

二〇二四年  
七月半年度训练

**2024 JULY**  
**SEMIANNUAL TRAINING**

经历、享受并彰显基督( 一)

**Experiencing, Enjoying, and Expressing Christ (1)**

晨兴圣言

**Holy Word for Morning Revival**

## 标语

- (一) 基督来尽职是作医生, 医治、恢复、点活并拯救我们, 使我们能重新构成为祂属天的新公民, 给祂用以在这败坏的地, 建立祂属天的国。
- (二) 我们需要认识、经历并见证神的国是征服背叛的能力, 也是主耶稣的变化形像。
- (三) 基督作为神的话, 为着神的建造成梯子, 将天(神)带到地(人), 并将地(人)与天(神)联合为一, 借此为神说话。
- (四) 神圣的三一乃是整本新约的架构; 照样, 神圣的三一也是使徒行传的结构; 一章又一章, 使徒行传揭示出神圣三一为着执行神新约经纶而有的运行。

## Key Statements

- ① **Christ came to minister as a Physician to heal, recover, enliven, and save us that we might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth.**
- ② **We need to know, experience, and testify that the kingdom of God is the power to subdue rebellion and is the transfiguration of the Lord Jesus.**
- ③ **Christ as the Word of God speaks for God through His becoming the ladder that brings heaven (God) to earth (man) and joins earth (man) to heaven (God) as one for God's building.**
- ④ **Even as the Divine Trinity is the framework of the entire New Testament, so the Divine Trinity is the structure of the book of Acts; chapter after chapter of Acts unveils the operation of the Divine Trinity for the carrying out of God's New Testament economy.**

二〇二四年七月  
半年度训练标语歌

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① 基 督 来 尽 职 是 作 医 生, 医 治、恢 复、点 活

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能 力,也 是 主 耶 稣 的 变 化 形 像。]

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③ 基督 作为 神的话, 为着 神的 建造

<sup>C</sup> <sup>G</sup> <sup>C</sup> <sup>D</sup> <sup>G</sup> <sup>C</sup> <sup>G</sup>  
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成 为 梯 子, 将 天 带 到 地, 并 将 地 与

<sup>C</sup> <sup>D</sup> <sup>C</sup> <sup>G</sup> <sup>C</sup> <sup>D</sup> <sup>G</sup>  
 1 1 1 3 2 - | 1 6 1 6 5 3 5 | 1 6 5 3 - |

天 联 合 为 一, [ 成 为 梯 子, 将 神 带 到 人,

<sup>C</sup> <sup>G</sup> <sup>C</sup> <sup>D</sup>  
 1 6 1 6 5 3 5 | 1 1 1 1 3 3 | 3 2 2 2 6 5 |

并 将 人 与 神 联 合 为 一, ] 借 此 为 神 说

<sup>G</sup> <sup>C</sup>  
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话。 ④ 神 圣 的 三 一 乃 是 整 本

<sup>G</sup> <sup>D</sup> <sup>G</sup> <sup>C</sup> <sup>G</sup>  
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新 约 的 架 构; 照 样, 神 圣 的 三 一 也 是 使 徒 行 传

<sup>D</sup> <sup>C</sup> <sup>G</sup> <sup>C</sup> <sup>D</sup> <sup>G</sup>  
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的 结 构; 一 章 又 一 章, 使 徒 行 传 揭 示 出

<sup>C</sup> <sup>G</sup> <sup>C</sup> <sup>D</sup> <sup>C</sup>  
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神 圣 三 一 为 着 执 行 神 新 约 经 纶 ( 一 章 又 一

<sup>G</sup> <sup>C</sup> <sup>D</sup> <sup>G</sup> <sup>C</sup> <sup>G</sup>  
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章, 使 徒 行 传 揭 示 出 神 圣 三 一 为 着 执 行

<sup>C</sup> <sup>D7</sup> <sup>G</sup>  
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神 新 约 经 纶) 而 有 的 运 行。

## 经历、享受并彰显基督（一）

### 篇题

- |      |                                  |
|------|----------------------------------|
| 第一周  | 基督作为大光、有权柄者、医生、新郎、未漂过的布、以及新酒     |
| 第二周  | 基督作为那行为受属天管治者、我们的牧人、我们的安息、以及那撒种者 |
| 第三周  | 借着将万民浸入父、子、圣灵的名里，使他们作主的门徒        |
| 第四周  | 国度是征服背叛，也是主耶稣的变化形像               |
| 第五周  | 享受基督作为新约禧年的实际                    |
| 第六周  | 基督作为神的话                          |
| 第七周  | 生命的粮                             |
| 第八周  | 基督作为住棚节，并作为那灵如同活水的江河从信徒流出来       |
| 第九周  | 基督作为复活与麦粒                        |
| 第十周  | 约翰福音中所启示的荣耀与得荣耀                  |
| 第十一周 | 在父的家里——活在那借着基督的死与复活所为我们预备的地方     |
| 第十二周 | 神圣的三一、耶稣的灵与神的国                   |

## Experiencing, Enjoying, and Expressing Christ (1)

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## 第一周

基督作为大光、有权柄者、  
医生、新郎、  
未漂过的布、以及新酒

读经：太四 16，八 5～13，九 9～17

### 【周一】

壹 基督是大光，照亮那些坐在黑暗中的人，并且向那些坐在死亡的境域和阴影中的人出现而照着他们——太四 16，约一 4～5，十二 36，弗五 8，西一 12～13，林后四 6～7，徒二六 18：

一 “因我们神怜悯的心肠，叫清晨的日光从高空临到我们，要照亮坐在黑暗中死荫里的人，把我们的脚引到平安的路上”——路一 78～79，六 36，哀三 22～23。

二 “向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃”——玛四 2，诗八四 11，八六 11。

三 诗篇二十二篇是“调用朝鹿”——标题。

四 “愿爱你的人如日头出现，光辉烈烈”——士五 31 中，赛六十 1，5 上。

五 “义人的途径好像黎明的光，越照越明，直到日午”——箴四 18，腓二 15～16 上。

## Week One

**Christ as the Great Light, the One Who Has Authority,  
the Physician, the Bridegroom,  
the Unfulled Cloth, and the New Wine**

Scripture Reading: Matt. 4:16; 8:5-13; 9:9-17

### § Day 1

**I. Christ is the great light shining on those sitting in darkness and rising on those sitting in the region and shadow of death—Matt. 4:16; John 1:4-5; 12:36; Eph. 5:8; Col. 1:12-13; 2 Cor. 4:6-7; Acts 26:18:**

A. "Because of the merciful compassions of our God, in which the rising sun will visit us from on high, to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace"—Luke 1:78-79; 6:36; Lam. 3:22-23.

B. "Unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves"—Mal. 4:2; Psa. 84:11; 86:11.

C. Psalm 22 is "according to the hind of the dawn"—title.

D. "May those who love Him be like the sun / When it rises in its might"—Judg. 5:31b; Isa. 60:1, 5a.

E. "The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day"—Prov. 4:18; Phil. 2:15-16a.

六 “那时，义人在他们父的国里，要发光如同太阳”——太十三 43 上。

## 【周二】

贰 百夫长看见主是有权柄者，因为主是一个在权柄之下的人——八 5 ~ 13:

一 百夫长说“我也是一个在权柄之下的人”，乃是认出主是一个在权柄之下的人；因着百夫长是一个在权柄之下的人，他就有权柄命令那些在他以下的人——9 节上:

- 1 主耶稣在地上，在祂的人性里作为神人，乃是完全在父神圣生命的管治之下——约五 19，四 34，十七 4，十四 10，24，五 30，七 18。
- 2 作为人，祂弃绝自己天然的人性，而在天父神圣生命的约束之下，过人性的生活。
- 3 借着实际地在父神圣生命的管治之下，祂就在生命中作王——腓二 8 ~ 11。
- 4 因着祂是在父权柄之下的人，祂就有父的权柄。
- 5 当我们有清明的天，像可畏的水晶（无亏并清洁的良心），与主之间没有阻隔时，我们就满了主管治之同在的属天情形、气氛和光景，而凭着在我们里面作王之恩典，在生命中作王——结一 22，26，后二 1，罗五 17，21，来四 16，参西一 13。

二 百夫长承认主耶稣的权柄——太八 9:

- 1 就主而言，祂的权柄主要是在祂的话里行使的——8 节。
- 2 就我们而言，主的权柄是借着祂注入我们里面的信

F. "Then the righteous will shine forth like the sun in the kingdom of their Father"—Matt. 13:43a.

## § Day 2

II. **The centurion saw that the Lord was One who had authority because the Lord was a man under authority—8:5-13:**

A. The centurion recognized that the Lord was a man under authority when he said, "I also am a man under authority"; since the centurion was a man under authority, he had the authority to command those under him—v. 9a:

1. As the God-man in His humanity on the earth, the Lord Jesus was absolutely under the ruling of the divine life of the Father—John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:18.
2. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of the heavenly Father.
3. By practically being under the ruling of the divine life of the Father, He was reigning in life—Phil. 2:8-11.
4. Because He was a man under the Father's authority, He had the authority of the Father.
5. When we have a clear sky like awesome crystal (a good and pure conscience), with nothing between us and the Lord, we are filled with the heavenly situation, atmosphere, and condition of the Lord's ruling presence to reign in life by grace reigning in us—Ezek. 1:22, 26; Rev. 22:1; Rom. 5:17, 21; Heb. 4:16; cf. Col. 1:13.

B. The centurion recognized the authority of the Lord Jesus—Matt. 8:9:

1. Regarding the Lord, His authority is exercised mainly in His word—v. 8.
2. Regarding us, the Lord's authority is exercised through faith infused into us



而行使的——10, 13 节, 来十二 2。

三 当主耶稣在地上时, 祂教训人, 像有权柄的人——太七 28 ~ 29, 可一 22:

- 1 自命为经学家的人, 凭自己将虚空的知识教训人, 没有权柄, 也没有能力——参林后三 6, 8。
- 2 神所授权的教师主耶稣, 凭神将实际教训人, 不仅有属灵的能力征服人, 也有神圣的权柄使人服从神圣的管治——赛三十 20 ~ 21, 太二三 8, 10。

### 【周三】

叁 主耶稣这属天国度的王, 在祂尽职为着国度呼召人跟从祂的事上, 是作医生——九 9 ~ 13:

- 一 审判官的审判是按着公义, 医生的医治是按着怜悯和恩典。
- 二 若是主作审判官, 临到我们这些可怜的人, 我们都会被定罪、被弃绝, 没有一个够资格、被选上并蒙呼召, 成为祂属天国度的子民——八 2 ~ 16, 28 ~ 32, 九 2 ~ 11, 诗一〇三 1 ~ 4, 一〇七 17 ~ 22。
- 三 然而, 祂来尽职是作医生, 医治、恢复、点活并拯救我们, 使我们能重新构成为祂属天的新公民, 给祂用以在这败坏的地上, 建立祂属天的国。
- 四 “没有义人, 连一个也没有;”(罗三 10; )所有的“义人”, 都和法利赛人一样, 是自以为义的; (路十八 9; )君尊的救主来, 不是召他们, 乃是召罪人。

by Him—vv. 10, 13; Heb. 12:2.

C. When the Lord Jesus was on earth, He taught as One having authority—Matt. 7:28-29; Mark 1:22:

1. The self-appointed scribes, teaching vain knowledge by themselves, had no authority and no power—cf. 2 Cor. 3:6, 8.
2. The Lord Jesus, as the God-authorized Teacher, teaching realities by God, had not only spiritual power to subdue people but also divine authority to subject them to the divine ruling—Isa. 30:20-21; Matt. 23:8, 10.

### § Day 3

III. In calling people to follow Him for the kingdom, the Lord Jesus as the King of the heavenly kingdom ministered as a Physician—9:9-13:

- A. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace.
- B. If the Lord had visited us pitiful people as a Judge, we all would have been condemned and rejected, and none of us would have been qualified, selected, and called to be the people of His heavenly kingdom—8:2-16, 28-32; 9:2-11; Psa. 103:1-4; 107:17-22.
- C. However, He came to minister as a Physician, to heal, recover, enliven, and save us that we might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth.
- D. "There is none righteous, not even one" (Rom. 3:10); all the "righteous" are self-righteous, as were the Pharisees (Luke 18:9); the kingly Savior did not come to call these but sinners.

五 主作我们的医生，主要是在我们的灵里并在我们的魂里医治我们，治好我们属灵的疾病；税吏和罪人不是身体上有病，乃是属灵上有病——太九 10, 13, 箴四 20～23。

六 当我们经历钉十字架的基督，并过钉十字架的生活，复活的基督就成为我们医治的能力，主就成为我们的医治者——出十五 22～27。

## 【周四】

肆 基督是我们的新郎——太九 14～15:

一 医生和新郎都是令人喜悦的人；君尊救主首先医治跟从祂的人，然后使他们成为伴友；至终要使他们成为祂的新妇。

二 我们需要据有基督，不仅作我们的医生，使我们的生命得恢复，也作我们的新郎，使我们享受活在祂的同在——腓三 12～13。

三 那灵受父差遣有一个使命，要用基督的丰富美化我们，使我们成为基督的新妇——创二四，弗五 25～27。

## 【周五】

伍 基督是未漂过的布和我们的新衣服——太九 16，路五 36:

一 “未漂过”这辞，意“未梳理的、未蒸洗的、未作完的、未处理的”。

二 未漂过的布，象征从成为肉体到钉十字架之前的基督，如同一块未处理、未作成的新布；路加五章三十六节的新衣服，乃象征基督，经过了钉十字架的处理，如同一件新衣服。

E. As our Physician, the Lord heals us mainly in our spirit and our soul, healing us of our spiritual sicknesses; the tax collectors and sinners were not physically sick but spiritually sick—Matt. 9:10, 13; Prov. 4:20-23.

F. As we experience the crucified Christ and live a crucified life, the resurrected Christ becomes our healing power, and the Lord becomes our Healer—Exo. 15:22-27.

## § Day 4

IV. Christ is our Bridegroom—Matt. 9:14-15:

A. Both a physician and a bridegroom are pleasant persons; the kingly Savior first healed His followers and then made them sons of the bridechamber; eventually, He will make them His bride.

B. We need to lay hold of Him not only as our Physician, that our life might be recovered, but also as our Bridegroom, that we may have the enjoyment of living in His presence—Phil. 3:12-13.

C. The Spirit has been sent on an errand by the Father to beautify us with the riches of Christ to be Christ's bride—Gen. 24; Eph. 5:25-27.

## § Day 5

V. Christ is the unfulled cloth and our new garment—Matt. 9:16; Luke 5:36:

A. The word unfulled means "uncarded, unsteamed and unwashed, unfinished, untreated."

B. The unfulled cloth signifies Christ from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished, whereas the new garment in Luke 5:36 signifies Christ as a new robe after He was "treated" in His crucifixion.

三 基督先是未漂过的布，为要作成一件新衣服；然后，祂借着死而复活，就作成了一件新衣服，在神面前作我们的义，遮盖我们，使我们能得神称义，蒙祂悦纳——十五 22，加三 27，林前一 30，诗四五 13～14，启十九 8，耶二 32。

四 把未漂过的布补在旧衣服上，所补上的布会因缩水的力量，扯破旧衣服，使裂缝更大；这样作，意思是人尝试效法基督在地上为人生活时所作的，而不相信钉十字架的耶稣是他们的救赎主，也不相信复活的基督是他们的义，使他们可以得神称义，蒙神悦纳。

五 他们效法基督的为人生活，反“扯破了”他们的“旧衣服”，就是他们凭着天然旧生命而有的行事为人。

六 国度子民不这样作；他们接受钉十字架、复活的基督作新衣服，在神面前作他们的义遮盖他们。

## 【周六】

陆 基督是我们的新酒，要装在新皮袋里——太九 17：

一 新酒的“新”，原文指“在时间上是新的、新近的、新有的”：

- 1 新酒象征基督是激励人的新生命，有激励的力量，加强我们，加力给我们，使我们十分快活——士九 12～13。
- 2 一切的宗教都是旧皮袋；新酒装在旧皮袋里，由于新酒发酵的力量，会将皮袋胀裂；把新酒装在旧皮袋里，就是把基督这使人振奋的生命，放在任何一

C. Christ first was the unfulled cloth for making a new garment, and then through His death and resurrection He was made a new garment to cover us as our righteousness before God that we might be justified by God and be acceptable to Him—15:22; Gal. 3:27; 1 Cor. 1:30; Psa. 45:13-14; Rev. 19:8; Jer. 2:32.

D. A patch of unfulled cloth sewn on an old garment pulls away from the garment because of the strength of its shrinking, thus making the tear worse; to sew a patch of unfulled cloth on an old garment means that people try to imitate what Christ did in His human life on earth without believing in the crucified Jesus as their Redeemer or in the resurrected Christ as their righteousness that they may be justified by God and acceptable to Him.

E. Their imitation of Christ's human living "pulls away" from their "old garment," their behavior produced by their old natural life.

F. The kingdom people would not do this; they take the crucified and resurrected Christ as their new garment to cover them as their righteousness before God.

## § Day 6

**VI. Christ is our new wine to be put into fresh wineskins—Matt. 9:17:**

A. The Greek word for new means "new in time, recent, newly possessed":

1. The new wine signifies Christ as the new, cheering life with cheering strength that strengthens us, energizes us, and makes us very happy—Judg. 9:12-13.
2. All religions are old wineskins; new wine put into old wineskins bursts the wineskins by the power of its fermenting; to put new wine into old wineskins is to put Christ as the exciting life into any kind of religion—Matt.

种宗教里——太九 14 ~ 15。

- 3 敬拜神、事奉神、为神有所作为以讨神喜悦，却没有作为那灵的基督，那就是宗教——参加一 14 ~ 16 上。

## 二 新皮袋的“新”，原文指“在性质、品质和样式上是新的；不习惯的、未使用的”：

- 1 新皮袋象征地方召会的召会生活，是新酒的容器，这新酒乃是基督自己那使人振奋的生命。
- 2 个人的基督是新酒，乃是里面使人振奋的生命；团体的基督是新皮袋，乃是外面盛装新酒的容器；团体的基督，召会，是新皮袋，以盛装个人的基督这酒：
  - a 召会是基督的扩大，充满了基督，并且由基督所构成。
  - b 肢体组合在一起就是一个身体，这身体就是基督；基督是身体的头，也是头的身体——林前十二 12，徒九 5。
  - c 基督不是分开的；在你里面的基督与在我里面的基督是一，在我们里面的基督与在所有其他基督徒里面的基督也是一——林前一 10，13 上。
  - d 因此，基督乃是由许多被祂充满的肢体所组成的身体；这就是新皮袋——盛装基督这新酒的召会生活。
- 3 在召会人中间，新衣服、新酒和新皮袋全都恢复了；我们团体地有基督作我们的召会生活，而召会这新皮袋乃是神终极的目标。

9:14-15.

3. To be religious means to worship God, serve God, and do things to please God yet apart from and without Christ as the Spirit—cf. Gal. 1:14-16a.

## B. The Greek word for fresh means "new in nature, quality, or form; unaccustomed, unused":

1. The fresh wineskins signify the church life in the local churches as the container of the new wine, which is Christ Himself as the exciting life.
2. The individual Christ is the new wine, the inward exciting life, and the corporate Christ is the fresh wineskin, the outward container that holds the new wine; the corporate Christ, the church, is the new wineskin to contain the individual Christ as the wine:
  - a. The church as the enlargement of Christ is filled with Christ and is constituted with Christ.
  - b. The members composed together are the one Body, and this Body is the Christ; Christ is the Head of the Body and the Body of the Head—1 Cor. 12:12; Acts 9:5.
  - c. Christ is not divided; the Christ in you is one with the Christ in me, and the Christ in us is one with the Christ in all other Christians—1 Cor. 1:10, 13a.
  - d. Therefore, Christ is the Body composed of many members who are filled with Him; this is the new wineskin, which is the church life to contain Christ as the new wine.
3. Among the church people the new garment, the new wine, and the new wineskin have all been recovered; we have Christ in a corporate way as our church life, and the church, the wineskin, is God's ultimate goal.



# 第一周■周一

## 晨兴喂养

太四 16“ 那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。”

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

马太四章十六节指明，我们可以经历并享受基督作大光，向那些坐在死亡境域和阴影中的人出现，并照在那坐在黑暗中的百姓身上。…这光实际上就是基督自己作生命的光，（约八 12，）照在死亡的阴影中。在马太四章十六节，主耶稣并未展示权能或权柄。相反的，祂走在海边，是一个平凡人。但是当祂在加利利海边接触人时，祂照耀他们，像一道大光照在黑暗中，照在死亡的境域和阴影中。

每当基督来到，光也来到。作为大光，祂向那些坐在死亡的境域和阴影中的人出现。…我们得救之前，都在那充满死亡阴影的境域中。…死亡的阴影就是黑暗，属撒但的黑暗。对那些坐在这种黑暗中的人，基督来不仅是作光，更是作大光。…我们呼求主耶稣的名，把祂接受到里面，神圣的光就进到我们这人里面。我们立刻感觉有个东西在里面照亮，那个照亮就是基督作光的照亮。基督作光在我们里面照亮，有力地证明我们已经从神而生，成为祂的儿女。（新约总论第九册，二七至二八页。）

## 信息选读

# WEEK 1 — DAY 1

## Morning Nourishment

Matt. 4:16 “The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen.”

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

Matthew 4:16 indicates that we may experience and enjoy Christ as the great light rising to those sitting in the region and shadow of death and shining over the people sitting in darkness...This light is actually Christ Himself as the light of life (John 8:12) shining in the shadow of death. In Matthew 4:16 the Lord Jesus made no display of power or authority. Rather, He walked on the seashore as a common person. But when He contacted people by the Sea of Galilee, He shined upon them like a great light shining in the darkness and in the region and shadow of death.

Wherever Christ comes, light comes also. As a great light, He springs up to those who are sitting in the region and shadow of death...Before we were saved, we all were in that region, a region full of the shadow of death. The shadow of death is darkness, the darkness of Satan. To those sitting in such a darkness, Christ comes not only as light but as the great light. When we called on the name of the Lord Jesus, receiving Him into us, the divine light came into our being. Immediately, we had the sense of something shining within. This kind of shining is the shining of Christ as light. The shining of Christ as light within us is a strong confirmation that we have been born of God to be His children. (The Conclusion of the New Testament, pp. 2774-2775)

## Today's Reading

彼得、安得烈、雅各和约翰并不领悟，他们在加利利海边工作谋生的时候，是在黑暗里。他们在死亡的阴影中。这就是今天光景的一幅图画。很多基督徒在河边遇见了主耶稣，并且得救了；但后来他们不在意这经历，反而在意谋生。所以他们到加利利海边去谋生。他们不知道去加利利海边谋生，就进入黑暗和死亡的阴影中。那些在大城市如洛杉矶、纽约和芝加哥奋斗谋生的人，都是在黑暗中，在死亡的境域和阴影中。赞美主，新王没有留在耶路撒冷！祂来到加利利海边，今天祂仍旧来到加利利海边，四处行走要得着我们。这次祂来不是小羔羊，乃是大光。彼得和安得烈向海里撒网时，这大光照耀在他们身上。主站在那里照耀他们时，祂也许说，“彼得、安得烈，你们在这里作什么？你们不记得我在约旦河边曾遇见你们么？彼得，你不记得我如何改了你的名字么？”那天在加利利海边，大光照耀在他们身上。

我们的经历和他们的一样。我们在约旦河边得救了，但后来我们忘了发生在我们身上的事，到加利利海边去谋生。我们正在那里为生活工作时，我们从前在约旦河边所遇见神的羔羊，作为大光来照耀在我们身上。祂照耀在我们身上时，问说，“你在那里作什么？”…原则上，我信我们很多人有过这种经历。在河边，神的羔羊拯救了你；但在加利利海边，大光的照耀呼召了你。在河边所发生的事可能很容易忘记，但你忘不了在加利利海边，大光照耀在你身上的那个时刻。（马太福音生命读经，一七五至一七六页。）

参读：新约总论，第二百六十七篇；马太福音生命读经，第十二篇。

Peter, Andrew, James, and John did not realize that they were in darkness as they were working there by the Sea of Galilee to make a living. They were in the shadow of death. This is a picture of today's situation. Many Christians met the Lord Jesus at some riverside and were saved. But later, they did not care for that experience; rather, they cared for making a living. Therefore, they went to the Sea of Galilee to earn a living. Without knowing it,...they entered into darkness and into the shadow of death. All those striving to earn a living in the large cities like Los Angeles, New York, and Chicago are in darkness and in the region and shadow of death. Praise the Lord, the new King did not remain in Jerusalem! He came to the Sea of Galilee, and He is still coming to the Sea of Galilee today, walking about the seashore seeking to catch us. This time He comes not as a little Lamb but as a great light. As Peter and Andrew were casting their nets into the sea, this great light shined upon them. As He stood there shining upon them, He might have said, "Peter and Andrew, what are you doing here? Don't you remember that I met you by the riverside of the Jordan? Peter, don't you recall how I changed your name?" That day by the Sea of Galilee a great light was shining upon them.

Our experience was the same as theirs. We were saved at the riverside of the Jordan. But we later forgot what had happened to us and went to the Sea of Galilee to make a living. As we were working there for our living, the One whom we had met as the Lamb of God by the riverside of the Jordan came as a great light to shine upon us. As He was shining upon us, He inquired, "What are you doing here?"...I believe that, in principle, a great many of us have had this kind of experience. You were saved at the riverside by the Lamb of God, but you were called by the Sea of Galilee by the shining of a great light. Although it may be easy to forget about what happened by the riverside, you cannot forget the time the great light shined upon you by the Sea of Galilee. (Life-study of Matthew, 2nd ed., pp. 144-145)

Further Reading: The Conclusion of the New Testament, msg. 267; Life-study of Matthew, msg. 12

## 第一周■周二

### 晨兴喂养

太八 8～10“百夫长回答说，…只要你说一句话，我的仆人就必得医治。因为我也是一个在权柄之下的人，有兵在我以下；我对这个说，去，他就去；对那个说，来，他就来；…耶稣听见，就希奇，对跟从的人说，我实在告诉你们，这样大的信心，我在以色列中，没有遇见人有过。”

主耶稣是有权柄的人。外邦的百夫长…承认主耶稣的权柄。…主耶稣的权柄主要是在祂的话里行使的。当主告诉百夫长，祂要来治好他的仆人时，百夫长对祂说，“主啊，我不配你到舍下来，只要你说一句话，我的仆人就必得医治。”（太八 8。）外邦的百夫长晓得主的话带着医治的权柄，因此，他不仅相信主，也相信祂的话，求祂不必亲自去，只要说一句话就可以了。（新约总论第九册，三二页。）

### 信息选读

一面，就主而言，祂的权柄是在祂的话里行使的；另一面，就我们而言，主的权柄是借着祂注入我们里面的信而行使的。当我们看见主，听祂的话语时，祂的所是，祂的特性，就将相信的能力注入我们里面；这相信的能力乃是来自于祂。当我们观看主的荣美，以及祂那优越的美德时，祂就将活的元素注入我们里面，这注入的元素就成为我们的信，我们相信的能力。这就是为什么主耶稣称为信心的创始者与成终者。（来十二 2。）百夫长有这种由主耶稣注入到他里面的信心。主希奇百夫长这样的信心，说，“这样大的信心，我在以色列中，没有遇见人

## WEEK 1 — DAY 2

### Morning Nourishment

Matt. 8:8-10 But the centurion answered and said, Lord,...only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes...Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.

The Lord Jesus is the One who has authority. The Gentile centurion... recognized the authority of the Lord Jesus. The Lord's authority is exercised mainly in His word. When the Lord told the centurion that He would come and heal his servant, the centurion said to Him, "Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed" (Matt. 8:8). The Gentile centurion realized that the Lord's word was with healing authority. Thus, he believed, not only in the Lord but also in His word, asking Him not to go personally but only to send His word. (The Conclusion of the New Testament, p. 2778)

### Today's Reading

On the one hand, regarding the Lord, His authority is exercised in His word. On the other hand, regarding us, the Lord's authority is exercised through faith infused into us by Him. When we see the Lord and listen to Him, His being, His very character, infuses into us the ability to believe. This believing ability is something that comes from Him. As we behold the Lord in His beauty and in the excellency of His virtues, He infuses a living element into us, and this infused element becomes our faith, our believing ability. This is why the Lord Jesus is called the Author and Perfecter of our faith (Heb. 12:2). The centurion had such faith infused into him by the Lord Jesus. The Lord marveled at the centurion's faith, saying, "Truly I say to you, With no one in Israel have I found such great faith" (Matt. 8:10). Then He said to

有过。”（太八10。）然后祂就对百夫长说，“去吧，照你所信的，给你成就了。”（13。）（新约总论第九册，三二至三三页。）

主在会堂带着权柄教训众人。（可一22～23。）…神的奴仆作堕落之人的奴仆救主，在服事里所行的…就是施教，（二13，四1，六2，6，30，34，十1，十一17，十二35，十四49，）将人从撒但的黑暗里，带到神圣的光中。（徒二六18。）

在神的主宰权柄下，主耶稣在加利利长大；而祂开始祂的传扬与教训，也不是从犹太地，乃是从加利利。按照圣经的记载，加利利不仅是受藐视的地区，也是一个黑暗之地。马太四章十五至十六节论到这事说，“西布伦地和拿弗他利地，沿海的路，约但河外，外邦人的加利利：那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。”这指明主耶稣行过加利利时，祂是照在黑暗中的大光，照耀坐在死亡境域里的人。奴仆救主的教训特别就是大光的照耀。从祂口里出来的每一句话，都是照耀的话语。因此，祂教训人的时候，光就照在他们身上。这样，主的教训光照了黑暗里的人。

按照马可一章二十二节，那些在会堂里的人很惊讶主的教训，说祂教训他们，像有权柄的人，不像经学家。自命为经学家的人，凭自己将虚空的知识教训人，没有权柄，也没有能力；但神所授权的奴仆，凭神将实际教训人，不仅有属灵的能力征服人，也有神圣的权柄使人服从神圣的管治。（马可福音生命读经，六一至六二页。）

参读：以西结书生命读经，第十一篇；马可福音生命读经，第六篇。

the centurion, “Go; as you have believed, so be it done to you” (v. 13). (The Conclusion of the New Testament, pp. 2778-2779)

In the synagogue the Lord Jesus taught the people with authority [Mark 1:21-22]...The Slave of God...in His service as the Slave-Savior to fallen men [carried] out such teaching (2:13; 4:1; 6:2, 6, 30, 34; 10:1; 11:17; 12:35; 14:49) to bring people out of the satanic darkness into the divine light (Acts 26:18).

It was of God's sovereignty that the Lord Jesus was raised in the region of Galilee and also that He began His proclaiming and teaching not from Judea but from Galilee. According to the biblical record, Galilee was not only a despised region but was also a place of darkness. Concerning this, Matthew 4:15-16 says, “Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles: The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen.” This indicates that when the Lord Jesus walked through Galilee, He was a great light shining in the darkness and shining upon the people sitting in the region and shadow of death. In particular, the teaching of the Slave-Savior was the shining of a great light. Every word that issued out of His mouth was an enlightening word. Therefore, while He was teaching the people, the light was shining upon them. In this way the people in darkness were enlightened by the Lord's teaching.

