與復活之基督的生命聯結裏，且與經過過程並終極完成的三一神合併一起。

三 終極完成的神與重生信徒在復活裏之合併的第三方面，乃是那靈的新孩子—約十六 13 ~ 16, 19 ~ 22:

- 1 新孩子，新人，乃是由終極完成的那靈在復活裏所生；這新孩子，新人，乃是由基督在十字架上，藉着在祂的肉體裏廢掉了那規條中誠命的律法所創造—21，13 ~ 15 節，弗二 15。
- 2 這新孩子，新人，乃是同復活的基督在祂的復活中，由父所重生；並由那靈在信徒的靈裏所生—彼前一 3，羅一 4，約三 6 下。
- 3 因着基督受死離開他們而受苦的第一班信徒，乃是生產的婦人；在復活中回來的基督，乃是新生的孩子，成爲新人—十六 20 ~ 22，西三 10 ~ 11。
- 4 新人乃是由信徒藉着在他們心思的靈裏得着更新而穿上，以終極完成基督的身體—弗四 23 ~ 24。

B. The second aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the true vine of the Son—15:1-8, 16:

1. The true vine as a sign of the all-inclusive Christ is the organism of the processed and consummated Triune God.
2. Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15); both the cultivated olive tree and the true vine signify Christ; hence, to be grafted into the cultivated olive tree is to be grafted into Christ.
3. Its grafted branches have been regenerated with the divine life, brought into the life union with the resurrected Christ, and incorporated with the processed and consummated Triune God.

C. The third aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the new child of the Spirit—16:13-16, 19-22:

1. A new child, a new man, was born by the consummated Spirit in resurrection; this new child, the new man, was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances—vv. 21, 13-15; Eph. 2:15.
2. This new child, the new man, was regenerated by the Father with the resurrected Christ in His resurrection and born by the Spirit in the believers' spirit—1 Pet. 1:3; Rom. 1:4; John 3:6b.
3. The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman, and the Christ who returned in resurrection was the newborn child to be the new man—16:20-22; Col. 3:10-11.
4. The new man is put on by the believers through their being renewed in the spirit of their mind to consummate the Body of Christ—Eph. 4:23-24.

肆 住在基督裏面，以祂為我們的居所，並讓祂住在我們裏面，以我們為祂的居所，乃是活在經過過程並終極完成之三一神與蒙救贖並得重生之信徒宇宙合併的實際裏——約十四 2, 10 ~ 11, 17, 20, 23:

一 住在基督裏面，好使祂住在我們裏面，就是在基督裏面過生活，以祂作我們的一切；以祂為我們的住處，我們永遠的居所，乃是對基督最高、最完滿的經歷——詩九十 1, 九一 1, 9, 約十五 4 ~ 5, 啓二 22。

二 我們住在基督裏面，使祂也住在我們裏面，乃是藉着愛祂——約十四 21, 23:

1 藉着用上好的愛來愛主，我們就在一切事上讓祂居首位，並且我們就合併到三一神裏，成為祂的居所——啓二 4 ~ 5, 西一 18 下, 約十四 21, 23, 弗三 16 ~ 17, 參詩二七 4。

2 當我們愛主耶穌的時候，祂就親自向我們顯現，父就與祂同來，同我們安排住處，作我們的享受；這住處是相互的住處，在其中三一神住在我們裏面，我們也住在祂裏面——約十四 23。

3 我們越愛主，就越有祂的同在；我們越在祂的同在裏，就越享受祂之於我們的一切所是；主的恢復乃是恢復愛主耶穌——林前二 9 ~ 10, 弗六 24。

三 我們住在基督裏，使祂也住在我們裏面，乃是藉着接觸我們身外聖經裏常時的話，以及我們裏面今時的話，就是那靈——約五 39 ~ 40, 六 63, 林後三 6, 啓二 7:

IV. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, are to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers—John 14:2, 10-11, 17, 20, 23:

A. To abide in Christ so that He may abide in us is to have our living in Christ, taking Him as our everything; to take Him as our habitation, our eternal dwelling place, is the highest and fullest experience of Christ—Psa. 90:1; 91:1, 9; John 15:4-5; Rev. 21:22.

B. We abide in Christ so that He may abide in us by loving Him—John 14:21, 23:

1. By loving the Lord with the first love, we give Him the first place in all things, and we are incorporated into the Triune God to be His dwelling place—Rev. 2:4-5; Col. 1:18b; John 14:21, 23; Eph. 3:16-17; cf. Psa. 27:4.

2. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him—John 14:23.

3. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—1 Cor. 2:9-10; Eph. 6:24.

C. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:

- 1 藉着外面寫出來的話，我們有這位奧祕之主的說明、解釋和發表；藉着裏面活的話，我們經歷內住的基督，並有實際的主與我們同在一弗五 26，六 17 ~ 18。
- 2 我們若住在主常時並寫出來的話裏，祂即時並活的話就住在我們裏面—約八 31，十五 7，約壹二 14。
- 3 這樣我們就往下扎根在那作我們土壤的基督裏，並向上結果，使父得着榮耀—王下十九 30，賽三七 31，約十五 7 ~ 8。
- 4 我們住在主裏面，祂的話也住在我們裏面，使我們在祂裏面說話，祂也在我們裏面說話，為着將神建造到人裏面，並將人建造到神裏面—7 節，林後二 17，十三 3，林前十四 4 下。
- 5 我們每天早晨需要接觸主的話並讓那靈摸着我們，藉此被聖別，從自己（就是我們老舊的住處）遷出，進入三一神（就是我們新的住處，在此有三一神互相內在的一）裏面—約十七 17，21，弗五 26。

【週六】

伍 新耶路撒冷乃是經過過程並終極完成之三一神，與重生、聖別、更新、變化、模成、並榮化之三部分召會的終極合併—啓二一 3，22：

- 一 新耶路撒冷是一個團體人，一個團體偉大的神人；這個團體的人乃是一對夫婦—經過過程的三一神與經過變化之三部分人成為婚配；這就是那靈與新婦聯結、調和、且合併成為一個實體—二二 17 上。

1. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.
2. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.
3. In this way we take root downward into Christ as our soil, our earth, and bear fruit upward for the Father to be glorified—2 Kings 19:30; Isa. 37:31; John 15:7-8.
4. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—v. 7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.
5. Morning by morning we need to be sanctified by touching the Word and allowing the Spirit to touch us in order to move out of ourselves, our old lodging place, and into the Triune God, our new lodging place, the place of the inhering oneness of the Triune God—John 17:17, 21; Eph. 5:26.

§ Day 6

V. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—Rev. 21:3, 22:

- A. The New Jerusalem is a corporate person, a corporate, great God-man; this corporate person is a couple—the processed Triune God married to the transformed tripartite man; this is the Spirit and the bride being united, mingled, and incorporated together to become one entity—22:17a.

二 神是三一父、子、靈—是一個團體的人位；我們千千萬萬的信徒，也是一個團體的人位；二者如今彼此內在一約十四 20 ~ 21，十五 5，約壹四 15 ~ 16。

三 我們是神的帳幕作祂的居所，而神是我們的殿作我們的居所—神與人相互的住處—啓二一 2 ~ 3，22 ~ 23，詩九十 1，二七 4，申三三 27。

四 新耶路撒冷是神的帳幕，其中心是作為隱藏嗎哪的基督；合併到這神人二性宇宙的合併—神與人相互的居所—裏的路，乃是喫基督這隱藏的嗎哪—啓二一 3，出十六 32 ~ 34，來九 4，啓二 17：

- 1 基督作為隱藏的嗎哪是在作為金罐的父神裏；父是在作為約櫃的基督（帶着祂的兩種性情—神性和人性）裏；這基督作為內住的靈活在我們重生的靈裏，作至聖所的實際—這意思是，子在父裏，父在子裏，而子作為那靈乃是至聖所的實際。
- 2 我們不該聯於世界，乃該藉着喫基督作隱藏的嗎哪，而合併到新耶路撒冷裏；我們喫祂，就在這偉大的合併裏憑祂活着；這合併今天就是基督團體的身體，至終要完成新耶路撒冷。
- 3 這聖城新耶路撒冷乃是神永遠經綸的目標；獨一的神至終擴大為一座城，為着祂永遠的擴大和永遠的彰顯，就是一個神人二性偉大的宇宙合併。

B. God is three—the Father, the Son, and the Spirit—a corporate person; we, the millions of believers, are also a corporate person; these persons are now in one another—John 14:20-21; 15:5; 1 John 4:15-16.

C. We are God's tabernacle for His dwelling place, and God is our temple for our dwelling place—the mutual abode of God and man—Rev. 21:2-3, 22-23; Psalms 90:1; 27:4; Deuteronomy 33:27.

D. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—Rev. 21:3; Exodus 16:32-34; Hebrews 9:4; Revelation 2:17:

1. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—this means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies.
2. We should not be joined to the world—we should be incorporated into the New Jerusalem by eating Christ as the hidden manna; when we eat Him, we live by Him in this great incorporation, which today is the corporate Body of Christ and which eventually consummates the New Jerusalem.
3. The holy city, the New Jerusalem, is the goal of God's eternal economy; the unique God is eventually enlarged into one city for His eternal enlargement and eternal expression as a great divine-human, universal incorporation.

第十一週 ■ 週一

晨興餽養

約十四 10 ~ 11『我在父裏面，父在我裏面，…我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當信我，我在父裏面，父在我裏面…。』

20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

神在祂神聖的三一裏，乃是一個合併。（約十四 10 ~ 11。）神聖三一的三者是藉着互相內在而成爲一個合併。主耶穌論到這點說，『我在父裏面，父在我裏面，你不信麼？』（10 上。）…子在父裏面，父在子裏面，乃是藉着互相內在。…神聖三一的三者是一個合併，也是藉着在一起是一的行事。在約翰十四章十節下半和十一節，…這裏主似乎是說，『你們看見我所作的一切事。這些事不是我憑自己作的，因爲我未曾從自己作過任何事。凡我所作的，都是父的工作。父與我彼此一同工作。』這樣在一起是一的行事，啓示出神聖的三一乃是一個合併。（李常受文集一九九四至一九九七年第五冊，四二〇至四二一頁。）

信息選讀

終極完成的三一神與重生的信徒，乃是一個合併。（約十四 16 ~ 19。）

那靈（神聖三一的第三者，作另一位保惠師）乃是子（神聖三一的第二者，作第一位保惠師，也作三一神的具體化身）的實際，不僅與重生的信徒同住，也住在他們裏面。（16 ~ 17。）

WEEK 11 — DAY 1

Morning Nourishment

John 14:10-11 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me...

20 In that day you will know that I am in My Father, and you in Me, and I in you.

God in His Divine Trinity is an incorporation (John 14:10-11). The three of the Divine Trinity are an incorporation both in what They are and in what They do. The three of the Divine Trinity are incorporated by coinhering mutually. Concerning this, the Lord Jesus said, “Do you not believe that I am in the Father and the Father is in Me?” (v. 10a)...The Son is in the Father and the Father is in the Son by a mutual coinhering. The three of the Divine Trinity are an incorporation also by working together as one. In verses 10b and 11b...the Lord seemed to be saying, “You have seen all the works that I have done. These works were not done by Me, for I never did anything of Myself. Whatever I did was the Father’s work. The Father and I work together mutually.” This working together as one reveals that the Divine Trinity is an incorporation. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” p. 334)

Today's Reading

The consummated Triune God and the regenerated believers are an incorporation (John 14:16-19).

The Spirit, the third of the Divine Trinity as another Comforter, being the reality of the Son, the second of the Divine Trinity as the first Comforter and the embodiment of the Triune God, not only abides with the regenerated believers but also dwells in them (vv. 16-17).