According to Mark 1:22, those in the synagogue were astounded at the Lord's teaching and said that He taught them as One having authority and not like the scribes. The self-appointed scribes, who by themselves were teaching vain knowledge, had no authority and no power. But this God-authorized Slave, who by God was teaching realities, had not only spiritual power to subdue people but also divine authority to subject people to the divine ruling. (Life-study of Mark, 2nd ed., pp. 51-53)

Further Reading: Life-study of Ezekiel, msg. 11; Life-study of Mark, msg. 6



# 第一周■周三

## 晨兴喂养

太九 11 ~ 13“法利赛人看见，就对耶稣的门徒说，你们的老师为什么和税吏并罪人一同吃饭？耶稣听见，就说，强健的人用不着医生，有病的人才用得着。你们去研究，‘我要的是怜悯，不是祭祀，’是什么意思；我来本不是召义人，乃是召罪人。”

主利用法利赛人提出问题的机会，非常甜美地启示祂自己是医生。…〔主〕说，“强健的人用不着医生，有病的人才用得着。”〔太九 12。〕主告诉法利赛人，这些税吏和罪人是病人，主对他们不是审判官，乃是医生，是医治者。属天国度的王，在祂尽职为着国度呼召人跟从祂的事上，是作医生，不是作审判官。审判官的审判是按着公义，医生的医治是按着怜悯和恩典。那些被祂作成属天国度子民的人，乃是患麻风、（八 2 ~ 4、）瘫痪、（ 5 ~ 13，九 2 ~ 8、）发烧、（八 14 ~ 15、）鬼附、（ 16，28 ~ 32、）患各样疾病的、（ 16、）以及受人藐视的税吏并罪人。（九 9 ~ 11。）若是祂作审判官，临到这些可怜的人，他们就都会被定罪、被弃绝，没有一个够资格、被选上并蒙呼召，成为祂属天国度的子民。然而祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成为祂属天的新公民，给祂用以在这败坏的地上，建立祂属天的国。（马太福音生命读经，三六八页。）

## 信息选读

自义的法利赛人批评主耶稣，并且定罪所有不洁的人。但主似乎说，“这些人不是不洁的，乃是有

# WEEK 1 — DAY 3

## Morning Nourishment

Matt. 9:11-13 And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners? Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill. But go and learn what this means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

The Lord took the opportunity given Him by the Pharisees' question to give a very sweet revelation of Himself as the Physician...: “Those who are strong have no need of a physician, but those who are ill” [Matt. 9:12]. The Lord was telling the Pharisees that these tax collectors and sinners were patients, sick ones, and that to them the Lord was not a Judge but a Physician, a Healer. In calling people to follow Him for the kingdom, the King of the heavenly kingdom ministered as a Physician, not as a Judge. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11). Had He visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them so that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. (Life-study of Matthew, 2nd ed., pp. 311-312)

## Today's Reading

The self-righteous Pharisees criticized the Lord Jesus and condemned all those unclean people. But the Lord seemed to say, “These people are not

病的。我来不是作审判官定罪他们，乃是作医生，作他们可亲、可爱、亲密的医治者。”主…的确指明那些自以为义的法利赛人，实际上和其他的人一样是有病的。…自以为义的法利赛人，自以为知道一切关于神的事。为着使他们谦卑，主（在马太九章十三节）告诉他们要多研究。

怜悯乃是人从神所领受之恩典的一部分。但自义的人宁愿献东西给神，却不肯从神领受怜悯或恩典。这违反了神经纶的法则。…（在十三节）主说，祂来本不是召义人，乃是召罪人。事实上，没有义人，连一个也没有。（罗三10。）所有的“义人”，都和法利赛人一样，是自以为义的。（路十八9。）…法利赛人夸耀自己的圣经知识，并且认为自己非常认识圣经。但在这里，主耶稣告诉他们要去研究，研究“我要的是怜悯，不是祭祀”这话的意思。…不认为自己是义的，却承认自己是有罪的人有福了。因为主来本不是召义人，乃是召罪人。

那些税吏和罪人不是身体上有病，乃是属灵上有病。当主耶稣与他们一同坐席时，祂就医治他们。主告诉法利赛人说，“法利赛人哪，你们是审判官，我却是医生。身为医生，我只能医治有病的人。你们若觉得自己没有病，那么我就与你们无关，我就不能医治你们。”（马太福音生命读经，三六九至三七〇页。）

主虽然可能医治或不医治我们的身体，但祂总是愿意医治我们灵和魂的各部分。…祂是医治我们属灵疾病的一位。（新约总论第九册，三七至三八页。）

参读：新约总论，第二百六十八篇；马太福音生命读经，第二十五篇。

unclean; they are sick. I have not come as a Judge to condemn them but as a Physician, as their dear, lovely, intimate Healer.”...He was surely indicating that the Pharisees, who thought that they were righteous, were actually just as sick as the others were. The self-righteous Pharisees were confident that they knew all things concerning God. In order to humble them, the Lord told them [in Matthew 9:13] to learn more.

Mercy is a part of the grace that man receives from God. But self-righteous men do not like to receive mercy or grace from God; they prefer to give something to God. This is contrary to God's way in His economy. The Lord said here that He did not come to call the righteous, but sinners. Actually, there is none righteous, not even one (Rom. 3:10). All the “righteous” are self-righteous, as were the Pharisees (Luke 18:9)...The Pharisees were proud of their knowledge of the Scriptures, and they thought that they knew the Bible very well. But here the Lord Jesus told them to go and learn something, to learn the meaning of the word “I desire mercy and not sacrifice.” Blessed are those who do not think that they are righteous but who recognize that they are sinful. The reason for this is that the Lord did not come to call the righteous; He came to call the sinners.

Those tax collectors and sinners were not physically sick; they were spiritually sick. While the Lord Jesus was feasting with them, He was healing them. The Lord was telling the Pharisees, “Pharisees, you are the judges, but I am the Physician. As a Physician, I can heal only the sick ones. If you feel that you are not ill, then I have nothing to do with you, and I cannot heal you.” (Life-study of Matthew, 2nd ed., pp. 312-313)

Although the Lord may or may not heal us in our body, He is always ready to heal us in every part of our spirit and soul...He is the One who heals our spiritual sicknesses. (The Conclusion of the New Testament, p. 2783)

Further Reading: The Conclusion of the New Testament, msg. 268; Life-study of Matthew, msg. 25

# 第一周■周四

## 晨兴喂养

太九 15“ 耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。”

二五 1“ 那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。”

医生和新郎都是令人喜悦的人。我很欣赏主的智慧。在法利赛人的事例中，祂将自己比喻为医生。（太九 12。）如今在约翰门徒的事例中，祂将自己比喻为婚礼中的新郎。（15。）…和新郎同在是喜乐的时候；但新郎被取去的时候，他们就会禁食。

“伴友”这辞是指主的门徒。主在地上尽职事的过渡时期中，祂的门徒是祂的伴友，以后他们要成为祂的新妇。（约三 29，启十九 7。）新郎从伴友中间被取去，这发生在君尊的救主被取升天、离开门徒的时候。（徒一 11。）从那以后，他们就禁食。（十三 2～3，十四 23。）（马太福音生命读经，三七四页。）

## 信息选读

君尊的救主在对付旧宗教里自义并持异议的法利赛人时，指明祂是医生，要医治有病的人。（太九 12。）祂在对付新宗教里禁食并持异议的约翰门徒时，启示自己是新郎，要娶新妇。施浸者约翰曾告诉他的门徒说，基督是新郎，要娶新妇。（约三 25～29。）现在基督，君尊的救主，将这事提醒他们中间的一些人。君尊的救主首先医治跟从祂的人，

# WEEK 1 — DAY 4

## Morning Nourishment

Matt. 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

25:1 At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

Both a physician and a bridegroom are pleasant persons. I appreciate the Lord's wisdom. In the case concerning the Pharisees, He likened Himself to a physician [Matt. 9:12]. Now in the case with the disciples of John, He likened Himself to a bridegroom at a wedding [v. 15]...It is a joyful time with the bridegroom, but when the bridegroom is taken away, they may fast.

The phrase sons of the bridechamber refers to the disciples of the Lord. In the transitional period of the Lord's ministry on earth, His disciples were the sons of the bridechamber. Later, they will become the bride (John 3:29; Rev. 19:7). The Bridegroom was taken away from the sons of the bridechamber when the kingly Savior was taken up from the disciples into heaven (Acts 1:11). After that, they fasted (13:2-3; 14:23). (Life-study of Matthew, 2nd ed., pp. 316-317)

## Today's Reading

In dealing with the self-righteous and dissenting Pharisees, who were of the old religion, the kingly Savior indicated that He was a Physician who had come to heal the sick (Matt. 9:12). In dealing with the fasting and dissenting disciples of John, who were of the new religion, He revealed Himself as the Bridegroom who had come to take the bride. John the Baptist told his disciples that Christ was the Bridegroom who had come to take the bride (John 3:25-29). Now Christ, the kingly Savior, reminded some of them of this.

然后使他们成为伴友，至终要使他们成为祂的新妇。他们不仅应当把祂当作医生，好恢复他们的生命，也应当把祂当作新郎，好享受与祂同在的生活。他们乃是与祂同在喜乐的婚礼中，并不是参加没有祂的悲哀葬礼。既是这样，他们怎能在君尊的救主面前禁食而不宴乐？这异议的问题（太九14）指明，约翰的一些门徒已经落到新宗教里，并且也弃绝了君尊的救主。

约翰的门徒所问的，似乎是道理的问题，但主不以道理，却以一个最令人喜悦的人，新郎，来答覆。宗教的人总是注意道理，在道理上问“为什么”，但基督只在意祂自己。跟从主之人的生活、行动，不该由任何道理，只该由主自己和主的同在，来规范并指引。

人在婚礼中禁食是可笑的。不仅如此，在别人享受婚筵的时候禁食，也是对新郎的侮辱。在此我们看见主的智慧。祂没有和他们争辩，但祂确实定罪了宗教徒。主似乎说，“你们宗教徒已经失去了目标。你们岂不知我是新郎，围绕我的门徒都是伴友么？他们不该禁食。他们必须与我一同坐席。”没有这两个事例，主耶稣绝不能被启示为医生和新郎。（马太福音生命读经，三七五至三七六页。）

在…以撒婚娶的记载里，亚伯拉罕预表父神，仆人预表灵神，以撒预表子神，利百加预表神所拣选的人，要嫁给予，成为祂的配偶。整本新约乃是记载三一神一同作工，要得着一部分人类成为子的新妇，配偶。（约三29，林后十一2，弗五25～32，启十九7～9，二一2，9～10。）（圣经恢复本，创二四2注2。）

参读：马太福音生命读经，第二十七篇。

The kingly Savior first healed His followers and then made them the sons of the bridechamber; eventually, He will make them His bride. They should have laid hold of Him not only as their Physician, that their life might be recovered, but also as their Bridegroom, that they might have the enjoyment of living in His presence. They were with Him at a joyful wedding, not without Him at a mournful funeral. How then could they fast and not feast before Him? This dissenting question from John's disciples [Matt. 9:14] indicated that some of them had fallen into a new religion and had rejected the kingly Savior.

The question from John's disciples seemed to relate to doctrine. However, the Lord did not answer with a doctrine but with a person, the most pleasant person, the Bridegroom. The religious people always care for their doctrine with their doctrinal reasonings. But Christ cares only for Himself. The living and walk of His followers should be regulated and directed only by Himself and His presence, not by any doctrine.

It would be ridiculous for someone to fast at a wedding. Moreover, to fast while others are enjoying the wedding feast would be an insult to the bridegroom. Here we see the Lord's wisdom. He did not argue with them, but He certainly condemned the religious ones. The Lord seemed to be saying, "You religious people have missed the mark. Don't you realize that I am the Bridegroom and that all My disciples around Me are the sons of the bridechamber? They shouldn't be fasting. They must feast with Me." Without these two cases the Lord Jesus could never have been revealed as the Physician and as the Bridegroom. (Life-study of Matthew, 2nd ed., pp. 317-318)

In [the] account of the marriage of Isaac, Abraham typifies God the Father, the servant typifies God the Spirit, Isaac typifies God the Son, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart. The entire New Testament is a record of the Triune God working together to gain a part of the human race to be the bride, the counterpart, of the Son (John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10). (Gen. 24:2, footnote 2)

Further Reading: Life-study of Matthew, msg. 27



# 第一周■周五

## 晨兴喂养

太九 16“ 再者，没有人用未漂过的布作补丁，补在旧衣服上，因为所补上的，会扯破那衣服，裂缝就更大了。”

路五 36“ 耶稣又对他们讲一个比喻：没有人把新衣服撕下一块作补丁，补在旧衣服上；不然，就把新的撕破了，并且那从新的撕下来的补丁，和旧的也不相称。”

在马太九章十六节，主继续说到更细致、更甜美、更亲切的事。…未漂过的，…原文…意即未梳理的、未蒸洗的、未作完的、未漂过的、未处理的。未漂过的布，象征从成为肉体到钉十字架之前的基督，如同一块未处理、未作成的新布；路加五章三十六节的新衣服，乃象征基督，经过了钉十字架的处理，如同一件新衣服。（路五 36 的新，原文与太九 17 新皮袋的新同。）基督先是未漂过的布，为要作成一件新衣服；然后，祂借着死而复活，就作成了一件新衣服，在神面前作我们的义，遮盖我们，使我们能得神称义，蒙祂悦纳。（路十五 22，加三 27，林前一 30。）把未漂过的布补在旧衣服上，…意即效法基督在地上为人生活时所作的。这是今天摩登派的人所尝试的。他们只效法耶稣的为人，以改良他们的行为；他们不相信钉十字架的耶稣是他们的救赎主；也不相信复活的基督是他们的衣服，在神面前作他们的义遮盖他们。（马太福音生命读经，三七七至三七八页。）

## 信息选读

# WEEK 1 — DAY 5

## Morning Nourishment

Matt. 9:16 No one puts a patch of unfulled cloth on an old garment, for that which fills it up pulls away from the garment, and a worse tear is made.

Luke 5:36 And He also spoke a parable to them: No one tears a patch from a new garment and puts it on an old garment; otherwise, he will tear the new garment, and also the patch from the new will not match the old.

In Matthew 9:16 the Lord continued with something even finer, sweeter, and more intimate...The Greek word translated “unfulled”...means “uncarded,” “unfulled,” “unfinished,” “unshrunk,” “untreated.” The unfulled cloth signifies Christ from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished; whereas the new garment in Luke 5:36 signifies Christ as a new robe, after He was “treated” in His crucifixion. (The Greek word for new in Luke 5:36 is kainos, the same as the word for fresh in Matthew 9:17.) Christ first was the unfulled cloth for making a new garment, and then through His death and resurrection He was made a new garment to cover us as our righteousness before God that we might be justified by God and acceptable to Him (Luke 15:22; Gal. 3:27; 1 Cor. 1:30)...To sew a patch of unfulled cloth on an old garment means to imitate what Christ did in His human life on earth. This is what today’s modernists are attempting to do. They only imitate Jesus’ human deeds to improve their behavior; they do not believe in the crucified Jesus as their Redeemer or in the resurrected Christ as their new garment to cover them as their righteousness before God. (Life-study of Matthew, 2nd ed., pp. 319-320)

## Today’s Reading

马太九章十六节的旧衣服，表征人靠着天然的生命而有的好举止、好行为、和宗教的作法。主耶稣非常有智慧。在十六节祂没有说，“你们约翰的门徒必须领悟，你们的衣服破旧且满了破洞。你们禁食，实际上就是剪一块未漂过的布，用来补你们衣服的破洞。”主耶稣没有直接这样说，祂乃是向约翰的门徒指明，他们没有一件完美的衣服，并且指明他们的衣服有破洞，他们想要借着禁食来补这些破洞。没有人能说出像主耶稣在十六节所说的话。祂智慧的话里满了意义、责备、启示和教训。主对约翰的门徒说，“你们为什么问我禁食的事？你们的禁食是一种补破衣的作法。你们的禁食表明，你们知道自己的衣服有破洞，需要修补。…你们利用我来补你们的破洞。…你们从我这未漂过的布剪一块来补你们衣服的破洞。但我这布满了缩水的能力，不要把它补在你们破旧的衣服上。你们若这样作，破洞会更大。”

路加五章三十六节的记述和马太九章十六节的记述有些不同。…请注意，马太福音是说“布”，路加福音是说“衣服”。主耶稣把自己比喻为一块未漂过的布。这指出祂在成为肉体 and 钉十字架之间的所是。在这段期间，祂是未漂过的布，是从未蒸洗或处理的新布。借着祂的死而复活，这新布经过了处理，并且作成了一件新衣服。主的心意不是要把祂自己当作一块未漂过的布赐给我们，乃是要把祂自己当作一件完整、作成的衣服赐给我们，使我们穿上，作我们的义，好叫我们在神面前得称义。祂死而复活之后，成了作好的衣服，给我们穿上，使我们可以参加祂的婚礼。因此，祂不仅是新郎，也是我们的礼服，使我们有资格参加祂的婚筵。…我们这些罪人和“税吏”需要穿上新衣服，使我们能配得上新郎的同在。（马太福音生命读经，三七八至三八〇页。）

参读：马太福音生命读经，第二十八篇。

The old garment in Matthew 9:16 signifies man's good behavior, good deeds, and religious practices produced by man's old, natural life. The Lord Jesus was very wise. In verse 16 He did not say, "You disciples of John must realize that your garments are torn and full of holes. By fasting you are actually cutting a piece of unfulled cloth and using it to patch the holes in your garments." Instead of saying this directly, the Lord Jesus indicated to the disciples of John that they did not have a perfect garment. He indicated that their garments had holes and that by fasting they were trying to patch the holes. No human being could utter such a word as that spoken by the Lord Jesus in verse 16. His wise word was full of meaning, rebuke, revelation, and instruction. The Lord was saying..., "Why do you ask Me about fasting? Your fasting is a way of patching your torn garment. By your fasting you show that you realize that you have holes in your garments that need to be mended... You are utilizing Me to patch your holes... You are cutting a piece from My unfulled cloth to mend the holes in your garments. But My cloth is full of shrinking power. Don't put any part of it on your old torn garments. If you do, the hole will become larger."

The account in Luke 5:36 is somewhat different from that in Matthew 9:16... Notice that Matthew says "cloth" and that Luke says "garment." The Lord Jesus likened Himself to a piece of unfulled cloth. This points to what He was between His incarnation and His crucifixion. During this period of time He was unfulled cloth, new cloth that had never been fulled or dealt with. Through His death and resurrection this "new cloth" was dealt with and was made a "new garment." The Lord's intention was to give Himself to us not as a piece of unfulled cloth but as a complete, finished garment that we might put on as our righteousness to be justified before God. After His death and resurrection He was made the finished garment for us to put on so that we may attend His wedding. Thus, He is not only the Bridegroom but also our wedding garment that qualifies us to attend His wedding feast. We as sinners and tax collectors need to be clothed in a new garment so that we may be worthy of the Bridegroom's presence. (Life-study of Matthew, 2nd ed., pp. 320-322)

Further Reading: Life-study of Matthew, msg. 28

# 第一周■周六

## 晨兴喂养

太九17“也没有人把新酒装在旧皮袋里；不然，皮袋胀裂，酒泻出来，皮袋也就坏了。人乃是把新酒装在新皮袋里，两样就都得保全。”

林前十二12“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

马太九章十七节…新酒的“新”，原文指“在时间上是新的、新近的、新有的”。这里的新酒，象征基督是新生命，满有活力，激人振奋。新酒就是基督激励人的生命。神圣的生命被比喻为那有激励之力量的酒。我们接受祂的生命，这生命就终日在我们里面作工，激动我们，振奋我们。这新酒加强我们，加力给我们，使我们十分快活。

主说，我们不该把新酒装在旧皮袋里。旧皮袋象征宗教的作法，就如旧宗教的法利赛人，以及新宗教的约翰门徒，所持守的禁食。一切的宗教都是旧皮袋。（马太福音生命读经，三八二至三八三页。）

## 信息选读

新酒需要皮袋、容器。新酒满了发酵的力量，你若把新酒装在旧皮袋里，新酒发酵的力量就会将旧皮袋胀裂。任何宗教的作法都是旧皮袋。

马太九章十七节…新皮袋的“新”，原文指“在性质、品质和样式上是新的；不习惯的、未使用的”；因此是新的。新皮袋象征地方召会的召会生活，是

# WEEK 1 — DAY 6

## Morning Nourishment

Matt. 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

The Greek word translated “new” in Matthew 9:17 is *neos*, which means “new in time, recent, newly possessed.” The new wine here signifies Christ as the new life, full of vigor, stirring people to excitement. The new wine is Christ’s cheering life. The divine life is likened to wine that has cheering strength. When we receive His life, it works within us all day long to stir us up and to excite us. This new wine strengthens us, energizes us, and makes us very happy.

The Lord said that we should not put new wine into old wineskins. The old wineskins signify religious practices, such as the fasting maintained by the Pharisees, who were of the old religion, and by the disciples of John, who were of the new religion. All religions are old wineskins. (Life-study of Matthew, 2nd ed., pp. 323-324)

## Today’s Reading

The new wine needs a wineskin, a container. Because the new wine is filled with fermenting power, if you put it into an old wineskin, the fermenting power of the new wine will burst the old wineskin. Any religious practice is an old wineskin.

The Greek word for fresh [in Matthew 9:17] is *kainos*, which means “new in nature, quality, or form; unaccustomed, unused”; hence, fresh. The fresh wineskins signify the church life in the local churches as the container of

新酒的容器，这新酒乃是基督自己那使人振奋的生命。国度的子民是建造在召会中，（十六18，）召会又是借着他们所活其中的地方召会得着彰显。（十八15～20。）他们是蒙了重生的人，构成基督的身体，成为召会。（罗十二5，弗一22～23。）这基督的身体乃是祂的丰满，也称为“那基督”，（林前十二12，直译，）就是团体的基督。个人的基督是新酒，乃是里面使人振奋的生命；团体的基督是新皮袋，乃是外面盛装新酒的容器。对国度子民，问题不在于禁食或其他宗教的作法，乃在于以基督为内容的召会生活。

我们看见新皮袋乃是召会生活。召会实际上就是基督的扩大。个人的基督是我们里面的酒。这个人的基督扩大成为团体的基督时，那就是召会。这团体的基督就是皮袋、容器，要盛装个人基督作我们的酒。…在（林前十二章十二节），我们不仅读到肢体组合在一起就是一个身体，也读到这身体就是基督。…从实际方面说，基督如何是身体呢？祂是身体，因为这身体是由许多充满基督的肢体所组成的。基督在你里面，基督在我里面，基督也在我们每一个人里面。我们里面都有基督。在林前一章保罗说，基督不是分开的。（13。）在你里面的基督与在我里面的基督是一，在我们里面的基督与在所有其他基督徒里面的基督也是一。因此，基督乃是由许多被祂充满的肢体所组成的身体。这就是新皮袋——盛装基督这新酒的召会生活。

召会充满了基督，并且由基督所构成。…享受召会生活的人就是召会人。在召会人中间，新衣服、新酒和新皮袋全都恢复了。我们有团体的基督作我们的召会生活。…召会乃是神终极的目标。我们达到召会，就在神定旨的终极完成里。（马太福音生命读经，三八四至三九〇页。）

参读：马太福音生命读经，第二十八篇。

the new wine, which is Christ Himself as the exciting life. The kingdom people are built into the church (16:18), and the church is expressed through the local churches in which the kingdom people live (18:15-20). They are regenerated persons who constitute the Body of Christ and become the church (Rom. 12:5; Eph. 1:22-23). The Body of Christ as His fullness is also called “the Christ” (1 Cor. 12:12), referring to the corporate Christ. The individual Christ is the new wine, the inward exciting life, and the corporate Christ is the fresh wineskin, the outward container that holds the new wine. With the kingdom people it is not a matter of fasting or of any other religious practice but a matter of the church life with Christ as their content.

We see then that the new wineskin is the church life. The church is actually the enlargement of Christ. The individual Christ is our wine within us. When this individual Christ is enlarged into a corporate Christ, that is the church. This corporate Christ is the wineskin, the container, to contain the individual Christ as our wine. We read in 1 Corinthians 12:12 not only that the members composed together are the one Body but that this Body is Christ...How, speaking in a practical way, is Christ the Body? He is the Body because the Body is composed of so many members who are filled with Christ. Christ is in you, Christ is in me, and Christ is in every one of us. We all have Christ within. In 1 Corinthians 1 Paul says that Christ is not divided. The Christ in you is one with the Christ in me, and the Christ in us is one with the Christ in all other Christians. Therefore, Christ is the Body composed of so many members who are filled with Him. This is the new wineskin, which is the church life to contain Christ as the new wine.

The church is filled with Christ and constituted with Christ...Those who enjoy the church life are the church people. Among the church people the new garment, the new wine, and the new wineskin have all been recovered. We have Christ in a corporate way as our church life...The church is God's ultimate goal. When we arrive at the church, we are in the ultimate consummation of God's purpose. (Life-study of Matthew, 2nd ed., pp. 324-329)

Further Reading: Life-study of Matthew, msg. 28



# 第一周诗歌

## 赞美主 — 祂的名

61

8 8 5 (英 78)

降 A 大调

3/4

一 恩主耶稣, 你名“我是”宝贵圣名, 丰美、真实!  
我所需要全都在此—全在你所是!

二 你是圣子、又是圣父, 是神隐藏、是神显出,  
且成那灵与我同处, 使我享丰富。

五 你是智慧、你是道路, 照神旨意, 为我部署,  
使我蒙恩, 使我受福, 纳我入正途。

七 你是生命、你是亮光, 消除黑暗, 吞灭死亡,  
使我复生, 使我明亮, 使我得释放。

八 你是复活、你是大能, 冲破坟墓, 胜过幽冥,  
使我刚强, 使我得胜, 使我占上风。

九 你是灵粮、你是活水, 为作供应, 甘愿降卑,  
解我饥渴, 苏我困惫, 作了我美味。

十 你是牧人、你是医生, 为我舍命, 医我疾病,  
保养、顾惜、安慰、引领, 凡事都照应。

十二 你是救赎、你是盼望, 还要将我改变形状,  
使我完全与你相象, 将你来显彰。

十四 你的所是永远、无限、长、阔、高、深、丰满、完全!  
岂只应付我的缺欠! 且从我溢漫!

# WEEK 1 — HYMN

## Gracious Lord, Thy name I AM is

### Praise of the Lord — His Name

78

1. Gra - cious Lord, Thy name "I AM" is, Pre - cious name, how rich and full 'tis, All - in -  
clu - sive, faith - ful too 'tis— All we need, Thou art!

2. Thou the Son, the Father in Thee,  
As the Spirit now indwell me,  
That the riches of Thyself we  
May experience.
5. Thou art wisdom and the way, Lord,  
Thou our lives dost plan each day, Lord,  
Grace to us Thou dost convey, Lord,  
In Thy path to walk.
7. Thou art life and Thou art light, Lord,  
Death hast swallowed, banished night, Lord,  
Thou hast quickened, given sight, Lord;  
We are now set free.
8. Thou art resurrection power,  
Thou the conqu'ror in hell's hour;  
Thou dost us with might empower  
Over all to reign.
9. Living water, food supply, Lord,  
Thou Thyself art, and didst die, Lord,  
All our want to satisfy, Lord;  
Now we feast on Thee.
10. Thou the Shepherd and Physician,  
Thou hast healed our sick condition;  
Comfort, guide, protect—Thy mission;  
Thou dost care for us.
12. Thou our Hope and our Redemption,  
Thou wilt change our old creation,  
Make of Thee a duplication,  
Thus Thyself express.
14. What Thou art—eternal, boundless,  
Full and perfect, rich, exhaustless—  
Meets our need to utter fullness  
And from us o'erflows.

第一周 · 申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

[illegible]

## 第二周

基督作为那行为受属天管治者、  
我们的牧人、我们的安息、以及那撒种者

读经：太九 20～22, 36, 十一 28～30, 十三 3,  
18～23

### 【周一】

壹 基督被启示为那行为受属天管治者——祂的衣服穗子——太九 20～22:

一 基督的衣服象征祂的义行，穗子象征属天的管治：“你要告诉以色列人，叫他们世世代代在衣服边上作穗子，又在衣边的穗子上钉一根蓝细带子。这穗子是要叫你们一看见，就記念并遵行耶和华一切的命令，…成为圣别，归与你们的神”——民十五 38～40:

1 带子象征约束，蓝色象征属天。

2 因此，蓝细带子象征我们是神的儿女，行为举止该是美好的，也该在属天行政、限制和规范的管理、管治并约束之下。

二 衣服象征人行为的美德；主的衣服象征祂在人性里的完美行为，就是祂人性美德的完全。

三 在主耶稣人性的美德里，有医治的能力；因此，当那有病的女人摸祂的衣服穗子，祂美德的能

## Week Two

**Christ as the One with the Heavenly-ruled Deeds,  
Our Shepherd, Our Rest, and the Sower**

Scripture Reading: Matt. 9:20-22, 36; 11:28-30; 13:3, 18-23

### § Day 1

**I. Christ is revealed as the One with the heavenly-ruled deeds—the fringe of His garment—Matt. 9:20-22:**

A. Christ's garment signifies His righteous deeds, and the fringe signifies the heavenly ruling: "Speak to the children of Israel and tell them to make for themselves fringes on the borders of their garments throughout their generations and to put on the fringe of each border a cord of blue. And it shall be a fringe for you, so that when you see it you will remember all the commandments of Jehovah and do them...and be holy to your God"—Num. 15:38-40:

1. A cord signifies binding, and blue signifies heavenly.

2. Hence, a cord of blue signifies that, as children of God, our conduct and behavior should be beautiful and should be under the ruling, governing, and binding of the heavenly government, limitation, and regulation.

B. Garments signify virtue in human behavior; the Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection.

C. In the human virtue of the Lord Jesus, there was healing power; therefore, when the sick woman touched the fringe of His garment, the power of His

力就出来临到她，她便得了医治。

四 基督受属天管治的行为所生出的美德，成了医治的能力——太十四 36。

五 摸主的衣服，事实上就是摸那在祂人性里的主自己，而神是具体化在祂的人性里；（西二 9；）借着这样一摸，祂神圣的能力就借着祂人性的完全，传输到摸的人里面，成为她的医治。（路八 45～48，来十二 2 上。）

六 那住在不能靠近之光中的神，在奴仆救主里，借着祂的人性成了可摸的，叫那女人得救并给她享受。

七 拥挤的群众从奴仆救主一无所得，但摸祂的人却有所得。（见诗歌四一二首第二节与副歌。）

## 【周二】

贰 主耶稣是我们的牧人，我们是祂的羊——太九 36，赛四十 11，五三 6，结三四 1～5，11～15：

一 祂在起初阶段牧养我们，使我们享受基督作青草地，并那灵作可安歇的水——诗二三 1～2，提前一 4，腓一 19 下，约二 15，帖前二 7，林前十二 13 下。

二 祂在第二阶段牧养我们，使我们在义路上得复兴和变化——诗二三 3，罗十二 2，约七 38，罗八 4。

## 【周三】

三 祂在第三阶段牧养我们，使我们行过死荫的幽谷时，经历那复活、是灵之基督的同在——诗二三 4，提后四 22，林后十二 7～10。

四 祂在第四阶段牧养我们，使我们更深、更高的享受复活的基督——诗二三 5：

virtue went out to her, and she was healed.

D. Out of Christ's heavenly-ruled deeds issues the virtue that becomes the healing power—Matt. 14:36.

E. To touch the Lord's garments was actually to touch Him in His humanity, in which God was embodied (Col. 2:9); by such a touch, His divine power was transfused, through the perfection of His humanity, into the one who had touched Him, and it became her healing (Luke 8:45-48; Heb. 12:2a).

F. The God who dwells in unapproachable light became touchable in the Slave-Savior through His humanity for her salvation and enjoyment.

G. The pressing crowd did not receive anything from the Slave-Savior, but the one who touched Him did (see Hymns, #559, stanza 2 and chorus).

## § Day 2

**II. The Lord Jesus is our Shepherd, and we are His sheep—Matt. 9:36; Isa. 40:11; 53:6; Ezek. 34:1-5, 11-15:**

A. He shepherds us in the initial stage of the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest—Psa. 23:1-2; 1 Tim. 1:4; Phil. 1:19b; John 21:15; 1 Thes. 2:7; 1 Cor. 12:13b.

B. He shepherds us in the second stage of the revival and transformation on the paths of righteousness—Psa. 23:3; Rom. 12:2; John 7:38; Rom. 8:4.

## § Day 3

C. He shepherds us in the third stage of the experience of the presence of the resurrected pneumatic Christ while walking through the valley of the shadow of death—Psa. 23:4; 2 Tim. 4:22; 2 Cor. 12:7-10.

D. He shepherds us in the fourth stage of the deeper and higher enjoyment of the resurrected Christ—Psa. 23:5:

- 1 主在我们敌人面前为我们摆设筵席——5 节上，参撒下四 4，九 7，13，创十四 18 ~ 20，尼四 17。
- 2 主用油膏了我们的头，使我们的福杯满溢——诗二三 5 下，来一 9，林前十 16 上，21。
- 3 在诗篇二十三篇五节我们有三一神——子是筵席，那灵是膏油，父是祝福的源头。

#### 五 祂在第五阶段牧养我们，使我们在耶和华殿中一生享受神圣的恩惠和慈爱——6 节：

- 1 在是灵的基督生机的牧养下，我们一生一世必有恩惠慈爱随着我们，并且我们要住在耶和华的殿中，直到永远——6 节：
  - a “恩惠”指基督的恩，“慈爱”指父的爱，“随着”含示那灵的交通；因此，子的恩、父的爱、和那灵的交通与我们同在——林后十三 14。
  - b 对经过过程并终极完成之三一神的享受，将我们引到神的殿（基督、召会、我们的灵与新耶路撒冷——约一 14，二 21，提前三 15 ~ 16，弗二 22，启二一 2 ~ 3，22）中对神的享受；我们要住在神的殿中，直到永远（今世、来世和永世）。
- 2 我们需要寻求一生一世住在神的殿中——诗二七 4 ~ 8：
  - a 瞻仰神的荣美（可爱，可悦，可喜）——4 节上，8 节，林后三 18。
  - b 求问神，与祂核对我们日常生活中的每件事——诗二七 4 下，参书九 14。
  - c 被隐藏在神的遮蔽处，并将自己藏匿在神帐幕的隐密处——诗二七 5 上，三一 20。

1. The Lord spreads a table before us in the presence of our adversaries—v. 5a; cf. 2 Sam. 4:4; 9:7, 13; Gen. 14:18-20; Neh. 4:17.
2. The Lord anoints our head with oil, and our cup runs over—Psa. 23:5b; Heb. 1:9; 1 Cor. 10:16a, 21.
3. In Psalm 23:5 we have the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing.