子這第一位保惠師，藉着死離開了祂的信徒，又藉着復活回來作他們的另一位保惠師，使他們與祂一同活着。

終極完成的三一神與重生的信徒，在基督的復活裏成了一個合併。…『到那日』，〔20，〕就是到子復活那日。『你們就知道我在我父裏面』：子與父合併為一。『你們在我裏面』：重生的信徒合併到子裏面，也在子裏合併到父裏面。『我也在你們裏面』：在父裏的子合併到重生的信徒裏面。這裏有三個『在…裏面』。在十七節有第四個『在…裏面』：『實際的靈…與你們同住，且要在你們裏面。』十七節裏實際之靈的『在…裏面』，乃是二十節裏三個『在…裏面』的總和。

基督的得榮耀產生一個結果——一個合併。照聖經的神聖啓示，神在宇宙中的工作，乃是要完成祂的經綸，而神在祂經綸中的願望，就是要得着一個獨一的合併。…神聖三一的三者是一個合併，乃是藉着互相內在並藉着在一起是一的行事。這就是說，神聖三一的三者是一個合併，乃是藉着祂們的所是和所作。…神的目的是要所有基督的信徒都合併到祂的合併裏，成爲一個擴大的合併。…這個合併就是基督得榮耀的結果。

聯結與調和是指我們與主在生命和性情上（但不是在人位上）的關係。按着人而言，沒有一個人能在另一個人裏面。但在神聖奧祕的範圍裏，終極完成的神與得重生的信徒，這些人位乃是彼此內在的。這就是合併。在這宇宙、神聖且屬人的合併裏，有一些人位住在彼此裏面，也就是互相內在。（李常受文集一九九四至一九九七年第五冊，四二一至四二三、四四〇頁。）

參讀：基督爲父用神聖的榮耀所榮耀的結果，第三章。

The Son as the first Comforter left His believers through His death and came back to be another Comforter to them through His resurrection to make them live with Him.

The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ..”In that day” [v. 20] is in the day of the Son’s resurrection. “You will know that I am in My Father”: The Son and the Father are incorporated into one. “And you in Me”: The regenerated believers are incorporated into the Son and into the Father in the Son. “And I in you”: The Son in the Father is incorporated into the regenerated believers. Here we have three ins. In verse 17 we have a fourth in: “The Spirit of reality...abides with you and shall be in you.” The in of the Spirit of reality in verse 17 is the totality of the three ins in verse 20.

Christ’s glorification produced an issue—an incorporation. According to the divine revelation in the Scriptures, God’s work in the universe is to complete His economy, and God’s desire in His economy is to have a unique incorporation...The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do...God’s intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation...This incorporation is the issue of Christ’s glorification.

Union and mingling refer to our relationship with the Lord in our life and nature but not in our person. Humanly speaking, no person can be in another person. But in the divine and mystical realm the consummated God and the regenerated believers, the persons, indwell one another. This is an incorporation. In this universal, divine-human incorporation, persons indwell one another; that is, they coinhere. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 334-336, 349)

Further Reading: CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” ch. 3

晨興餽養

約十二 23 ~ 24『耶穌回答說，人子得榮耀的時候到了。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。』

基督是三一神的第二者，從已過的永遠就有神聖的榮耀。

基督藉着成爲肉體所穿上的人性，成了遮藏祂神性之榮耀的外殼。…約翰一章十四節告訴我們，這位神成了肉體。這肉體，這人性，成了遮藏基督神性之榮耀的外殼。基督的神性本身就是神聖的榮耀。就如神是光，照樣，神性就是榮耀。當基督在肉體裏，在祂的人性裏，祂的肉體就是遮藏祂神性的外殼，因而遮藏了祂的榮耀。

因着神聖的榮耀遮藏在祂肉體的外殼裏，所以祂必須得榮耀。〔參約十二 23，十七 1，5。〕（李常受文集一九九四至一九九七年第五冊，四〇〇至四〇二頁。）

信息選讀

在路加十二章五十節主說，『我有當受的浸，還沒有成就，我是何等的困迫！』困迫，原文也可譯爲受拘禁。主在祂成爲肉體時所穿上的肉體裏受拘禁，祂需要肉身受死，需要受浸，使祂無限無量的神聖所是連同祂神聖的生命，得以從祂的肉體裏釋放出來。所以主耶穌渴望從祂肉體外殼的拘禁裏釋放出來。祂在約翰十二章二十四節說到這個釋放。…主耶穌作爲一粒麥子若沒有死，就仍是一樣；但祂

Morning Nourishment

John 12:23-24 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. 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.

Christ as the second of the Triune God possessed the divine glory from eternity past.

Christ's humanity through His incarnation became a shell to conceal the glory of His divinity...John 1:14 tells us that the very God became flesh. This flesh, this humanity, became a shell to conceal the glory of Christ's divinity. Christ's divinity is itself the divine glory. Just as God is light, divinity is glory. When Christ was in the flesh, in His humanity, His flesh was a shell that concealed His divinity and thereby concealed His glory.

Because the divine glory was concealed within the shell of His flesh, it was necessary for Him to be glorified [cf. 12:23; 17:1, 5]. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 318-319)

Today's Reading

In Luke 12:50 the Lord said, "I have a baptism to be baptized with, and how I am pressed until it is accomplished!" The Greek word translated "pressed" can also be rendered "constrained." The Lord was constrained in His flesh, which He had put upon Himself in His incarnation. He needed to undergo physical death, to be baptized, that His unlimited and infinite divine being with His divine life might be released from His flesh. The Lord Jesus therefore desired to be released from the constraint of the shell of His flesh. He referred to this release in John 12:24...If the Lord Jesus as a grain

落在地裏死了，那死就將祂從祂人性的體殼裏釋放出來。祂的成爲肉體，使祂神聖的榮耀遮藏在祂的肉體裏，但藉着祂的死，祂的榮耀就釋放出來，好在復活裏產生許多子粒，成爲祂的擴增，彰顯祂的榮耀。

基督神性的榮耀得以釋放出來，乃是把火丟在地上。（路十二 49。）…這火乃指屬靈生命的衝力，出於主所釋放的神聖生命。…當基督在十字架上受死的浸時，祂神性的榮耀就釋放出來。從祂復活那時起，就有一把火在地上燒。這火從耶路撒冷燒起，經過猶太全地和撒瑪利亞，蔓延到地極。今天這火在全地…一直在焚燒。

基督在祂的人性生活裏禱告，求父榮耀祂，（約十七 1，）父也答應了祂的禱告。（參徒三 13。）

這樣的得榮耀乃是一種遷移，把基督從祂成肉體的時期遷入祂總括的時期；在這總括時期中，祂這位末後的亞當，在復活裏成了賜生命的靈。

我們若在稱讚、高舉的意義上榮耀某人，這種榮耀不會使他遷移。…然而，神榮耀基督，乃是把基督從一個時期遷入另一個時期。祂原在第一個時期，就是成爲肉體的時期，但祂被遷移離開那個時期，進入第二個時期，就是總括的時期。在這總括的時期中，祂這位末後的亞當，在復活裏成了賜生命的靈。

基督藉着在復活裏得着榮耀，成了神的長子，兼有神性和人性，也成了賜生命的靈，就是那是靈的基督，並且重生了祂的眾信徒，使他們都成爲神的兒女，就是神的種類。（李常受文集一九九四至一九九七年第五冊，四〇三至四〇四、四一一至四一三、四一七頁。）

參讀：基督爲父用神聖的榮耀所榮耀的結果，第一至二章。

of wheat had not died, He would have remained the same. But He fell into the ground and died, and that death released Him from His human shell. His incarnation caused His divine glory to be concealed in His flesh, but through His death His glory was released for the producing in His resurrection of the many grains, which become His increase as the expression of His glory.

The release of the glory of Christ's divinity was to cast fire on the earth (Luke 12:49)...This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life...When Christ was baptized with the baptism of His death on the cross, the glory of His divinity was released. From the time of His resurrection a fire has been burning on earth. This fire started from Jerusalem, and then it spread through Judea and Samaria to the uttermost part of the earth. Today this fire is burning all over the earth.

In His human living...the Lord Jesus prayed that the Father would glorify Him, and the Father answered Him by resurrecting Him [cf. Acts 3:13].

Such a glorification is a transfer, transferring Christ from the stage of His incarnation into the stage of His inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.

If we glorify a certain person in the sense of praising and exalting him, this kind of glorification does not transfer him...However, God's glorification of Christ transferred Christ from one stage to another stage. He was in the first stage, the stage of incarnation, but He was transferred out of that stage into the second stage, the stage of inclusion. In the stage of inclusion He, as the last Adam, became the life-giving Spirit in resurrection.

Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity, and became the life-giving Spirit, the pneumatic Christ, and regenerated all His believers to be God's children, God's species. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 320-321, 326-327, 332)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1-2

晨興餽養

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

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。』

終極完成的神與重生信徒之合併的第一方面，乃是父的家。（約十四 2。）…父的家、〔十四、〕子的真葡萄樹、〔十五、〕和那靈的孩子，〔十六、〕乃是基督得榮耀之結果，也就是宇宙合併的三個不同方面。

父的家是由約翰二章十六至二十一節神的殿所豫表。…父的家乃是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併。（李常受文集一九九四至一九九七年第五冊，四三〇至四三一頁。）

信息選讀

所有在基督裏的信徒，已經藉祂的血蒙了救贖，由祂的靈所重生而有了祂的生命，並為賜生命的靈所變化而有了神聖的元素，都是父家裏的『住處』。（約十四 2 上。）

這父的家乃是藉着父和子同着內住於蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成為終極完成之三一神與祂所救贖之選民相互的居所。…約翰十四章二節告訴我們，在父的家裏有許多住處，在二十三節我們看見這些住處是藉着父和子眷臨愛祂的人而得以建造起來的。二十三節

Morning Nourishment

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

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.

The first aspect of the incorporation of the consummated God with the regenerated believers is the house of the Father (John 14:2)...The house of the Father [ch. 14], the true vine of the Son [ch. 15], and the child of the Spirit [ch. 16] are the three different aspects of the universal incorporation as the issue of Christ's glorification.

The Father's house is typified by the temple of God in 2:16-21...The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 341-342)

Today's Reading

All the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house [John 14:2a].

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect...John 14:2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not

沒有明說那靈，但其中含示了那靈，因為那靈住在所有愛主耶穌之人重生的靈裏。

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

父的家乃是建造在使徒和申言者的根基上，以基督為房角石，長成主的聖殿，也就是神在信徒靈裏的居所。（弗二 19～22。）

在這建造裏，基督正安家在信徒的心裏；他們為父照着祂榮耀的豐富，藉着祂的靈，用大能加強到裏面的人裏，而成為終極完成之三一神的豐滿（彰顯）。（三 16～19。）

父的家兼為神的家庭和神的國。…作為神的家庭，父的家是由神的兒女，就是神的種類所構成，有祂神聖的生命，使他們在生命上長大，並使祂得着彰顯。（二 19。）

父家的目的，第一乃是使看不見且奧祕的三一神，在地上人間，有一個看得見且具體的顯現，就是召會。（提前三 15～16。）…第二，父家的目的是要使經過過程並終極完成的三一神得着滿足和安息。…父家的目的也是要使永遠且有目的之三一神，得以完成祂永遠的經綸，終極完成祂永遠的目標新耶路撒冷，為着祂永遠的擴展和彰顯。父的家就是神的居所，至終就是新耶路撒冷；這是神永遠的目標，為着祂永遠的擴展和彰顯。（李常受文集一九九四至一九九七年第五冊，四三一至四三四頁。）

參讀：基督為父用神聖的榮耀所榮耀的結果，第四至第六章。

explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

In our daily life the Father and the Son often come to visit us...Wherever we may be, the Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

The Father's house is built upon the foundation of the apostles and prophets with Christ as the cornerstone, and it is growing into the holy temple of the Lord, the dwelling place of God in the believers' spirit (Eph. 2:19-22).