#### E. He shepherds us in the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah—v. 6:

1. Under the organic shepherding of the pneumatic Christ, goodness and lovingkindness will follow us all the days of our life, and we will dwell in the house of Jehovah for the length of our days—v. 6:
  - a. Goodness refers to the grace of Christ, lovingkindness refers to the love of the Father, and follow implies the fellowship of the Spirit; thus, the grace of the Son, the love of the Father, and the fellowship of the Spirit are with us—2 Cor. 13:14.
  - b. The enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, our spirit, and the New Jerusalem—John 1:14; 2:21; 1 Tim. 3:15-16; Eph. 2:22; Rev. 21:2-3, 22) where we will dwell for the length of our days (in the present age, in the coming age, and in eternity).
2. We need to seek to dwell in the house of God all the days of our life—Psa. 27:4-8:
  - a. To behold the beauty (loveliness, pleasantness, delightfulness) of God—vv. 4a, 8; 2 Cor. 3:18.
  - b. To inquire of God, checking with Him about everything in our daily life—Psa. 27:4b; cf. Josh. 9:14.
  - c. To be concealed in God's shelter and to hide ourselves in the hiding place of God's tent—Psa. 27:5a; 31:20.



- d 被神高举，并因神得以昂首——二七 5 下～ 6 上。
- e 献欢呼的祭，并唱诗歌颂神，使神得荣耀——6 节下，来十三 15，腓二 11。

## 【周四】

叁 主耶稣是我们的安息——太十一 28～30:

一 “凡劳苦担重担的，可以到我这里来，我必使你们得安息”——28 节:

- 1 这里所提到的劳苦，不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦；凡这样劳苦的，总是担重担的。
- 2 安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。

二 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的”——29～30 节:

- 1 负主的轭就是接受父的旨意；这不是受任何工作的规律或支配，乃是受父旨意的约束。
- 2 主过这样的生活，并不在意别的，只在意祂父的旨意；（约四 34，五 30，六 38；）祂将自己完全降服于父的旨意；（太二六 39，42；）因此，祂要我们跟祂学。
- 3 跟祂学，不是外面模仿祂，乃是在我们的灵里借着负祂的轭——神的旨意——来翻印祂；神的旨意必须成为我们的轭，我们也必须将自己的颈项放在这轭内，好成为祂的复制——彼前二 21。
- 4 负主的轭、跟主学，就叫我们的魂得安息；这是里

d. To be raised up and have our head lifted up by God—27:5b-6a.

e. To offer sacrifices of shouts of joy with singing and psalming to God for the glory of God—v. 6b; Heb. 13:15; Phil. 2:11.

## § Day 4

III. The Lord Jesus is our rest—Matt. 11:28-30:

A. "Come to Me all who toil and are burdened, and I will give you rest"—v. 28:

1. The toil mentioned here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
2. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.

B. "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. For My yoke is easy and My burden is light"—vv. 29-30:

1. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any work, but to be constrained by the will of the Father.
2. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38); He submitted Himself fully to the Father's will (Matt. 26:39, 42); hence, He asks us to learn from Him.
3. To learn from Him is not to imitate Him outwardly but to copy the Lord in our spirit by taking His yoke—God's will; God's will has to yoke us, and we have to put our neck into this yoke to become His duplication—1 Pet. 2:21.
4. The rest that we find by taking the Lord's yoke and learning from Him is for

面的安息，不是任何仅仅在本质上是外面的事物。

- 5 主的轭是父的旨意，祂的担子是将父旨意实行出来的工作；这样的轭是容易（美好、亲切、柔和、温良、愉快，与艰难、严酷、尖锐、痛苦相对）的；这样的担子是轻省的，不是沉重的。

## 【周五】

肆 那撒种者乃是主耶稣这奇妙的人位；所撒的种子也是主自己这三一神的具体化身——太十三 3, 18～23:

- 一 我们需要看见基督这撒种者的异象，祂将自己当作生命的种子撒在人里面；这异象正是主恢复的心脏，因为这联于主心头的愿望。
- 二 祂渴望进到我们这些祂所拣选的人里面，用调和的方式作我们的生命，为了使祂自己成为我们的元素，并使我们成为祂的彰显。
- 三 在基督里得了重生，有神生命的信徒，乃是神所耕种的田地，神新造里的农场，生长基督，好为着神的建造，产生宝贵的材料——林前三 9, 12 上。
- 四 按照圣经，长大等于建造；这建造是借着我们里面神圣生命的种子长大而进行的——约壹三 9，西二 19，弗四 15～16。

## 【周六】

- 五 以弗所三章十七节启示，三一神已经进到我们的里面，以祂自己作元素，并以一些出于我们的东西作材料，来作建造的工作；马太十三章撒种者的比喻说明了这事：

our souls; it is an inward rest and not anything merely outward in nature.

5. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy (good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter), and such a burden is light, not heavy.

## § Day 5

**IV. The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God—Matt. 13:3, 18-23:**

- A. We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings; this vision is the very heart of the Lord's recovery, for it is related to the desire of the Lord's heart.
- B. He desires to come into us, His chosen people, to be our life in the way of mingling in order to make Himself our element and to make us His expression.
- C. 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 so that precious materials may be produced for God's building—1 Cor. 3:9, 12a.
- D. 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.

## § Day 6

- E. 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; this is illustrated by the parable of the sower in Matthew 13:

- 1 主将自己当作生命的种子，撒在人的心这土壤里，使祂能生长并活在他们里面，且从他们里面彰显出来——3 节。
- 2 种子撒到土里，是凭土壤里的养分而长大；结果，种子的出产乃是由种子和土壤的元素所组成——23 节。
- 3 在我们里面有一些养分是神所造的，预备让祂进到里面，在我们里面长大；为着神圣的种子，神造了人的灵，有属人的养分，连同人的心作为土壤——彼前三 4。
- 4 我们在生命里长大的速度，不在于神圣的种子，乃在于我们供应这种子多少的养分；我们供应的养分越多，种子就长得越快，并且越茂盛——太五 3，8。
- 5 我们若留在魂里，留在天然的人里，就没有任何养分为着神圣种子的长大；但我们若得加强到里面的人里，并且注意我们的灵，操练我们的灵，就能够供应养分；这样基督就能安家在我们心里——弗三 16 ~ 17，罗八 6，提前四 7，参犹 19。
- 6 我们若要让主这生命的种子在我们里面长大，成为我们完满的享受，就必须向主完全敞开，并与祂合作，彻底对付我们的心——太十三 3 ~ 9，18 ~ 23。
- 7 一面，神用祂自己作元素加强我们；另一面，我们提供养分；借着这二者，神在基督里就在我们的全人里完成祂内在的建造，就是建造祂的家。

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 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—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—Matt. 5:3, 8.
5. 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.
6. 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, 18-23.
7. 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.



## 第二周■周一

### 晨兴喂养

太九 20～22“看哪，有一个女人，患了十二年血漏，来到耶稣背后，摸祂的衣服穗子；因为她心里说，我只要摸着祂的衣服，就必得拯救。耶稣转过来，看见她，就说，女儿，放心，你的信救了你。从那时候，那女人就得了拯救。”

马太九章二十至二十二节启示，基督的行为受属天的管治——祂的衣服穗子。

按照民数记十五章三十八至四十节，以色列的男丁必须在衣服边上作穗子，在穗子上钉一根蓝细带子。（蓝色表征属天。）这意思是，他们的生活、行事受到属天限制的约束。他们受属天规范所管治、控制并限制。…衣服象征人行为的美德。主的衣服象征祂在人性里的完美行为，就是祂人性美德的完全。在主耶稣人性的美德里，有医治的能力。因此，当那有病的女人摸祂的衣服穗子，祂美德的能力就出来临到她，她便得了医治。基督受属天管治的行为所生出的美德，成了医治的能力。（太十四36。）（新约总论第九册，四四至四五页。）

### 信息选读

摸主的衣服穗子，就是摸那在祂人性里的主自己；神是具体化在祂的人性里。（西二9。）借着这样一摸，祂神圣的能力就借着祂人性的完全，传输到摸的人里面，成为她的医治。神住在不能靠近的光中，（提前六16，）但在基督里，借着祂的人性成了那可摸的，叫那女人得救并给她享受。

## WEEK 2 — DAY 1

### Morning Nourishment

Matt. 9:20-22 And behold, a woman who had been suffering from a hemorrhage for twelve years approached from behind and touched the fringe of His garment, for she said within herself, If only I touch His garment, I will be healed. And Jesus, turning and seeing her, said, Take courage, daughter; your faith has healed you. And the woman was healed from that hour.

In Matthew 9:20-22 Christ is revealed as the One with heavenly-ruled deeds—the fringe of His garment.

According to Numbers 15:38-40, Israelite males had to wear a blue fringe on their garments, a ribbon in the color of blue. (Blue signifies heavenliness.) This meant that their lives, their walk, were restricted by a heavenly limitation. They were ruled, governed, and restricted by heavenly regulations...Garments signify virtue in human behavior. The Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection. In the human virtue of the Lord Jesus there was healing power. Therefore, when the sick woman touched the fringe of His garment, the power of His virtue went out to her, and she was healed. Out of Christ's heavenly-ruled deeds comes the virtue that becomes the healing power (Matt. 14:36). (The Conclusion of the New Testament, pp. 2789-2790)

### Today's Reading

To touch the fringe of the Lord's garment was to touch the Lord Himself in His humanity, in which God was embodied (Col. 2:9). By such a touch His divine power was transfused into the touching one through the perfection of His humanity and became her healing. God, who dwells in unapproachable light (1 Tim. 6:16), became touchable in Christ through His humanity for her salvation and enjoyment.

作为令人喜悦的一位，基督…是在人性美德的美丽里，有医治大能的一位。我们这些相信祂、爱祂、并读祂话语的人，已经被祂的人性美德所医治。我们越在祷告中接触祂，我们就越被医治。…当我们看见这位在祂受属天管治的行为和行动中的基督，并且接触祂，我们就得医治，被变化。这就是我们摸主衣服穗子时的经历。这穗子就是主一切人性美德的总和，而这总和产生医治的能力。在这医治的能力中，有变化的元素，能改变我们的性格。

这个女人借着信得着医治。今天我们借以得医治的信，乃是借着那因祂的吸引力而注入我们里面的信。（新约总论第九册，四五至四六页。）

“〔那女人〕说，我只要摸着祂的衣服，就必得拯救。于是她血漏的源头立刻干了，她便觉得身上的灾病得了医治。”〔可五 28～29。〕…疾病是魔鬼对病人所施行的压制。因此，奴仆救主的医治，对这受苦的病人乃是一种拯救的服事，使她得享舒畅，并从恶者的压制之下得着释放。（徒十 38。）

因着众人拥挤奴仆救主，真正的寻求者很难摸到祂。虽然如此，这女人却想摸祂，她一摸着，就得了拯救。…主里面有感觉，觉得祂的美德，就是祂的能力，从祂身上出去，传输到一个人里面。为这缘故，祂查问谁摸了祂的衣服。…拥挤的群众从救主一无所得，但摸祂的女人却得了医治。

〔那女人〕的疾病表征漏掉生命。…自从人堕落以来，每一个亚当的后裔都患了这种疾病。我们都是堕落的罪人，都患了漏掉生命素质的灾病。因着这灾病，每一个亚当的后裔，每一个堕落的罪人，都天天在死。…你看看今天的社会，就会晓得每一个罪人都患漏掉生命素质的疾病。（马可福音生命读经，一八〇至一八二页。）

参读：新约总论，第二百六十九至二百七十篇。

As a pleasant person, Christ is...the One with healing power in the beauty of His human virtues. We who believe in Him, love Him, and read His word have been healed by His human virtue. The more we contact Him in prayer, the more we are healed...As we see Christ in His heavenly-ruled deeds and activities and contact Him, we are healed, transformed. This is our experience when we touch the fringe of the Lord's garment. This fringe is the totality of all the Lord's human virtues, and this totality issues in healing power. In this healing power there is a transforming element that changes our character.

This woman was healed through faith. Today the faith through which we are healed is the faith that is infused into us by Christ's attractiveness as we behold Him. (The Conclusion of the New Testament, p. 2790)

[The woman said], "If I touch even His garments, I will be healed. And immediately the fountain of her blood was dried up, and she knew in her body that she was cured of the affliction." [Mark 5:28-29]...Sickness is an oppression exercised over the sick by the devil. Hence, the Slave-Savior's healing was a saving service rendered to the suffering victim so that she might enjoy relief and release from the evil one's oppression (Acts 10:38).

Because a crowd was pressing upon the Slave-Savior, it was difficult for the genuine seekers to touch Him. Nevertheless, this woman found a way to touch Him, and when she did so, she was healed...The Lord had the inner sense that His virtue, His power, had gone out of Him and had been transfused into someone else. This was the reason He asked who it was that had touched His garments...The pressing crowd received nothing from the Savior, but the woman who touched Him was healed.

Her disease signifies the leaking out of life...From the time of man's fall, every descendant of Adam has been sick in this way. As fallen sinners, we all are afflicted with the leaking out of our life essence. Because of this affliction, every descendant of Adam, every fallen sinner, is dying day by day...If you consider today's society, you will realize that with every sinful person there is the illness of the leaking out of the life essence. (Life-study of Mark, 2nd ed., pp. 152-153)

Further Reading: The Conclusion of the New Testament, msgs. 269—270

## 第二周■周二

### 晨兴喂养

诗二三1～3“耶和华是我的牧者；我必不至缺乏。祂使我躺卧在青草地上，领我在可安歇的水边。祂使我的魂苏醒，为自己的名引导我走义路。”

主耶稣认为百姓是羊，祂自己是牧人。（太九36。）基督第一次临到犹太人时，他们如同患麻风的、瘫痪的、鬼附的、和各样可怜的人，因为他们没有牧人照顾。因此，祂不仅作医生，也作牧人服事他们，正如以赛亚五十三章六节和四十章十一节所预言的。作为这样一位牧人，主耶稣行神迹，为要照顾有需要的人。（参太十一5。）…这是作牧人的主所动的慈心，为要照顾他们。作为主的执事，我们应当学习如何顾到有需要的人。（新约总论第九册，四六页。）

### 信息选读

（诗篇二十三篇）告诉我们，基督分五个阶段牧养我们。第一阶段是青草地和可安歇的水边。（2。）草地和水是为着我们的滋养，包括顾惜和享受。第二阶段是义路。（3。）义路指明我们的行事为人。我们享受基督、被基督充满、且得基督滋养以后，就走在义路上。（在）第三阶段，…基督的牧养带我们行过死荫的幽谷。（4。）第四阶段是战场，（5，）在那里我们与敌人争战。在战场上，基督为我们摆设了筵席。最后，末了的阶段是一生一世住在耶和华的殿中。（6。）

复活的基督牧养我们，首先是（在）起初阶段。…因为祂是我们的牧者，我们必不至缺乏。（腓一19下。）我们在得救以后，就进入这第一阶段的享受。

## WEEK 2 — DAY 2

### Morning Nourishment

Psa. 23:1-3 Jehovah is my Shepherd; I will lack nothing. He makes me lie down in green pastures; He leads me beside waters of rest. He restores my soul; He guides me on the paths of righteousness for His name's sake.

The Lord Jesus considered the people as sheep and Himself as the Shepherd [Matt. 9:36]. When Christ came to the Jews the first time, they were like lepers, paralytics, the demon-possessed, and all manner of pitiful persons, because they had no shepherd to care for them. Therefore, He ministered to them not only as a Physician but also as a Shepherd, as prophesied in Isaiah 53:6 and 40:11. As such a Shepherd, the Lord Jesus did miracles to take care of the needy ones [Matt. 11:5]...This is the compassion exercised by the Lord as their Shepherd to take care of them. As a minister of the Lord, we should learn how to be concerned for the needy ones. (The Conclusion of the New Testament, pp. 2790-2791)

### Today's Reading

[Psalm 23] tells us that Christ's shepherding of us is in five stages. The first stage is of the pastures and the waters of rest (v. 2). Pasture and waters are for our nourishment, including cherishing and enjoyment. The second stage is the stage of the paths of righteousness (v. 3). The paths of righteousness indicate our walk. After we enjoy Christ, are filled up with Christ, and are nourished by Christ, we walk on the paths of righteousness. [In] the third stage...Christ's shepherding leads us through the valley of the shadow of death [v. 4]. The fourth stage is the battlefield (v. 5), where we are fighting against the adversaries. At the battlefield a table, a feast, is spread for us. Finally, the last stage is to dwell in the house of God all the days of our life (v. 6).

The resurrected Christ shepherds us first in the initial stage...Because He is our Shepherd, we will lack nothing (Phil. 1:19b). Right after we were saved, we entered into this first stage of enjoyment. In John 21 the Lord

在约翰二十一章，主耶稣问彼得爱不爱祂。彼得说他确实爱主，主就嘱咐他喂养祂的小羊。（15。）我们需要像乳母一样，顾惜、喂养在我们照顾之下的孩子。（帖前二7。）

祂也领我们在可安歇的水边。（诗二三2下，林前十二13下。）青草地是基督，…那灵是可安歇的水。我们去照顾新人，不仅要用基督喂养他们，也要帮助他们喝那灵。我们必须帮助他们呼求主名并祷告，这就是帮助他们运用灵来喝那灵。

诗篇二十三篇三节说，“祂使我的魂苏醒，为自己的名引导我走义路。”这是第二阶段…的复兴与变化。使我们的魂苏醒就是使我们复兴。苏醒也包括更新与变化。这符合新约罗马十二章二节的教训，这节说我们需要借着心思的更新而变化；心思是我们魂的主要部分。基督在祂的牧养中使我们的魂苏醒，使我们的魂复兴并变化。

我们喝赐生命的灵作活水，就不只要流出一道江河，乃要流出许多道江河。（约七38。）有一道正确人性的江河、一道恩慈的江河、一道爱的江河、一道忍耐的江河等等。我们需要许多道江河。

祂引导我们（照着灵）走义路（以满足义的要求——罗八4）。唯有那些照着灵而行的人，才能成就义。我们有三部分——体、魂和灵。（帖前五23。）我们不该照着我们的体行事，因为体满了情欲。我们也不该照着我们的魂行事，因为魂满了意见。我们乃该照着我们的灵行事。我们照着灵而行，便成就律法义的要求。（诗篇生命读经，一七二至一七五、一七七页。）

参读：诗篇生命读经，第十一至十二篇；约翰福音结晶读经，第十三篇。

Jesus asked Peter if he loved Him. When Peter said that he did love the Lord, the Lord charged him to feed His lambs (v. 15). We need to be like nursing mothers to cherish and feed the little ones under our care (1 Thes. 2:7).

He also leads us to waters of rest (Psa. 23:2b; 1 Cor. 12:13b). The green pastures are Christ...The Spirit is the restful waters. When we go to take care of the new ones, we must not only feed them with Christ but also help them to drink of the Spirit. We must help them to call on the name of the Lord and to pray. This is to help them to drink the Spirit by exercising their spirit.

Psalms 23:3 says, "He restores my soul; / He guides me on the paths of righteousness / For His name's sake." This is the second stage of revival and transformation...To restore our soul is to revive us. Restoring also includes renewing and transforming. This corresponds with the New Testament teaching in Romans 12:2 which says that we need to be transformed by the renewing of the mind, which is the leading part of our soul. Christ in His shepherding restores—revives and transforms—our soul.

When we drink of the life-giving Spirit as the living water, we will flow out, not just one river but many rivers (John 7:38). There is a river of the proper humanity, a river of kindness, a river of love, a river of patience, etc. We need many rivers.

He guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). Righteousness can be fulfilled only by those who walk according to their spirit. We have three parts—body, soul, and spirit (1 Thes. 5:23). We should not do things according to our body, because it is full of lusts. We should not do things according to our soul, because it is full of opinions. Instead, we should do things according to our spirit. When we walk according to the spirit, we fulfill the righteous requirement of the law. (Life-study of the Psalms, pp. 139-143)

Further Reading: Life-study of the Psalms, msgs. 11—12; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13



## 第二周■周三

### 晨兴喂养

诗二三 4～6“我虽然行过死荫的幽谷，也不怕遭害，因为你与我同在；你的杖，你的竿，都安慰我。在我敌人面前，你为我摆设筵席；你用油膏了我的头，使我的福杯满溢。我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远。”

〔诗篇二十三篇中基督牧养的〕第三阶段是经过死荫幽谷而经历那复活、是灵之基督的同在。（4。）我们行过死荫的幽谷时，不怕遭害，因为那是灵的基督与我们同在。（提后四 22。）这就是说，我们经历祂的同在。祂与我们同在，就是我们享受祂的同在。我们行在死荫的幽谷中，祂的同在对我们是安慰、拯救、和扶持的能力。（诗篇生命读经，一七七至一七八页。）

### 信息选读

我们人活在这地上，难处是无法避免的。…有些圣徒也许有瘸腿的孩子，这就将这些圣徒带到谷中。一位弟兄在一地作长老，主忽然带进另一位长老，这位弟兄很难与他配搭。这另一位长老对第一位长老就成为死荫的幽谷。他不能与这位长老争吵，否则他会得罪他的灵；他必须与他同心合意。他的灵也不允许他退缩，他必须留在谷中受苦。这些都是死荫幽谷的例子。

我们安息在主里，会使谷缩短，使荫减少，并将死除去。我们不该谈论自己在谷中的事。…我们不怕遭害，因为祂与我们同在。提后四章二十二节说，

## WEEK 2 — DAY 3

### Morning Nourishment

Psa. 23:4-6 ...Though I walk through the valley of the shadow of death, I do not fear evil, for You are with me; Your rod and Your staff...comfort me. You spread a table before me in the presence of my adversaries; You anoint my head with oil; my cup runs over. Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of Jehovah for the length of my days.

The third stage is the stage of the experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death (Psa. 23:4). Even though we walk through the valley of the shadow of death, we do not fear evil, for the pneumatic Christ is with us (2 Tim. 4:22). This means that we experience His presence. For Him to be with us is for us to enjoy His presence. His presence is a comfort, a rescue, and a sustaining power to us when we are walking in the valley of the shadow of death. (Life-study of the Psalms, p. 144)

### Today's Reading

We human beings cannot avoid having troubles as we live on this earth...Some saints may have children who are crippled. This brings these saints into the valley. A brother may be an elder in a locality, and the Lord may suddenly bring in another elder, with whom it is difficult for this brother to coordinate. This other elder then becomes the valley of the shadow of death to the first elder. He cannot quarrel with this other elder, or he will offend his spirit. He has to keep the one accord with him. Also, his spirit will not allow him to withdraw. He has to stay in the valley to suffer. These are examples of the valley of the shadow of death.

Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death. We should not talk about our being in the valley...We do not fear evil, because He is with us. Second Timothy 4:22 says that the Lord is with our spirit.

主与我们的灵同在。主不是仅仅笼统地在我们里面，祂乃是专一地在我们的灵里。我们若有了谷中正确的经历，就能见证谷是我们亲密享受主同在的地方。

第四阶段（乃是）对复活之基督更深、更高的享受。（诗二三 5。）主在我们敌人面前为我们摆设筵席。主的桌子乃是一个筵席。（林前十 21。）每主日我们来到主的桌子前坐席，总是在我们敌人面前。每天对我们都是争战的日子。我们基督徒必须争战；否则，我们就会被击败。在我们的事业里，在我们的家庭里，甚至在召会里，到处都会有敌人。一面，我们享受主的筵席；另一面，我们该为着胜利而争战。我们若在周中被击败，我们就很难那么享受主的桌子。在来到主的桌子前以先，我们需要整周都在主里争战；然后我们就能在主的桌子前，丰富的享受祂作我们的筵席。

诗篇二十三篇六节说到第五阶段在耶和华的殿中一生享受神圣的恩惠和慈爱。我们一生一世（指今世）必有恩惠慈爱随着我们（基督的恩和神的爱与我们同在——林后十三 14）。“恩惠”指基督的恩，“慈爱”指父的爱，“随着”含示那灵的交通。林后十三章十四节启示三一神的行动，叫我们享受祂的一切丰富。子的恩、父的爱、那灵的交通，与我们同在。

至终，这享受将我们引到神的殿中。我们要住在耶和华的殿中（召会与新耶路撒冷——提前三 15～16，启二一 2～3，22），直到永远（指今世、来世和永世）。（诗篇生命读经，一七八至一八二页。）

参读：诗篇中所启示并预表的基督与召会，第五章；活力排，第四、六、九篇。

The Lord is not merely within us in a general way, but He is in our spirit in a particular way. If we have had the proper experience in the valley, we can testify that it was a place for us to enjoy the Lord's presence in such a close way.

The fourth stage [is] the deeper and higher enjoyment of the resurrected Christ (Psa. 23:5). The Lord spreads a table—a feast—before us in the presence of our adversaries (1 Cor. 10:21). The Lord's table is a feast. Every Lord's Day when we come to His table to take the feast, it is always in the presence of our adversaries. Every day is a fighting day to us. We Christians have to fight. Otherwise, we will be defeated. There may be adversaries in our business, in our home, and even in the church. On the one hand, we enjoy the feast of the Lord, and on the other hand, we should fight for the victory. If we are defeated during the week, it will be difficult for us to enjoy the Lord's table that much. We need to fight the battle in the Lord all week long before we come to the Lord's table. Then we will be able to have a rich enjoyment of the Lord as our feast at His table.

Psalm 23:6 speaks of the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah. Surely goodness and lovingkindness will follow us (the grace of Christ and the love of God will be with us—2 Cor. 13:14) all the days of our life (in the present age). Goodness refers to the grace of Christ, lovingkindness refers to the love of the Father, and follow refers to the fellowship of the Spirit. Second Corinthians 13:14 reveals the move of the Triune God for us to enjoy all His riches. The grace of the Son, the love of the Father, and the fellowship of the Spirit are with us.

Eventually, this enjoyment will usher us into the house of God. We will dwell in the house of Jehovah (the church and the New Jerusalem—1 Tim. 3:15-16; Rev. 21:2-3, 22) for the length of our days (in the present age and in the coming age and in eternity). (Life-study of the Psalms, pp. 144-147)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 5; CWWL, 1994—1997, vol. 5, "The Vital Groups," chs. 4, 6, 9

## 第二周■周四

### 晨兴喂养

太十一 28～30“凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。”

基督是安息。我们若取用基督作我们的智慧，我们也许变得非常忙碌。为这缘故，取用基督作我们的智慧，需要借着取用祂作我们的安息来平衡。…主耶稣发出呼召，要人到祂这里来，从劳苦重担中得安息。马太十一章二十八节所提的劳苦，不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦。凡这样劳苦的，总是担重担的。因此，主呼召劳苦的人到祂这里来得安息。安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。（新约总论第九册，四八至四九页。）

### 信息选读

在马太十一章二十九节主耶稣给我们得安息的路。…主的轭，祂的生活方式，乃是安息，但我们的轭却是重担。因此，我们不该负我们的轭；反之，我们该负主的轭，就是祂的生活方式。

负主的轭就是接受父的旨意。…主耶稣过这样的生活，并不在意别的，只在意父的旨意。（约四 34，五 30，六 38。）祂将自己完全降服于父的旨意。（太二六 39，42。）因此，祂要我们跟祂学。跟祂学不是外面模仿祂，乃是在我们的灵里借着负祂的轭——神的旨意——来翻印祂。（十一 29 上，彼前二 21。）

## WEEK 2 — DAY 4

### Morning Nourishment

**Matt. 11:28-30** Come to Me all who toil and are burdened, and I will give you rest. 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. For My yoke is easy and My burden is light.

Christ is rest. If we take Christ as our wisdom, we may become very busy. For this reason, taking Christ as our wisdom needs to be balanced by taking Him as our rest. The Lord Jesus sounded out a call to come to Him for rest from being burdened to toil. The toil mentioned in Matthew 11:28 refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. Thus, the Lord calls the toiling ones to come to Him for rest. Rest refers not only to being set free from the toil and burden under the law and religion or under any work and responsibility but also to perfect peace and full satisfaction. (The Conclusion of the New Testament, p. 2792)

### Today's Reading

In Matthew 11:29 the Lord Jesus gives us the way to rest...The Lord's yoke, His way of living, is a rest, but our yoke is a burden. Therefore, we should not take our yoke. Rather, we should take the Lord's yoke, His way of living.

The Lord's yoke is to take the will of the Father...The Lord Jesus lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (Matt. 26:39, 42). Therefore, He asks us to learn from Him. To learn from Him is not to imitate Him outwardly but to copy the Lord in our spirit by taking His yoke—God's will (11:29a; 1 Pet. 2:21).

负主的轭、跟主学，就叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上是外面的事物。最困难的事，就是我们魂里得安息。人会失眠，是因为他们的魂受搅扰。然而，借着负主的轭、跟祂学，我们魂里就有分于祂那满足中的安息。（太十一 28 下，29 下，30。）（新约总论第九册，四九页。）

神的旨意就是我们的轭。因此，我们不能为所欲为；我们乃是负轭的。青年人，不要以为你们是那么自由逍遥。在主的恢复里，我们都负了轭。负轭是何等美好！…主的轭是父的旨意，祂的担子是将父旨意实行出来的工作。这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的。容易，原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。

在马太十一章二十九节，主告诉我们要跟祂学。祂心里柔和谦卑。柔和，或，温柔；意即不抵抗任何反对。谦卑，意即不重看自己。在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。

主说，我们若负祂的轭，且跟祂学，我们魂里就必得安息。…我们尽职事遭受反对时，我们若抵抗，就没有平安。但我们若不抵抗，而降服于父的旨意，见证反对是出于父，我们魂里就会得着安息。施浸者约翰不认为他的下监是出于父，所以他没有安息。他若领悟他的下监是由于父的旨意，即使在监里，他也必得着安息。基督这位属天的君王，总是降服于父的旨意，接受神的旨意作祂的分，不抵抗任何事，所以祂一直有安息。我们必须跟祂学，也必须接受这样的观点。若是这样，我们魂里就会得着安息。（马太福音生命读经，四四〇至四四一页。）

参读：诗篇中所启示并预表的基督与召会，第五章。

The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an inward rest, not anything merely outward in nature. The hardest thing is to rest in our souls. People lose sleep because their soul is bothered. Yet by taking the Lord's yoke and learning from Him, we share in our soul His rest in satisfaction (Matt. 11:28b, 29b, 30). (The Conclusion of the New Testament, p. 2793)

God's will is our yoke. Thus, we are not free to do as we please; rather, we are yoked. Young people, do not think you are so free or liberated. In the Lord's recovery we all have been yoked. How good it is to be yoked!...The Lord's yoke is the Father's will, and His burden is the work to carry out the Father's will. Such a yoke is easy, not bitter, and such a burden is light, not heavy. The Greek word rendered "easy" means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

In Matthew 11:29 the Lord told us to learn from Him. He is meek and lowly in heart. To be meek, or gentle, means not to resist any opposition, and to be lowly means not to esteem oneself highly. Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself. Hence, regardless of the situation He had rest in His heart; He was fully satisfied with His Father's will.

The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls. If we are opposed as we minister, and we resist, we will not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we will have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we will have rest in our souls. (Life-study of Matthew, 2nd ed., pp. 372-373)

Further Reading: Life-study of Matthew, msgs. 29, 31, 36



## 第二周■周五

### 晨兴喂养

太十三3“ 祂就用比喻对他们讲许多事，说，看哪，那撒种的出去撒种。”

西二19“ …持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的生长而长大。”

马太福音开始于大卫的子孙，（一1，）结束于三一神。（二八19。）在（两者）之间，我们看见撒种者。（十三3。）主耶稣明确地将自己视为撒种者。…在教导真理和传扬福音时，祂乃是撒种者，并且祂的一生乃是撒种的一生。主耶稣是撒种者，是神圣生命的分授者。

撒种者乃是主耶稣这奇妙的人位；所撒的种子也是主自己这三一神的具体化身。基督已将祂自己当作生命的种子撒在我们里面。（四上，8。）基督是种子，由话所表征。（19。）我们这些神所拣选的人，乃是土壤。…因此，基督这话乃是生命的种子，撒在我们这土壤里。（新约总论第九册，五八页。）

### 信息选读

基督来到地上，不只是为了与我们同在，也是为了要撒在我们里面。借着成为肉体，祂成了生命的种子；在祂的职事里，祂将这种子撒在人里面。这意味着，祂将自己这三一神的具体化身撒在祂的信徒里面。作为撒种者，基督已将祂自己当作生命的种子撒在我们心里，好使祂能活在我们里面，长在我们里面，并从我们里面彰显出来。

就如生命的种子种在地里，与地土的元素调和，与地土一同生长而产生植物；照样，基督也已将祂自己当作生命的种子撒在我们这地土里，与我们一

## WEEK 2 — DAY 5

### Morning Nourishment

Matt. 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

The Gospel of Matthew begins with the Son of David (1:1) and ends with the Triune God (28:19). In between...we have the Sower (13:3). The Lord Jesus clearly considered Himself a Sower...In teaching the truth and in preaching the gospel, He was a Sower, and His life was a life of sowing. As the Sower, the Lord Jesus was the Distributor of the divine life.

The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God. Christ has sown Himself as the seed of life into us (vv. 4a, 8). Christ is the seed signified by the word (v. 19), and we, the chosen ones of God, are the soil...Therefore, Christ as the word is the seed of life sown into us as the soil. (The Conclusion of the New Testament, p. 2801)

### Today's Reading

Christ came to earth not only to be with us but also to be sown into our being. Through incarnation He became the seed of life, and in His ministry He sowed this seed into others. This means that He sowed Himself as the embodiment of the Triune God into His believers. As the Sower, Christ has sown Himself as the seed of life into our hearts so that He may live in us, grow in us, and be expressed from within us.

Just as the seed of life is planted into the earth, is mingled with the element of the earth, and grows together with the earth to produce the plant, Christ has sown Himself as the seed of life into us as the earth and both He

同生长。祂这生命的种子有某种元素，我们这生长的地土也有某种元素，两者调和在一起，生长在一起，成为一棵植物。这是基督的身体，由神圣的生命调和人性所构成。基督的身体实际上是一棵植物，由基督这生命种子长出来，并长到人心这生长的地土中。

我们需要看见基督这撒种者的异象，祂将自己当作生命的种子撒在人里面。这异象正是主恢复的心脏，因为这联于主心头的愿望。…祂渴望进到我们这些祂所拣选的人里面，用调和的方式作我们的生命，为了使祂自己成为我们的元素，并使我们成为祂的彰显。基督是三一神的具体化身和彰显，祂已将祂自己撒在我们里面。（新约总论第九册，五八至五九页。）

基督是种子，我们是土壤，有养分为着种子的长大。在复活里的基督，就是那是赐生命之灵的基督，已将祂自己撒到我们里面，不仅要留在我们里面，更要在我们里面长大。基督在我们里面的长大，就等于建造。…那将祂自己撒到我们里面的基督，现今正在我们里面作特别的工作，就是安家在我们里面的人里，在我们的心里。（弗三17。）这就是建造，借着神性与人性的调和而得以完成。约翰十四章二十三节提到这样的建造：“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”这住处不仅是为着三一神，也是为着我们。因此，这是一个相互的住处。

基督…建造召会，不仅是借着拯救罪人，将他们作成信徒并祂的肢体，更是借着将祂自己建造到他们里面。…神正在基督里将祂自己作到我们里面（而）建立家室。…这家室要成为神的家和我们的家，就是一个相互的住处。至终，三一神和蒙救赎的人要调和并建造成为一个实体，这实体就是新耶路撒冷。…我们今天的需要，…乃是让神在我们里面完成祂建造的工作。（撒母耳记生命读经，二三五至二三七页。）

参读：撒母耳记生命读经，第二十九至三十篇。

and we grow together. He as the life seed has a certain kind of element, and we as the growing earth also have a certain kind of element, and the two mingle together and grow together to be one plant. This is the Body of Christ constituted with the divine life mingled with humanity. The Body of Christ in reality is a plant growing out of Christ as the life seed into the human heart as the growing earth.

We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings. This vision is the very heart of the Lord's recovery, for it is related to the desire of the Lord's heart...He desires to come into us, His chosen people, to be our life in the way of mingling in order to make Himself our element and to make us His expression. Christ, the embodiment and expression of the Triune God, has sown Himself into our being. (The Conclusion of the New Testament, pp. 2801-2802)

Christ is the seed, and we are the soil with the nutrients for the growth of the seed. Christ in resurrection, Christ as the life-giving Spirit, has sown Himself into us not simply to stay in us but to grow in us. The growth of Christ in us equals the building. The Christ who has sown Himself into us is now doing a particular work in us—the work of making His home in our inner being, in our hearts (Eph. 3:17). This is building, and it is carried out through the mingling of divinity with humanity. Such a building is mentioned in John 14:23: "If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him." This abode is not only for the Triune God but is also for us. Hence, it is a mutual abode.

Christ...builds the church not merely by saving sinners and making them believers and members of Himself but by building Himself into them. God is working Himself in Christ into us to make a house...This house will be both God's house and our house, a mutual abode. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up to be one entity, and this entity will be the New Jerusalem...Our need [today] is for God to carry out His building work within us. (Life-study of 1 & 2 Samuel, pp. 191-193)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 29—30

## 第二周■周六

### 晨兴喂养

弗三16～17“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

圣经告诉我们，神正在我们里面作工，基督也正活在我们里面。然而，圣经用了一个非常显著的辞——“建造”，表明神在我们里面的工作。…基督安家在我们心里…与建造有关。我们若要安家，必须先建造房子。安家含示在一个特定的地方定居。然而，我们若要定居，就必须有房子。“使基督…安家”（弗三17）这辞句强烈指明，祂正在我们里面作建造的工作。基督正在我们里面的人里建造一个家。

〔在〕约翰十四章二十三节，…主耶稣说，“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”本节“安排住处”这辞，等于以弗所三章十七节的“安家”。三一神已经进到我们的里面，以祂自己作元素，并以一些出于我们的东西作材料，来作建造的工作。这几节关于建造的话，含示神在基督里将祂自己建造到我们里面，与我们的所是有极大的关系。（撒母耳记生命读经，二三九至二四一页。）

### 信息选读

〔在〕马太十三章撒种者的比喻〔里〕…种子〔神性〕撒到土〔人性〕里，是凭土壤里的养分而长大。…这种子…乃是凭着自己，并凭着土壤里的养分而长大。…种子的出产乃是由种子和土壤的元素所组成。这里我们看见一个重要的属灵原则：种子要长大，就

## WEEK 2 — DAY 6

### Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

The Bible tells us that God is working in us and that Christ is living in us. However, the Bible uses a very striking term—build—to denote God's work in us...Christ's making His home in our hearts involves building. If we would make a home, we must first build a house. To make a home implies being settled in a particular place. However, if we would be settled, we must have a house. The words that Christ may make His home [Eph. 3:17] are a strong indication that He is doing a work of building in us. Christ is building a home in our inner being.

[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. (Life-study of 1 & 2 Samuel, pp. 196-197)

### Today's Reading

[In] the parable of the sower in Matthew 13, the seed [divinity] is sown into the soil [humanity] to grow with the nutrients in the soil. This seed... grows with itself and the nutrients in the soil...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.

必须撒到好土里。…在我们里面有一些特定的养分是神所造的，预备让祂进到我们里面，好在我们里面长大。神造了人的灵，含有人性的养分。…撒到我们里面的种子乃是作三一神具体化身的基督。种子在我们里面长大的速度，在于我们供应多少的养分。我们供应的养分越多，种子就长得越快，并且越茂盛。

按照圣经，长大等于建造。主耶稣宣告说，祂要建造祂的召会。（太十六18。）这建造是借着我们里面神圣种子的长大而发生的。…三一神这生命的源头，已在基督里将祂自己当作一粒种子撒到我们里面。这种子一进到我们里面，就结合我们里面的东西——属灵的养分，然后开始生长。…马太十三章指明，只有好土（8，23）才能提供足够的养分，让神圣的种子长大。

既然神在基督里将祂自己建造到我们里面，不只在于祂自己这元素，也在于我们所供应的养分，我们就需要得以加强到里面的人里。…我们若得以加强到里面的人里，并且注意我们的灵，操练我们的灵，就能供应养分；这样基督就能安家在我们的所是里。

在以弗所三章…保罗祷告，求父借着祂的灵，用大能使我们得以加强到里面的人里。这大能，就是一章十九至二十二节所提到的，乃是使基督从死人中复活，叫祂在诸天界里坐在神的右边，将万有服在基督的脚下，以及使基督向着召会作万有的头的能力。这样的大能运行在我们里面，（三20，）神也用这大能加强我们，为着祂的建造。神所借以加强我们的那灵，乃是经过过程之三一神的终极完成。一面，神用祂自己作元素加强我们；另一面，我们提供养分。借着这二者，神在基督里就在我们的全人里完成祂内在的建造，就是建造祂的家。（撒母耳记生命读经，二四一至二四三页。）

参读：神人的生活，第十三篇。

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. The seed that has been sown into us is Christ as the embodiment of the Triune God. The rate at which the seed grows within us depends on the nutrients afforded by us. 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” (Matt. 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… Matthew 13 indicates that only the good soil (vv. 8, 23) affords the adequate nutrients for the growth of the divine seed.

Since God’s building Himself in Christ into us depends not only on Himself as the element but also on the nutrients supplied by us, we need to be strengthened into our inner man… 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. Then Christ will make His home in our inner being.

[In Ephesians 3] Paul prayed that the Father would strengthen us with power through His Spirit into our inner man. This power, referred to in Ephesians 1:19-22, is the power that raised Christ from the dead, seated Christ at the right hand of God in the heavenlies, subjected all things under Christ’s feet, and gave Christ to be Head over all things to the church. Such power operates in us (3:20), and with it God strengthens us for His building. The Spirit through whom God strengthens us is the consummation of the processed Triune God. 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. (Life-study of 1 & 2 Samuel, pp. 197-198)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 13

## 第二周诗歌

神将得着国度

补 919

1299

4/4

B

5 5 6 5 3 2 3 2 1 7 6 1 6 5 4 5 3

一 创造之神 有一目的, 使人活着 有意义;

5 5 6 5 3 2 3 2 1 6 4 3 1 7 6 7 1

按祂形像 我们被造, 将祂权柄 显于地。

Gm D7 Gm D7 B<sup>b</sup> E<sup>b</sup> F

1 1 1 7 6 7 6 5 3 3 3 4 3 2 2 3 2

人虽落入 撒但诡计, 使神目标 受蒙蔽;

B<sup>b</sup> F Gm E<sup>b</sup> B<sup>b</sup> F7 B<sup>b</sup>

5 5 6 5 3 2 3 2 1 6 4 3 1 7 6 7 1

但神终将得祂 国度, 子必完成 父心意。

- 二 耶稣基督要得国度, 撒但诡计必无路;  
生命种子长出实际, 不顾一切的拦阻。  
并非宗教人士所说, 死后才能进国度;  
基督正在建造国度, 我们见证且目睹。
- 三 神子耶稣, 我们救主, 是神亲来成肉体;  
今成那灵进入人里, 作为赐生命之气。  
祂是小小生命子粒, 生根在人的灵里;  
从里到外, 不住扩展, 直到生命全漫溢。
- 四 弟兄, 时间已经短促, 主正切慕得新妇;  
借着生命长大成熟, 我们催促祂脚步。  
不再挣扎, 不再奋斗, 只要灵中转向主;  
凡事长入元首基督, 生命种子成国度。
- 五 唯凭生命正常生长, 基督得着祂国度;  
变化并非瞬间即成, 逐日增长是正途。  
哦, 让我们发展、取用 生命种子的丰富;  
宝贵种子长成国度, 神旨成功不迟误。

## WEEK 2 — HYMN

Man's Creator has a purpose

The Kingdom — The Seed of the Kingdom

1299

B<sup>b</sup> F7 B<sup>b</sup> E<sup>b</sup> B<sup>b</sup>/D E<sup>b</sup> F B<sup>b</sup>

1. Man's Cre - at - or has a pur - pose For our be - ing here on earth.

5 B<sup>b</sup> F7 Gm E<sup>b</sup> B<sup>b</sup>/D E<sup>b</sup> F7 B<sup>b</sup>

In His i - mage we're cre - at - ed, To ex - press His rule on earth.

9 Gm D E<sup>b</sup> D B<sup>b</sup> C7 F7

But man fell to Sa - tan's tempt - ing; Thus God's goal was hid from view.

13 B<sup>b</sup> B<sup>b</sup>/F Gm E<sup>b</sup> B<sup>b</sup>/D E<sup>b</sup> F7 B<sup>b</sup>

Still our God will have His king - dom, For His Son will see it through.

2. Jesus Christ will get His kingdom  
Notwithstanding Satan's plans;  
He's obtaining something real by  
Growing in the hearts of man.  
Nothing like religion teaches:  
"You must wait until you die"—  
For the kingdom Christ is building,  
Is on earth before our eyes.
3. His Son, Jesus, is our Savior.  
Once in human form He came.  
Now as Spirit He can enter  
As the breath of life to man.  
As a seed within our spirit  
Christ takes root and starts to grow,  
Spreading in our inmost being  
Till His life we come to know.
4. Time is short, oh, brothers, hear it,  
Christ is longing for His Bride.  
We can hasten His returning  
Simply by the growth in life.  
No more struggling, no more striving,  
Simply turn to Christ within.  
See the seed begin to blossom.  
Growing fully into Him.
5. Jesus Christ will get His kingdom  
Just by growth—the normal way.  
Not an instant transformation;  
Growth goes on from day to day.  
This life-seed is all-inclusive—  
Everything we'll ever need;  
Yes, our God's eternal purpose  
Is within this precious seed.



第二周 · 申言

申言稿: \_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## 第三周

借着将万民浸入  
父、子、圣灵的名里，  
使他们作主的门徒

读经：太二八 16～20

### 【周一】

壹 “天上地上所有的权柄，都赐给我了”——  
太二八 18:

一 神是至高的权柄，并且祂有一切的权柄——罗  
九 20～21:

- 1 权柄是出自于神自己的所是——启二二 1。
- 2 所有的权柄——行政的、地位的、和属灵的——  
都是来自于神——创九 6，罗十三 1～7，约十九  
10～11，林后十 8，十三 10。

二 属灵的权柄有两面:

- 1 积极一面是服事圣徒，牧养他们，供应他们，并将他们  
建造起来——太二十 25～28，二 6，二四 45，林后十 8。
- 2 消极一面是对付仇敌以及与仇敌有关的事物。

三 主在神性里为神的独生子，已经有管理万有的  
权柄——太二八 18。

四 然而，祂在人性里为人子，作属天之国的王，

## Week Three

### Discipling All the Nations by Baptizing Them into the Name of the Father, the Son, and the Holy Spirit

Scripture Reading: Matt. 28:16-20

### § Day 1

I. "All authority has been given to Me in heaven and on earth"—  
Matt. 28:18:

A. God is the supreme authority, and He has all authority—Rom. 9:20-21:

1. Authority issues from God's own being—Rev. 22:1.
2. All authority—governmental, positional, and spiritual—derives from God—  
Gen. 9:6; Rom. 13:1-7; John 19:10-11; 2 Cor. 10:8; 13:10.

B. There are two aspects of spiritual authority:

1. The positive aspect is to serve the saints, to shepherd them, to supply them,  
and to build them up—Matt. 20:25-28; 2:6; 24:45; 2 Cor. 10:8.
2. The negative aspect is to deal with the enemy and the things related to him.

C. In His divinity, as the only begotten Son of God, the Lord had authority  
over all—Matt. 28:18.

D. However, in His humanity, as the Son of Man and the King of the heavenly kingdom,

天上地上的权柄是在祂复活之后赐给祂的。

## 【周二】

贰“ 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里”——19节：

- 一 因为所有的权柄都已经赐给属天的王了，（18，）祂就差遣门徒去，使万民作祂的门徒。
- 二 他们是带着祂的权柄去的。
- 三 使万民作门徒是使外邦人成为国度的子民，好在这地上，就在今天，建立祂的国，就是召会。

## 【周三、周四】

四 施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并以基督的新生命重生他们，使他们成为国度的子民。

五 “入”指明联合，如在罗马六章三节和加拉太三章二十七节者：

- 1 原文同字用于行传八章十六节、十九章五节、以及林前一章十三和十五节。
- 2 将人浸入三一神的名里，就是将人带进与三一神属灵、奥秘的联合里。

六 神圣三一的名是单数的：

- 1 这名乃是那神圣者的总称，等于祂的人位。
- 2 将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

authority in heaven and on earth was given to Him after His resurrection.

## § Day 2

**II. "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit"—v. 19:**

- A. Because all authority was given to Him (v. 18), the heavenly King sent His disciples to disciple all the nations.
- B. They go with His authority.
- C. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth.

## § Day 3 & Day 4

D. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ that they may become the kingdom people.

E. Into indicates union, as in Romans 6:3 and Galatians 3:27:

- 1. The same Greek word is used in Acts 8:16; 19:5; and 1 Corinthians 1:13, 15.
- 2. To baptize people into the name of the Triune God is to bring them into a spiritual and mystical union with Him.

F. There is one name for the Divine Trinity:

- 1. The name is the sum total of the Divine Being, equivalent to His person.
- 2. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

## 【周五】

七 马太福音，为着国度的构成，以父、子、灵三者的一个名，揭示了神圣三一的实际：

- 1 在马太福音头一章，圣灵、（18、）子基督、（18、）和父神，（23，）为着产生那人耶稣，（21，）都在现场；祂这位耶和華救主，神与我们同在，乃是三一神的具体化身。
- 2 在三章，马太给我们一幅图画，子站在受浸的水中，天开了，那灵仿佛鸽子降在子身上，并且父从天上对子说话——16 ~ 17 节。
- 3 在十二章，子以人的身位凭着那灵赶鬼，带进父神的国——28 节。
- 4 在十六章，为着建造召会，就是国度的命脉，父将子启示给门徒——16 ~ 19 节。
- 5 在十七章，为着展示国度实现的小影，（十六 28，）子变化形像，（十七 2，）并有父喜悦的话（5）来印证。
- 6 最终，在马太福音结束的一章，基督这末后的亚当，经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在复活的气氛和实际里，吩咐他们去，将外邦人浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民。
- 7 根据马太福音，这样浸入父、子、灵的实际里，乃是为着构成诸天的国。
- 8 属天的国不能用属血肉的人（参林前十五 50）组成，像属地的团体一样，只能用一班浸入与三一神的联

## § Day 5

G. For the constituting of the kingdom, Matthew discloses the reality of the Divine Trinity by giving one name for all three—the Father, the Son, and the Spirit:

1. In the opening chapter of Matthew, the Holy Spirit (1:18), Christ the Son (v. 18), and God the Father (v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God.
2. In chapter 3 Matthew presents a scene in which the Son was standing in the water of baptism under the opened heaven, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17.
3. In chapter 12 the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father—v. 28.
4. In chapter 16 the Father revealed the Son to the disciples for the building of the church, which is the life pulse of the kingdom—vv. 16-19.
5. In chapter 17 the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5), bringing about a miniature display of the manifestation of the kingdom (16:28).
6. Eventually, in the closing chapter of Matthew, after Christ as the last Adam had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity.
7. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens.
8. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood (cf. 1 Cor. 15:50); it can be constituted only with people

合里，且因作到他们里面的三一神，而得建立并被建造的人来构成。

## 【周六】

叁 “凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结”——太二八 20:

一 教训信徒遵守主所吩咐的，乃是为着使万民作主的门徒——19 节。

二 属天的王是以马内利，神与我们同在——一 23。

三 因此，无论在哪里，只要我们被聚集到祂的名里，祂就在我们中间——十八 20。

四 既是这样，祂就绝不能，也绝不会离开祂的信徒。

五 马太福音证明主这以马内利是属天的王，乃是一直与祂的子民同在，直到祂回来。

六 “这世代的终结”就是这世代的末了，那将是主的巴路西亚（主的来临）的时候：

- 1 “终结”一辞的意思是有一个过程，要达到完成或实现。
- 2 在马太二十八章二十节，“这世代的终结”指现今时代（召会时代）的结束。
- 3 这世代的终结将是大灾难的三年半——但十二 4，6～7，9。
- 4 马太二十四章六节所说的“末期”就是这世代的终结，也就是大灾难的三年半（第七十个七的后半）。
- 5 这世代的终结不是指世界末日，而是指召会时代

who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them.

## § Day 6

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

A. Teaching the believers to observe all that the Lord has commanded is for the discipling of all the nations—v. 19.

B. The heavenly King is Emmanuel, God with us—1:23.

C. Hence, wherever we are gathered into His name, He is in our midst—18:20.

D. As such, He can never and would never leave His believers.

E. Matthew proves that the Lord, as Emmanuel, is the heavenly King who is with His people continuously until He comes back.

F. The consummation of the age is the end of this age, which is the time of the Lord's parousia, the Lord's coming:

1. The word consummation means that there is a process that will be brought to completion or fulfillment.
2. In Matthew 28:20 the consummation of the age indicates the end of this present age, the church age.
3. The consummation of the age will be the three and a half years of the great tribulation—Dan. 12:4, 6-7, 9.
4. The end spoken of in Matthew 24:6 is the consummation of the age, which will be the three and a half years (the last half of the seventieth week) of the great tribulation.
5. The consummation of the age is not the end of the world but the completion



（恩典时代）的完结；这个时代很快就要完结。

6 主应许要在祂的复活里，带着所有的权柄，天天与我们同在，直到这世代的终结，就是直到这世代的末了。

of the church age, the age of grace; this age is very close to completion.

6. The Lord promised that in His resurrection He will be with us all the days, with all authority, until the consummation of the age, that is, until the end of this age.



## 第三周■周一

### 晨兴喂养

太二八 18“ 耶稣…对他们说，天上地上所有的权柄，都赐给我了。”

弗一 20“ 就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。”

林后十三 10“ 所以我…写这些事，…照着主所赐给我的权柄，…这权柄是为着建造人，并不是为着拆毁人。”

神的右边，就是基督因神超越的大能所坐之处，是有最高权柄，最尊贵之处。（圣经恢复本，弗一 20 注 4。）

属灵的权柄不是作官，乃是生命里的事。当我们说长老们有权柄时，我们不可忘记，权柄不是作官。任何事成了官派的，就不再属乎生命。…既然权柄不是作官，就没有阶级或地位。不是作官，就没有地位。…我们应当再查考圣经，看看有没有经文明指或暗示神赋予长老权柄。让我们看希伯来十三章十七节：“你们要信从那些带领你们的，且要服从；因他们为你们的魂儆醒，好像要交账的人；你们要使他们欢乐地作这事，不至叹息；若叹息，就与你们无益了。”我们也许问：“新约这一节岂不是说，召会中的肢体必须信从那些带领他们的人么？信从一辞岂不指明有一种权柄么？”然而，这一节是告诉我们要信从那些带领我们的，而不是信从那些辖管我们的。我们信从他们的带领，不是信从他们的权柄。（李常受文集一九八四年第二册，五六六至五六八页。）

## WEEK 3 — DAY 1

### Morning Nourishment

Matt. 28:18 ...Jesus...spoke to them, saying, All authority has been given to Me in heaven and on earth.

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies.

2 Cor. 13:10 Therefore I write these things...according to the authority which the Lord has given me for building up and not for overthrowing.

God's right hand, where Christ was seated by the surpassingly great power of God, is the most honorable place, the place with supreme authority. (Eph. 1:20, footnote 3)

Spiritual authority does not mean anything official but something in life. When we say that the elders have authority, we must not forget that the authority is not official. When anything becomes official, it is no longer something of life...Since the authority is not official, there is no rank or position. Anything that is not official is not positional. We should reexamine the Bible to see if any verse indicates or even hints that the elders have been assigned with authority. Let us look at Hebrews 13:17: "Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you." We may ask, "Doesn't the New Testament say in this verse that the members in the church have to obey those who lead them? Doesn't the word obey indicate that there is a certain kind of authority?" This verse, however, tells us to obey the ones leading us, not ruling us. We obey their leading, not their authority. (CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," pp. 440-442)

哪里有基督之外的东西，哪里就没有权柄。你可以有好东西，而没有权柄；你可以得人的称赞，而没有权柄；你可以在那里很温和，而没有权柄；你可以在那里热心比较工作的果效，但你没有权柄。权柄是在召会中的，而召会乃是托在基督身上。这意思是，召会是建造在基督身上的，基督自己乃是建造召会的材料。…在我们里头有多少基督的成分，在我们身上也就有多少的权柄。（李常受文集一九五六年第一册，三四页。）

主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上所有的权柄是在祂复活之后赐给祂的。

照着约翰的记载，主复活以后，在一个门都关了的屋子里与门徒相见。（约二十19。）门徒因怕犹太人，都甚战兢。因为他们需要借着生命得加强，主就以生命临到他们，向他们吹气，并告诉他们要受圣气。（22。）…照着马太，主嘱咐门徒到加利利的山上。当然，祂是在白昼，而不是在晚上，在那座山上与他们相见。此外，当祂在山上与他们相见时，没有向他们吹气，并告诉他们要受圣气。祂乃是说，“天上地上所有的权柄，都赐给我了。”（太二八18。）在马太福音，不是吹气的问题，乃是权柄的问题。约翰所关心的是生命，生命需要气息。但马太所关心的是国度，国度需要权柄。约翰福音启示出我们需要生命，以照顾小羊并喂养主的羊群。但在马太二十八章没有说到喂养小羊。在马太福音，主吩咐门徒使万民作主的门徒，（二八19，）使万民成为国度的一部分。这需要权柄。因此，在约翰福音，复活是生命、能力、气息以及牧养的事。然而，在马太福音，复活是公义、权柄、并使万民作主门徒的事。（马太福音生命读经，九一四至九一五页。）

参读：马太福音生命读经，第七十二篇。

When there are elements outside of Christ that are present in us, there is no authority. We may have good things, gain the praises of others, be gentle and mild, and even be zealous in our work yet have no authority. Authority is in the church, and the church is upheld by Christ. In other words, the church is built upon Christ, and Christ Himself is the material for the building of the church...The amount of the element of Christ in us determines the amount of authority we have. (CWWL, 1956, vol. 1, "The Church as the Body of Christ," p. 22)

In His divinity as the only begotten Son of God, the Lord had authority over all. However, in His humanity as the Son of Man and the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection.

According to John's record, after His resurrection the Lord met with His disciples in a room where the doors had been shut (20:19). The disciples were frightened, being afraid of the Jews. Because they needed to be strengthened by life, the Lord came to them as life, breathed upon them, and told them to receive the holy breath (v. 22)...According to Matthew, the Lord charged the disciples to go to a mountain in Galilee. Surely He met with them on that mountain during the day, not during the night. Furthermore, when He met with them on the mountain, He did not breathe upon them and tell them to receive the holy breath. Instead, He said, "All authority has been given to Me in heaven and on earth." In Matthew it is not a matter of breath but a matter of authority. John's concern was for life, and life requires breath. But Matthew's concern was for the kingdom, and the kingdom requires authority. The Gospel of John reveals that we need life to care for the little lambs and to feed the Lord's flock. But in Matthew 28 there is no word about feeding the lambs. In Matthew the Lord commanded the disciples to disciple all the nations (v. 19) in order to make all the nations part of the kingdom. This requires authority. Therefore, in John resurrection is a matter of life, power, breath, and shepherding. However, in Matthew it is a matter of righteousness, authority, and discipling the nations. (Life-study of Matthew, 2nd ed., pp. 786-787)

Further Reading: Life-study of Matthew, msg. 72

## 第三周■周二

### 晨兴喂养

太二八19“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

十六19“我要把诸天之国的钥匙给你，凡你在地捆绑的，必是在诸天之上已经捆绑的；凡你在地释放的，必是在诸天之上已经释放的。”

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

请注意，主不是嘱咐门徒去传福音，乃是去使万民作祂的门徒。两者的不同在于传福音仅仅是带领罪人得救，使万民作主的门徒乃是使外邦人成为国度的子民。我们受主差遣，不仅要带人得救，也要使万民作主的门徒。这是国度的事。（马太福音生命读经，九一六页。）

### 信息选读

基督作为大卫的子孙，…使我们能有分于神圣的权柄。…主已赐我们捆绑并释放的权柄：“我要把诸天之国的钥匙给你，凡你在地捆绑的，必是在诸天之上已经捆绑的；凡你在地释放的，必是在诸天之上已经释放的。”（太十六19。）马太福音论到诸天的国，而诸天的国乃是权柄的事。这卷书所启示的召会，代表掌权的国度。因此，在十六章

## WEEK 3 — DAY 2

### Morning Nourishment

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

16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

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

Notice that the Lord did not charge the disciples to preach the gospel but to disciple the nations. The difference between preaching the gospel and discipling the nations is that to preach the gospel is simply to bring sinners to salvation, but to disciple the nations is to cause the Gentiles to become the kingdom people. We have been sent by the Lord not only to bring people to salvation but also to disciple the nations. This is a matter of the kingdom. (Life-study of Matthew, 2nd ed., p. 787)

### Today's Reading

Christ's being the Son of David is...for us to participate in the divine authority...The Lord has given us the authority to bind and to loose. "I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens" (Matt. 16:19). The Gospel of Matthew is concerned with the kingdom of the heavens, which is a matter of authority. The church revealed in this book represents the kingdom to



十九节，捆绑并释放的权柄不仅赐给为着召会的使徒彼得，也赐给召会本身。（十八17～18。）

二十八章十八至十九节是另一段圣言，启示我们有分于神圣的权柄。…因着所有的权柄都已赐给属天的王，大卫的子孙主耶稣，祂就差遣祂的门徒前去，使万民作主的门徒。（新约总论第九册，三至四页。）

马太十二章二十八至二十九节说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。”二十八章十八至十九节说，“耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”我们需要加强读“所以”一辞。“所以”是指天上地上所有的权柄都赐给基督的事实。为这缘故，“所以”我们必须去，使万民作主的门徒。

我们都必须看见，传福音不是仅仅传讲或教导，传福音乃是争战。马太十二章告诉我们，为要传福音，我们必须捆绑那壮者。撒但就是那壮者，是霸占所有人的那一位。全世界如今都在黑暗之下，在撒但霸占的手下。传福音带人归主，乃是从撒但霸占人的手中抢夺一些家具。所以，我们必须祷告来捆绑那壮者撒但。为此我们不仅需要能力，也需要权柄。我们可以用警察为例，来说明能力和权柄的分别。马路上的汽车有能力，但警察有权柄。不论汽车多有能力，警察一声令下，就有权柄管制汽车。（李常受文集一九六五年第一册，二九五至二九七页。）

参读：凭生命的路传扬福音，第三章。

reign. Hence, the authority to bind and to loose is given not only to Peter, the apostle for the church in 16:19, but also to the church itself (18:17-18).

Matthew 28:18-19 is another portion of the Word which reveals that we participate in the divine authority...Because all authority has been given to the Lord Jesus, the Son of David as the heavenly King, He has sent His disciples to go and disciple all the nations. (The Conclusion of the New Testament, pp. 2754-2755)

Matthew 12:28 and 29 say, “If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you. Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.” Verses 18 and 19 of chapter 28 say, “Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” We need to read the word therefore strongly. Therefore refers to the fact that all authority has been given to Christ. For this cause, “therefore,” we must go to disciple all the nations, to make all the nations disciples.

We all have to realize that to preach the gospel is not merely to preach or to teach; it is to fight the battle. Matthew 12 tells us that in order to preach the gospel we have to bind the strong man. Satan is the strong man, the one who usurps all people. The whole world is now under darkness and the usurping hand of Satan. To preach the gospel to bring someone to the Lord is to plunder some goods out of the usurping hand of Satan. Therefore, we have to pray to bind the strong man Satan. For this we need not only power but also authority. We can illustrate the difference between power and authority with a policeman. Cars on the street have power, but a policeman has authority. No matter how powerful a car is, when a policeman gives an order, he has the authority over the car. (CWWL, 1965, vol. 1, “Preaching the Gospel in the Way of Life,” pp. 219-220)

Further Reading: CWWL, 1965, vol. 1, “Preaching the Gospel in the Way of Life,” ch. 3

## 第三周■周三

### 晨兴喂养

徒二 38“ 彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。”

十九 5“ 他们听了，就浸入主耶稣的名里。”

施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并以基督的新生命重生他们，使他们成为国度的子民。施浸者约翰引荐的职事，开始于初步的水浸。如今，属天的王既已完成祂在地上的职事，经过死而复活的过程，并成了赐生命的灵，祂就吩咐门徒，将作祂门徒的人，浸入三一神里面。（马太福音生命读经，九一六页。）

### 信息选读

这浸有两面：看得见的一面是借着水，看不见的一面是借着圣灵。（徒二 38，41，十 44～48。）前者是后者的彰显和见证，后者是前者的实际。…两面都不可缺。主凭这浸吩咐门徒以后不久，（太二八 19，）就将他们和全召会都浸在圣灵里（林前十二 13）：犹太部分在五旬节那天，（徒一 5，二 4，）外邦部分在哥尼流家里。（十一 15～17。）以后，基于这事实，门徒将新悔改的人（二 38）不仅浸入水里，也浸入基督的死、（罗六 3～4，）基督自己、（加三 27，）三一神、（太二八 19，）以及基督的身体里。（林前十二 13。）水，象征基督的死和埋葬，可以看作了结受浸者老旧历史的坟墓。因为基督的

## WEEK 3 — DAY 3

### Morning Nourishment

Acts 2:38 ...Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

19:5 And when they heard this, they were baptized into the name of the Lord Jesus.

Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. John the Baptist's recommending ministry began with the preliminary baptism, a baptism by water only. Now, after the heavenly King accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God. (Life-study of Matthew, 2nd ed., pp. 787-788)

### Today's Reading

Baptism has two aspects: the visible aspect by water and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect, whereas the invisible aspect is the reality of the visible aspect...Both are needed. Not long after the Lord charged the disciples with [the] baptism [in Matthew 28:19], He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13), the Jewish part on the day of Pentecost (Acts 1:5; 2:4) and the Gentile part in the house of Cornelius (11:15-17). Then, based on this, the disciples baptized the new converts (2:38) not only into water but also into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered a tomb in which the baptized ones' old history is ended.