In this building, Christ is making His home in the hearts of the believers strengthened into their inner man by the Father according to the riches of His glory with power through His Spirit unto the fullness (the expression) of the consummated Triune God (3:16-19).

The Father's house is both the household of God and the kingdom of God... As the household of God, the Father's house is constituted by the children of God, the species of God, with His divine life for their growth in life and for His manifestation (2:19).

The purpose of the Father's house is first for the invisible and mysterious Triune God to have a visible and solid manifestation—the church—among men on the earth (1 Tim. 3:15-16). Second, the purpose of the Father's house is for the satisfaction and rest of the processed and consummated Triune God. The purpose of the Father's house is also for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expansion and expression. The house of God, which is God's dwelling place, eventually will be the New Jerusalem, God's eternal goal for His eternal expansion and expression. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 342-344)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 4-6

晨興餽養

約十五 1『我是真葡萄樹，我父是栽培的人。』

十六 21『婦人生產的時候…既生了孩子，就不再記得那苦楚，因為歡喜世上生了一個人。』

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

終極完成的神與重生信徒這宇宙合併的三方面，啓示在約翰十四至十六章：家、樹和孩子。十六章給我們看見那靈所生的孩子。（21。）這孩子就是基督。至終，這孩子成了新人。歌羅西三章告訴我們，基督就是這新人；祂是新人的每一個肢體，又在每一個肢體之內。（10～11。）在神眼中，約翰十四至十六章裏的家、樹和人都是基督。基督是家，殿，就是神的居所；基督是葡萄樹；基督又是新人。（李常受文集一九九四至一九九七年第五冊，四四四頁。）

信息選讀

主不是高聳的松樹，而是蔓延的葡萄樹。（約十五 1～8，16。）…今天基督正把祂自己伸展到全球各處。…我見過的葡萄樹乃是基督這真葡萄樹。這葡萄樹需要全球來伸展。主在約翰十五章說，『我是真葡萄樹。』（1。）…惟有一棵葡萄樹是真的，就是那伸展到全球的基督。基督這棵真葡萄樹已經將祂自己從美國擴展到俄國、波蘭、羅馬尼亞、南非、南美、紐西蘭和澳洲等地。

Morning Nourishment

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

16:21 A woman, when she gives birth,...when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

Eph. 2:15 ...That He might create the two in Himself into one new man, so making peace.

The three aspects of the universal incorporation of the consummated God with the regenerated believers are revealed in John 14 through 16: a house, a tree, and a child. John 16 shows us the child born of the Spirit (v. 21). This child is Christ. Eventually, this child becomes the new man. In Colossians 3 we are told that Christ is this new man. He is every member and is in every member of the new man (vv. 10-11). In God's eyes the house, the tree, and the man in John 14 through 16 are all Christ. Christ is the house, the temple, the dwelling place of God; Christ is the vine tree; and Christ is the new man. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 352)

Today's Reading

The Lord is not a tall pine tree but a spreading vine tree (John 15:1-8, 16)...Today's Christ is spreading Himself everywhere throughout the globe... The vine tree I have seen is Christ as the true vine. This vine needs the entire globe for its spreading. In John 15 the Lord said, "I am the true vine" (v. 1)... Only one vine is uniquely true. This is Christ spreading around the globe. Christ as the true vine has spread Himself from America to places such as Russia, Poland, Romania, South Africa, South America, New Zealand, and Australia.

真葡萄樹作包羅萬有之基督的表號，乃是經過過程並終極完成之三一神的生機體。

其枝子乃是基督的信徒，他們按天性原是野橄欖樹的枝子，藉着信入基督，（三 15，）已被接枝在栽種的橄欖樹上。（羅十一 17， 24。）栽種的橄欖樹和真葡萄樹，二者都是表徵基督。因此，接枝在栽種的橄欖樹上，就是接枝在真葡萄樹上。

其接上的枝子已得着重生而有了神聖的生命，被帶進與釘死並復活之基督的生命聯結裏，且與經過過程並終極完成的三一神合併一起。

這是為使無限的三一神得着繁殖，作那不可度量之基督，就是經過過程並終極完成之三一神具體化身的擴增，（約三 29 ~ 30，）為着祂宇宙的擴展。這乃是藉着基督的信徒這些枝子忠信的住在基督裏面而結果子，（十五 4 ~ 5， 16，）使父得着榮耀。（8。）

終極完成的那靈生了一個新孩子，新人。（十六 21， 13 ~ 15。）這新人乃是由基督在十字架上，藉着在祂的肉體裏廢掉了那規條中誠命的律法所創造的。（弗二 15。）當基督在十字架上受死時，祂就在創造這新人。這新人也是同復活的基督在祂的復活中，由父所重生，（彼前一 3， 羅一 4，）並由那靈在信徒的靈裏所生。（約三 6 下。）因着基督受死離開他們而受苦的第一班信徒，乃是生產的婦人。（十六 20 ~ 21。）在復活中回來的基督，乃是新生的孩子，（22，）成為新人。（西三 10 ~ 11。）現在我們信徒必須藉着在我們心思的靈裏得着更新而穿上這新人。（弗四 23 ~ 24。）

我們藉着在心思的靈裏得着更新而穿上這新人，至終就要終極完成基督的身體；這基督的身體就是召會，要終極完成新耶路撒冷。（李常受文集一九九四至一九九七年第五冊，四四五至四四七頁。）

參讀：真理信息，第六章。

The true vine is a sign of the all-inclusive Christ as the organism of the processed and consummated Triune God.

Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15). Both the cultivated olive tree and the true vine signify Christ. Hence, to be grafted into the cultivated olive tree is to be grafted into the true vine.

Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God.

This is for the unlimited Triune God's multiplication as the increase of the immeasurable Christ, the embodiment of the processed and consummated Triune God (vv. 29-30), for His universal spreading through the fruit-bearing of the believers of Christ as the branches by their faithful abiding in Christ (15:4-5, 16) for the glorification of the Father (v. 8).

A new child, a new man, was born by the consummated Spirit (16:21, 13-15). This new man was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances (Eph. 2:15). While Christ was dying on the cross, He was creating this new man. Also, this new man was regenerated by the Father with the resurrected Christ in His resurrection (1 Pet. 1:3; Rom. 1:4) and born by the Spirit in the believers' spirit (John 3:6b). The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman (16:20-21). The Christ who returned in His resurrection was the newborn child (v. 22) to be the new man (Col. 3:10-11). Now we believers have to put on this new man through the renewing in the spirit of our mind (Eph. 4:23-24).

Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, and this Body of Christ, which is the church, will consummate the New Jerusalem. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 352-354)

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

約十四 21『有了我的誠命又遵守的，這人就是愛我的；愛我的必蒙我父愛他，我也要愛他，並且要親自向他顯現。』

十五 7『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

有基督住在我們裏面，就是有子和父到我們這裏來，同我們安排住處。（約十四 23。）…這個住處是相互的住處。祂成爲我們的住處，我們也成爲祂的住處。

因着我們愛子，子和父就到我們這裏來，同我們安排住處。…當我們告訴主耶穌我們愛祂時，我們就感覺祂到我們這裏來，同我們安排住處。我們若忽畧對祂的愛，我們就會失去祂的顯現，祂的顯出。約翰二十一章記載，當彼得和別的門徒去打魚時，他們以爲他們失去了主的同在。…祂雖然與他們同在，但在他們打魚的時候，他們沒有祂的顯現，祂的顯出。我們若說，『主耶穌，我愛你，』我們就不僅有祂與我們同在，我們也有祂向我們顯出，就是祂親自向我們顯現。祂到我們這裏來，同我們安排住處，這就是祂的顯出，祂的顯現。（李常受文集一九八八年第一冊，四九七至四九八頁。）

信息選讀

要讓主住在我們裏面，就需要讓祂的話住在我們裏面。主能對我們成爲實際的，惟一可行的路是藉着祂的話。我們是憑藉甚麼聽見福音，而接受主作我們的救主？乃是藉着祂的話。我們接受祂的話，實際上就是接受主自己，因爲主就在祂的話裏，並且祂自己就是話。根據這同樣的原則，我們若要讓

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

To have Christ abiding in us is to have the Son and the Father coming to us and making an abode with us (John 14:23)...This abode is a mutual abode. He becomes our abode, and we become His abode.

The Son and the Father come to us and make an abode with us because of our loving the Son...When we tell the Lord Jesus that we love Him, we will sense His coming to us and making His abode with us. If we neglect our love toward Him, we will lose His manifestation, His appearing. When Peter and the other disciples went fishing, as recorded in John 21, they thought that they were absent from the Lord...He was with them, but at the time of their fishing they did not have His manifestation, His appearing. If we say, "Lord Jesus, I love You," we will not only have Him with us but also have Him appearing to us, manifesting Himself to us. His coming to us and making an abode with us is His appearing, His manifestation. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 358)

Today's Reading

In order for the Lord to abide in us, it is necessary to let His words abide in us. The only possible way for the Lord to be practical to us is by His words. By what means did we hear the gospel and receive the Lord as our Savior? It was by His words. When we received His word, we actually received the Lord Himself because the Lord is in His word, and He Himself is the Word. According to the same principle, if we want to allow the Lord to abide in us,

主住在我們裏面，就必須讓祂的話住在我們裏面。…讚美主，在我們手中有個非常實在、便利且實際的東西。我們有話。我們可以讀這話，並用我們的心和我們的靈來接受。我們可以在靈裏，天天甚至時時接觸主的話。只要我們接觸主的話，我們就能接觸主自己。

約翰十五章七節的『話』，是雷瑪（rhema），不是婁格斯（logos）。婁格斯是寫出來的話，雷瑪是現時的話，是主此刻為着某種特別目的，對你所說的話。…我們有婁格斯在我們手中，而我們有雷瑪在我們靈裏。婁格斯是寫出來的話，是永活基督的彰顯；雷瑪是在我們需要的時候，基督的靈在我們裏面所說的話。譬如，也許你正和另一位弟兄交通，你裏面有個東西要你不要再說了。這就是雷瑪。也許你正想到今天要作某件事，但裏面又有個東西對你說不要去作。這也是雷瑪。

我們不該含糊的說我們住在基督裏面，基督也住在我們裏面。我們必須更加精確，曉得我們必須對付兩種話—外面的話與裏面的話；那在我們外面、聖經裏的話，以及在我們裏面、靈裏的話。我們若說我們要住在基督裏面，並且讓基督住在我們裏面，我們就必須對付這兩種話。我們若不領會這兩種不同的話，就不可能保守自己與主接觸，也完全不可能住在主裏面，並且讓主住在我們裏面。因此，我們必須對付外面所寫的話以及裏面活的話；因為藉着外面所寫的話，我們有這位奧祕之主的解釋、定義和發表；藉着裏面活的話，我們經歷內住的基督，並享有實際之主的同在。（約翰福音生命讀經，四六一至四六二頁。）

參讀：約翰福音生命讀經，第三十二至三十四篇。

we must let His words abide in us...Praise the Lord that we have something very substantial, available, and practical in our hands. We have the Word. We can read the Word and receive it with our heart and our spirit. We can contact the word of the Lord in our spirit day by day and even moment by moment. As long as we are contacting the Lord's word, we are contacting the Lord Himself.

In John 15:7 the term words in the Greek language is rhema, not logos. Logos is the written word, but rhema is the present word, the word that is spoken to you by the Lord for a particular purpose at that very moment...We have logos in our hands, but we have rhema in our spirit. Logos is the written word as the expression of the living Christ; rhema is the word spoken within us by the Spirit of Christ just at the time we need it. For example, perhaps while you are fellowshipping with another brother, something within tells you to stop talking. This is rhema. Perhaps you are thinking about a certain matter that you want to do today, but again something within you tells you not to do it. This also is rhema.