死包含在基督里面，又因为基督是三一神的具体化身，（西二 9，）并且三一神最终与基督的身体是一；所以将初信的人浸入基督的死、基督自己、三一神、并基督的身体里，乃是作一件事：在消极方面，了结他们老旧的生命；在积极方面，为着基督的身体，用新生命，就是三一神永远的生命重生他们。因此，这里主所命定的浸，乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里。

马太二十八章十九节的“入”字指明联合，如在罗马六章三节，加拉太三章二十七节者。原文同字用于行传八章十六节，十九章五节和林前一章十三、十五节。将人浸入三一神的名里，就是将人带进与三一神属灵、奥秘的联合里。…（在马太二十八章十九节，）神圣三一的名是单数的。这名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人浸入三一神一切的所是里。（马太福音生命读经，九一六至九一七页。）

神新约经纶里经过过程之三一神包罗万有的灵，是素质的，为着生命，也是经纶的，为着能力，在信徒相信基督时赐给他们，（弗一 13，加三 2，）作为神完全福音包罗万有的福，（14，）使他们能享受三一神一切的丰富。（林后十三 14。）

使徒传讲并供应基督，但听见的人悔改相信祂时，却领受三一神这奇妙的灵。这含示这灵就是复活升天的基督自己。这里的领受圣灵是在素质与经纶两方面，意义是普遍的，包罗一切的，与行传八章十五至十七节和十九章二至六节的领受圣灵不同，那是专指在经纶一面，领受降在信徒身上的圣灵。（圣经恢复本，徒二 38 注 8。）

参读：新约总论，第二百六十五篇。

Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God (Col. 2:9) and the Triune God eventually is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side, to terminate their old life, and on the positive side, to germinate them with new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here baptizes people out of their life into the Body life for the kingdom of the heavens.

The word into in Matthew 28:19 indicates union, as in Romans 6:3 and Galatians 3:27. The same Greek word is used in Acts 8:16; 19:5; and 1 Corinthians 1:13, 15. To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him. There is one name for the Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is. (Life-study of Matthew, 2nd ed., p. 788)

The all-inclusive Spirit of the processed Triune God in His New Testament economy, both essential for life and economical for power, [is] given to the believers at the time of their believing in Christ (Eph. 1:13; Gal. 3:2), as the all-inclusive blessing of God's full gospel (Gal. 3:14) that they may enjoy all the riches of the Triune God (2 Cor. 13:14).

The apostles preached and ministered Christ, but when their hearers repented and believed in Him, they received this wonderful Spirit of the Triune God. This implies that this Spirit is just the resurrected and ascended Christ Himself. The receiving of the Spirit here is both essential and economical, in a general and all-inclusive sense, differing from the receiving of the Spirit in Acts 8:15-17 and 19:2-6, which is particularly the receiving of the Spirit in His falling upon the believers economically. (Acts 2:38, footnote 7)

Further Reading: The Conclusion of the New Testament, msg. 265

## 第三周■周四

### 晨兴喂养

太一1“耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱。”

四17“从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。”

（马太四章十七节）指明福音首先不是以生命的方式陈明，如约翰福音所指明的，乃是以国度的方式陈明，如马太福音所指明的；其原因乃在于需要一个国度、范围、领域，好让神施行行政，将祂那包罗万有的所是赐给我们。即使约翰福音这卷生命的福音也告诉我们，我们若不重生，就不能进神的国。（三3，5。）需要有国度，好让神施行行政，将祂自己分赐到我们里面，作我们生命的福。因此，在福音书里，我们接受耶稣基督，不是先作生命，乃是先作君王。

马太福音有君王救主，马可福音有奴仆救主，路加福音有人救主，约翰福音有神救主。我们若不悔改，接受主作君王救主，就不能得着祂作奴仆救主、人救主和神救主。（新约总论第九册，七至八页。）

### 信息选读

我们需要悔改，不仅因为我们有罪的，也因为我们背叛的。我们甚至是神的仇敌。我们需要为着我们的背叛悔改。我们犯罪，因为我们是背叛的。我们若没有背叛，就不会犯罪。因着我们背叛，我们需要悔改，接受基督作我们的权柄、主宰者和君王，好使祂能在神的国里，在我们里面并在我们身上掌权。这就是为什么马太一章一节不是先陈明基督是为着那福的亚伯拉罕子孙，而是先陈明基督是为着国度的大卫子孙。

## WEEK 3 — DAY 4

### Morning Nourishment

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

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

[Matthew 4:17] indicates that the gospel is presented first not in the way of life, as in John, but in the way of the kingdom, as in Matthew. The reason for this is that there is the need of a kingdom, a realm, a sphere, for God to exercise Himself to give us His all-inclusive being. Even in John, the Gospel of life, we are told that if we are not regenerated, we cannot enter into the kingdom of God (John 3:3, 5). There is the need of a kingdom so that God can exercise Himself to dispense Himself into us as our life blessing. Therefore, in the gospel we receive Jesus Christ first not as life but as the King.

In Matthew we have the King-Savior; in Mark, the Slave-Savior; in Luke, the Man-Savior; and in John, the God-Savior. If we do not repent and receive the Lord as the King-Savior, we cannot have Him as the Slave-Savior, the Man-Savior, and the God-Savior. (The Conclusion of the New Testament, p. 2758)

### Today's Reading

We need to repent not only because we are sinful but also because we are rebellious. We are even enemies of God. We need to repent of our rebellion. We sin because we are rebellious. If we did not rebel, we could not sin. Because we are rebels, we need to repent and receive Christ as our authority, as our Sovereign and King, that He may rule in us and over us in God's kingdom. This is the reason that in Matthew 1:1 Christ is presented first not as the Son of Abraham for the blessing but as the Son of David for the kingdom.

一旦有了国度，国度就成为神施行行政以祝福我们的范围、领域。我们都喜欢接受祝福，但我们可能不领悟，祝福需要神权柄的领域，神行政下的领域。少了这样的领域，神就没有路进来祝福我们。我们若不在神的行政之下，接受祂作我们的主宰者，祂就没有路祝福我们。因此，在我们的经历中，我们的救主耶稣基督，必须先是为着国度的大卫子孙，然后才是为着那福的亚伯拉罕子孙。

我们需要对这事实有深刻的印象，就是我们必须先接受基督作大卫的子孙，然后作亚伯拉罕的子孙。接受祂作大卫的子孙，乃是承认祂的君王地位，明白我们必须有祂的君王职分和主宰权柄之下。祂不仅仅作为救主临到我们，更是作为君王救主临到我们。祂对我们若不是君王，就不能作我们的救主。我们若不在祂的权柄、行政之下，我们就不能得救。救恩乃是在祂的行政、祂的君王职分之下临到我们。我们若说，“哦，主耶稣，我接受你作我的君王，”我们就会蒙拯救到极点。

我们若得着基督作大卫的子孙，更大的所罗门，我们也就得着祂作亚伯拉罕的子孙，就是真以撒。这意思是，我们若得着国度，我们也得着祝福。这是生命之福，就是经过过程、终极完成成为包罗万有之灵的三一神之福。我们许多人能作见证，借着接受基督作我们的君王，我们享受经过过程的三一神作我们的福。我们越在主的管治之下，就越享受三一神作我们的福。

马太二十八章十九节说到信徒被浸入三一神——父、子、圣灵——的名里，这就是对三一神的享受。作为大卫的子孙和亚伯拉罕的子孙，基督将我们带进三一神里。只要我们得着大卫的子孙和亚伯拉罕的子孙，我们就得着三一神，并且在三一神里。这就是神国里神圣的福分。（新约总论第九册，八至一〇页。）

参读：国度之于信徒，第五篇。

Once there is the kingdom, the kingdom becomes the realm, the sphere, for God to exercise Himself to bless us. We all like to receive the blessing, but we may not realize that the blessing requires a sphere of God's authority, a sphere under God's administration. Without such a sphere, there is no way for God to come in to bless us. If we are not under God's administration, receiving Him as our Sovereign, there is no way for Him to bless us. Therefore, in our experience our Savior, Jesus Christ, must first be the Son of David for the kingdom and then the Son of Abraham for the blessing.

We need to be impressed with the fact that we must receive Christ first as the Son of David and then as the Son of Abraham. To receive Him as the Son of David is to recognize His kingly status and to realize that we should be under His kingship and sovereignty. He comes to us not merely as the Savior but as the King-Savior. If He is not the King to us, He cannot be our Savior. If we are not under His authority, His administration, we cannot be saved. Salvation comes to us under His administration, under His kingship. If we say, "O Lord Jesus, I take You as my King," we will be saved to the uttermost.

If we have Christ as the Son of David, the greater Solomon, we will also have Him as the Son of Abraham, the real Isaac. This means that if we have the kingdom, we will also have the blessing. This is the blessing of life, the blessing of the processed Triune God consummated as the all-inclusive Spirit. Many of us can testify that by receiving Christ as our King we enjoy the processed Triune God as our blessing. The more we are under the Lord's ruling, the more we enjoy the Triune God as our blessing.

Matthew 28:19 speaks of the believers' being baptized into the Triune God—into the name of the Father, of the Son, and of the Holy Spirit. This is the enjoyment of the Triune God. As the Son of David and the Son of Abraham, Christ brings us into the Triune God. As long as we have the Son of David and the Son of Abraham, we have the Triune God, and we are in the Triune God. This is the divine blessing in the divine kingdom. (The Conclusion of the New Testament, pp. 2758-2759)

Further Reading: CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," ch. 5



## 第三周■周五

### 晨兴喂养

太三16～17“耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”

约翰福音，特别在十四至十六章，为着我们生命的经历，启示了父、子、灵神格的奥秘；马太福音，为着国度的构成，以父、子、灵三者的一個名，揭示了神圣三一的实际。在马太福音头一章，圣灵、（18、）基督（子——18）和神（父——23），为着产生那人耶稣，（21、）都在现场；祂这位耶和華救主，神与我们同在，乃是三一神的具体化身。在三章，马太给我们一幅图画，子站在受浸的水中，天开了，那灵仿佛鸽子降在子身上，并且父从天上对子说话。（16～17。）（马太福音生命读经，九一八页。）

### 信息选读

在马太十二章，子以人的身位凭着那灵赶鬼，带进父神的国。（28。）在十六章，为着建造召会，就是国度的命脉，父将子启示给门徒。（16～19。）在十七章，为着展示国度实现的小影，（十六28，）子变化形像，（十七2，）并有父喜悦的话（5）来印证。最终，在马太福音结束的一章，基督这末后的亚当，经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在复活的气氛和实际里，吩咐他们去，将外邦人浸入

## WEEK 3 — DAY 5

### Morning Nourishment

Matt. 3:16-17 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him. And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

For our experience of life, John unveils the mystery of the Godhead in the Father, the Son, and the Spirit, especially in chapters 14 through 16; whereas for the constituting of the kingdom, Matthew discloses the reality of the Divine Trinity by giving one name for all three. In the opening chapter of Matthew, the Holy Spirit (1:18), Christ (the Son—v. 18), and God (the Father—v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God. In chapter 3 Matthew presents a scene in which the Son was standing in the water of baptism under the opened heaven, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son (vv. 16-17). (Life-study of Matthew, 2nd ed., p. 789)

### Today's Reading

In Matthew 12 the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father (v. 28). In chapter 16 the Father revealed the Son to the disciples for the building of the church, which is the life pulse of the kingdom (vv. 16-19). In chapter 17 the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5), bringing about a miniature display of the manifestation of the kingdom (16:28). Eventually, in the closing chapter, after Christ as the last Adam had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality

神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民。以后，使徒行传和书信揭示：将人浸入父、子、灵的名里，乃是将他们浸入基督的名里；（徒八16，十九5；）而将人浸入基督的名里，就是将他们浸入基督这人位里；（加三27，罗六3；）因为基督是三一神的具体化身，并且成了赐生命的灵，（林前十五45，）是便利的，人随时随地都可以浸入祂里面。根据马太福音，这样浸入父、子、灵的实际里，乃是为着构成诸天的国。属天的国不能用属血肉的人（林前十五50）组成，像属地的团体一样，只能用一班浸入与三一神的联合里，且因作到他们里面的三一神，而得建立并被建造的人来构成。（马太福音生命读经，九一八至九一九页。）

亚伯拉罕的子孙基督将神圣的福带给我们，（太一1，）使我们能承受神。…亚伯拉罕的后裔（加三29）只有一位，就是基督。（16。）因此，我们要成为亚伯拉罕的后裔，就必须属于基督，成为基督的一部分。因我们与基督是一，我们就也是亚伯拉罕的后裔，是照着应许为后嗣，承受神所应许的福，就是那包罗万有的灵；这灵就是经过过程之三一神的终极完成，作了我们的分。

信徒神圣的基业（徒二六18）…是三一神自己连同祂所有的、所已经作成的、以及为祂赎民所要作的一切。这位三一神化身在包罗万有的基督里面；（西二9；）这基督是分给众圣徒的分，作他们的基业。（一12。）…神既是我们的基业，圣灵就是所赐给我们这基业的凭质。（弗一13～14。）（新约总论第九册，五页。）

参读：新约总论，第二百六十五篇。

of His resurrection to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity. Later, in the Acts and the Epistles it is disclosed that to baptize people into the name of the Father, the Son, and the Spirit is to baptize them into the name of Christ (Acts 8:16; 19:5), and that to baptize them into the name of Christ is to baptize them into Christ the person (Gal. 3:27; Rom. 6:3), because Christ is the embodiment of the Triune God, and He, having become the life-giving Spirit (1 Cor. 15:45), is available any time and in any place for people to be baptized into. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood (1 Cor. 15:50); it can be constituted only with people who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them. (Life-study of Matthew, 2nd ed., pp. 789-790)

Christ, the Son of Abraham [Matt. 1:1], brings us the divine blessing for us to inherit God...Abraham's seed [Gal. 3:29] is only one, Christ (v. 16). Hence to be Abraham's seed we must be Christ's, a part of Christ. Because we are one with Christ, we are Abraham's seed, heirs according to promise, inheriting God's promised blessing, which is the all-inclusive Spirit as the ultimate consummation of the processed Triune God to be our portion.

The believers' divine inheritance [Acts 26:18]...is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (1:12). Since God is our inheritance, the Holy Spirit is the pledge of this inheritance to us [Eph. 1:13-14]. (The Conclusion of the New Testament, p. 2756)

Further Reading: The Conclusion of the New Testament, msg. 265

## 第三周■周六

### 晨兴喂养

太二八 20“ 凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”

一 23“ 看哪，必有童女怀孕生子，人要称祂的名为以马内利。（以马内利翻出来，就是神与我们同在。）”

（马太二十八章二十节说到要）教训信徒遵守主所吩咐的，（这）像前文所说将人浸入父、子、灵的名里（19）一样，（乃）是为着使万民作主的门徒。（圣经恢复本，太二八 20 注 1。）

属天的王是以马内利，神与我们同在。（一 23。）在这里祂应许要在祂的复活里，带着所有的权柄，天天与我们同在，直到这世代的终结，就是直到这世代的末了。因此，无论在哪里，只要我们被聚集到祂的名里，祂就在我们中间。（十八 20。）

在四福音里，只有马可福音（十六 19）和路加福音（二四 51）记载主的升天。约翰福音见证主这神的儿子，就是神自己，乃是信徒的生命；既是这样，祂就绝不能，也绝不会离开祂的信徒。马太福音证明祂这以马内利是属天的王，乃是一直与祂的子民同在，直到祂回来。因此，约翰福音和马太福音都没有提到主的升天。（马太福音生命读经，九一九页。）

### 信息选读

主是在国度里与国度子民同在的王，祂天天与我们同在，直到这世代的终结。今天就包括在天天里面。主今天与我们同在，明天也要与我们同在。没有一天例外。祂要与我们同在，直到这世代的终结。

## WEEK 3 — DAY 6

### Morning Nourishment

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

1:23 “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

The disciples were commanded things like baptizing people into the name of the Father, the Son, and the Spirit...Teaching the believers to observe all that the Lord has commanded is for the discipling of all the nations (Matt. 28:19-20).

The heavenly King is Emmanuel, God with us (1:23). In 28:20 He promised that in His resurrection He will be with us all the days, with all authority, until the consummation of the age, that is, until the end of this age. Hence, wherever we are gathered into His name, He is in our midst (18:20).

Among the four Gospels the Lord's ascension is recorded only in Mark (16:19) and Luke (24:51). John testifies that the Lord, as the Son of God, even God Himself, is life to His believers. As such, He can never and would never leave them. Matthew proves that He, as Emmanuel, is the heavenly King who is with His people continuously until He comes back. Hence, in both John and Matthew, the Lord's ascension is not mentioned. (Life-study of Matthew, 2nd ed., p. 790)

### Today's Reading

As the King in the kingdom with the kingdom people, the Lord is with us all the days until the consummation of the age. Today is included in all the days. The Lord is with us today, and He will be with us tomorrow. Not one day will be an exception. He will be with us until the consummation of the age. This refers to the

这是指这世代的末了，那将是主的巴路西亚，主来临的时候。这世代的终结，这世代的末了，将有大灾难。那段时间我们不愿在这里。反之，我们宁愿被提到主的巴路西亚，主的同在里。这是国度的事。

在主带着公义的复活里，国度就在这里，并且我们有权柄、使命和地位，使万民作主的门徒。这样，国度就一直开展出去。（马太福音生命读经，九一九至九二〇页。）

职事需要经历生命的功课。为着预备、收集、产生建造的材料，我们需要运用恩赐；但要把人建造到召会里，就必须有职事。…在使徒行传里，我们看见召会的开始乃是借着恩赐；但到了提摩太前后书，我们看见召会的治理和建造需要学功课。所以保罗嘱咐提摩太说，“倘若我耽延，你也可以知道在神的家中当怎样行。”（提前三15上。）…召会的治理不是恩赐的问题，乃是职事的问题。保罗在提摩太前后书里常常提到学习、教导、操练、训练等，这些都不是凭恩赐得着的，乃是出代价才能学得着的功课。我们要学习分辨各种器皿，学习认识人；这些都要出代价。职事乃是凭所学得的功课去帮助别人。在建造召会的事上，恩赐没有多大用处；建造召会的路，乃在于我们出代价、学生命的功课，让神作到我们里面。

主到底会迟延祂的回来，还是会快地回来，完全在乎召会有没有得着建造。今天许多布道家和奋兴家以布道会、奋兴会闻名，但少有人学生命的功课。如果连基督教里的领头人都不是很有学习，更何况一般的教友。在已过的召会历史中，很少有人提说召会的建造。然而，我们要看见主今天的需要乃是建造召会。（李常受文集一九五七年第三册，五〇五至五〇六页。）

参读：李常受文集一九五七年第三册，四九七至四九八、五〇五至五〇六页。

end of this age, which will be the time of the Lord's parousia, the Lord's coming. The consummation of the age, the end of the age, will be the great tribulation. We do not want to be here during that time. Rather, we prefer to be raptured into the Lord's parousia, into His presence. This is a matter of the kingdom.

In the Lord's resurrection with His righteousness, the kingdom is present, and we have the authority, commission, and position to disciple the nations. In this way the kingdom is spreading. (Life-study of Matthew, 2nd ed., pp. 790-791)

Ministry requires the experience of lessons of life. We can use gifts to collect, prepare, and produce building materials, but we must have ministry in order to build people into the church...In the book of Acts the church began through gifts, but at the time of 1 and 2 Timothy, the administration and building of the church required the learning of lessons. Hence, Paul charged Timothy, saying, "If I delay, I write that you may know how one ought to conduct himself in the house of God" (1 Tim. 3:15)...The administration of the church is not a matter of outward gifts but a matter of ministry. Paul often mentioned learning, teaching, exercising, and training in his two Epistles to Timothy. These matters do not come by gifts but by lessons learned through paying a price. We should learn to discern different kinds of vessels and to know people; these matters require the paying of a price. Ministry is to help others according to the lessons that we have learned. Gifts are of little use in the building of the church. The way to build the church depends on our paying a price and learning the lessons of life that work God into us.

Whether or not the Lord will delay His return or come quickly depends entirely on whether the church is built. Today many evangelists and revivalists become famous through gospel campaigns and revival meetings, but few have learned the lessons of life. If the leaders in Christianity do not have much spiritual learning, what can be expected of the ordinary "church-goers"? In church history very few have spoken of the building of the church. Nevertheless, we should see that the Lord needs the building of the church today. (CWWL, 1957, vol. 3, pp. 393-394)

Further Reading: CWWL, 1957, vol. 3, pp. 386, 394

# 第三周诗歌

## 前去传扬福音

A大调 (英917) 4/4

3 1̣ · 6̣ 5̣ · 3̣ | 5̣ 6̣ 7̣ 1̣ 3 2 |  
 一 遥 遥 远 方， 异 教 黑 暗 中 居 住，  
 2 2̣ · 1̣ 2̣ · 2̣ | 3 1 1̣ · 6̣ 5̣ - |  
 亿 万 灵 魂 永 远 沉 沦 奔 入；  
 3 1̣ · 6̣ 5̣ · 3̣ | 5̣ 6̣ 7̣ 1̣ 3 2 |  
 谁 愿 前 去， 将 救 恩 故 事 传 述，  
 Bm 4 3̣ · 2̣ 3 1̣ 1̣ 6̣ | 5̣ 7̣ 1̣ - |  
 仰 望 耶 稣， 任 何 代 价 不 顾？  
 5̣ - 1̣ 7̣ | 7̣ · 6̣ 6̣ · 6̣ 6̣ - |  
 (副) 主 已 领 得 天 地 权 柄，  
 A 6̣ - 2̣ 1̣ | 1̣ · 7̣ 7̣ · 7̣ 7̣ - |  
 祂 也 吩 咐 我 们 前 去，  
 A 5̣ 5̣ 6̣ 7̣ 1̣ · 1̣ 1̣ 3̣ | 3 2 4 3̣ |  
 传 扬 福 音， 带 领 万 民 归 入 主 名；  
 5̣ | 5̣ 4̣ 2̣ 1̣ 7̣ | 2̣ - 1̣ - ||  
 主 必 同 在， 照 祂 应 许。

- 二 看哪，全地正敞开大门求呼：  
 “基督精兵，速奋起来进入！”  
 信徒醒起！当齐心全力投注，  
 传报佳音，释放罪囚脱苦。
- 三 “何必死亡？”请听神呼唤声声，  
 “何必死亡？”祂名里同响应；  
 救赎已成，生命救恩丰盈，  
 故当前去，向万民作见证。

(译自 James McGranahan 所著英诗)

# WEEK 3 — HYMN

## Far, far away, in heathen darkness dwelling

### Preaching of the Gospel — Go Ye!

917

G C/G G D D/F# D G A7 D  
 1. Far, far away, in heathen darkness dwell-ing, Mil-lions of souls for-ev-er may be lost;  
 5 G C/G G D Am G C G/D D7 G  
 Who, who will go, sal-va-tion's sto-ry tell-ing, Look-ing to Je-sus, counting not the cost?  
 9 G G/B C E7/B A A7/C# D D7/F#  
 (C) "All pow'r is giv-en un-to me, All pow'r is giv-en un-to me,  
 13 G G/B C Am D7 C/G G  
 Go ye in-to all the world and preach the gos-pel, And lo, I am with you al-way."

2. See o'er the world, wide open doors inviting:  
 Soldiers of Christ, arise and enter in!  
 Christians, awake! your forces all uniting,  
 Send forth the Gospel, break the chains of sin.
3. "Why will ye die?" the voice of God is calling,  
 "Why will ye die?" re-echo in His name:  
 Jesus hath died to save from death appalling,  
 Life and salvation therefore go proclaim.



第三周 · 申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

[illegible]

## 第四周

### 国度是征服背叛， 也是主耶稣的变化形像

读经：可四 35～41，九 1～13，太十三 43 上

#### 【周一】

壹 神的国是征服背叛的能力——可四 35～41：

一 宇宙中有两个大原则——神的权柄和撒但的背叛；神和撒但之间所争执的唯一问题，与权柄和背叛有关——徒二六 18，西一 13：

1 背叛乃是否认神的权柄，也是拒绝神的管治：

a 撒但原是神所造的天使长，但由于他的骄傲，他高举自己、干犯神的主宰、背叛神，就成了神的对头，建立他自己的国——赛十四 12～14，结二八 2～19，太十二 26。

b 当人犯罪时，就背叛神，否认神的权柄，并拒绝神的管治；在巴别那里，人集体背叛神，要从地上废除神的权柄——创三 1～6，十一 1～9。

2 虽然撒但背叛神的权柄，人也背叛神而干犯神的权柄，神却不让这个背叛继续下去，祂要在地上建立祂的国——启十一 15。

#### 【周二】

## Week Four

### The Kingdom as the Subduing of Rebellion and as the Transfiguration of the Lord Jesus

Scripture Reading: Mark 4:35-41; 9:1-13; Matt. 13:43a

#### § Day 1

I. The kingdom of God is the power to subdue rebellion—Mark 4:35-41:

A. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:

1. Rebellion is the denial of God's authority and the rejection of God's rule:

a. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God's sovereignty, rebelled against God, became God's adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

b. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.

2. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

#### § Day 2

## 二 主耶稣来建立神的国，以完成神永远的定旨——可一 14～15:

- 1 神的国乃是神能运用祂的权柄，以成就祂的计划的  
神圣范围——太六 10，33，路十二 32，西一 13。
- 2 主耶稣是神成为肉体，来建立神的国，就是建立一个范围，使神能在其中运用祂的权柄，以完成祂的定旨——约一 1，14，三 3，5，十八 36：
  - a 主耶稣为着建立神的国，作为得胜的人站住，击败撒但并抵挡一切艰难、反对和攻击——可一 13，太四 1～11。
  - b 主耶稣传国度的福音，使背叛的罪人悔改、得救、合格且被装备，好进入神的国——可一 14～15，太四 17。
  - c 主捆绑那壮者撒但，并进入他的家里洗劫他的家具，好为着神的国，借着重生，把罪人带进神的家——可三 27，弗二 19。
  - d 主靠着神的灵赶鬼，就是毁坏撒但的国并带进神的国——太十二 28。

### 【周三】

## 三 马可四章三十五至四十一节的记载，是一幅背叛的图画，以及神的国作为征服背叛之能力的图画:

- 1 撒但有一个国，就是黑暗的权势，抵挡神的国——太十二 26，徒二六 18：
  - a 鬼属于撒但的国，也为着他的国附在人身上——可一 23～27，五 2～20，七 25～30，九 17～27，十六 9。
  - b 撒但是这世界的王和空中掌权者的首领；他有他的使者，这些使者是他的从属，就是那些执政的、掌权的、

## B. The Lord Jesus came to establish the kingdom of God for the fulfillment of God's eternal purpose—Mark 1:14-15:

1. The kingdom of God is a divine realm where God can exercise His authority to work out His plan—Matt. 6:10, 33; Luke 12:32; Col. 1:13.
2. As God incarnated, the Lord Jesus came to establish the kingdom of God—to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36:
  - a. To establish the kingdom of God, the Lord Jesus stood as a victorious man, defeating Satan and withstanding all hardship, opposition, and attack—Mark 1:13; Matt. 4:1-11.
  - b. The Lord Jesus preached the gospel of the kingdom so that rebellious sinners might repent and be saved, qualified, and equipped to enter into the kingdom of God—Mark 1:14-15; Matt. 4:17.
  - c. The Lord bound Satan, the strong man, and entered into his house to plunder his goods so that sinners might be brought into the house of God through regeneration for the kingdom of God—Mark 3:27; Eph. 2:19.
  - d. As the Lord cast out demons by the Spirit of God, He was destroying Satan's kingdom and bringing in the kingdom of God—Matt. 12:28.

### § Day 3

## C. The record in Mark 4:35-41 is a picture of rebellion and of the kingdom of God as the power to subdue rebellion:

1. Satan has a kingdom, the authority of darkness, which is against the kingdom of God—Matt. 12:26; Acts 26:18:
  - a. The demons belong to Satan's kingdom and possess people for his kingdom—Mark 1:23-27; 5:2-20; 7:25-30; 9:17-27; 16:9.
  - b. Satan is the ruler of the world and of the authority of the air; he has his angels, who are his subordinates as rulers, authorities, and world-

和管辖这黑暗世界的——约十二 31，弗二 2，六 12。

2 马可四章二十六至二十九节是关于神国的话，五章一至二十节是记载神国的实证，这二者之间有四章三十五至四十一节海上的风暴这件事：

- a 空中堕落的天使和水中的鬼，合力阻止主耶稣渡到对岸，因为他们晓得祂要去赶出那边的鬼——五 1～20。
- b 主斥责风，又命令海安静，因为在幕后的乃是背叛的天使和鬼。
- c 主斥责风，并向海说话以后，风就止住，大大地平静了，因为邪恶天使和鬼的背叛被国度的能力征服了——四 39。

## 【周四】

贰 神的国是主耶稣的变化形像——九 1～13:

- 一 马可九章一至十三节所描述的，乃是神的国带着能力来临的图画；这图画的中心是得着荣耀的耶稣，同着祂的是摩西和以利亚，代表旧约的圣徒，以及彼得、雅各和约翰，代表新约的圣徒——2～4节。
- 二 主耶稣变化形像，意思就是祂的人性被祂的神性所浸透、饱和；这个变化形像，就是祂的得荣耀，等于祂在祂国里的来临——2节：
  - 1 主在一节里关于神的国带着能力来临的话，借着祂在山上的变化形像得着应验——2～3节。
  - 2 主耶稣的变化形像，照耀，乃是祂在祂国里的来临；祂的变化形像在哪里，国度的来临也在哪里——太十六 28～十七 13，路九 27～36。

rulers of the darkness of this world—John 12:31; Eph. 2:2; 6:12.

2. Between the word concerning the kingdom of God in Mark 4:26-29 and the record of the demonstration of the kingdom of God in 5:1-20, there is the incident of the stormy sea in 4:35-41:

- a. The fallen angels in the air and the demons in the water collaborated to frustrate the Lord Jesus from going to the other side of the sea because they knew that He would cast out the demons there—5:1-20.
- b. The Lord rebuked the wind and commanded the sea to be silent because of the rebellious angels and demons who were behind the scene.
- c. After He rebuked the wind and spoke to the sea, the wind ceased, and there was a great calm, for the rebellion of the evil angels and the demons had been subdued by the power of the kingdom—4:39.

## § Day 4

II. The kingdom of God is the transfiguration of the Lord Jesus—9:1-13:

- A. What is described in Mark 9:1-13 is a picture of the kingdom of God coming in power; the center of this picture is the glorified Jesus, and with Him are Moses and Elijah, representing the Old Testament saints, and Peter, James, and John, representing the New Testament saints—vv. 2-4.
- B. For the Lord Jesus to be transfigured meant that His humanity was saturated and permeated with His divinity; this transfiguration, which was His glorification, was equal to His coming in His kingdom—v. 2:
  - 1. The Lord's word in verse 1 about the coming of the kingdom of God in power was fulfilled by His transfiguration on the mountain—vv. 2-3.
  - 2. The transfiguration, the shining, of the Lord Jesus was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom—Matt. 16:28—17:13; Luke 9:27-36.

3 主耶稣的变化形像乃是祂所是的实化。

4 国度乃是主耶稣之实际的照耀；在祂的照耀之下，就是在国度里——启二二 4～5。

三 基督作为种子已经撒到我们心里；这种子要长大并发展，直到开花并显现在荣耀里——可四 26～29，西三 3～4：

1 在马可九章，我们看见基督作为马可四章所撒之种子的变化形像。

2 我们所接受作为神国种子的这一位，需要在我们里面长大，直到祂从我们里面开出花来；这样的开花就是主在我们里面实际的、经历上的变化形像——西一 27。

3 当基督在我们里面变化形像时，这样的变化形像就成了神的国，管治我们生活中的每一件事——13 节。

## 【周五】

4 召会作为神的国，无法存在于天然的生命，只能存在于变化形像的范围里——罗十四 17。

5 我们若是为了主的缘故，甘愿丧失我们的魂生命，我们就会在召会生活中经历显著的变化形像；这变化形像将是真正的复兴——可八 35～38，太十六 25～27。

## 【周六】

叁 “那时，义人在他们父的国里，要发光如同太阳”——十三 43 上：

一 国度实现的时候，我们的人性要被我们里面荣耀的神性所荣化——西一 27。

二 就一面说，主将从天上回来；但就另一面说，

3. The transfiguration of the Lord Jesus was the realization of what He is.

4. The kingdom is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—Rev. 22:4-5.

C. Christ has been sown into our hearts as a seed; this seed will grow and develop until it blossoms and is manifested in glory—Mark 4:26-29; Col. 3:3-4:

1. In Mark 9 we see the transfiguration of Christ as the seed sown in Mark 4.

2. The One whom we have received as the seed of the kingdom of God needs to grow in us until He blossoms from within us; this blossoming will be the transfiguration of the Lord in us in a practical, experiential way—Col. 1:27.

3. When Christ is transfigured within us, that transfiguration becomes the kingdom of God ruling over everything in our life—v. 13.

## § Day 5

4. The church as the kingdom of God cannot exist in the natural life but can exist only in this realm of transfiguration—Rom. 14:17.

5. If we are willing to lose our soul-life for the Lord's sake, we will experience a prevailing transfiguration in the church life; this transfiguration will be a genuine revival—Mark 8:35-38; Matt. 16:25-27.

## § Day 6

III. "Then the righteous will shine forth like the sun in the kingdom of their Father"—13:43a:

A. At the time of the manifestation of the kingdom, our humanity will be glorified by the glorious divinity within us—Col. 1:27.

B. In one sense, the Lord will come back from heaven, but in another sense,



祂将从我们里面出来；当祂自己完全从我们里面活出来，那就是祂来临的时候——太十六 27，帖后一 9，西一 27，三 4。

三 国度完全实现的时候，我们要完全进入荣耀里——罗八 18, 21，来二 10，腓三 21。

四 在千年国里，得胜的信徒要与基督一同在国度光明的荣耀里，但失败的基督徒要在外面的黑暗里受管教——太十三 43 上，八 12。

He will come out of us; when He fully lives Himself out of us, that will be the time of His coming—Matt. 16:27; 2 Thes. 1:10; Col. 1:27; 3:4.

C. At the time of the full manifestation of the kingdom, we will fully enter into glory—Rom. 8:18, 21; Heb. 2:10; Phil. 3:21.

D. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, whereas the defeated Christians will suffer discipline in the outer darkness—Matt. 13:43a; 8:12.



## 第四周■周一

### 晨兴喂养

徒二六 18“我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

西一 13“祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

宇宙中有两件大事：信救恩与服权柄，即信而顺服。圣经给我们看见，罪的定义乃是不法。（约壹三 4。）…不法就是不服神的权柄，不服神的权柄就是罪。

宇宙有两个原则：一是神权柄的原则，一是撒但背叛的原则。我们不能一面事奉神，一面又走背叛的路，带着背叛的灵。背叛的人虽能讲道，撒但在那里笑，因他里头有撒但的原则。事奉的对面就是权柄。…我们这班事奉神的人，必须要有一次基本的认识。…人若一次碰着神的权柄，给神打倒，以后眼睛就越过越会明亮，…知道谁是不法。（倪柝声文集第三辑第一册，一二五至一二六页。）

### 信息选读

以赛亚十四章告诉我们，撒但要高举他的宝座与神同等。（13。）这意思是，撒但要侵犯神的主权，要夺取神的权柄，要推翻神的宝座；撒但在宇宙中要设立他自己的国度。到了马太十二章，主耶稣说到神和撒但这两个国度。（28，26。）…在宇宙中有两个国，…一个是神要设立祂的宝座，通行祂的

## WEEK 4 — DAY 1

### Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

In the universe there are two great things: believing unto salvation and submitting to authority. In other words, to trust and obey. The Bible shows us that the definition of sin is lawlessness (1 John 3:4)...To be lawless is to disregard the authority of God, and to disregard the authority of God is sin.

There are two principles in the universe—God’s authority and Satan’s rebellion. We cannot serve God on the one hand, while taking the way of rebellion with a spirit of rebellion on the other hand. Although a rebellious person can preach, Satan will laugh, because the principle of Satan is there in the preaching. Service is ever attendant to authority...We who serve God must gain this basic understanding at some time...Once a man meets God’s authority and is smitten by it, his eyes will be enlightened...He will know who is and who is not lawless. (CWWN, vol. 47, “Authority and Submission,” p. 115)

### Today’s Reading

Isaiah 14 reveals that Satan wanted to exalt his throne to be equal with God (v. 13). This means that Satan intends to violate God’s sovereignty, usurp God’s authority, and overthrow God’s throne; he intends to establish his own kingdom in the universe. In Matthew 12 the Lord Jesus spoke of two kingdoms, the kingdom of God [v. 28] and the kingdom of Satan [v. 26]... There are two kingdoms in the universe...One is God’s establishing of His

权柄，一个是撒但要推翻神的宝座，设立他自己的权柄。

圣经一开始就说到权柄的问题，创世记一章给我们看见，神给人一个权柄，管理海里、空中和地上一切的活物。（26。）我们都知道撒但是用什么方法把人偷去，撒但…引诱人背叛神，也就是夺取神的权柄。人犯罪不只是犯了规，更是反叛、背叛神，把神的权柄摆在一边，不承认神的主权，不让神在人身上掌权。结果，撒但背叛神，人也背叛神。神所造的第一个受造之物是天使，天使中的天使长率领许多天使背叛了；后来神创造人，人也背叛了。（李常受文集一九五七年第二册，五九五至五九六页。）

神要受造之物接受祂的权柄，而这两类受造之物却都拒绝了神的权柄。…虽然如此，神却不肯撤退祂的权柄。神可以收回祂的同在，祂绝不收回祂权柄的制度。神的权柄在什么地方，神就在什么地方有地位。所以神一面维持权柄制度，一面建立祂的国。撒但虽然干犯神的权柄，人也天天干犯神的权柄，天天背叛神，神却不让这个背叛继续下去，祂要设立祂自己的国。圣经中为什么称神的国作诸天的国呢？（太四 17，可一 15。）…因为背叛不只是世界背叛，连宇宙诸天中的天使都背叛了。

主如何建立神的国呢？…主在地上一切所行的，没有一样是不顺服的，没有一样阻挡神的权柄。主完全顺服，完全让神的权柄通行。…照样今天召会也要因着顺服，而有神权柄的通行，有神国度的彰显。（倪柝声文集第三辑第一册，一六二至一六三页。）

参读：倪柝声文集第三辑第一册，权柄与顺服（上编），第一、三、六、九至十一篇。

throne for the exercise of His authority, and the other is Satan's overthrowing of God's throne for the setting up of his own authority.

The matter of authority is mentioned in the very beginning of the Bible. Genesis 1 shows that God gave man the authority to have dominion over all the living things in the sea, in the air, and on the earth (v. 26). The way Satan stole man away from God was to seduce man to rebel against God, to usurp God's authority. When man sinned, he did not merely violate a rule; even more, he revolted against God, rebelled against God, and put God's authority aside, denying God's authority and rejecting God's rule. Just as Satan rebelled against God, man also rebelled against God. The first creatures God created were the angels, among whom the archangel led many to rebel. Later, God created man, who also rebelled. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," pp. 426-427)

God desired that His creatures would accept His authority; however, both kinds of creatures rejected His authority...Nevertheless, God did not call back His authority. God can call back His presence, but He will never call back His system of authority. Wherever God's authority is, God is given a position of prominence. On the one hand, God maintains His system of authority, and on the other hand, He establishes His kingdom. Although Satan rebelled against God's authority, and although man daily violates His authority by rebelling against Him, God will not let this rebellion continue. He will establish His own kingdom. The Bible calls the kingdom of God the kingdom of the heavens because rebellion is not limited to just the world (Matt. 4:17; Mark 1:15). The angels in the heavens rebelled as well.

How did the Lord establish God's kingdom?...Whatever the Lord did on earth was entirely based on submission. He did nothing that opposed God's authority. Everything was in submission, in perfect cooperation with the authority of God...The church today must also allow God's authority to have a free way and manifest His kingdom through submission. (CWWN, vol. 47, "Authority and Submission," p. 148)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 1, 3, 6, 9—11

## 第四周■周二

### 晨兴喂养

太六10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

十二28“我若靠着神的灵赶鬼，这就是神的国临到你们了。”

可三27“没有人能进壮者家里，洗劫他的家具，除非先捆绑那壮者，才能洗劫他的家。”

我们可以说，国度是一个人在其中有所成就的领域或范围。有时候我们说，某人有他自己的国度；这就是说，他有一个领域、范围，是他可以在其中劳苦，好达到他的目标或完成他的计划。因此，国度是一个领域，在其中人可以作他所要作的事。按照旧约，有一个领域称为神的国。神的国是一个范围、领域，让神得以成就祂永远的定旨，并达到祂的目标。（马可福音生命读经，一三五页。）

### 信息选读

神创造诸天和地，以及亿万的受造之物后，就创造了人。按创世记来看，神造人有双重的目的。在积极一面，神是按着祂的形像造人，使人能彰显祂。在消极一面，神把祂管理一切造物的权柄给了人。管治权是指在一个特别的领域、范围内的权柄。因此，管治权与神的国有关。…神的形像是为着祂的彰显，神的管治权是为着祂的国。

神既不能借首先的亚当和他的子孙达到祂的目的，祂就借着成为肉体，来作末后的亚当。主耶稣

## WEEK 4 — DAY 2

### Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Mark 3:27 But no one can enter into the house of the strong man and thoroughly plunder his goods unless he first binds the strong man, and then he will thoroughly plunder his house.

We may say that a kingdom is a sphere, or a realm, where a person accomplishes something. Sometimes we say that a certain person has his own kingdom. This means that he has a realm, a sphere, where he can work to reach his goal or fulfill his plan. Hence, a kingdom is a realm where a person does what he wants to do. According to the Old Testament, there is a realm called the kingdom of God. The kingdom of God is a sphere, a realm, for God to work out His eternal purpose and accomplish His goal. (Life-study of Mark, 2nd ed., p. 114)

### Today's Reading

After creating the heavens, the earth, and billions of items, God created man. According to the book of Genesis, God created man for a twofold purpose. On the positive side, God created man in His image so that man may express Him. On the negative side, God gave man His dominion over all created things. Dominion means “authority in a particular realm or sphere.” Dominion, therefore, is related to God's kingdom...God's image is for His expression, and God's dominion is for His kingdom.

Not being able to fulfill His purpose through the first Adam and his descendants, God came through incarnation as the last Adam. As God incarnate, the Lord Jesus



是神成为肉体，来建立神的国，建立一个领域，使神能在其中执行祂的权柄，以完成祂的定旨。这就是主教导门徒要为那即将来临的国祷告的原因，（太六10，）也是主耶稣传福音时，告诉人当为神的国悔改的原因。…凡因神的国临近而悔改的人，都能有分于神永远定旨的完成。

撒但的国与神的国敌对；撒但的家与神的家抵触。…主在马可三章二十六节指出：“若是撒但自相攻打分争，他就站立不住，必要灭绝。”…二十七节…里的“家具”是指罪人，他们为着撒但的国，被拘禁在撒但家里。奴仆救主捆绑那壮者撒但，并进入他的家里劫夺罪人，好为着神的国，（约三5，）借着重生，把他们带进神的家。（弗二19。）奴仆救主从事福音的服事，就是捆绑那壮者撒但。（可三27。）福音的服事乃是一场摧毁撒但及其黑暗国度的争战。

主…传福音的时候，就是在捆绑那壮者，洗劫他的家，好摧毁他的国。…主的传讲就是洗劫。撒但掳掠所有的罪人，把他们放在他的家里，就是监狱里。因此，所有的罪人都成了撒但的俘虏。但是这位有圣灵大能的主耶稣来传福音。祂来洗劫撒但的家，并释放他的俘虏。

主传福音时，是靠着圣灵的能力摧毁撒但的国。…主不愿意靠着自己的权能、力量或能力作些什么。相反的，祂靠着圣灵行作一切。祂特别是靠着圣灵传福音，好洗劫撒但的家，摧毁他的国。…马太十二章二十八节指明，当主借着传福音摧毁撒但的国时，祂把神的国带进来。…神的灵在哪里掌权，哪里就有神的国，并且哪里鬼就没有地位。（马可福音生命读经，一三五至一三七、一二七至一二九页。）

参读：倪柝声文集第三辑第十三册，第十二、十四至十五、十八、二十至二十一页。

came to establish the kingdom of God, to establish a realm in which God can carry out His purpose through the exercise of His authority. This was the reason the Lord taught His disciples to pray for the coming of the kingdom (Matt. 6:10). This was also the reason the Lord Jesus in His preaching of the gospel told people to repent for the kingdom of God...Those who repent because the kingdom of God has drawn near will be able to participate in the accomplishment of God's eternal purpose.

Satan's kingdom is against God's kingdom, and Satan's house is against God's house. In Mark 3:26 the Lord pointed out that if "Satan has risen up against himself and is divided, he is not able to stand but has come to an end."... The "goods" [in verse 27] are sinners kept in Satan's house for his kingdom. The Slave-Savior bound Satan, the strong man, and entered into his house to plunder his goods so that the sinners might be brought into the house of God (Eph. 2:19) for the kingdom of God (John 3:5). While the Slave-Savior was doing the gospel service, He was binding the strong man, Satan [Mark 3:27]. The gospel service is a warfare to destroy Satan and his kingdom of darkness.

[While preaching, the Lord] was binding the strong man in order to destroy his kingdom by plundering his house. [His] preaching was a plundering. Satan has captured all sinners and has placed them into his house, which is a prison. Hence, all sinners have become Satan's captives. But the Lord Jesus, who has the power of the Spirit, has come to preach the gospel. He has come to plunder Satan's house and to release his captives.

As He was preaching the gospel, the Lord was destroying the kingdom of Satan by the power of the Holy Spirit...The Lord would not do anything by His own power, strength, or energy. On the contrary, He did everything by the Holy Spirit. In particular, by the Holy Spirit He preached the gospel in order to plunder Satan's house and destroy his kingdom. Matthew 12:28 indicates that when the Lord Jesus was destroying Satan's kingdom by preaching the gospel, He was bringing in the kingdom of God...Where the Spirit of God is in power, there the kingdom of God is, and there the demons have no ground. (Life-study of Mark, 2nd ed., pp. 114-115, 107-108)

Further Reading: CWWN, vol. 59, pp. 98-99, 106, 139, 149, 181, 190, 206, 218-219, 222

## 第四周■周三

### 晨兴喂养

可四 39“ 耶稣醒来，斥责风，又向海说，安静吧！不要发声！风就止住，大大地平静了。”

弗六 12“ 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

马可四章是美妙的一章，论到国度的种子、基因、及其完全的发展。…你可能会想，四章的结尾与四章一至三十四节说到国度比喻的那一段，二者怎样相合。

首先，马可四章论到神的国。紧接着国度的记载后，就有背叛的记载。三十七节说，忽然起了大风暴，波浪打入船内。这是一幅背叛的图画。

本章先有国度，然后有征服背叛。从神的观点来看，国度乃是神自己作生命种子的发展。但从神仇敌的观点来看，国度就是征服背叛。（马可福音生命读经，一七四至一七五页。）

### 信息选读

撒但不仅有家，也有国。（可三 23～25。）他的家是罪的家，（约壹三 8, 10,）他的国是黑暗的国。（西一 13。）罪人属于他的家，也属于他的国。鬼属于他的国，也为着他的国附在人身上。撒但是这世界的王，（约十二 31,）和空中掌权者的首领。（弗二 2。）他有他的权势（徒二六 18）和他的使者，（太二五 41,）这些使者是他的从属，就是那些执政的、

## WEEK 4 — DAY 3

### Morning Nourishment

Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Mark 4 is a wonderful chapter concerned with the seed, the gene, of the kingdom and its full development...Perhaps you are wondering how the last part of chapter 4 fits in with 4:1-34, in which we have the parables of the kingdom.

First, Mark 4 speaks concerning the kingdom of God. Then immediately after the record of the kingdom, there is a record of rebellion. Verse 37 says that a great windstorm arose, and the waves beat into the boat. This is a picture of rebellion.

In this chapter we first have the kingdom and then the subduing of rebellion. From God's point of view, the kingdom is the development of God Himself as the seed of life. But from the point of view of God's enemy, the kingdom is the subduing of rebellion. (Life-study of Mark, 2nd ed., pp. 147-148)

### Today's Reading

Satan has not only a house but also a kingdom [Mark 3:23-25]. His house is a house of sin (1 John 3:8, 10), and his kingdom is a kingdom of darkness (Col. 1:13). Sinners belong both to Satan's house and to his kingdom. The demons belong to his kingdom and possess people for his kingdom. Satan is the ruler of this world (John 12:31) and the ruler of the authority of the air (Eph. 2:2). He has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as rulers, authorities, and world-rulers of

掌权的和管辖这黑暗世界的。(弗六12。)因此,他有他的国,就是黑暗的权势。(西一13。)

奴仆救主强有力地讲论神的国以后,立即对祂的门徒说,“我们渡到对岸去…”(可四35。)当时那背叛者撒但使用他空中的使者,和水中的污鬼,挑动背叛。因此,“忽然起了大风暴,波浪打入船内,甚至船要满了水。”(37。)风暴使载着主和门徒的船很难渡海。

门徒跟从奴仆救主时,祂这位有神圣权柄的人,就管住威胁他们的风暴。(39。)…奴仆救主斥责风,命令海安静,因为风里有撒但的堕落天使,(弗六12,)海里有鬼。(太八32。)空中堕落的天使和水中的鬼,合力阻止奴仆救主渡到对岸,因为他们晓得祂要去赶出那边的鬼。(可五1~20。)…主晓得风暴是由天使与鬼鼓动出来的,为着阻止祂渡到海那边去赶出群鬼。当主赶出群鬼时,国度就来到了。

现在我们看见,主在马可四章论到国度,在五章赶出群鬼,好执行国度。在讲论国度的话与国度的执行这二者之间,有海上风暴这件事。主斥责风,并向海说话以后,风就止住,大大地平静了,因为空中邪恶天使和水中污鬼的背叛被征服了。所以,我们在四章三十五至四十一节看见,国度乃是征服背叛的能力。

四章的顺序很有意义。揭示国度以后,紧接着就是征服背叛,这是为着执行神的国。(马可福音生命读经,一二七、一七五至一七七页。)

参读:马可福音生命读经,第五、十二至十三、十六至十七、十九、二十五、六十四、六十六篇;圣经的十条路线,第六、十篇。

this darkness (Eph. 6:12). Hence, Satan has his kingdom, the authority of darkness (Col. 1:13).

Immediately after the Slave-Savior spoke a strong word on the kingdom of God, He said to His disciples, “Let us go over to the other side…” [Mark 4:35]. The rebel, Satan, then used his angels in the air and his demons in the water to stir up rebellion. Because of this “there arose a great windstorm, and the waves beat into the boat, so that the boat was already beginning to fill up” (v. 37). This storm made it very difficult for the boat carrying the Lord and His disciples to cross the sea.

While the disciples were following Him, the Slave-Savior, as a man with divine authority, controlled the storm that threatened them [v. 39]. The Slave-Savior rebuked the wind and commanded the sea to be still because in the wind were the fallen angels of Satan (Eph. 6:12), and in the sea were the demons (Matt. 8:32). The fallen angels in the air and the demons in the water collaborated to frustrate the Slave-Savior from going to the other side of the sea because they knew that He would cast out the demons there (Mark 5:1-20). The Lord knew that the storm was instigated by these angels and demons in order to frustrate Him from going to the other side of the sea to cast out the legion of demons. When the Lord cast out those demons, that was the coming of the kingdom.

Now we can see that in chapter 4 the Lord spoke concerning the kingdom, and in chapter 5 He carried out the kingdom through the casting out of demons. Between the word concerning the kingdom and the carrying out of the kingdom, there is the incident of the stormy sea. After the Lord rebuked the wind and spoke to the sea, the wind ceased and there was a great calm, for the rebellion of the evil angels in the air and the demons in the water was subdued. Therefore, in 4:35-41 we see the kingdom as the power to subdue rebellion.

The sequence in this chapter is significant. Immediately after the unveiling of the kingdom, we have the subduing of rebellion. This is for the carrying out of the kingdom of God. (Life-study of Mark, 2nd ed., pp. 106-107, 148-149)

Further Reading: Life-study of Mark, msgs. 5, 12—13, 16—17, 19, 25, 64, 66; CWWL, 1959, vol. 3, “Ten Lines in the Bible,” chs. 6, 10

## 第四周■周四

### 晨兴喂养

可九1～2“耶稣又对他们说，我实在告诉你们，站在这里的，有人还没有尝到死味，必看见神的国带着能力来临。过了六天，耶稣带着彼得、雅各和约翰，暗暗地领开他们上了高山，就在他们面前变了形像。”

主耶稣变化形像乃是国度的来临。这证明国度不是物质的范围。…国度是一个变化形像的人。

我们需要在经历的光中，来思想我们对国度是主耶稣的变化形像这个领会。…正如土壤所接受的种子是一粒还未变化形像的种子；照样，在我们的经历中，我们所接受的基督，也是还未变化形像的基督。一粒种子改变形像，需要种子生长，并长成一棵成熟且开花的植物。…照样，我们所接受的主耶稣需要在我们里面长大，直到祂从我们里面开出花来。（马可福音生命读经，六三五至六三六页。）

### 信息选读

我们是土壤，主耶稣就是国度的种子。…我们都能强有力地见证，我们都接受了主，祂也在我们里面。但主有没有在你们里面变化形像？主在你们里面若还没有变化形像，别人就不能在你们身上看见神的国。我们既然还未经历这种变化形像，就需要主在我们里面长大，直到祂开花。这样的开花就是主耶稣在我们里面实际的变化形像。这种变化形像正是神的国。

## WEEK 4 — DAY 4

### Morning Nourishment

Mark 9:1-2 And He said to them, Truly I say to you, there are some of those standing here who shall by no means taste death until they see the kingdom of God having come in power. And after six days Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them.

The transfiguration of the Lord Jesus was the coming of the kingdom. This proves that the kingdom is not a material realm...The kingdom is a person transfigured.

We need to consider this understanding of the kingdom as the transfiguration of the Lord Jesus in the light of our experience...Just as the seed received by the soil is a seed that has not yet been transfigured, so in our experience the Christ we received was a Christ not transfigured. The transfiguration of a seed requires the growth of that seed into a mature plant and the blossoming of that plant...In a similar way, the Lord Jesus we received needs to grow in us until He blossoms from within us. (Life-study of Mark, 2nd ed., p. 550)

### Today's Reading

We are the soil, and the Lord Jesus is the seed of the kingdom...We all can testify strongly that we have received the Lord and that He is in us. But has the Lord been transfigured in you? If the Lord who is in you has not yet been transfigured, others will not be able to see the kingdom of God in you. Since we have not yet experienced this kind of transfiguration, we need the Lord to grow in us until He blossoms. That blossoming will be the transfiguration of the Lord Jesus in us in a practical way. Such a transfiguration is the kingdom of God.

当主耶稣在我们日常生活中，实际地在我们里面变化形像时，这样的变化形像就成了神的国，管治我们生活中的每一件事。这国度管治我们，也使我们能完全享受神。

多年来我熟悉主变化形像的故事，却没有看见这种变化形像必须在日常生活中对我们是可以经历的，且是实际的。我们都有主耶稣在我们里面，但祂还没有在我们里面变化形像。所以，我们需要祂在我们里面长大，直到祂变化形像，而在我们的经历里开花，成为神国的彰显。

主耶稣在马可一章十五节说，“时期满了，神的国已经临近了。”然后，主在讲述种子的比喻时，说，“神的国是这样，如同人把种子撒在地上。”（四26。）之后在九章一节，主告诉门徒，站在那里的，有人还没有尝到死味，必看见神的国带着能力来临。主耶稣这样论到国度以后，紧接着就在山上，在彼得、雅各、约翰面前变了形像。…这很强地指明，神的国实在就是主耶稣的变化形像。

为什么今天在许多真正的基督徒中间，缺少神的国？原因在于这些基督徒缺少基督的变化形像。活许多信徒里面的基督现今只是一粒种子，祂还没有变化形像。我们的光景也许就是这样。不错，我们有主耶稣活在我们里面，但我们也许没有给祂机会在我们里面变化形像。所以，我们也许只有国度的种子，却没有国度的出现。

主在山上变化形像的当天，乃是国度的来临、出现。由此我们看见，我们要国度从我们里面出现，就必须经历主在我们里面的变化形像。…今天，这样的变化形像产生了召会生活，就是神的国。（马可福音生命读经，六三六至六三八页。）

参读：国度之于信徒，第二至六、八篇；国度，第二章。

When the Lord Jesus is transfigured in us in a practical way in our daily living, that transfiguration becomes the kingdom of God ruling everything in our life. This kingdom rules us and also gives us the full enjoyment of God.

For years I was familiar with the story of the Lord's transfiguration without realizing that this transfiguration should be something experiential and practical to us in our daily living. We all have the Lord Jesus within us, but He has not yet been transfigured in us. Hence, we need Him to grow in us until by transfiguration He blossoms into the expression of the kingdom of God in our experience.

In Mark 1:15 the Lord Jesus said, "The time is fulfilled and the kingdom of God has drawn near." Then in the parable of the seed, the Lord said, "So is the kingdom of God: as if a man cast seed on the earth" (4:26). Later, in 9:1, the Lord told His disciples that some standing there would not taste death until they saw the kingdom of God having come in power. Immediately after speaking this word concerning the kingdom, the Lord Jesus was transfigured on the mountaintop before Peter, James, and John...This is a strong indication that the kingdom of God is actually the transfiguration of the Lord Jesus.

Among many genuine Christians there is the lack of the kingdom of God today. The reason is that among these Christians there is the lack of the transfiguration of Christ. The Christ who lives in so many believers is still a seed; He has not yet been transfigured. This may also be our situation. Yes, we have the Lord Jesus living within us, but we may not have given Him the opportunity to be transfigured in us. Therefore, with us there may be only the seed of the kingdom but not the appearing of the kingdom.

On the day of the Lord's transfiguration on the mountaintop, there was the coming, the appearing, of the kingdom. From this we see that in order to have the appearing of the kingdom from within us, we need to experience the Lord's being transfigured within us. Today such a transfiguration produces the church life, which is the kingdom of God. (Life-study of Mark, 2nd ed., pp. 550-552)

Further Reading: CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 2—6, 8; CWWL, 1972, vol. 2, "The Kingdom," ch. 2



## 第四周■周五

### 晨兴喂养

可八 35 ~ 36“ 因为凡要救自己魂生命的，必丧失魂生命；凡为我和福音丧失自己魂生命的，必救了魂生命。人就是赚得全世界，赔上自己的魂生命，有什么益处？”

在马太十六章十八节主耶稣说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上…”。召会如何能实际地被建造呢？在二十一至二十六节可以找到答案。…若不是基督已经钉十字架并复活，祂就不能建造召会。…二十一节说，“从那时候，耶稣才指示祂的门徒，祂必须往耶路撒冷去，受长老、祭司和经学家许多的苦，并且被杀，第三日复活。”本节指出建造召会的路乃是借着死和复活。…复活是一种变化形像。借着死和复活，基督进入了变化形像的范围。召会存在于这种变化形像的范围内。召会不能存在于天然生命里或属肉体的人身上。（李常受文集一九七八年第一册，九五页。）

### 信息选读

丧失魂是我们被建造在一起的基本因素。这不仅是否认己或背负十字架，乃是丧失魂。为着主，为着召会，并为着所有圣徒的缘故，我们需要丧失我们现今所有魂的享受。你若乐意为着别人的缘故丧失你的魂，那些和你在一起的人就会蒙光照、得喂养并被充满。这就是召会建造的路。如果所有的圣徒都愿意丧失魂，在我们中间将有何等奇妙的光景，不仅没有绊跌的事，甚至不需要饶恕了。我们若都如此，我们将有显著的变化形像作为报偿。然

## WEEK 4 — DAY 5

### Morning Nourishment

Mark 8:35-36 For whoever wants to save his soul-life shall lose it; but whoever will lose his soul-life for My sake and the gospel's shall save it. For what does it profit a man to gain the whole world and forfeit his soul-life?

In Matthew 16:18 the Lord Jesus said, "I also say to you that you are Peter, and upon this rock I will build My church..." How can the church be built up in a practical way? The answer is found in verses 21 through 26... Unless Christ had been crucified and resurrected, He could not build up the church...Verse 21 says, "From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised." This verse indicates that the way to build up the church is through death and resurrection...Resurrection is a form of transfiguration. Through death and resurrection Christ has entered into a realm of transfiguration. The church exists in this realm of transfiguration. It cannot exist in the natural life or with fleshly people. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 79)

### Today's Reading

The losing of the soul is the basic factor in our being built up together. It is not only a matter of denying the self or of bearing the cross but of losing the soul. We need to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints. If you are willing to lose your soul for the sake of others, those with you will be enlightened, nourished, and filled. This is the way the church is built. If all the saints are willing to lose the soul, what a wonderful situation there will be among us. There will be no offenses and even no need for forgiveness. If we are like this, we shall be rewarded with a prevailing transfiguration. But if we are

而，我们若不愿意丧失我们的魂，就不能在这变化形像中有分。相反的，召会生活对我们将会是黑暗；并且当变化形像的时候，我们将得着受苦为报应，没有喜乐，却要在黑暗里。

我们乐意为主的缘故丧失魂，就会使召会变化形像。换句话说，这将带进复兴。每一次真正的复兴，都是基督的来临，是基督带着祂的奖赏现今的来临（不是祂有形的再来）。祂要正面地奖赏忠信的人，并要负面地报应那些不忠信的人。在召会生活中，我曾看见这样的事发生。当一次复兴，也就是一次变化形像来到时，有些人享受，另有些人却在黑暗中哀哭切齿。

丈夫和妻子彼此争论，是因为他们发现其中有（魂的）享受。…但是假若一位弟兄，因着向他的妻子认输而丧失他的魂，到了某个时候主将进到他里面，拯救他的魂作为他的奖赏，那将是魂得着享受的时刻。…没有丧失魂就不可能有正确的家庭生活。为着家庭的缘故，你需要丧失你的享受。然后，主耶稣将正面地赏赐你，使变化形像发生在你的家里。

在召会生活中也是一样。在召会生活中，我们都需要学习丧失我们的魂和魂的享受。借着丧失我们的魂，就会带来变化形像；然后在主的变化形像中，我们将正面地得着赏赐，并且主将拯救我们的魂。（李常受文集一九七八年第一册，一一六至一一九页。）

我们丧失魂生命时，主在我们灵里就有机会，从我们的灵扩展到我们魂的每一通道，使我们的魂得着变化。（罗十二2，林后三18。）至终，我们全人要模成祂的形像。（罗八29。）那时，我们要成熟，预备好与祂一同作王，使我们在来世享受祂的君王职分并有分于祂的喜乐。（太二五21，提后二12上，启三21，二十4，6。）（李常受文集一九七五至一九七六年第三册，八八至八九页。）

参读：李常受文集一九七八年第一册，国度的操练为着召会的建造，第三、五章。

not willing to lose our soul, we shall not share in this transfiguration. On the contrary, for us the church life will be darkness, and, during the time of transfiguration, we shall be rewarded with suffering. Instead of being joyful, we shall be in darkness.

Our willingness to lose the soul for the Lord's sake will cause the church to be transfigured. In other words, it will bring in a revival. Every genuine revival is a coming of Christ, a present coming of Christ with His reward (not His second coming in a physical way). He rewards the faithful ones positively and the unfaithful ones negatively. I have seen this happen in the church life. When a revival, a transfiguration, came, some were enjoying and others were gnashing their teeth in darkness.

Husbands and wives argue with each other because they find it enjoyable...But if a brother loses his soul by losing the case to his wife, the Lord will reward him by coming in at a certain point to save his soul. That will be the time for the soul to have its enjoyment...There cannot be a proper family life without the losing of the soul. For the sake of the family, you need to lose your enjoyment. Then the Lord Jesus will reward you in a positive way when He causes a transfiguration to take place in your family.

The same is true in the church life. In the church we all need to learn to lose our soul, to lose our soulish enjoyment. By losing our soul, a transfiguration will take place. Then in the Lord's transfiguration we shall be rewarded positively, and the Lord will save our soul. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 94-96)

When we lose our soul-life, the Lord in our spirit will have the opportunity to spread from our spirit into every avenue of our soul so that our soul may be transformed (Rom. 12:2; 2 Cor. 3:18). Eventually, our whole being will be conformed to His image (Rom. 8:29). At such a time we will be mature and ready to be co-kings with Him for our enjoyment of His kingship and participation in His joy in the coming age (Matt. 25:21; 2 Tim. 2:12a; Rev. 3:21; 20:4, 6). (CWWL, 1975-1976, vol. 3, p. 87)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," chs. 3, 5

## 第四周■周六

### 晨兴喂养

太十三 43“ 那时，义人在他们父的国里，要发光如同太阳。有耳可听的，就应当听。”

腓三 21“ 祂要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。”

很少基督徒领悟，基督的变化形像，就是祂在祂国里的来临。…主的来临不会突然发生，乃会逐渐来临。就一面说，主将从天上回来；但就另一面说，祂将从我们里面出来。当祂自己完全从我们里面活出来，那就是祂来临的时候。照着马太十七章一至二节和十六章二十八节，祂的来临就是祂的变化形像，祂的变化形像就是祂的得荣耀。当祂变化形像时，祂就得了荣耀。（马太福音生命读经，六五〇至六五一页。）

### 信息选读

现在我们必须看得见荣耀的意义。基督这位神成了人时，祂的神性化身在祂的人性里。祂是独一兼有神性和人性的人。祂的神性隐藏在祂的人性里。祂外面是人，里面却是神。神隐藏、包含、隐匿在这人里面。荣耀就是神得着显明，神得着彰显。…隐藏在耶稣人性里的神，就是荣耀。因此，荣耀神圣的元素隐藏在耶稣人性的元素里。祂在地上行走时，没有人能看见祂荣耀的神性。许多人看见了神迹，领悟祂是不寻常的人，但在祂变化形像之前，从来没有人看见过隐藏在祂里面的荣耀。有一天，祂把三个最亲密的门徒领到高山，在他们面前变了形像。主耶稣变化形像，意思就是祂的人性被祂的

## WEEK 4 — DAY 6

### Morning Nourishment

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

Not many Christians realize that Christ's transfiguration was His coming in His kingdom...The Lord's coming will not take place suddenly; rather, it will come gradually. In a sense, the Lord will come back from heaven; but in another sense, He will come out of us. When He fully lives Himself out of us, that will be the time of His coming. According to Matthew 17:1-2 with 16:28, His coming was His transfiguration, and His transfiguration was His glorification. When He was transfigured, He was glorified. (Life-study of Matthew, 2nd ed., p. 559)

### Today's Reading

Now we must see what it means to be glorified. When Christ, who is God, became a man, His divinity was incarnated in His humanity. He was a unique person, one possessing both divinity and humanity. His divinity was concealed within His humanity. Outwardly, He was a man, but inwardly, He was the very God. God was hidden, contained, concealed, within this man. Glory is God manifested, God expressed...The God hidden within the humanity of Jesus was the very glory. Thus, the glorious divine element was concealed within the human element of Jesus. As He walked on earth, no one could see His glorious divinity. Many saw the miracles and realized that He was someone extraordinary, but prior to His transfiguration no one had ever seen the glory concealed within Him. Then one day He brought three of His most intimate disciples to a high mountain and was there transfigured before them. For the Lord Jesus to be transfigured

神性所浸透、饱和。…这个变化形像，就是祂的得荣耀，等于祂在祂国里的来临。这指明基督在祂国里的来临，联于祂的变化形像。…国度的来临乃是主的得荣耀，主的变化形像；祂的得荣耀就是祂的人性被祂的神性所浸透。…因着主已经变化形像，祂现今就在荣耀里。

在那时之前，神在祂里面，但祂的人性不在神的荣耀里。当祂变化形像时，祂的人性完全被祂荣耀的神性所浸透。在将来国度的实现里，基督就是这样。祂将是兼有神性和人性的基督，但祂的人性将被祂的神性所浸润。

现今我们里面有神圣的生命同神圣的性情。然而，我们仍有天然的人性。不论我们多属灵，多圣别，我们的人性仍是天然的，还没有被神圣的荣耀所浸透。但在国度实现的时候，我们的人性要被我们里面荣耀的神性所荣化。

反对者也许会指称这是进化到神里面。但这并不是进化到神里面——这乃是得荣耀。反对者需要读罗马八章三十节：“祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”…得荣耀就是被神的荣耀所浸透。那就是变化形像，不是从外面来的，乃是从里面来的。有一天我们要使不信的人大吃一惊。帖后一章九节说，“在那日，当主来，在祂圣徒身上得荣耀，并在一切信的人身上显为希奇的时候。”不信的人会因着我们得荣耀感到震惊。…日子将到，他们要看见荣耀的不同，因为我们的人性要被神性所浸透，并且我们要成为荣耀的子民。我们不仅是属灵、圣别、纯净、清洁的，我们也是荣耀的。这就是国度的来临。我们等待着这事发生。（马太福音生命读经，六五一至六五三页。）

参读：马太福音生命读经，第三十七篇。

meant that His humanity was saturated and permeated with His divinity... This transfiguration, which was His glorification, was equal to His coming in His kingdom. This indicates that Christ's coming in His kingdom is linked with His transfiguration...The coming of the kingdom is the Lord's glorification, His transfiguration; and His glorification is the saturation of His humanity by His divinity...Because the Lord has been transfigured, He is now in glory.