We should not vaguely say that we abide in Christ and that Christ abides in us. We must be more precise and realize that we must deal with two kinds of words—the outward word and the inward word, the word in the Scriptures that is outside of us and the word in the spirit that is within us. If we say that we are going to abide in Christ and let Christ abide in us, certainly we must deal with both kinds of words. If we fail to understand these two different words, it will be impossible to keep ourselves in contact with the Lord, and it will be absolutely impossible for us to abide in the Lord and for the Lord to abide in us. Therefore, we must deal with the written word without and the living word within, because by the written word without we have the explanation, definition, and expression of the mysterious Lord, and by the living word within we have the experience of the abiding Christ and the presence of the practical Lord. (Life-study of John, pp. 411-412)

Further Reading: Life-study of John, msgs. 32-34

晨興餽養

啓二一3『…看哪，神的帳幕與人同在，祂要與人同住…。』

22『我未見城內有殿，因主神全能者和羔羊為城的殿。』

我花了七十多年來研讀聖經，但直到最近我纔看見，聖經實際上只揭示一件事—宇宙的合併。滿有目的的神有一個經綸，在祂的經綸裏，祂要得着一個宇宙的合併。

雖然我們看見了新耶路撒冷是神經綸的目標，但我們沒有看見新耶路撒冷乃是一個合併。在啓示錄二十一章二節使徒約翰說，『我又看見聖城新耶路撒冷，』而在下一節他說到新耶路撒冷是『神的帳幕』。新耶路撒冷作神的帳幕，乃是神的居所…（和）宇宙的合併。（李常受文集一九九四至一九九七年第五冊，四二七至四二八頁。）

信息選讀

嗎哪豫表基督是屬天的糧食，使神的子民有能力走祂的道路。嗎哪有一分保存在金罐裏，藏在約櫃內。（出十六32～34，來九4。）這隱藏的嗎哪表徵隱密的基督，是特別的一分，保留給祂那些勝過屬世召會之墮落的得勝信徒。（啓二17。）當召會走世界的路時，這些得勝者進前來，住在至聖所裏，在那裏享受隱藏的基督這特別的一分，作他們每日的供應。

喫隱藏的嗎哪就是合併到帳幕裏。舊約裏的帳幕乃是宇宙合併的表號。基督作為隱藏的嗎哪乃是

Morning Nourishment

Rev. 21:3 ...Behold, the tabernacle of God is with men, and He will tabernacle with them...

22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

I have spent more than seventy years studying the Bible, but only very recently did I see that the Bible actually unveils just one thing—the universal incorporation. The purposeful God has an economy, and in His economy He intends to have a universal incorporation.

Although we have seen that the New Jerusalem is the goal of God's economy, we did not see that the New Jerusalem is an incorporation. In Revelation 21:2 the apostle John says, "I saw the holy city, New Jerusalem," and in the next verse he speaks of the New Jerusalem as "the tabernacle of God." As the tabernacle of God, the New Jerusalem is God's dwelling place... [and] the universal incorporation. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 339-340)

Today's Reading

Manna is a type of Christ as the heavenly food that enables God's people to go His way. A portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). This hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming believers, who overcome the degradation of the worldly church [Rev. 2:17]. While the church goes the way of the world, these overcomers come forward to abide in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply.

To eat the hidden manna is to be incorporated into the tabernacle. The tabernacle in the Old Testament is a sign of the universal incorporation.

帳幕的中心。…隱藏的嗎哪表徵基督，乃是在金罐裏，而金罐是指神說的。嗎哪在金罐裏，指明基督在父裏。（約十四 10 上，11 上。）約櫃是在至聖所裏，至聖所就是我們的靈。今天，我們那有聖靈內住的靈就是至聖所。從這裏我們能看見，基督作為隱藏的嗎哪是在作為金罐的父神裏；父是在作為約櫃的基督（帶着祂的兩種性情—神性和人性）裏；這基督作為內住的靈活在我們重生的靈裏，作至聖所的實際。這就是說，子在父裏面，父在子裏面，而子作為靈乃是至聖所的實際。這含示並符合約翰十四章十六至二十節的四個『在…裏面』。…子在父裏面，我們在子裏面，子在我們裏面，我們又由實際的靈所內住。這就是經過過程的神與重生信徒的合併。

合併到帳幕裏的路，就是喫隱藏的嗎哪。…舊約裏的帳幕是新耶路撒冷的表號，新耶路撒冷乃稱為神的帳幕。作為神的帳幕，新耶路撒冷就是宇宙的合併。這個宇宙的合併是神永遠的目標。新耶路撒冷是神的帳幕，這帳幕的中心乃是基督作為隱藏的嗎哪給我們喫。進入新耶路撒冷的路就是喫基督。我們越喫基督，就越合併到這宇宙的合併裏。

在別迦摩的召會表徵屬世的召會，就是與世界聯婚、與世界聯合的召會。…主應許在別迦摩召會的得勝者，他們若喫祂，就要合併到宇宙的合併裏，就是終極完成的新耶路撒冷裏。我們不該與世界聯合，乃要藉着喫基督這隱藏的嗎哪而合併到新耶路撒冷裏。（李常受文集一九九四至一九九七年第五冊，四二八至四三〇頁。）

參讀：在神聖三一裏並同神聖三一活着，第四、十章。

Christ as the hidden manna is the center of the tabernacle...The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father (John 14:10a, 11a). The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20...The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna...The tabernacle in the Old Testament is a figure of the New Jerusalem, which is called the tabernacle of God. As the tabernacle of God, the New Jerusalem is the universal incorporation. This universal incorporation is God's eternal goal. The New Jerusalem is the tabernacle of God, and the center of this tabernacle is Christ as the hidden manna for us to eat. The way to be in the New Jerusalem is to eat Christ. The more we eat Christ, the more we are incorporated into this universal incorporation.

The church in Pergamos signifies the worldly church, the church that has married the world to be in union with the world...The Lord promised the overcomers in the church in Pergamos that if they ate Him, they would be incorporated into the universal incorporation, the consummated New Jerusalem. We should not be joined to the world; we should be incorporated into the New Jerusalem by eating Christ as the hidden manna. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 340-341)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," chs. 4, 10

第十一週詩歌

177

讚美主—對祂的記念

8 8 8 8 (英 233)

D 大調

4/4

D G D A7 Em A
1 3·4 5·5 | 6 7 i·5 | i 5 4 3 2 1 | 4 3 2·

一 哦主,這是何等神蹟,你我竟然聯合爲一!

D A A7 D Em D A7 D
2 | 5 6 7·i | 2 i 7 6 5·5 | 5 i 2 4 | 3 2 1 - ||

我 在 你 內,你 在 我 裏,真 是 希 奇,真 是 奧 祕!

二 爲使我能有分於你, 你竟爲我捨了身體;
並爲使我脫離罪孽, 你也爲我流了寶血。

三 你且復活化身聖靈, 進入我靈作我生命,
要我時常將你接領, 享受你的一切豐盛。

四 我們面對桌上表記, 思念你的可愛自己!
一面感激你的心意, 一面重溫你的經歷。

五 藉着喫餅,藉着喝杯, 再來享受你的甘美;
靈裏吸取,靈裏接受, 靈裏飽嘗生命珍饈。

六 深願如此喫你、喝你, 用靈接受你的自己,
直到全人被你充滿, 讓你得到真正記念!

WEEK 11 — HYMN

O what a miracle, my Lord

Praise of the Lord — Remembrance of Him

233

1. O what a mi - ra - cle, my Lord, That I'm in Thee and Thou in me, That
Thou and I are real - ly one; O what a won - drous mys - te - ry!

2. For me Thy body Thou didst give,
That I may ever share in Thee;

For me Thy precious blood was shed,
That from my sins I might be free.

3. By resurrection Thou didst change
Thy form and as the Spirit come;
Thou wouldst that I be filled with Thee
That all Thy riches mine become.

4. Now as the symbols we behold,
Thy loving self we see anew;
We thank Thee for Thy heart's desire
As all Thy travail we review.

5. We eat the bread and drink the wine,
And to Thy sweetness we are led;
In spirit each receiving Thee,
Our spirits with Thyself are fed.

6. We long to eat and drink e'en more,
To take Thyself in spirit thus,
Till Thou shalt all our being fill
And true remembrance have from us.

第十二週

成爲新耶路撒冷

詩歌：775

讀經：啓三 12，十九 7，二一 2，9～11，22，
二二 17

【週一】

壹 爲着我們的基督徒生活和召會生活，我們需
要有新耶路撒冷的異象—啓二一 9～11：

一 新耶路撒冷是神性與人性調和、相調並建造在
一起，所組成的一個實體；一切組成成分都有
相同的生命、性情和構成，因此是一個團體人—
約十四 20，23，啓二一 2～3，9～23。

二 新耶路撒冷乃是神經綸中心異象與神聖啓示高
峯的終極完成—二，9～11 節：

1 新耶路撒冷，就是聖經的終極完成，乃是神成爲人，
並且人在生命和性情上（但不在神格上）成爲神—2
節，三 12：

a 神在基督裏成爲人，爲要使人在生命和性情上成
爲神，使救贖的神與蒙救贖的人得以調和並構成
在一起，成爲一個實體，就是新耶路撒冷—二一
3，22。

b 至終，三一、永遠的神成了與我們眾人合併的新耶

Week Twelve

Becoming the New Jerusalem

Hymns: 976

Scripture Reading: Rev. 3:12; 19:7; 21:2, 9-11, 22; 22:17

§ Day 1

I. **For our Christian life and church life we need to have a
vision of the New Jerusalem—Rev. 21:9-11:**

A. The New Jerusalem is a composition of divinity and humanity mingled,
blended, and built up together as one entity; all the components have the
same life, nature, and constitution and thus are a corporate person—John
14:20, 23; Rev. 21:2-3, 9-23.

B. The New Jerusalem is the consummation of the central vision of God's
economy and of the high peak of the divine revelation—vv. 2, 9-11:

1. The New Jerusalem, the ultimate consummation of the Bible, involves God
becoming man and man becoming God in life and in nature but not in the
Godhead—v. 2; 3:12:

a. In Christ, God has become man to make man God in His life and
in His nature so that the redeeming God and the redeemed man
can be mingled, constituted, together to be one entity—the New
Jerusalem—21:3, 22.

b. Eventually, the triune, eternal God becomes the New Jerusalem

路撒冷；我們也藉着神生機救恩的過程，成為新耶路撒冷—羅五 10，啓三 12。

【週二】

- 2 新耶路撒冷是蒙神揀選、救贖、重生、聖別、更新、變化、模成、並榮化而得成為神的一班人組成的一約三 6，來二 11，羅十二 2，八 29 ~ 30：
 - a 我們成為神的意思是，我們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—啓二一 11。
 - b 信徒成為神乃是一個過程，這個過程要終極完成於新耶路撒冷；這是最高的真理，最高的福音—羅一 1，3 ~ 4，五 10，啓二一 2，三 12。
- 3 新耶路撒冷是團體的神人，就是神的擴大、擴展和彰顯，也就是團體的神—羅八 29，來二 10 ~ 12，啓四 3，二一 10 ~ 11：
 - a 新耶路撒冷是經過過程並終極完成的三一神，在祂那些被建造起來之子民身上的擴展與彰顯—10 ~ 11 節。
 - b 新耶路撒冷是神的擴大和擴展，是神在永世裏的彰顯，也就是團體的神—創一 1，約一 1，14，林前十五 45 下，啓二二 17。

【週三】

貳 新耶路撒冷是『新婦，就是羔羊的妻，…聖城耶路撒冷』—二一 9 ~ 10：

- 一 使徒約翰看見『聖城…豫備好了，就如新婦妝飾整齊，等候丈夫』—2 節：
 - 1 新耶路撒冷是新婦，這指明新耶路撒冷不是一座物

incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation—Rom. 5:10; Rev. 3:12.

§ Day 2

2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:
 - a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and nature to be His corporate expression for eternity—Rev. 21:11.
 - b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—Rom. 1:1, 3-4; 5:10; Rev. 21:2; 3:12.
3. The New Jerusalem is the corporate God-man—the enlargement, expansion, and expression of God—the corporate God—Rom. 8:29; Heb. 2:10-12; Rev. 4:3; 21:10-11:
 - a. The New Jerusalem is the expansion and expression of the processed and consummated Triune God with His built-up people—vv. 10-11.
 - b. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God—Gen. 1:1; John 1:1, 14; 1 Cor. 15:45b; Rev. 22:17.

§ Day 3

II. The New Jerusalem is "the bride, the wife of the Lamb...the holy city, Jerusalem"—21:9-10:

- A. The apostle John saw "the holy city... prepared as a bride adorned for her husband"—v. 2:
 1. The New Jerusalem is a bride, indicating that she is not a material city but a

質的城，乃是一個團體的人位，使基督得滿足。

2 新耶路撒冷作為新婦，羔羊的妻，乃是基督永遠的配偶—十九 7。

二 新耶路撒冷是神聖羅曼史的終極完成一對宇宙的配偶，『永世對耦』—二二 17:

1 聖經的主題乃是宇宙對耦的神聖羅曼史；男方是神自己，女方是神所揀選並救贖的人—賽五四 5，耶二 2，三 1，14，三一 32，何二 7，19，約三 29，林後十一 2，啓十九 7。

【週四】

2 這神聖羅曼史在雅歌中詩意的描繪出來—一 2，八 14：

a 尋求者經過一個過程，成為書拉密女，就是所羅門的複本，也是新耶路撒冷的表號—六 13，4。

b 新耶路撒冷將是團體的書拉密女，包括所有蒙神揀選並救贖的人。

3 基督的婚配和婚姻生活涵蓋召會時代、國度時代和永世：

a 在召會時代，我們許配給基督—林後十一 2。

b 婚娶之日將是千年國時代—啓十九 7。

c 婚姻生活將是在新耶路撒冷裏，直到永遠—二一 2，9～10。

4 新耶路撒冷在千年國將是新婦，為時千年，如同一日；（彼後三 8；）到新天新地裏將是妻子，直到永永遠遠（啓二一 2）：

a 在千年國時，新婦僅包括得勝的聖徒—三 12。

b 在新天新地裏，妻子包括所有蒙救贖並得重生之神

corporate person for Christ's satisfaction.

2. As the bride, the wife of the Lamb, the New Jerusalem is Christ's eternal counterpart—19:7.

B. The New Jerusalem is the ultimate consummation of the divine romance—a universal couple, "a loving pair eternally"—22:17:

1. The subject of the Bible is a divine romance of a universal couple; the male is God Himself, and the female is God's chosen and redeemed people—Isa. 54:5; Jer. 2:2; 3:1, 14; 31:32; Hosea 2:7, 19; John 3:29; 2 Cor. 11:2; Rev. 19:7.

§ Day 4

2. The divine romance is portrayed poetically in Song of Songs—1:2; 8:14:

a. The seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem—6:13, 4.

b. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people.

3. Christ's espousal and marriage life cover the church age, the kingdom age, and the eternal age:

a. In the church age we are betrothed to Christ—2 Cor. 11:2.

b. The wedding day will be the age of the millennial kingdom—Rev. 19:7.

c. The marriage life will be in the New Jerusalem eternally—21:2, 9-10.

4. The New Jerusalem will be the bride in the millennium for one thousand years as one day (2 Pet. 3:8) and then the wife in the new heaven and new earth for eternity (Rev. 21:2):

a. The bride in the millennium will include only the overcoming saints—3:12.

b. The wife in the new heaven and new earth will include all the

的眾子—二一 7。

三 啓示錄二十二章十七節指明，基督與作祂妻子的新耶路撒冷將是宇宙的對耦，直到永遠：

- 1 那是經過過程之三一神總和的那靈，與那些如今已完全成熟、作祂新婦的信徒成爲一—參弗四 13，15 ~ 16。
- 2 經過過程之三一神的終極完成，與蒙神揀選、救贖、重生、變化之子民的終極完成，要成爲一，並要成爲宇宙的對耦，彰顯三一神，直到永遠。

四 恢復的召會中的得勝者將是在千年國中的新耶路撒冷—啓三 7 ~ 8，12。

【週五】

叁 主耶穌要使恢復的召會中那得勝的作柱子，建造到神的殿中；神的殿就是三一神自己—12 節上，二一 22：

一 在啓示錄二十一章二十二節我們看見，在新耶路撒冷裏，三一神自己就是殿：

- 1 得勝者在殿中作柱子，意思就是要在三一神裏作柱子—三 12 上。
- 2 這包含與三一神調和，並由三一神構成—弗三 16 ~ 17 上。

二 主藉着變化我們，就是藉着帶走我們天然的元素，並以祂神聖的元素來頂替，叫我們作柱子—羅十二 2，林後三 18：

- 1 啓示錄三章十二節裏的『叫…作』的意思，就是將我們構成一樣東西，以創造的方式來構造我們。
- 2 在今天的召會生活中，主渴望將我們作成、構成神

redeemed and regenerated sons of God—21:7.

C. Revelation 22:17 indicates that Christ and the New Jerusalem as His wife will be a universal couple for eternity:

1. The Spirit, who is the totality of the processed Triune God, becomes one with the believers, who are now fully matured to be His bride—cf. Eph. 4:13, 15-16.
2. The consummation of the processed Triune God and the consummation of God's chosen, redeemed, regenerated, and transformed people will be one and will be a universal couple expressing the Triune God for eternity.

D. The overcomers in the recovered church will be the New Jerusalem in the millennial kingdom—Rev. 3:7-8, 12.

§ Day 5

III. The Lord Jesus will make the overcoming one in the recovered church a pillar built into the temple of God, which is the Triune God Himself—v. 12a; 21:22:

A. In Revelation 21:22 we see that in the New Jerusalem the Triune God Himself will be the temple:

1. For the overcomer to be a pillar in the temple means that he will be a pillar in the Triune God—3:12a.
2. This involves being mingled with the Triune God and constituted with the Triune God—Eph. 3:16-17a.

B. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and replacing it with His divine element—Rom. 12:2; 2 Cor. 3:18:

1. The meaning of make in Revelation 3:12 is to constitute us into something, to construct us in a creative way.
2. In the church life today the Lord desires to make us, constitute us, into pillars

殿中的柱子。

三 主在恢復的召會裏的工作，乃是將祂自己作到我們裏面，將我們構成神殿中的柱子—弗三 16～17 上，啓三 12 上。

【週六】

肆 在恢復的召會中得勝的，主耶穌要將祂神的名，神城新耶路撒冷的名，並主的新名，都寫在他上面—12 節下：

一 神的名，新耶路撒冷之名，並主的新名，寫在得勝者上面，指明得勝者為神、新耶路撒冷和主所得着；神自己、神的城（新耶路撒冷）和主自己，全屬於得勝者；並且他與神、與新耶路撒冷、與主也是一。

二 神的名意即神自己；新耶路撒冷之名意即城本身；主的名意即主自己—12 節下。

三 將神的名，新耶路撒冷之名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質，並主的人位，全都作到得勝者裏面—約十四 19～20，23，弗三 16～17。

四 新耶路撒冷要作得勝者獎賞的話，指明這應許要在千年國成就；千年國的新耶路撒冷是單給得勝者的獎賞—啓三 12 下。

in the temple of God.

C. The Lord's work in the recovered church is to work Himself into us, constituting us into pillars in the temple of God—Eph. 3:16-17a; Rev. 3:12a.

§ Day 6

IV. Upon the one in the recovered church who overcomes, the Lord Jesus will write the name of His God, the name of the city of God, the New Jerusalem, and His new name—v. 12b:

A. The fact that the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord.

B. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself—v. 12b.

C. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer—John 14:19-20, 23; Eph. 3:16-17.

D. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers—Rev. 3:12b.

晨興餽養

啓二一 9 ~ 11 『…你來，我要將新婦，就是羔羊的妻，指給你看。我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。城中有神的光輝；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

新約的主要內容，乃是三一神照着祂的喜悅有一個永遠的經綸，要在生命和性情上，將祂自己分賜到祂所揀選並救贖的人裏面，使他們作祂的複製以彰顯祂；這團體的彰顯要終極完成於新耶路撒冷。（弗三 9，一 9 ~ 23。）新耶路撒冷，就是聖經的終極完成，乃是神成爲人，並且人在生命和性情上（但不在神格上）成爲神。（啓二一 2，三 12。）神在基督裏成爲人，爲要使人在生命和性情上成爲神，使救贖的神與蒙救贖的人得以調和並構成在一起，成爲一個實體，就是新耶路撒冷。（二一 3，22。）至終，三一、永遠的神成了與我們眾人合併的新耶路撒冷；我們也藉着神生機救恩的過程，（羅五 10，）成爲新耶路撒冷。（新約總論第十四冊，二九四頁。）

信息選讀

聖經教訓的結果就是一個實體—新耶路撒冷，也就是所有神人的集大成。（啓二一 7，來二 10 ~ 11，十二 22。）神新約的經綸是要使信徒成爲神人，以構成基督的身體，使新耶路撒冷得以終極完成爲經過過程並終極完成之三一神永遠的擴大和彰顯。（加三 26，四 7，26，31。）新耶路撒冷乃是已經變化、榮化，且與經過過程並終極完成之三一神調和的神人。（約十七 22 ~ 23 上，弗四 4 ~ 6。）

Morning Nourishment

Rev. 21:9-11 ...Come here; I will show you the bride, the wife of the Lamb. And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The main content of the New Testament is that the Triune God has an eternal economy according to His good pleasure to dispense Himself in His life and nature into His chosen and redeemed people, thereby making them His duplication so that they may express Him; this corporate expression will consummate in the New Jerusalem (Eph. 3:9; 1:9-23). The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead (Rev. 21:2; 3:12). In Christ, God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem (21:3, 22). Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation (Rom. 5:10). (The Conclusion of the New Testament, p. 4361)

Today's Reading

The issue of the Bible's teaching is just one entity, the New Jerusalem, as the aggregate of all the God-men (Rev. 21:7; Heb. 2:10-11; 12:22). God's New Testament economy is to make the believers God-men for the constitution of the Body of Christ so that the New Jerusalem may be consummated as the eternal enlargement and expression of the processed and consummated Triune God (Gal. 3:26; 4:7, 26, 31). The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God (John 17:22-23a; Eph. 4:4-6).