Before that time God was in Him, but His humanity was not in God's glory. In His transfiguration His humanity was thoroughly saturated with His glorious divinity. In the coming manifestation of the kingdom, Christ will be like this. He will be the very Christ with both divinity and humanity, but His humanity will be soaked with His divinity.

We now have the divine life with the divine nature within us. However, we still have our natural humanity. No matter how spiritual and holy we may be, our humanity is still natural. It has not yet been saturated with the divine glory. But at the time of the manifestation of the kingdom, our humanity will be glorified by the glorious divinity within us.

Perhaps the opposers will label this “evolution into God.” But this is not evolution into God—it is glorification. The opposers need to read 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.”...To be glorified is to be saturated with God's glory. It is to be transfigured, not from without but from within. One day we will be a great surprise to the unbelievers. Second Thessalonians 1:10 says, “When He comes to be glorified in His saints and to be marveled at in all those who have believed.” The unbelievers will be shocked by our glorification...The day is coming when they will see a glorious difference, for our humanity will be saturated with divinity, and we will become a glorious people. We will not just be spiritual, holy, pure, and clean. We will be glorious. This is the coming of the kingdom. We are waiting for this to take place. (Life-study of Matthew, 2nd ed., pp. 559-561)

Further Reading: Life-study of Matthew, msg. 37

# 第四周诗歌

## 国 度 — 意义

745

7 6 7 6 双 (英 941)

4/4

F 大调

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

一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;

F 1 | 3̣ 5 5 6̣ | 5̣ — 3 2 | 3̣ 6 5 4̣ | 5 — —

是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。

F 5 | 1̣ 5 4 3 | 6 — 5 7 | 1̣ 5 4 3 | 2 — —

神 在 祂 的 国 度 里, 施 行 祂 的 王 权,

F 1 | 3̣ 5 5 6̣ | 5̣ — 3 1 | 2̣ 4 3 2 | 1 — — ||

照 祂 自 己 来 治 理, 直 到 永 永 远 远。

- 二 国度中心是宝座, 神在其上掌权;  
一切带上祂正规, 照着祂心所愿。  
国度之中祂作王, 一切归祂管治;  
为首为主的身分, 如此始能维持。
- 三 神借掌权国度中, 通行祂的旨意;  
在祂统治的权下, 成全祂的心意。  
惟有在神国度中, 祝福始能得着;  
乃是从神的宝座, 流出生命水河。
- 四 服在神的管治下, 乃是蒙福之本;  
背叛神圣的主权, 乃是罪恶之根。  
撒但邪恶的目的, 乃在翻神宝座;  
我们该有的目标, 在神权下活着。
- 五 在神至高国度中, 基督得显为大;  
基督掌权生命中, 神就能有可夸。  
当神施行祂统治, 一切全都蒙福;  
基督若为神掌权, 神的荣耀显出。
- 六 日期满足的时候, 主要归一万有,  
万有要认祂王权, 将祂统治领受。  
生命荣耀的管治, 教会现已预尝,  
并催国度速实现, 万有都得分享。

# WEEK 4 — HYMN

## God's kingdom is God's reigning

### The Kingdom — Its Meaning

941

1. God's king - dom is God's reign - ing, His glo - ry to main - tain; It

is His sov - ereign rul - ing, His or - der to sus - tain. He

ex - er - cis - es ful - ly His own auth - or - i - ty With -

in His king - dom ev - er And to e - ter - ni - ty.

2. Upon the throne, the center  
Of government divine,  
God reigns, and with His purpose  
Brings everything in line.  
God's headship and His lordship  
He only can maintain  
As King within His kingdom,  
O'er everything to reign.
3. By reigning in His kingdom  
God worketh all His will,  
And under His dominion  
His purpose doth fulfill.  
'Tis only in God's kingdom  
His blessing we may know;  
'Tis from His throne almighty  
The stream of life doth flow.
4. Submitted to God's ruling,  
All virtue thus will win;  
Rebellion to His Headship  
Is but the root of sin.  
The evil aim of Satan—  
God's throne to overthrow;  
Our aim and goal is ever  
His rule to fully know.
5. Within God's sovereign kingdom  
His Christ is magnified;  
When Christ in life is reigning,  
The Father's glorified.  
When God is in dominion,  
All things are truly blessed;  
When Christ for God is reigning,  
God's glory is expressed.
6. In fulness of the seasons  
God's Christ will head up all.  
Then all will own His reigning  
And worship, great and small.  
Such reign in life and glory  
The Church e'en now foretastes  
And to His rule submitting  
Unto His kingdom hastes.



第四周 · 申言

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]

## 第五周

### 享受基督

#### 作为新约禧年的实际

读经：利二五 8～17，赛六一 1～3，路四 16～22，徒二六 16～19

#### 【周一】

壹 利未记二十五章八至十七节里的禧年，作为预言记载于以赛亚六十一章一至三节，并且实际地应验于路加四章十六至二十二节。

一 禧年有两项主要的福分，就是各人归回失去的产业，并从奴役得着释放——利二五 8～17：

1 每一个卖了他所分得美地一分产业的，在禧年要归回自己的产业，而无须付赎价；（10，13，28；）并且凡卖了自己作奴仆的，要重得自由，归回本家。（39～41。）

2 归回自己的产业以及得自由归回本家，表征在新约的禧年里，信徒已经归回神，就是他们所失去神圣的产业，并且从一切捆绑得释放，回到召会，就是他们神圣的家——弗一 13～14，约八 32，36，参诗六八 5～6。

二 在旧约的预表里，禧年持续一年之久，其应验却是指整个新约时代，恩典时代，这是神悦纳归回之罪囚的时候，（赛四九 8，路十五 17～24，

## Week Five

### Enjoying Christ

#### as the Reality of the New Testament Jubilee

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19

#### § Day 1

I. **The year of jubilee in Leviticus 25:8-17 is recorded as a prophecy in Isaiah 61:1-3 and is fulfilled in reality in Luke 4:16-22:**

A. In the year of jubilee there were two main blessings: the returning of every man to his lost possession and the liberation from slavery—Lev. 25:8-17:

1. In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41).

2. Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family—Eph. 1:13-14; John 8:32, 36; cf. Psa. 68:5-6.

B. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke

林后六 2, ) 也是那些在罪的捆绑下受压制的人享受神救恩之释放的时候。( 罗七 14~八 2。)

三 信徒在恩典时代对禧年的享受, 就是享受基督作为神给他们的恩典, 这享受要带进千年国里对禧年完满的享受, 以及在新天新地新耶路撒冷里最完满的享受——约一 16~17, 罗五 17, 腓三 14, 启二二 1~2 上。

## 【周二】

贰 禧年乃是基督作为恩典, 借着祂的恩言分赐到我们里面, 给我们享受的年代; 新约的禧年乃是我们得救的狂喜年代——路四 22, 诗四五 2, 约一 14~17, 林后六 2:

一 新约时代就是狂喜年代, 基督徒乃是狂喜的人; 若是我们从来没有在神面前狂喜过, 就表明我们对神的享受不够——五 13, 徒十一 5, 二二 17, 诗四三 4 上, 五一 12, 彼前一 8, 赛十二 3~6。

二 “禧年”的意思就是无忧无虑、无牵无挂、无缺无乏、无病无灾, 什么难处都没有, 什么都是好处; 因此, 一切应心, 万事如意, 逍遥自在, 狂喜欢腾——诗一〇三 1~5, 一一六 1~7, 12~13, 17~19。

三 我们必须接受主耶稣在我们里面作真正的禧年; 我们得着了祂, 就有神作我们的产业, 并且能蒙拯救脱离罪和撒但的辖制, 而有真正的自由与安息——徒二六 18, 弗一 13~14, 西一 12, 太十一 28, 约八 32, 36:

1 我们接受基督作我们的救主和生命时, 祂就进到我們里面作我们的禧年, 但我们若没有让基督在我们

15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2).

C. The believers' enjoyment of the jubilee in the age of grace (their enjoyment of Christ as God's grace to them) will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth—John 1:16-17; Rom. 5:17; Phil. 3:14; Rev. 22:1-2a.

## § Day 2

**II. The year of jubilee is the age of Christ as grace dispensed into us for our enjoyment by His words of grace; the New Testament jubilee is an age of ecstasy for our salvation—Luke 4:22; Psalms 45:2; John 1:14-17; 2 Cor. 6:2:**

A. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy; if we have never been in ecstasy before God, this shows that we do not have a sufficient enjoyment of God—5:13; Acts 11:5; 22:17; Psalms 43:4a; 51:12; 1 Pet. 1:8; Isaiah 12:3-6.

B. Jubilee means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant—Psalms 103:1-5; 116:1-7, 12-13, 17-19.

C. We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest—Acts 26:18; Eph. 1:13-14; Col. 1:12; Matt. 11:28; John 8:32, 36:

1. When we receive Christ as our Savior and life, He comes into us to be our jubilee, but unless we allow Him to live in us and unless we live by Him, we

里面活着，也没有凭基督活着，我们就还没有实际地活在禧年里——利二五 11 ~ 12。

2 我们的心若放在主以外任何的人事物上，乃是拜偶像，结局都是苦恼——约壹五 21，参结十四 3，5，六 9。

3 我们若让基督在我们里面活着，并凭祂活着，一切就都应心、如意；否则一切就都是难处，凡事都没有禧年。

四 只有当这位包罗万有的基督给我们得着了，给我们享受了，我们才可能一切应心，万事如意；不是外面的人事物，乃是里面的基督，能叫我们安稳无忧地面对各样的环境——腓三 8 ~ 9，四 5 ~ 8，11 ~ 13。

### 【周三】

叁 路加四章禧年的宣扬，控制了整卷路加福音的中心思想，而十章好撒玛利亚人的比喻和十五章浪子的比喻乃是禧年绝佳的例证：

一 好撒玛利亚人的比喻中所陈明的人救主，表征祂神圣属性带着人性美德的彰显——十 25 ~ 37：

1 人救主在祂寻找失丧者并拯救罪人之职事的旅程中，（十九 10，）来到被热中犹太教的强盗打伤，悲惨垂死的遭难者所在的地方。

2 人救主一看见他，就在祂带着神性的人性里动了慈心，给他温情的医治和拯救的照顾，完全应付了他的急需——十 33 ~ 35。

二 浪子的比喻中所陈明的人救主，表明祂牧养、寻找和拯救的灵，连同父施爱、赦免和怜恤的心——十五 11 ~ 32，参九 55 ~ 56：

are not practically living in the jubilee—Lev. 25:11-12.

2. If our heart is set on any person, thing, or matter other than the Lord, this is idolatry, and the end is wretchedness—1 John 5:21; cf. Ezek. 14:3, 5; 6:9.

3. If we allow Christ to live in us and we live by Him, everything is to our satisfaction; otherwise, everything is a problem, and nothing is a jubilee.

D. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment; it is not outward persons, matters, or things but Christ within us who enables us to be calm and free of worries as we face all kinds of situations—Phil. 3:8-9; 4:5-8, 11-13.

### § Day 3

**III. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parables of the good Samaritan in Luke 10 and the prodigal son in Luke 15 are excellent illustrations of the jubilee:**

A. The Man-Savior presented in the parable of the good Samaritan signifies the expression of His divine attributes with His human virtues—10:25-37:

1. The Man-Savior, in His lost-one-seeking and sinner-saving ministry journey (19:10), came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition.

2. When the Man-Savior saw him, He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—10:33-35.

B. The Man-Savior presented in the parable of the prodigal son shows His shepherding, seeking, and saving Spirit with the Father's loving, forgiving, and compassionate heart—15:11-32; cf. 9:55-56:

- 1 有一天浪子归回产业，回到父家，那就是禧年，就是自由；那也就是一切应心，万事如意——十五 20，24，参利二五 10～12。
- 2 得救就是归回我们的产业，归回神，回来归向神，重新享受神作我们的产业；（弗一 13～14；）得救就是得着神；我们有了神，就什么都有了；我们没有神，就什么都没有了。（西一 12。）
- 3 神在基督里作了我们的福分，但许多基督徒不快乐，像灯不亮，因为他们的“开关没有打开”，没有以神作他们的分——弗四 18，腓二 12～16。
- 4 父亲悦纳儿子，儿子回到父亲那里并归回父家，对儿子来说，这就是禧年，恩年——路十五 20。
- 5 神在基督里作了肥牛犊，给悔改归回的浪子享受——23 节。
- 6 这符合利未记二十五章十一至十二节，那里说，在禧年的时候不要种，也不要收，只要吃和享受；我们一悔改归向神，接受主耶稣，我们里面就真正得着神，这也就是我们禧年的开始。
- 7 我们不是父亲的雇工，乃是享受祂的众子，我们能一直享受神作我们的产业，从现今直到永远。

## 【周四】

肆 我们需要享受基督作新约禧年之自由与祝福的实际——路四 18～19:

- 一 我们要享受基督作禧年的实际，就需要天天花时间在主面前，听祂的话并被祂灌注；我们需要跟随马利亚的榜样，在主脚前坐着听祂的话——十 39:

1. One day the prodigal son returned to his possession and his father's house; that was a jubilee, a liberation, and everything became pleasant and satisfying—15:20, 24; cf. Lev. 25:10-12.
2. To be saved is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession (Eph. 1:13-14); to be saved is to gain God; when we have God, we have everything; without God, we have nothing (Col. 1:12).
3. God has become our blessed portion in Christ, but many Christians are unhappy and are like lights that do not shine, because they do not "turn on the switch" by taking God as their portion—Eph. 4:18; Phil. 2:12-16.
4. The father's acceptance of the son and the son's returning to his father and his father's house were the year of jubilee to the son, the year of grace—Luke 15:20.
5. God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—v. 23.
6. This corresponds to Leviticus 25:11-12, which says that the people were neither to sow nor reap in the year of the jubilee but only to eat and enjoy; once we repent and return to God by receiving the Lord Jesus, we obtain God within, and this is the beginning of our jubilee.
7. We are not the Father's hired servants but His enjoying sons, and we can continually enjoy God as our possession from now unto eternity.

## § Day 4

IV. We need to enjoy Christ as the reality of the freedoms and blessings of the New Testament jubilee—Luke 4:18-19:

- A. In order to enjoy Christ as the reality of the jubilee, we need to spend time with the Lord day by day to listen to His word and be infused with Him; we need to follow the pattern of Mary, who sat at the Lord's feet and was listening to His word—10:39:



- 1 马利亚是坐在“主耶稣”的脚前，不是在别人的脚前；她亲近主；时时刻刻来到主面前，爱主，敬拜主，不住地与主交通，留在与主的同在中——没有一个办法能赶得上这一个。
- 2 马利亚是坐在主的“脚前”，意思是她把自己摆在一个谦卑的地位上，好领受主作恩典；（彼前五5；）谦卑并非小看自己，乃是不看自己，没有自己，看自己等于零。
- 3 她是“坐”着；安静在主面前常是属灵能力的来源；（赛三十15上；）人常被眼睛和心思带到外面的世界去；那些忙乱的人，有流荡的心思和起伏的思潮，是最不容易得着启示的。
- 4 她在那里“听主的话”；主所说的话就是灵，就是生命，（约六63，）好将祂自己分赐给人；她听主的话，就给主机会将祂自己交通给她，好叫她一直接受主并得着主。

二 神的救恩使我们有真自由；我们的产业是神，我们的自由来自我们对神的享受；人若不享受神，是不会有真自由的；自由就是释放，就是脱离一切捆绑、一切重担、一切压制、和一切辖制——八32，36，加五1，林后三17。

## 【周五】

三 首先撒但把我们俘掳了，然后他就来住在我们里面，作我们犯罪的主动者、主使者；结果他就成了我们非法的主人，我们就作了他的俘虏，使我们好事不作，专作犯罪的事——罗七14，约壹五19：

- 1 人若没有神，那么他在神以外所尝试享受的一切都是狗食、废物、粪土——腓三7～9，参彼后二22。

1. She was at the feet of the Lord Jesus and not at the feet of anyone else; she was drawing near to the Lord; no method is better than coming to Him moment by moment, loving Him, worshipping Him, unceasingly fellowshiping with Him, and remaining in His presence.
2. She sat at the feet of the Lord, meaning that she put herself in a humble position in order to receive the Lord as grace (1 Pet. 5:5); humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing.
3. She was sitting down; quietness before the Lord is often the source of spiritual strength (Isa. 30:15a); man's eyes and thoughts often are distracted to the outside world; those who are busy with a wandering mind and vacillating thoughts cannot receive revelation easily.
4. She was listening to the Lord's word; the words that the Lord speaks are spirit and life (John 6:63) in order to dispense Himself into men; her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would continually receive the Lord and gain Him.

B. God's salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God; if man does not enjoy God, he cannot have real freedom; freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement—8:32, 36; Gal. 5:1; 2 Cor. 3:17.

## § Day 5

C. First, Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins; the result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins—Rom. 7:14; 1 John 5:19:

1. If a man does not have God, whatever he tries to enjoy apart from God is dog food, refuse, and dung—Phil. 3:7-9; cf. 2 Pet. 2:22.

2 撒但称为别西布尔（Beelzebul），意“粪堆之王”；这名源自“别西卜”（Beelzebub），意“苍蝇之王”；撒但专门带着罪人像苍蝇一样吃粪——太十 25，十二 24，27，王下一 2。

3 人人心里实在都不愿意犯罪，结果个个都犯了罪，都身不由己，都成了罪的奴隶——罗七 18～23，约八 34。

四 保罗在罗马七章二十四节的迫切呼喊，在第八章二节得着回答，那里说，生命之灵的律在基督耶稣里释放了我们，使我们脱离了罪与死的律。

五 我们唯有享受基督作赐生命的灵，才能得着释放，才有真自由；唯有享受神的人能不犯罪，而有真自由，过一个自由、释放、脱离辖制的生活——约八 11～12，24，28，31～36：

1 生命之灵的律释放我们，使我们脱离罪与死的律；这律就是主自己，祂经过死与复活，成了赐生命的灵——罗八 2。

2 如果我们享受主不够，就在许多事上还会受捆绑；立志没有用，我们一定要不断的来到主这里，吃祂并享受祂——林前一 9，后二 7，赛五五 1～2。

3 基督作为禧年释放我们脱离贫穷、被掳、瞎眼和受压制——传一 2，14，三 11，腓三 8，彼后二 22，路十二 21，后三 17。

## 【周六】

六 禧年的生活乃是享受基督的生活，就是享受神作我们的基业和真自由的生活——徒二六 18，约八 36：

2. Satan is called Beelzebul, which means "the lord of the dunghill," from Beelzebub, meaning "the lord of flies"; Satan specializes in leading sinners like flies to feed on dung—Matt. 10:25; 12:24, 27; 2 Kings 1:2.

3. Although deep in his heart no one wants to sin, eventually everyone sins; no one has control over himself, and everyone has become a slave of sin—Rom. 7:18-23; John 8:34.

D. Paul's desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life frees us in Christ Jesus from the law of sin and of death.

E. We can be released and have real freedom only by enjoying Christ as the life-giving Spirit; only those who enjoy God do not commit sin and are really free, living a life of liberty, release, and freedom from bondage—John 8:11-12, 24, 28, 31-36:

1. The law of the Spirit of life releases us from the law of sin and of death; this law is the Lord Himself, who passed through death and resurrection to become the life-giving Spirit—Rom. 8:2.

2. If we do not enjoy the Lord sufficiently, we will still be in bondage to many things; making up our mind will not work; we must continually come to the Lord to eat and enjoy Him—1 Cor. 1:9; Rev. 2:7; Isa. 55:1-2.

3. Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression—Eccl. 1:2, 14; 3:11; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.

## § Day 6

F. The living of the jubilee is a living in the enjoyment of Christ, a living of enjoying God as our inheritance and real freedom—Acts 26:18; John 8:36:

- 1 禧年的生活，就是我们在任何情况中都取用神自己，取用基督自己的生活；如此，祂就在我们里面作主因、作中心，带领我们克服人生一切的困扰——六 16 ~ 21，西 17 下，18 下。
- 2 因着一切都在祂的主宰之下，所以我们应该祷告说，“主啊，求你充满我，得着我，占有我；不管外面情况如何，我就是要享受你；”我们需要成为今日的执事和见证人，活出并宣扬福音——基督是恩典的禧年——以完成神永远的经纶——徒二六 16 ~ 19。

1. The living of the jubilee is a life in which we take God Himself, Christ Himself, in every situation; then He becomes the primary factor and center in us to overrule all the troubles of human life—6:16-21; Col. 1:17b, 18b; Phil. 4:6-7, 11-12.
2. Because everything is under His sovereignty, we should pray, "Lord, fill me, gain me, and possess me; no matter what my outward situation is, I just want to enjoy You"; we need to be today's ministers and witnesses by living and proclaiming the gospel—Christ as the jubilee of grace—for the accomplishing of God's eternal economy—Acts 26:16-19.



# 第五周■周一

## 晨兴喂养

利二五 10“ 你们要将第五十年分别为圣，在遍地向一切的居民宣告自由。这年必为你们的禧年，各人要归回自己的产业，归回本家。”

13“ 在这禧年，你们各人要归回自己的地业。”

禧年乃是主悦纳人的年，就是以赛亚六十一章一至二节所预言，并由路加四章十六至二十二节主的来临所应验的。在旧约的预表里，禧年持续一年之久，其应验却是指整个新约时代，恩典时代，这是神悦纳归回的罪囚的时候，（赛四九 8，路十五 17～24，林后六 2，）也是那些受罪捆绑的人享受神救恩之释放的时候。（罗七 14～八 2。）信徒在恩典时代对禧年的享受，就是享受基督作为神给他们的恩典，这享受要带进千年国里对禧年完满的享受，以及在新天新地新耶路撒冷里最完满的享受。（圣经恢复本，利二五 10 注 1。）

## 信息选读

每一个卖了他所分得美地一分产业的，在禧年要归回自己的产业，而无须付赎价；（利二五 10，13，28；）并且凡卖了自己作奴仆的，要重得自由，归回本家。（39～41。）归回自己的产业以及得自由归回本家，表征在新约的禧年里，信徒已经归回神，就是他们所失去神圣的产业，并且从一切捆绑得释放，回到召会，就是他们神圣的家。

# WEEK 5 — DAY 1

## Morning Nourishment

Lev. 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

13 In this year of jubilee each one of you shall return to his possession.

The year of jubilee is the acceptable year of the Lord prophesied in Isaiah 61:1-2 and fulfilled by the Lord's coming in Luke 4:16-22. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2). The believers' enjoyment of the jubilee in the age of grace, that is, their enjoyment of Christ as God's grace to them, will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth. (Lev. 25:10, footnote 1)

## Today's Reading

In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (Lev. 25:10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41). Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family.



以色列人每家都分得美地的一部分。以色列人接受了他们的一分地之后，有些人渐渐贫穷，卖了他们的那一分，（25上，）因此失去他们的产业，他们的基业。另有人穷到一个地步，甚至卖身为奴，（39上，）因此失去他们的自由，并与他们的家人分开。迦南美地预表具体化身在基督里的三一神，（西二9，）实化为包罗万有赐生命的灵，…作为所分给众圣徒的分。…神创造人的时候，就定意将祂自己在基督里赐给人，作人的产业，人的基业。…然而，人堕落了，在堕落中失去神作他的产业，…并把自己卖给罪、撒但和世界作奴仆。…神新约的救恩，由神的恩典，基于祂在基督里的救赎所成就，…将堕落的人带回归向作他神圣产业的神，…释放人脱离罪、撒但和世界的奴役，…并将人恢复到祂神圣的家，就是神的家里，…使他可以在神的恩典里享受交通。（圣经恢复本，利二五10注2。）

禧年有两项主要的福分，就是各人归回失去的产业，并从奴役得着释放。你若得着真正的自由，并且享受神作你的产业，你就必须接受主耶稣在你里面作你真正的禧年。你得着了祂，你的产业就得回了，你的自身也自由了。主耶稣释放了你，使你有神作你的产业，并且使你脱离罪和撒但的辖制，你就有了真正的自由。我们每一个经历主救恩的人，都能作这个见证：得救以前，我们是没有自由的，是不能作主的。现在我们得救了，主在我们里面释放了我们，使我们不再作奴隶；我们不是为奴的，乃是自主的。不仅如此，我们也得回神作我们的产业。阿利路亚！我们不再是劳苦担重担的，乃是得释放、享安息，正如主耶稣在马太十一章二十八节所说的：“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”不仅如此，我们也不再是贫穷的，乃是有神作我们的产业。（徒二六18，弗一14，西一12。）这就是禧年。（李常受文集一九八四年第四册，一二页。）

参读：禧年，第一篇。

After the children of Israel received their portions of the land, some became poor and sold their allotment (v. 25a), thus losing their possession, their inheritance. Others became so poor that they even sold themselves into slavery (v. 39a), thus losing their freedom and becoming separated from their families. The good land of Canaan typifies the Triune God embodied in Christ (Col. 2:9) and realized as the all-inclusive life-giving Spirit...as the allotted portion of the saints...When God created man, He intended to give Himself in Christ to man as man's possession, man's inheritance...However, man became fallen, and in the fall man lost God as his possession...and sold himself into slavery under sin, Satan, and the world...God's New Testament salvation, accomplished by God's grace based on His redemption in Christ..., brings fallen man back to God as his divine possession..., releases man from slavery under sin, Satan, and the world..., and restores man to his divine family, the household of God..., that he may enjoy fellowship in God's grace. (Lev. 25:10, footnote 2)

In the year of jubilee there are two main blessings: the returning of every man to his lost possession and the liberation from slavery. If we want to be truly free and able to enjoy God as our possession, we must receive the Lord Jesus as the real jubilee in us. If we have Him, our possession is recovered and our freedom is returned to us. The Lord Jesus has released us so that we may have God as our possession and be delivered from the bondage of sin and Satan in order that we may have real freedom. Every one of us who has experienced the grace of the Lord can testify that before we were saved, we had no freedom and no control over ourselves. Now that we have been saved, the Lord has released us from within so that we are no longer slaves. Not only so, we have been brought back to God as our possession. The Lord Jesus said in Matthew 11:28, "Come to Me all who toil and are burdened, and I will give you rest." We are no longer those who toil and are burdened; we are those who have freedom and enjoy rest. Furthermore, we are no longer poor; instead, we have God as our inheritance (Acts 26:18; Eph. 1:14; Col. 1:12). This is the meaning of the year of jubilee. (CWWL, 1984, vol. 4, "The Jubilee," p. 9)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 1

## 第五周■周二

### 晨兴喂养

路四 18～19“主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，宣扬主悦纳人的禧年。”

21“…今天这经应验…了。”

禧年就是狂喜年代。什么叫作新约时代？新约时代就是狂喜时代。什么叫作基督徒？基督徒就是狂喜的人。五十多年前我听倪柝声弟兄讲道，他讲到一个地步，说，“你作基督徒若没有作到癫狂的地步，你就作得不够资格。”他还说我们在神面前应当癫狂，在人面前就要谨守。…我们一面是喜乐欢呼的，一面却是谨守、适可而止的。…若是你从来没有在神面前狂喜过，你就不够格，因为这表明你对神的享受不够。…你里头若是没有喜乐，你会癫狂么？你若一直享受神，到一个地步，你就没有办法不癫狂。（李常受文集一九八四年第四册，一九至二〇页。）

### 信息选读

政治家和哲学家尽全力想办法应付人的需要；然而他们发明的主义越多，人们所受的苦也越多。圣经比任何学说主义都好，任何学说主义也比不上圣经的教训。我们所需要的不是任何学说主义，我们需要的乃是主耶稣来到人类中间。祂来乃是主耶和華膏祂，叫祂传福音给贫穷的人，差遣祂宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，

## WEEK 5 — DAY 2

### Morning Nourishment

Luke 4:18-19 “The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, to proclaim the acceptable year of the Lord, the year of jubilee.”

21 ...Today this Scripture has been fulfilled...

The jubilee is an age of ecstasy. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy. Over fifty years ago, Brother Nee said, “If, as a Christian, you have never reached the point of being beside yourself, you are not up to the standard.” He added that we should be beside ourselves before God but soberminded before men...On the one hand, we rejoice and make a joyful noise, but on the other hand, we are soberminded, exercising restraint...If we have never been in ecstasy before God, we are not up to the standard. Rather, this shows that we do not have a sufficient enjoyment of God...If there is no joy in us, we cannot be beside ourselves, but if we are always enjoying God, we will reach a point where we cannot help but be beside ourselves. (CWWL, 1984, vol. 4, “The Jubilee,” p. 15)

### Today's Reading

Politicians and philosophers have been trying their best to find ways to meet the needs of people, but the more “isms” they invent, the more people suffer. What the Bible teaches is far better than any theory or “ism.” What we need is not a theory or an “ism” but the coming of the Lord Jesus into mankind. In His coming He was anointed by Jehovah to announce the gospel to the poor, and He was sent to proclaim release to the captives and recovery of sight to the blind, to send away in release those who are oppressed, and to proclaim the

宣扬神悦纳人的禧年，就是神悦纳人的恩年。禧年的时期乃是神赦免人、悦纳人的时期。

“禧”这个字，在中文里的意思，就是“一切应心，万事如意”。应心如意就是禧。禧就是无忧无虑、无牵无挂、无缺无乏、无病无灾，什么难处都没有，什么都是好处，乃是一切应心，万事如意。…人生不是应心的，环境也不是如意的。只有当这位包罗万有的基督给你得着了，给你享受了，你才可能一切应心，万事如意。保罗在腓立比四章说，他认识基督，经历基督，达到一个地步，是一切应心，万事如意。他说，“我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”（11下～13。）不是外面的人、事、物，乃是里面的基督，能叫我们安稳无忧地面对各样的环境。

基督已经来了，因此现今乃是禧年的时代。可是就人来说，你若不让基督进到你里面，你里面就还没有禧年。…即使你信了基督，让基督进到你里面，你却不让基督在你里面活着，也不凭基督活着，你就还没有实际地活在禧年里。你在什么事上凭基督活着，在什么事上让基督活着，你在那件事上就有祂作你的禧年。这样，你在那件事上就一切应心，万事如意。你若在婚姻生活中让基督活着，凭基督活着，你的婚姻就一切应心，万事如意。不应心的应心了，不如意的也如意了。读书、教书、作生意也都是这样。你若让基督在你里面活着，凭祂活着，一切就都应心，一切就都如意；…换句话说，基督来了，禧年就来了。…你什么时候凭基督活着，那时基督就是你的禧年。你什么时候不凭基督活着，那时候就没有基督作你的禧年。（李常受文集一九八四年第四册，九、一三至一五页。）

参读：禧年，第二篇。

year of God's acceptance of man, the year of jubilee, which is the year of grace. The year of jubilee is the time when God forgives and accepts man.