新耶路撒冷是神性與人性調和、相調並建造在一起，所組成的一個實體；（約十四 20, 23, 啓二一 2 ~ 3, 9 ~ 23;）一切的組成成分都有相同的生命、性情和構成，因此是一個團體人。這二者一神與人，人與神，藉着調在一起而建造在一起；（約十四 20, 23, 十五 4 上, 林前六 17;）這就是神成爲人，並且人在生命和性情上（但不在神格上）成爲神。（新約總論第十四冊，二九五頁。）

召會是神顯現於肉體的擴增，擴大。這是神更廣泛的顯現於肉體。這是照着新約成爲肉體，即神顯現於肉體的原則。

神顯明的最後階段是在新耶路撒冷，這是在新造裏終結團體的彰顯。啓示錄二十一章一至三節說，『我又看見一個新天新地；…我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住。』在已過的永遠裏，神就定意要得着一個團體的彰顯，使祂得着完滿的彰顯和榮耀；（弗三 9 ~ 11, 一 9 ~ 12;）爲此祂創造了諸天、地和人類。

從歷世歷代神的舊造裏，神一直以重生和復活的方式作祂建造的工作。這建造工作的終極結果和終極完成，將是在新天新地裏的新耶路撒冷，作神在祂新造裏的顯明，直到永遠。這不是憑着神的神聖能力，以稱無爲有的方式而有的創造；乃是憑着神的神聖生命，以復活的生命使存在之物重生而有的建造，使其在神的神聖生命和性情上與祂是一，作祂的彰顯。（新約總論第一冊，一五四至一五七頁。）

參讀：新約總論，第十三、二百五十五篇。

The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity (John 14:20, 23; Rev. 21:2-3, 9-23). All the components have the same life, nature, and constitution and thus are a corporate person. God and man, man and God, are built up together by being blended and mingled together (John 14:20, 23; 15:4a; 1 Cor. 6:17). This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead.

The church is...the increase, the enlargement, of the manifestation of God in the flesh. This is God manifested in the flesh in a wider way. This is according to the New Testament principle of incarnation, which is God manifested in the flesh.

The final stage of God's manifestation will be in the New Jerusalem as the consummated corporate expression in the new creation. Revelation 21:1-3 says, "I saw a new heaven and a new earth...And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them." In eternity past God purposed to have a corporate expression so that He might be fully expressed and glorified (Eph. 3:9-11; 1:9-11). For this, He created the heavens, the earth, and mankind.

Out of His old creation through all the dispensations, God has been doing His building work in the way of regeneration and resurrection. The ultimate result and the ultimate consummation of this building work will be the New Jerusalem in the new heaven and new earth as God's manifestation in His new creation for eternity. It is not a creation by God's divine power in the way to call things not being as being; but it is a building by God's divine life in the way to regenerate the things which exist with the resurrection life that they may be one with God in His divine life and nature for His expression. (The Conclusion of the New Testament, pp. 4362, 132-134)

Further Reading: The Conclusion of the New Testament, msgs. 13, 255

晨興餽養

啓四 3『那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。』

二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

新耶路撒冷是蒙神揀選、救贖、重生、聖別、更新、變化、模成、並榮化而得成爲神的一班人組成的。（約三 6，來二 11，羅十二 2，八 29～30。）我們成爲神，意即我們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爲神，作祂團體的彰顯，直到永遠。（啓二一 11。）新耶路撒冷的建造乃是神將祂自己構成到人裏面，使人在生命、性情和構成上與神一樣，使神與人成爲一個團體的實體。新耶路撒冷是神自己與蒙祂救贖之人，藉着構成、聯結並相調而有的擴大。（約三 29 上，30 上，十四 20，十五 4 上，林前六 17。）因此，信徒成爲神乃是一個過程，這個過程要終極完成於新耶路撒冷。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成爲神，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。（啓三 12。）（新約總論第十四冊，二九五至二九六頁。）

信息選讀

聖城是個團體的人，這團體的人是一對配偶一經過過程的三一神與經過變化的三部分人成了婚配。

Morning Nourishment

Rev. 4:3 ...He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified (John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30). For us to be deified means that we are being 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 (Rev. 21:11). The New Jerusalem is built by God's constituting Himself into man to make man the same as God in life, nature, and constitution so that God and man may become a corporate entity. The New Jerusalem is God Himself enlarged with His redeemed by the way of constituting, uniting, and mingling (John 3:29a, 30a; 14:20; 15:4a; 1 Cor. 6:17). Thus, the deification of the believers is a process that will consummate in the New Jerusalem. 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 the highest gospel (Rev. 3:12). (The Conclusion of the New Testament, p. 4362)

Today's Reading

The holy city is a corporate person, and this corporate person is a couple—the processed Triune God married to the transformed, tripartite man. This

這就是那靈和新婦成爲一。（啓二二 17。）神性與人性成了婚配，調和成爲一體。…丈夫是妻子，妻子是丈夫，因爲二者互相內在。這是神永遠的經綸，要使祂自己與祂所重生、變化並榮化的選民合併，成爲一個宇宙、神聖、奧祕的合併，就是新耶路撒冷。（新約總論第十四冊，二九八頁。）

根據新約的整個啓示，基督徒工作的獨一目標該是新耶路撒冷，就是神永遠經綸終極的目標。

聖經六十六卷書，一開頭說『起初神』。在聖經的開頭，只有神，再也沒有別的。那時候神只有一個講究，就是三而一的父、子、靈，所以神也自稱『我們』。（創一 26。）…這指明神是父、子、靈三者，有三一的講究。…但是到了聖經末了，就達到新耶路撒冷。在這首尾之間，經過許多世代，包括列祖時代、以色列的律法時代、新約的恩典時代，而在恩典時代裏，又有許多事情發生，神在其間作了許多工作。但是不管經過多少時代，無論神作了多少工作，祂只有一個目標。在聖經開頭是單個的神，到末了是團體的大神—新耶路撒冷。

聖經如何開始於神，也如何結束於神。在開頭的時候，祂是簡單的神，是三而一的神；在終結的時候，出現一座城，那就是團體的神。新耶路撒冷乃是神的擴大和擴展，是神在永世裏的彰顯，也就是團體的神。那些有分於新耶路撒冷的人，都是神的兒女，都是神類，就是神的種類（species）。…神有無數的兒女。看看新耶路撒冷裏有多少位！那都是神，都屬於神類；所以新耶路撒冷就是團體的神。（李常受文集一九九四至一九九七年第五冊，三二四至三二五頁。）

參讀：新約總論，第二百五十六篇。

is the Spirit and the bride becoming one (Rev. 22:17). Divinity and humanity are married together, mingled together, to be one entity...The Husband is the wife, and the wife is the Husband because they coinhere. This is God's eternal economy: to incorporate Himself with His regenerated, transformed, and glorified elect, to be one universal, divine, mystical incorporation, which is the New Jerusalem. (The Conclusion of the New Testament, p. 4364)

According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy.

The Bible with its sixty-six books opens with "In the beginning God." In the beginning of the Bible there was only God and nothing else. At that time God was only in His one aspect—the triune Father, Son, and Spirit. Therefore, God referred to Himself as "Us" and "Our" [Gen. 1:26]...This indicates that God is three—the Father, Son, and Spirit—and therefore has the aspect of being three...At the end of the Bible, however, we reach the New Jerusalem. Between the beginning and the end, there is a course of much history with many ages, including the age of the patriarchs, the age of the law of the children of Israel, and the age of the grace of the New Testament, in which many things take place and in which God does a great deal of work. However, regardless of how many ages there are and how much work God does, He has only one goal. In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem.

Just as the Bible begins with God, so it ends with God. In the beginning He is a simple God, a God who is triune; at the end a city appears, and that is the corporate God. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God. Those who participate in the New Jerusalem are all God's children, God's kind, God's species...God's children are innumerable. Consider how many are in the New Jerusalem! They all are gods; they all belong to God's species. Hence, the New Jerusalem is the corporate God. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 256-257)

Further Reading: The Conclusion of the New Testament, msgs. 256, 428

晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

新耶路撒冷是一個新婦，指明她不是一座物質的城，乃是一個團體的人位。對基督，她是新婦，為叫祂得滿足。（聖經恢復本，啓二一 2 註 3。）

聖經的主題乃是宇宙對耦的神聖羅曼史；男方是神自己，女方是神所揀選並救贖的人。（創二 21～24，賽五四 5，耶二 2，三 14，三一 32，結二三 5，何二 7，19，太九 15，約三 29。）在新舊兩約，神將祂的選民比作自己的配偶（賽五四 6，耶三 1，結十六 8，何二 19，林後十一 2，弗五 31～32）和居所。（出二九 45～46，民五 3，結四三 7，9，詩六八 18，林前三 16～17，六 19，林後六 16，提前三 15。）配偶是在愛裏使神得着滿足。作基督新婦的新耶路撒冷，是出自她的『丈夫』基督，而成爲祂的配偶，正如夏娃是出自她的丈夫亞當，而成爲亞當的配偶。（創二 21～24。）（新約總論第十四冊，二九六頁。）

信息選讀

在召會時代，我們許配給基督；（林後十一 2；）婚娶之日將是千年國時代；（啓十九 7；）婚姻生活將是在新耶路撒冷裏，直到永遠。（二一 2，9～10。）

按其人性說，新耶路撒冷是羔羊一救贖之神一的人性妻子，有神的生命和性情。（二，9。）這屬人

Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

The New Jerusalem is a bride, indicating that she is not a material city but a corporate person. To Christ she is a bride for His satisfaction. (Rev. 21:2, footnote 3)

The subject of the Bible is a divine romance of a universal couple; the male is God Himself, and the female is God's chosen and redeemed people (Gen. 2:21-24; Isa. 54:5; Jer. 2:2; 3:14; 31:32; Ezek. 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29). In both the Old Testament and the New Testament, God likens His chosen people to a spouse (Isa. 54:6; Jer. 3:1; Ezek. 16:8; Hosea 2:19; 2 Cor. 11:2; Eph. 5:31-32) and a dwelling place for Himself (Exo. 29:45-46; Num. 5:3; Ezek. 43:7, 9; Psa. 68:18; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15). The spouse is for His satisfaction in love. As the bride of Christ, the New Jerusalem comes out of Christ, her Husband, and becomes His counterpart, just as Eve came out of Adam, her husband, and became his counterpart (Gen. 2:21-24). (The Conclusion of the New Testament, p. 4363)

Today's Reading

In the church age we are betrothed to Christ (2 Cor. 11:2). The wedding day will be the age of the millennial kingdom (Rev. 19:7). The marriage life will be in the New Jerusalem for eternity (21:2, 9-10).

According to its humanity, the New Jerusalem is the human wife (with the divine life and nature) of the Lamb, the redeeming God (vv. 2, 9). This

的妻子能與神聖的人位成爲婚配，因爲她有神聖的生命和性情。這使她有資格與救贖的神相配。…因爲她是屬人的，她就能成爲救贖之神的人性妻子。因爲她是神聖的，她就能與祂這神聖的人位成爲婚配。…按其神性說，新耶路撒冷是蒙神救贖之選民的神性丈夫（救贖之神在祂終極完成的具體化身基督裏，有人的生命和性情）。妻子是屬人的，丈夫是神聖的。屬人的妻子能與神聖的人位成爲婚配，因爲她有神聖人位的性情和生命。同一個實體是丈夫又是妻子，因爲新耶路撒冷是神聖的，神聖的神乃是其構成的一部分。…新耶路撒冷按其人性是妻子，按其神性乃是丈夫。但作爲神聖的丈夫，新耶路撒冷有屬人的生命和性情。在其人性和神性裏，新耶路撒冷乃是一對配偶，妻子和丈夫。

基督與作祂妻子的新耶路撒冷將是宇宙的對耦，直到永遠。（二二 17。）那是經過過程並終極完成之三一神總和的那靈，與那些如今已完全成熟、作祂新婦的信徒成爲一。（二一 2，9～10。）經過過程並終極完成之三一神的終極完成，與蒙神重生、變化、並榮化之子民的終極完成，要成爲宇宙的對耦，彰顯三一神，直到永遠。（11，23。）…基督不可能娶一座物質的城作祂的妻子。這有力的證明，新耶路撒冷不是一座物質的城。…新耶路撒冷作爲基督的新婦，不僅是要完成，並且是要裝飾的。（19。）今天我們需要以父神作其純金基礎、子神作其珍珠門、並靈神作其寶石牆，裝飾並完成新耶路撒冷。新耶路撒冷乃是用純金、珍珠、寶石，就是用三一神作元素裝飾的。這是終極完成的神聖三一，將祂自己構成到我們裏面，使我們成爲金、珍珠和寶石，好叫祂得着擴大，作祂永遠的彰顯，就是新耶路撒冷。（新約總論第十四冊，二九七至二九九頁。）

參讀：約翰福音結晶讀經，第十四篇。

human wife can marry a divine person because she has the divine life and nature. This qualifies her to match the redeeming God...Because she is human, she can be the redeeming God's human wife. Because she is divine, she can marry Him, a divine person. According to its divinity, the New Jerusalem is the divine Husband (the redeeming God in His consummated embodiment, Christ, with the human life and nature) of God's redeemed elect. The wife is human, and the Husband is divine. A human wife can marry a divine person because she has the divine person's nature and life. The same entity can be both a husband and a wife because the New Jerusalem is divine. The divine God is a part of its constituent...The New Jerusalem is the wife according to its humanity and the Husband according to its divinity. But as the divine Husband, the New Jerusalem has the human life and nature. In its humanity and in its divinity it is a couple, a wife and a husband.

Christ and the New Jerusalem as His wife will be a universal couple for eternity [22:17]. The Spirit, who is the totality of the processed and consummated Triune God, becomes one with the believers, who are now fully matured to be the bride (21:2, 9-10). The consummation of the processed and consummated Triune God and the consummation of His regenerated, transformed, and glorified people will be a universal couple expressing the Triune God for eternity (vv. 11, 23). It is impossible for Christ to marry a physical city as His wife. This is a strong proof that the New Jerusalem is not a physical city...The New Jerusalem as the bride of Christ needs to be not only consummated but also adorned (v. 19). Today we need to adorn and consummate the New Jerusalem with God the Father as its golden base, God the Son as its pearl gates, and God the Spirit as its wall of precious stones. The New Jerusalem is adorned with pure gold, pearl, and precious stones, that is, with the Triune God as the elements. This is the consummated Divine Trinity constituting Himself into our being to make us gold, pearl, and precious stones so that He may have an enlargement for His eternal expression, the New Jerusalem. (The Conclusion of the New Testament, pp. 4363-4365)

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

晨興餽養

歌六 13『回來，回來，書拉密女阿；回來，回來，使我們得觀看你。…』

4『我的佳偶阿，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。』

這神聖羅曼史在雅歌中詩意的描繪出來。在雅歌裏，尋求者經過一個過程，成為書拉密女，就是所羅門的複本，也是新耶路撒冷的表號。（六 13，4。）六章十三節第一次用到佳偶的名字書拉密女（所羅門的女性寫法），指明到這時候，她已經成了所羅門的複本、配偶，在生命、性情和形像上，與所羅門一樣，正如夏娃之於亞當；（創二 20～23；）這表徵愛基督的人在生命、性情和形像上與基督一樣，與祂相配，（林後三 18，羅八 29，）好與祂成為婚配。所羅門的佳偶經過變化的各階段，成為所羅門的複本。新耶路撒冷將是團體的書拉密女，包括所有蒙神揀選並救贖的人。

在新耶路撒冷裏，救贖的神（由所羅門所表徵）與所有蒙祂救贖的人（由書拉密女所表徵）成為一。新耶路撒冷是神性與人性的調和，在人性的美德裏彰顯那經過過程並終極完成的三一神。基督與祂的妻子將聯結成為新耶路撒冷，作神的彰顯；那就是終極完成的書拉密女。新耶路撒冷乃是真正並終極完成的書拉密女。（新約總論第十四冊，三〇八至三〇九頁。）

信息選讀

至終，我們要被模成美妙的書拉密女，作所羅門的複本，成為那作基督對耦之新耶路撒冷最大並終極

Morning Nourishment

S. S. 6:13 Return, return, O Shulammitte; return, return, that we may gaze at you...

4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

The divine romance is portrayed poetically in Song of Songs. In Song of Songs the seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem (6:13, 4). The lover's name, Shulammitte, which is the feminine form of Solomon, is first used in Song of Songs 6:13, indicating that at this point she has become Solomon's duplication and counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23). This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage. The lover of Solomon, having passed through various stages of transformation, has become Solomon's duplication. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people.

In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammitte) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed and consummated Triune God in human virtues. Christ and His wife will be joined together to be the New Jerusalem for God's expression; this is the consummated Shulammitte. (The Conclusion of the New Testament, p. 4372)

Today's Reading

Ultimately, we will be conformed to be the wonderful Shulammitte, who, as the duplication of Solomon, is the greatest and ultimate figure of the

的表號。正如所羅門王成了鄉村的男子，追求一個鄉村的女子，為要使她成為自己的王后，作自己的複本；神在基督裏也成了人，來追求人，為要使人在生命、性情、彰顯、功用上，但不在神格上成為神，好作基督的新婦。（太九 15，啓十九 7，參詩四五 1～3，9，13～14。）聖經啓示，神成為人來追求我們，如今祂要我們追求祂，藉着我們與祂有個人、情深、私下、屬靈的關係，而成為神聖的，作祂的彰顯。（歌一 1～8，林後二 10，出三三 11，羅八 4，6，林前二 15。）書拉密女是一個表號，說出我們成為那作神具體化身之基督的複製。因此，許多愛基督的人至終要在生命和性情上（但不在神格上）成為神的複本。這是神成為人，為要使人成為神的應驗；這是神聖啓示的高峯。團體的得勝者，就是書拉密女，是所羅門的複本，乃是新耶路撒冷的表號。

書拉密女原是鄉村女子；如今她是所羅門的配偶，在生命、性情、彰顯和功用上，已成為與所羅門一樣，為要完成神的經綸。我們在生命、性情、彰顯和功用上，成為與神和基督一樣，但無分於神格。說我們在神的神格上與祂一樣，是極大的褻瀆；但我們若說，我們無法在生命、性情、彰顯、和功用上與神一樣，這就是不信。聖經一再告訴我們，神要與我們成為一，並使我們與祂成為一；這是神的心意。（新約總論第十四冊，三〇九至三一〇頁。）

啓示錄二十一章九節下半說，『你來，我要將新婦，就是羔羊的妻，指給你看。』新婦主要的是為着結婚之日，而妻子乃是為着一生之久。新耶路撒冷在千年國將是新婦，為時千年，如同一日；（彼後三 8；）到新天新地裏將是妻子，直到永永遠遠，萬世無終。在千年國時，新婦僅包括得勝的聖徒，但在新天新地裏，妻子包括所有蒙救贖並得重生之神的眾子。（啓二一 7。）（新約總論第八冊，一七一頁。）

參讀：新約總論，第二百五十八篇。

New Jerusalem as the counterpart of Christ. Just as King Solomon became a country man to court a country girl in order to make her his queen, his duplication, God in Christ became a man to court man in order to make man God in life, nature, expression, and function but not in the Godhead, to be Christ's bride (Matt. 9:15; Rev. 19:7; cf. Ps. 45:1-3, 9, 13-14). The Bible reveals that God became a man to court us and that now He wants us to court Him by our becoming divine for His expression through our personal, affectionate, private, and spiritual relationship with Him (S. S. 1:1-8; 2 Cor. 2:10; Exo. 33:11; Rom. 8:4, 6; 1 Cor. 2:15). The Shulammitte is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation. The corporate overcomer, the Shulammitte, who is the duplication of Solomon, is a figure of the New Jerusalem.

The Shulammitte was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, nature, expression, and function for the carrying out of God's economy. We become the same as God and Christ in life, nature, expression, and function, but not in the Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but to say that we cannot be the same as God in life, nature, expression, and function is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God's intention.

Revelation 21:9b says, "Come here; I will show you the bride, the wife of the Lamb..." Whereas the bride is mainly for the wedding day, the wife is for the entire life. The New Jerusalem will be the bride in the millennium for one thousand years as one day (2 Pet. 3:8) and then the wife in the new heaven and new earth for eternity. The bride in the millennium will include only the overcoming saints, but the wife in the new heaven and new earth will include all the redeemed and regenerated sons of God (Rev. 21:7). (The Conclusion of the New Testament, pp. 4372-4373, 2700)

Further Reading: The Conclusion of the New Testament, msg. 258

啓二一 22『我未見城內有殿，因主神全能者和羔羊為城的殿。』

三 12『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去…。』

柱子…是在來世和永世神殿中信徒當中的得勝者。啓示錄三章十二節說，『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去。』這裏我們看見，得勝者要成為建造在神殿中的柱子。他既建造在神的建築裏，就『絕不再從那裏出去』。這應許要在千年國裏得着成就，作得勝者的獎賞。

在十二節，『叫』字非常有意義。主說，祂要叫得勝者作柱子。主藉着變化我們，就是藉着帶走我們天然的元素，並以祂神聖的素質頂替，叫我們作柱子。所以，這節裏『叫』的意思，就是將我們構成一樣東西，以創造的方式來構造我們。在今天的召會生活中，主正在將我們作成、構成神殿中的柱子。主在召會裏的工作，乃是將自己作到我們裏面，作神聖的水流，帶走我們天然的所是，並以祂的本質頂替，使我們藉着祂變化的元素逐漸經過過程。因着這變化的工作，我們就成為神殿中的柱子。（新約總論第五冊，一八五頁。）

信息選讀

啓示錄三章十二節告訴我們，得勝者要在來世神的殿中作柱子。然而，二十一章二十二節說到來世和永世裏的新耶路撒冷：『我未見城內有殿，因主神全能者和羔羊為城的殿。』這裏我們看見，在新

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore...

The pillars are...the overcomers among the believers in the temple of God in the coming age and in eternity...[In Revelation 3:12] we see that the overcomer will be made a pillar built into the temple of God. Because he is built into God's building, "he shall by no means go out anymore." This promise will be fulfilled in the millennial kingdom as a prize to the overcomer.

In Revelation 3:12 the word make is very significant. The Lord says that He will make the overcomer into a pillar. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of make in 3:12 is to constitute us into something, to construct us in a creative way. In the church life today the Lord is making us, constituting us, into pillars in the temple of God. The Lord's work in the church is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God. (The Conclusion of the New Testament, p. 1215)

Today's Reading

Revelation 3:12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, Revelation 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, "I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple." Here we see that in

耶路撒冷裏，三一神自己要成爲殿。這就是說，得勝者在殿中作柱子，意思就是他們要在三一神裏作柱子。這包含與三一神調和，並由祂構成。這是一個奧祕。

甚至在今天的召會生活中，得勝的聖徒也是在三一神裏的柱子。不僅如此，這些聖徒有時會感覺到召會實際上不是別的，乃是三一神。…今天召會裏的柱子，就是三一神裏的柱子。在來世，這些得勝的信徒要在神殿中作柱子；神的殿就是神自己。由此我們看見，作成柱子包含三一神調和並構成到得勝者的裏面。（新約總論第五冊，一八五至一八六頁。）

神和羔羊既是殿，祂就不能住在殿內，殿也不是祂們的居所。反之，殿乃是所有蒙救贖之聖徒的居所，他們憑着住在三一神裏面，而事奉三一神。一面，新耶路撒冷由所有蒙救贖的聖徒所組成，作神的居所，乃是帳幕；另一面，新耶路撒冷由經過過程之三一神所構成，作所有蒙救贖之聖徒的居所，乃是殿。因此，新耶路撒冷是救贖之神與祂的贖民相互的居所。她是帳幕也是殿。帳幕是蒙救贖的人，殿是救贖的神。這強有力的指明，這位救贖的神，藉着祂所經過的過程並蒙祂救贖的人所有分的步驟，就與這些蒙救贖的人相調和，好叫祂得着永遠的彰顯。

在約翰十五章四節，主耶穌說，『你們要住在我裏面，我也住在你們裏面。』這個住實際上是一件居住的事。這裏我們看見彼此互住，相互的居住。當我們以主作我們的居所時，我們也就成爲祂的居所。何等奇妙！新耶路撒冷乃是一個相互的居所，因爲我們要住在神裏面，使祂也可以住在我們裏面。（新約總論第八冊，二〇二至二〇三頁。）

參讀：新約總論，第三十三、二百六十二篇；聖經中的基本啓示，第八至十一章。

the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery.

Even in today's church life, the overcoming saints are pillars in the Triune God. Furthermore, these saints sometimes have the consciousness that the church is actually nothing other than the Triune God...The pillars in the church today are pillars in the Triune God. In the coming age these overcoming believers will be pillars in the temple of God, which is God Himself. From this we see that being made a pillar involves the Triune God being mingled with and constituted into the faithful overcomers.

Since God and the Lamb are the temple, They cannot dwell in it, and it is not Their dwelling place. Rather, it is the dwelling place of all the redeemed saints, who serve the Triune God by dwelling in Him. On the one hand, the New Jerusalem, which is composed of all the redeemed saints, as the habitation of God, is the tabernacle; on the other hand, the New Jerusalem, which is constituted of the processed Triune God, as the dwelling place of all the redeemed saints, is the temple. Therefore, the New Jerusalem is the mutual dwelling of both the redeeming God and His redeemed. It is both the tabernacle and the temple. The tabernacle is the redeemed, and the temple is the redeeming God. This indicates strongly that the redeeming God is mingled with His redeemed, through the processes through which He has passed and the procedures in which they have shared, for His eternal expression.

In John 15:4 the Lord Jesus said, "Abide in Me and I in you." This abiding is actually a matter of dwelling. Here we have a mutual abiding, a mutual dwelling. When we take the Lord as our dwelling place, we become His dwelling place. How marvelous! The New Jerusalem will be a mutual dwelling place, for we will dwell in God that He may dwell in us. (The Conclusion of the New Testament, pp. 1215-1216, 2730)

Further Reading: The Conclusion of the New Testament, msgs. 33, 262; CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," chs. 8-11

晨興餽養

啓三 12『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是…新耶路撒冷，）並我的新名，都寫在他上面。』

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…的旨意。』

神的名，新耶路撒冷的名，並主的新名，寫在得勝者上面，指明得勝者為神、新耶路撒冷和主所屬着；神自己、神的城新耶路撒冷和主自己，也全屬於得勝者；並且他與神、與新耶路撒冷、與主也是一。神的名意即神自己，新耶路撒冷的名意即城本身，主的名意即主自己。將神的名，新耶路撒冷的名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質並主的人位，全都作到得勝者裏面。…千年國的新耶路撒冷是單給得勝聖徒的獎賞。（聖經恢復本，啓三 12 註 3。）

信息選讀

神所關心的，乃是蒙祂揀選、救贖、重生、變化，並得榮耀的人所形成活的組合。這些人都要建造在一起，彰顯神直到永遠，使神永遠心滿意足。撒但要在火湖裏；神要在祂活的居所裏。凡是祂所創造、揀選、救贖、重生、變化的人，都要得榮耀，成為祂的形像。神要活在他們裏面，他們也要活在神裏面。沒有人能充分的解釋這樣深奧的觀念。真奇妙！這就是神的居所，並祂愛子基督的妻子。物質的建築不能成為妻子。妻子乃是生機的活人。

Morning Nourishment

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.

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

That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (the New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself. That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer...The New Jerusalem in the millennial kingdom will be a prize only to the overcoming saints. (Rev. 3:12, footnote 3)

Today's Reading

What God cares about is a living composition of His chosen, redeemed, regenerated, transformed, and glorified people. All these will be built together to express God for eternity. This will satisfy God forever. Satan will be in the lake of fire. God will be in His living dwelling place. All those He created, chose, redeemed, regenerated, and transformed will be glorified into His image. He will be living in them, and they will be living in Him. No one can adequately explain such a profound concept. Marvelous! This will be God's dwelling and the wife of His dear Son, Christ. No physical building can be a wife. A wife is something organic—a living person.

新耶路撒冷表徵神在新天新地的居所。在新約裏，神在地上的居所首先是單個的人—耶穌基督，由帳幕所表徵，（約一 14，）然後是團體的人—召會，由殿所表徵。（林前三 16。）在新天新地，神的居所成爲羔羊的妻，（啓二一 9～10，）也是蒙神救贖之人活的組合，由十二支派所代表的舊約聖徒，以及十二使徒所代表的新約聖徒，共同組成的。（12，14。）

這些人建造在一起成爲神的居所，首先藉着基督的死與復活經歷了重生。這是由進城的珍珠門所表徵的。珍珠是由活蚌在死水中所產生的。砂粒傷了蚌，蚌就分泌出一種物質包裹砂粒，使砂粒成爲一顆珍珠。蚌受傷表徵死；分泌出生命的汁液包裹砂粒，表徵復活的生命。耶穌的死與復活使我們藉着重生成爲珍珠。人若不重生，就不能進神的國。（約三 5。）

在聖城裏，神的性情或神的素質成了我們的基本元素，由金所表徵；（啓二一 18 下，21 下；）城是金的，街道也是金的。所有信徒的素質就是神自己。

藉着那靈的工作，我們都要變化成爲神的形像，由碧玉所表徵。父的性情（金），子的救贖和我們的重生（珍珠），以及那靈的變化工作（寶石），產生了所有的構成要素，構成了神永遠的居所。神的居所也是我們的居所。我們也要建造在一起，成爲神的至聖所，在榮耀裏彰顯祂。（李常受文集一九八三年第三冊，六三七至六三九頁。）

參讀：真理課程四級卷一，第二十課；李常受文集一九九四至一九九七年第二冊，神人生活的復興，第一章。

The New Jerusalem signifies God's dwelling in the new heaven and new earth. In the New Testament God's dwelling place on earth was first an individual man, Jesus Christ, signified by the tabernacle (John 1:14), and then a corporate man, the church, signified by the temple (1 Cor. 3:16). In the new heaven and new earth, God's dwelling, as the wife of the Lamb (Rev. 21:9-10), is also a living composition of His redeemed people, composed of both the Old Testament saints, represented by the twelve tribes, and the New Testament saints, represented by the twelve apostles (vv. 12, 14).

These people, built together to be God's dwelling, first experienced regeneration through Christ's death and resurrection. This is signified by the pearl gates, their entrance into the city. A pearl is produced by an oyster, a living creature in the death waters. When a grain of sand wounds the oyster, it secretes a substance around the sand, which makes the sand become a pearl. The wound of the oyster signifies death, and the secretion of life juice around the grain of sand signifies the resurrection life. Jesus' death and resurrection make us pearls through regeneration. No one can enter into the kingdom of God except by regeneration (John 3:5).

In the holy city God's nature, or God's essence, becomes our basic element, signified by gold (Rev. 21:18b, 21b); the city proper is gold, and the street is gold. The essence of all believers is just God Himself.

By the Spirit's work we will be transformed into the image of God, signified by jasper. The Father's nature (gold), the Son's redemption and our regeneration (pearl), and the Spirit's transforming work (precious stones) produce all the components that comprise this eternal dwelling of God. God's dwelling is also our dwelling. We will also be built together to be God's Holy of Holies, expressing Him in glory. (CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," pp. 482-483)

Further Reading: Truth Lessons—Level Four, vol. 1, lsn. 20; CWWL, 1994-1997, vol. 2, pp. 3-7

第十二週詩歌

775

終極的顯出—聖城

降 E 大調

8 7 8 7 雙副 (英 976)

4/4

E^b $C7$ Fm E^b B^b7 E^b
 5 . #4 6 5 | 5 . 3 5 4 | 3 . 2 4 . 3 | 3 . 2 1 - |
 一 哦 主 耶 穌, 你 的 贖 民 是 你 身 體 並 新 婦,
 A^b E^b $C7$ Fm E^b B^b7 E^b
 5 . #4 6 5 | 5 . 3 5 4 | 3 . 2 4 2 6 7 | 1 - - - |
 作 你 豐 滿、作 你 表 現, 使 你 彰 顯 你 豐 富。
 B^b E^b B^b E^b
 2 . 3 4 3 2 | 3 . 6 5 3 | 2 . 3 4 3 2 | 3 . 6 5 - |
 你 永 是 她 一 切 一 切, 她 是 你 恩 的 宣 告;
 A^b E^b A^b E^b B^b7 E^b
 5 . 3 1 . 7 | 6 7 6 5 3 | 1 . 2 3 5 4 | 3 . 2 1 - |
 你 要 將 她 完 全 浸 透, 要 她 有 分 你 榮 耀。
 B^b B^b7 E^b
 5 . #4 6 5 | 3 - 2 - | 4 . 3 4 6 | 5 - 3 - |
 (副) 看 哪, 神 的 聖 城! 滿 了 神 的 光 明!
 Gm E^b Fm E^b B^b7 E^b
 5 . #4 5 1 | 7 6 5 4 | 3 . 5 4 2 | 1 - - - ||
 這 是 神 完 滿 的 表 現, 永 顯 於 人 性。

- 二 是神與人完全相調， 大哉，敬虔的奧祕；
 神的榮耀，豐滿、燦爛， 人作神居，榮無比。
 是一宇宙偉大器皿， 全然表現神豐滿；
 完全調着神的聖潔， 使神榮美得彰顯。
- 三 乃是神所變化的人， 一個永活的組合；
 如同珍珠、寶石珍貴， 與神榮形相符合。
 從神寶座—她的中心， 流出生命的活水；
 基督在此作生命樹， 結出鮮果，豐而美。
- 四 是一永遠精金燈臺， 托着基督作明燈；
 神在基督作她榮光， 藉着聖靈來照明。
 乃是終極、完滿表現， 是神調人的建造；
 乃是神、人互作居所， 是神計畫的目標。

WEEK 12 — HYMN

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

E^b A^b E^b Fm B^b7 E^b
 1. O Lord Je - sus, Thy redeemed ones Are Thy Bo - dy and Thy Bride;
 E^b A^b E^b/B^b B^b7 E^b
 5 As Thy ful - ness, Thine ex - pres - sion, In her Thou art glo - ri - fied.
 B^b E^b E^b/G B^b E^b/B^b B^b7 E^b
 9 Thou, her all in all for - ev - er, She Thy rich - es doth de - clare;
 E^b E^b/G A^b E^b/G A^b E^b/B^b B^b7 E^b
 13 Thou dost ful - ly sat - u - rate her And Thy glo - ry with her share.
 E^b A^b/E^b E^b B^b $Fm7$ E^b B^b7 E^b B^b
 17 (Chorus)
 (C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!
 E^b/G E^b A^b Fm E^b/B^b B^b7 E^b
 21 It is God's com - plete ex - pres - sion In hu - man - i - ty.

2. God with man completely blended,
 Mystery of godliness.
 God in glory, full, resplendent,
 Man, His dwelling, doth express.
 'Tis a vessel universal
 All God's fulness to express;
 All His beauty manifesting,
 Mingled with His holiness.
3. 'Tis a living composition
 Of the saints He hath transformed;
 As the pearls and stones most precious,
 To His image they're conformed:
 From the throne of God, its center,
 Flows the living water free;
 Christ the tree of life doth flourish,
 Bearing fruit abundantly.
4. 'Tis th' eternal golden lampstand,
 Holding Christ, the lamp of light;
 God in Christ the light of glory
 As the Spirit shineth bright!
 'Tis the ultimate expression—
 Man in God and God in man;
 'Tis their mutual habitation,
 Goal of God's eternal plan.