Jubilee means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, everything is to our satisfaction...Our human life is not always satisfying, and our environment is not always gratifying. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment. In Philippians 4 Paul indicates that he knew Christ and experienced Him to such an extent that everything was to his satisfaction. He says, "I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me" (vv. 11b-13). It is not outward persons, matters, or things but Christ within who enables us to be calm and free of worries as we face all kinds of situations.

Christ has already come, so the age of jubilee is here, but we do not have the jubilee in us unless we have allowed the Lord Jesus to come into us...Even if we have believed into Christ and have allowed Him to come into us, unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee. If we live by Christ in a certain matter and allow Him to live in us, we enjoy jubilee in that matter. In this way everything pertaining to that particular matter is to our satisfaction. In our married life, for example, if we allow Christ to live in us and we also live by Christ, then everything in our marriage will be to our satisfaction. Whatever is unpleasant becomes pleasant, and whatever is not satisfying becomes satisfying. The same is true in going to school, in teaching school, and in doing business. If we allow Christ to live in us and if we live by Him, everything is to our satisfaction...In other words, when Christ comes into us, jubilee comes into us...Christ is our jubilee whenever we live by Him, but He is not our jubilee when we do not live by Him. (CWWL, 1984, vol. 4, "The Jubilee," pp. 7, 10-11)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 2

## 第五周■周三

### 晨兴喂养

路十五 20“ 于是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。”

23“ 把那肥牛犊牵来宰了，让我们吃喝快乐。”

路加四章…宣告禧年的来临，（ 18～19， ）…控制了整卷路加福音的中心思想；但四章这个禧年，还不能把十五章浪子回家的故事讲解得透彻，还需要更进一步的解明。

浪子卖了产业，也卖了自身。有一天他归回产业，回到父家，那就是禧年，就是自由；那也就是一切应心，万事如意。在家里只有享受，只有吃喝，没有劳苦。这符合利未记二十五章十一至十二节，那里说，在禧年的时候不要种，也不要收，只要吃和享受。…要吃地里自产的，就是吃神所供给你的，不需要你去劳苦。这就是路加十五章，父亲不要听儿子所说作雇工的话的原因。父亲乃是给儿子肥牛犊，要他吃喝享受。这里没有不配，全是配；因为神说，“我悦纳你。”禧年就是神悦纳人的年代，是神悦纳人的时候。这就是十五章那个父亲悦纳回头的浪子所指明的。（李常受文集一九八四年第四册，二四、二九页。）

### 信息选读

我们从前都是离开了父亲和父家的浪子。我们既离开了父亲和父家，就必然离开了自己的产业。所以，我们需要归回父亲和父家。

## WEEK 5 — DAY 3

### Morning Nourishment

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

23 And bring the fattened calf; slaughter it, and let us eat and be merry.

The proclamation of the jubilee in Luke 4:18-19 governs the central thought of the whole Gospel of Luke, and the parable of the prodigal son in Luke 15 is an excellent illustration of the jubilee.

The prodigal son sold his possession and himself. One day he returned to his possession and his father's house. That was a jubilee, a liberation, and everything became pleasant and satisfying. In the father's house there was only enjoyment with eating and drinking; there was no labor. This corresponds to Leviticus 25:11, which says that the people were neither to sow nor reap in the year of the jubilee; they should only eat and enjoy. Furthermore, they could only eat of the produce directly from the field. This means that they ate what God supplied without the need of their own labor. Similarly, the father in Luke 15 did not listen to what the son had to say about being a hired servant. Instead, the father desired to give the son the fattened calf for him to eat and enjoy. No one is unworthy; rather, all are worthy because God says, "I have accepted you." The jubilee is the age, the time, of God's acceptance, indicated by the father's acceptance of the prodigal son in Luke 15. (CWWL, 1984, vol. 4, "The Jubilee," pp. 19, 22)

### Today's Reading

We all once were prodigals who went away from the Father and from His household. As those who went away both from the Father and from His house, we certainly went away from our inheritance. Therefore, it was

necessary for us to be returned to the Father and to His household.

浪子耗尽了一切之后，遇见那地方大遭饥荒，就穷乏起来。（路十五14。）“于是去投靠那地方的一个居民，那人打发他到自己的田里去放猪。他恨不得拿猪所吃的豆荚充饥，也没有人给他。”（15～16。）他醒悟过来，就说，“我父亲有多少的雇工，口粮有余，我倒在这里饿死么？我要起来，到我父亲那里去，向他说，父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子，把我当作一个雇工吧。”（17～19。）在这里我们看见，浪子想要用自己的努力耕种、收割，这些是禧年里不可作的事。浪子的用意是要告诉父亲，他不配再作儿子，他愿意像雇工一样劳苦作工。但是按照利未记二十五章的预表，禧年里不可耕种，不可收割，不可在地上有任何劳苦。因此，浪子不该回到父亲那里作劳工，乃该回到父亲那里享受他的产业。

浪子回来时，就说，“父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子。”（21。）父亲不愿听这样的胡言乱语，就打断他的话，吩咐奴仆说，“快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。”（22～23。）…肥牛犊表征丰富的基督作我们的产业。按歌罗西一章十二节的话，这是基督作众圣徒的分。在浪子回来以后，他、父亲并家里的人就开始享受产业。这里在浪子的事例中，有一幅新约禧年清楚的图画。（路加福音生命读经，六五〇至六五二页。）

参读：禧年，第三至四篇。

After the prodigal had spent all, a severe famine occurred, and he began to be in want (Luke 15:14). He then “went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs. And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything” (vv. 15-16). When he came to himself, he said, “How many of my father’s hired servants abound in bread, but I am perishing here in famine! I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants” (vv. 17-19). Here we see that the prodigal wanted to be like those who sowed, reaped, and harvested (things which were forbidden in the year of jubilee) by exerting his own effort. His intention was to tell his father that since he was no longer worthy of being a son, he would like to labor as a hired one. But according to the type in Leviticus 25, during the year of jubilee, there was to be no sowing, reaping, or harvesting. During that year there was not to be any labor on the land. Hence, the prodigal son should not have come back to the father to be a laborer. He should be returned to the father as one being returned to enjoy his possession.

When the prodigal son was returned, he began to say, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son” (Luke 15:21). The father, not having an ear to hear such nonsensical talk, interrupted him and said to his slaves, “Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry” (vv. 22-23)... The fattened calf signifies the rich Christ as our inheritance. In the words of Colossians 1:12, this is Christ as the portion of the saints. After the prodigal son was returned, he, the father, and those in the household began to enjoy the inheritance. Here in the case of the prodigal son, we have a clear picture of the New Testament jubilee. (Life-study of Luke, 2nd ed., pp. 552-553)

Further Reading: CWWL, 1984, vol. 4, “The Jubilee,” chs. 3—4



## 第五周■周四

### 晨兴喂养

路十 39“〔马大〕有一个妹妹，名叫马利亚，在主脚前坐着听祂的话。”

赛三十 15“主耶和华以色列的圣者如此说，你们得救在于归回安息；你们得力在于平静信靠；你们竟自不肯。”

我们从马利亚的身上可以看到，她有一个最好的态度。

(一)她是在**主耶稣**的脚前，不是在别人的脚前。她在那里亲近主。这就是生命长大最短、最快的路程。时时刻刻亲近主，爱主，敬拜主，不住地与主交通，留在与主的同在中——没有一个办法能赶得上这一个。许多认识神最深的人，就是找到了这一条路的人。盖恩夫人说，“亲近神，包括了一切的事奉。”保罗也曾说，要不住地祷告。（帖前五 17。）人若敞着脸和住在他里面的基督有不断的交通，结果就要变成主的形像。（林后三 18。）

(二)她是坐在主的**脚前**。意思就是说，她把自己摆在一个谦卑的地位上。谦卑是得神祝福最要紧的一个态度，因为神敌挡狂傲的人，赐恩给谦卑的人。（彼前五 5。）谦卑并非小看自己，乃是不看自己，没有自己，看自己等于零。我们若常常以极深的谦卑去亲近神，神必定赐恩。（十二篮第五辑，五四至五五页。）

### 信息选读

(三)她是**坐着**，不像她姐姐那样忙乱。安静常是属灵能力的来源。人最大的难处，就是不能在神面前安静。…身上的肢体，眼睛是最忙的；在魂的里面，

## WEEK 5 — DAY 4

### Morning Nourishment

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

Isa. 30:15 For thus says the Lord Jehovah, the Holy One of Israel, In returning and rest you will be saved; in quietness and in trust will be your strength; but you were not willing.

Mary had a proper attitude.

(1) She was at the feet of the **Lord Jesus**, and not at the feet of anyone else. She was drawing near to the Lord. This is the shortest and quickest way to grow in life. No method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshiping with Him and remaining in His presence. Many who know God in a deep way have found this way. Madam Guyon said, "Our drawing near to God constitutes all service." Paul also charged us to pray unceasingly (1 Thes. 5:17). If a man unceasingly fellowships with the indwelling Christ with an unveiled face, he will be changed into the Lord's likeness (2 Cor. 3:18).

(2) She sat **at the feet** of the Lord. This means that she put herself in a humble position. Humility is a crucial condition for receiving God's blessing. God resists the proud and gives grace to the humble (1 Pet. 5:5). Humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing. If we draw near to God with deep humility, He will give grace to us. (CWWN, vol. 38, pp. 271-272)

### Today's Reading

(3) She was **sitting down**,...not busy like her sister. Quietness is often the source of spiritual strength. The greatest challenge man faces is being quiet before the Lord...Of all the members in the body, the eyes are the busiest, and of

心思是最忙的。忙乱的人，是最不容易得着启示的。流荡的心思，起伏的思潮，好像湖面的波浪一直动荡不休，以致在湖岸的花木不能很清楚地映在湖面上。所以，人若要主的形像印在他的里面，叫他变成主的形像，就安静是必需的。

(四)她在那里 **听主的话**。主所说的话就是灵，就是生命，好将祂自己分赐给人。她听主的话，就是给主机机会将主的自己交通给她，好叫她得着主，像主。她在那里一直作一个接受主自己的人。她所听的不只是声音，并且是在那里遇见主。弟兄姊妹，如果你在那里听道，只听见人的声音，而没有遇见声音里面的基督，那实在是一件可惜的事。(十二篮第五辑，五五页。)

(在禧年的时候，)产业与自由，二者都好，但是有一个比较。…你不能说，“我要自由，不要神。”因为没有神就没有自由。我们的产业是神，我们的自由来自我们对神的享受。产业是神，自由是享受。你有了产业，…结果你就有了自由。什么是自由？自由就是没有压制，也没有缺乏。有的人没有人压制他，但是穷得受不了。…穷真是个厉害的捆绑。…感谢神，如今祂是我们的产业；我们享受了神，我们就有自由。

因着我们穷到一个地步，不仅失去了神作我们的产业，并且还把我们自身卖了。…但是到禧年的时候，我们不只归回产业，归回神自己，并且我们也得了自由，从奴役之下被释放出来。今天许多人讲自由、民权、人权，然而人若不享受神，是不会有真自由的。…人光讲自由，却不归回神，结果反而产生许多问题，衍生出许多恶事。…圣经的原则是你要先归回神，你才有自由；你若不归回神而想要自由，结果还是没有真自由。(李常受文集一九八四年第四册，三一至三四页。)

参读：十二篮第五辑，五四至五五页。

all the faculties in the soul, the mind is the busiest. Those who are busy cannot receive revelation easily. A wandering mind and vacillating thoughts are like restless waves on a lake; the lake will never be able to clearly reflect the flowers and trees on the shore. If a man wants to have the Lord's image imprinted in him and to be transformed into the Lord's image, quietness is a necessity.

(4) She was *listening to the Lord's word*. The words that the Lord speaks are spirit and life. Through this word, the Lord dispenses Himself to men. Her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would gain the Lord and become like Him. She was continually receiving the Lord Himself. She did not just hear words; she was meeting the Lord. Brothers and sisters, it is a pity for anyone to just hear man's voice in a sermon and not meet the Christ behind the voice. (CWWN, vol. 38, p. 272)

[In the jubilee] possession and freedom are both positive, but there is a difference between them...We cannot renounce God, saying that we want freedom instead of God, because without God there is no freedom. Our possession is God, and our freedom comes from our enjoyment of God. When we have...and enjoy our possession, the result is that we have freedom. Freedom is to be without oppression or deficiency. Some people apparently are not oppressed, but they are poor...Poverty is a tremendous bondage...How we thank God that today He is our possession, and when we enjoy Him, we have freedom!

Because we were poor, we not only lost God as our possession but also sold ourselves as slaves...However, when the year of jubilee comes, we not only are returned to God as our possession, but we also obtain freedom and are released from the bondage of slavery. Today many people talk about freedom, civil rights, and human rights, but if man does not enjoy God, he cannot have real freedom...When people only speak about freedom without being returned to God, the result is that many problems are produced, and many evil things are brought in...The biblical principle is that we must first be returned to God before we can have freedom. If we want to obtain freedom without being returned to God, the result is that we do not have true freedom. (CWWL, 1984, vol. 4, "The Jubilee," pp. 23-25)

Further Reading: CWWN, vol. 38, pp. 271-272

## 第五周■周五

### 晨兴喂养

罗七 24“ 我是个苦恼的人！谁要救我脱离那属这死的身體？”

八 2“ 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

人里面有一个犯罪的因素，一个犯罪的瘾，那就是撒但。我们乃是作他的俘虏。…首先撒但把我们俘虏了，然后他就来住在我们里面，作我们犯罪的主动者、主使者；结果他就成了我们非法的主人，我们就作了他的俘虏，使我们好事不作，专作犯罪的事。…在圣经里撒但还有一个名字，叫作别西卜。别西卜 这名字在圣经里按原文说，是粪堆之王，意思是苍蝇之王，因为粪堆上面全是苍蝇。撒但是粪堆之王，他专门带着（罪人像）苍蝇（一样）来吃粪，所以他又是苍蝇之王。…即使高尚的人，也是苍蝇；他们所去的舞会，是稍微高尚一点的场所，可以说是文明的粪场，所以别西卜 也会化装成高尚的样子，叫个个“苍蝇”跟着他也都高尚起来。他们这些苍蝇装扮得很好看、很斯文，跳起舞来个个都变得很高尚。表面看他们在那里跳舞，实际上他们是在“吃粪”。（李常受文集一九八四年第四册，四〇页。）

### 信息选读

没有人愿意犯罪，但是当你上了瘾的时候，给别西卜一挑动，你就非跟着他，让他牵着鼻子走不可。等到事过之后，你就懊悔：“我真笨啊，我是在作什么，何必作这个？”人人心里实在都不愿意犯罪，结果个个都犯了罪，都身不由己，都成了罪的

## WEEK 5 — DAY 5

### Morning Nourishment

Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?

8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

There is a sinning factor, an addiction to sinning, within man. This factor, this addiction, is Satan himself, and man is his captive...First Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins. The result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins. In the Bible, Satan is also called Beelzebul...Beelzebul means “the lord of the dunghill,” from the name meaning “the lord of flies.”...Satan specializes in leading flies to feed on dung; hence, he is also the lord of flies. Since he is the lord of flies, all sinners are like flies that follow Satan to “feed on dung.”...Even upper-class people are like flies. Beelzebul can disguise himself with a high-class appearance so that all the “flies” following him appear to be of a high class. Such persons hold dancing parties in upper-class places, but such places are merely cultured “dunghills.” These people dress nicely and are very cultured, and when they dance, they seem elegant. In actuality, however, they are “eating dung.” (CWWL, 1984, vol. 4, “The Jubilee,” p. 29)

### Today's Reading

Deep in his heart, no one wants to sin, but when a person becomes addicted and is stirred up by Beelzebul, he has to follow, allowing himself to be led around “by the nose.” Afterward, he regrets it and may say, “I am so stupid; what was I doing? Why did I have to do that?” Although deep in his heart no one wants to sin, eventually everyone sins. No one has control over

奴隶。因此主耶稣说，“凡犯罪的，就是罪的奴仆。”（约八 34。）

罪在我们里面的确是个真正的辖制。（参罗七 24。）…感谢神，罗马八章二节说，在基督里有一个生命之灵的律，释放了我们脱离罪与死的律。…感谢主，蒙主的怜悯，我可以对你们作见证：我现在生气，半分钟就过去了，并且不再气了。为什么？这是因为生命之灵的律释放了我，使我不必再受罪的辖制了！

福音的福气就是归回神，得着神，也就是神作了我们的产业。神一作了我们的产业，我们一享受神作产业，我们就自由了。阿利路亚，唯有享受神的人能不犯罪，唯有享受神的人有真自由。约翰八章三十六节说，“神的儿子若叫你们自由，你们就真自由了。”你要自由，要能不犯罪，就必须享受神的儿子，得着神的儿子。今天神的儿子就是赐生命的灵。这赐生命的灵就是生命之灵，祂在我们里面就是生命之灵的律。这个生命之灵的律就是主自己。主经过死而复活，成了赐生命的灵，也就是生命之灵。这个生命的灵有一个律。没有一个生命是没有律的，生命就是一个律。这个生命之灵的律，把我们释放了，叫我们脱离罪的律。我们不仅在信主的那一刹那，享受禧年的自由；我们乃是从那一天起，一生都应该享受这个自由，并且一直享受到永世。这个自由乃是从享受神来的。祂作了我们的产业，给我们享受；我们一享受祂，就得着自由。…但如果我们享受神不够，就在许多事上还会受捆绑。

禧年乃是我们归回神作产业，作我们的享受，我们就自由了，就从一切的辖制下得释放，而从撒但权下归回神，从罪恶的奴役之下得了自由。因此挣扎努力是没有用的，…立志没有用，一定要享受主。我们一定要学习接触这位又真又活的主，享受祂。这样，祂在我们里面就作我们的释放，作我们的自由。结果我们又有产业，又有自由。（李常受文集一九八四年第四册，四一至四三页。）

参读：路加福音生命读经，第六十四至六十九篇。

himself, and everyone has become a slave of sin. This is why the Lord Jesus said, “Everyone who commits sin is a slave of sin” (John 8:34).

The sin within us is a real controlling power [cf. Rom. 7:24]...How we thank God for Romans 8:2, which says that in Christ the law of the Spirit of life frees us from the law of sin and of death! We thank the Lord for His mercy. Many can testify that when they get angry, they can get over it very quickly, and the anger does not come back. This is because the law of the Spirit of life frees us from the bondage of sin.

The blessings of the gospel are the return to God and the gaining of God as our possession. Once we enjoy God as our possession, we are free. Only those who enjoy God do not commit sin and are really free. John 8:36 says, “If therefore the Son sets you free, you shall be free indeed.” If we want to be free, if we do not want to commit sin, then we must obtain the Son of God and enjoy Him. The Son of God today is the life-giving Spirit. This life-giving Spirit is the Spirit of life, who is in us as the law of the Spirit of life. Therefore, the law of the Spirit of life is just the Lord Himself, who passed through death and resurrection to become the life-giving Spirit, the Spirit of life. Every life has a law, so the Spirit of life also has a law. The law of the Spirit of life releases us from the law of sin. We enjoy the freedom of the jubilee not only at the moment we believe in the Lord, but beginning from that day we should enjoy this freedom all our life and for eternity. This freedom comes from our enjoyment of God. He has become our possession for our enjoyment, and when we enjoy Him, we obtain freedom...However, if we do not enjoy God sufficiently, we will still be in bondage in many things.

The year of jubilee is for us to be returned to God as our possession and as our enjoyment so that we may become free and be released from all oppression. Thus, we are returned to God from the authority of Satan and are freed from the slavery of sin. Hence, it is useless to struggle and strive...Making up our mind will not work; we must enjoy the Lord. We must learn to contact this true and living Lord to enjoy Him. In this way He becomes our release within us and our freedom. As a result, we have not only our possession but also our freedom. (CWWL, 1984, vol. 4, “The Jubilee,” pp. 29-31)

Further Reading: Life-study of Luke, msgs. 64—69



## 第五周■周六

### 晨兴喂养

徒二六 18“我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

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

禧年的生活就是在任何环境中，你都不以任何事物作你的享受，你只以神为你的享受，你只享受神自己。这不是说你不该去读书，反而你该好好尽本分读书；也不是说你不该作事，你的确该好好尽本分作事；也不是说你不该作父母教养儿女，你是该好好地尽为人父母的本分。然而这些都不过是你外面人生的生活，那并不重要；重要的是你里面人生的主因要对。…你必须让神在你里面作你的主因，然后你才知道怎样对待儿女，怎样敬奉父母，怎样读书，怎样作事。你里面有了这个主因作主导，一切就不过是你的本分，而不是你的重担，也不是你的为难。但你里面若是没有这个主因作主导，一切就都会变作你的重担，你的苦难。（李常受文集一九八四年第四册，五七至五八页。）

### 信息选读

我们人要生存，难免有家庭、有嫁娶，有婚姻生活，也有受教育、作事的本分。但这些都不是我们的重担，反而都是为我们效力，叫我们被成全，更享受主。这就是禧年的生活。一个基督徒的禧年生

## WEEK 5 — DAY 6

### Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

The living of the jubilee is a life in which we take God instead of other things as our enjoyment and enjoy only God Himself in every situation. This is not to say that we should not study. On the contrary, we should study diligently. Neither does it mean that we should not work; we should work dutifully. Likewise, it does not mean that we should not be proper parents raising our children; rather, we should properly fulfill our responsibilities as parents. However, all these are just our living, our outward human life, which is not crucial. What is crucial is that the inward, primary factor of our human life is right...We must let God Himself be the primary factor within us. Only then will we know how to deal with our children, how to honor our parents, how to study, and how to work. If this primary factor directs us within, everything will simply be a duty to us, not a burden or hardship. However, if we are not directed by this primary factor, everything will become a weight and a suffering. (CWWL, 1984, vol. 4, "The Jubilee," pp. 42-43)

### Today's Reading

For our existence we cannot avoid having a family and a married life. We are also obligated to obtain an education and work at a job. However, all these are not our burdens; on the contrary, they are working for us that we may be perfected to enjoy the Lord even more. This is the living of the



活，应该是一个完全享受主，完全欢乐赞美的生活。你若不能欢乐赞美，就证明你没有过正常的禧年生活。所以帖前五章十八节说，“凡事谢恩。”不是顺利才谢恩，乃是凡事谢恩。

我们的心若是放在主以外的任何事物上，无论是好事、是坏事，都是苦。…我们的心若放在主以外的任何人事物上都是苦。外邦人没有主，没有得救，没有得着主作他们的救恩，他们的心只好放在那些人事物上面；我们却是得救的人，有主作我们的中心，我们就应该把我们的主放在主身上。…没有主的人事事都苦：坏事苦、好事也苦，穷是苦、富也是苦，不受教育是苦，受教育也是苦，什么都是苦。但有了主，主就拯救我们脱离这一切的苦。我们若是以主作中心，我们就要享受祂作我们禧年的生活。

禧年的生活不是别的生活，乃是享受主的生活。…我们的一切都在主主宰的手中，祂的安排一点都不会错。…你也许觉得你之所以能有今天，是因着你的奋斗、你的挣扎。你岂不知若没有主的主宰，无论你怎么挣扎，怎么奋斗，都不会有今天。…所以，我们应该倒空一切，对主说，“主啊，求你充满我，得着我，占有我。主啊，我愿意享受你，不管外面环境如何，我就是要享受你。身体健康，我感谢你；身体不健康，我也感谢你。有儿女，我感谢你；没有儿女，我也感谢你。”这样，无论贫富安危，对我们就都是一样。所以保罗才说，“无论是生，是死，总叫基督在我身体上，现今也照常显大。”（腓一 20 下。）生也罢，死也罢，我就是在这里活基督，好叫基督在我身上照常显大。你这样就是享受神，就是过禧年的生活。（李常受文集一九八四年第四册，五九至六一页。）

参读：利未记生命读经，第五十六至五十八篇。

jubilee. A Christian's life of jubilee should be a life of fully enjoying the Lord, a life that is full of joy and praises. If we cannot rejoice and praise, it proves that we are not living a normal life of the jubilee. This is why 1 Thessalonians 5:18 says, "In everything give thanks." This is to give thanks not only in things that are successful but in all things.

If our heart is set on anything other than the Lord, that thing, whether good or bad, becomes a suffering to us...If our heart is set on any person, thing, or matter other than the Lord, the end is wretchedness. The unbelievers do not have the Lord; they have not received the Lord as their salvation. Hence, they can only set their heart on persons, things, and matters. However, since we have been saved and have the Lord as our center, we should set our heart on Him...To those who are without the Lord, everything is a suffering. Whether bad things or good things, whether poverty or riches, whether being educated or uneducated, all are sufferings. However, when we have the Lord, He saves us from all these sufferings. If we take the Lord as our center, we can enjoy Him as our life of jubilee.

The living of the jubilee is a living in the enjoyment of Christ...Everything we have is in the Lord's sovereign hand, and whatever He arranges for us cannot be wrong...We may think that we are what we are today because of our endeavoring and struggling, but we must realize that without the Lord's sovereign arrangement, no matter how much we struggled and endeavored, we could not be what we are...Therefore, we should empty ourselves of everything and tell the Lord, "Fill me, gain me, and possess me. Lord, no matter what the outward situation is, I just want to enjoy You. If I am healthy, I thank You. If I am not healthy, I also thank You. If I have children, I thank You, and if I am childless, I also thank You." In this way poverty or wealth and peace or danger are all the same to us. That is why Paul said that "as always, even now Christ will be magnified in my body, whether through life or through death" (Phil. 1:20b). To us, to live is Christ, and whether we live or die, He is magnified in us all the time. In this way we enjoy God and live the life of the jubilee. (CWWL, 1984, vol. 4, "The Jubilee," pp. 44-45)

Further Reading: Life-study of Leviticus, msgs. 56—58

# 第五周诗歌

## 经历基督 — 作释放者

401

8 7 8 7 副 (英 540)

降 B 大调

3/4

一 我 今 得 着 何 等 自 由, 基 督 已 经 释 放 我!

罪 的 权 势、死 的 毒 钩, 从 我 身 上 全 脱 落!

(副) 基 督 使 我 得 胜 有 余, 仗 祂 十 架 我 夸 胜!

生 命 大 能、圣 灵 的 律, 使 我 刚 强 而 有 能!

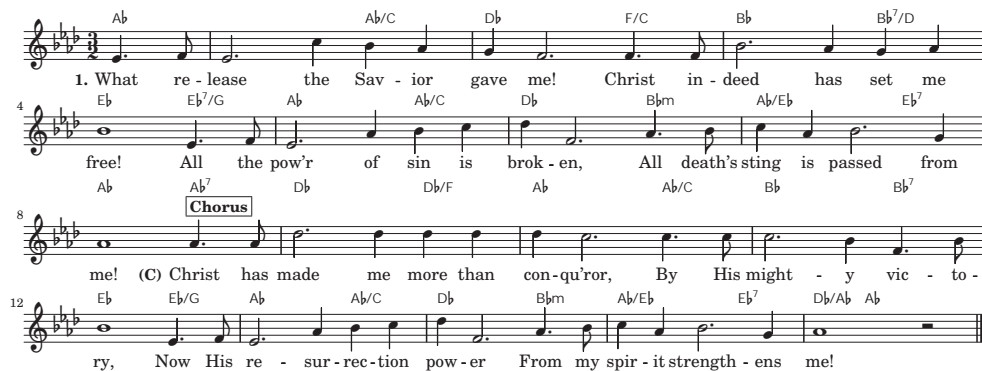
- 二 基督使我脱离律法, 永远向着律法死;  
完全活在恩典之下, 不受律法的挟制。
- 三 基督已经定罪了罪, 除掉罪恶的权势;  
罪在我身再无地位, 我从罪里得开释。
- 四 基督已经将死废去, 显出不坏的生命;  
胜过死亡顽强禁拘, 彰显复活的大能。
- 五 基督已经毁坏撒但, 审判世界和邪灵;  
使我脱离黑暗、死权, 进入光明与生命。
- 六 基督赐我够用恩典, 用祂能力覆庇我;  
在我软弱显得完全, 使我喜欢夸软弱。

# WEEK 5 — HYMN

## What release the Savior gave me

Experience of Christ — As the Emancipator

540



2. From the law Christ has delivered,  
To its claims I'm ever dead;  
Nevermore the law shall bind me,  
But by grace I'll live instead.
3. Christ has sin condemned at Calv'ry  
And its power done away;  
Now it has no ground within me,  
I am freed from all its sway.
4. Death by Him has been abolished,  
Incorrupted life is shown;  
Death's enthralling bonds are broken,  
Resurrection life is known.
5. Christ through death has crushed the devil,  
World and demons by His might,  
From the pow'r of darkness brought me  
To the realm of life and light.
6. All-sufficient grace He giveth,  
With His pow'r He covers me,  
Makes me glory in my weakness  
And in weakness strengthens me.

申言稿：\_\_\_\_\_

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

**Composition for prophecy with main point and sub-points:**

[illegible]

## 第六周

### 基督作为神的话

读经：约一 1, 3~5, 14, 16~18, 29, 32, 42, 51

#### 【周一】

壹 约翰一章是整卷约翰福音的引言，主要强调的乃是基督是神的话——那奥秘且看不见之神的解释、说明和彰显——1 节：

一 基督作为神的话，乃是伟大的“我是”，是自有永有的；祂是永远、无始无终的那一位——出三 14~15，约八 24, 28, 58，来七 3。

二 约翰一章所论到的基督，乃是联于永远的两段与时间的桥梁，并在于宇宙的历史中，创造、成为肉体、救赎、施膏、和建造这五件最大的事——参诗九十 1~2，弥五 2：

- 1 约翰一章作为整卷约翰福音的引言，乃是“经过旅程的”三一神之历史的摘要，祂在已过的永远里作为话，至终要在将来的永远里成为新耶路撒冷——1, 4~5, 51 节。
- 2 约翰一章以结晶的方式给我们看见，永远的话在祂创造的工作中，又行经时间的桥梁，成为肉体，以完成祂法理的救赎；为要成为施膏、赐生命、并使人人变化的灵，以施行祂生机的拯救；至终与祂所重生、变化、荣化的新妇完满地联结、调和且合并，

## Week Six

### Christ as the Word of God

Scripture Reading: John 1:1, 3-5, 14, 16-18, 29, 32, 42, 51

#### § Day 1

**I. John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God—v. 1:**

A. Christ as the Word of God is the great I Am, self-existing and ever-existing; He is the One who is eternal, without beginning or ending—Exo. 3:14-15; John 8:24, 28, 58; Heb. 7:3.

B. John 1 refers to Christ, with the two sections of eternity and the bridge of time, in the five greatest events in the history of the universe—creation, incarnation, redemption, anointing, and building—cf. Psalms 90:1-2; Micah 5:2:

1. John 1, as a prologue to the entire book of John, is an abstract of the history of the "journeying" Triune God as the Word in eternity past, ultimately becoming the New Jerusalem in eternity future—vv. 1, 4-5, 51.
2. John 1 shows us in a crystallized way the eternal Word in His creating work and in His journeying across the bridge of time to become flesh for the accomplishing of His judicial redemption; to become the anointing, life-giving, and transforming Spirit for carrying out His organic salvation; and ultimately to become fully united, mingled, and incorporated with His regenerated,

而成为新耶路撒冷，终极的伯特利，就是神与人相互的住处。

三 在这五件宇宙的历史事件上，神的话基督——作为：(一)在创造时的创造者；(二)在成为肉体时的人，支搭帐幕在我们中间；(三)在救赎时的羔羊；(四)在变化时施膏的那灵；(五)在为着神的建造把地联于天时的梯子——解释、说明并彰显那看不见的神——参1节，十35，弗六17，约六63。

## 【周二】

贰 基督作为神的话，借着创造为神说话——一3:

- 一 “诸天述说神的荣耀，穹苍传扬祂手的作为。这日到那日发出言语；这夜到那夜传出知识。无言无语，也无声音可听”——诗十九1~3。
- 二 “自从创造世界以来，神那看不见永远的大能，和神性的特征，是人所洞见的，乃是借着受造之物，给人晓得的，叫人无法推诿”——罗一20。
- 三 行传十四章十五至十七节，和十七章二十四至二十九节所说的，都同样启示基督的创造为神说话——参来十一3，一2，西一15~17，该二7。

## 【周三】

叁 基督作为神的话，成为肉体作神的帐幕，借此为神说话——约一14:

- 一 话借着成为肉体，不仅把神带到人性里，也成为神的帐幕，作神在地上人间的居所，丰丰满

transformed, and glorified bride to be the New Jerusalem, the ultimate Bethel, the mutual abode of God and man.

C. In these five universal, historical events, Christ, the Word of God—as: (1) the Creator in creation, (2) the man who tabernacled among us in incarnation, (3) the Lamb in redemption, (4) the anointing Spirit in transformation, and (5) the ladder in joining earth to heaven for God's building—defines, explains, and expresses the invisible God—cf. v. 1; 10:35; Eph. 6:17; John 6:63.

## § Day 2

II. Christ as the Word of God speaks for God through His creation—1:3:

- A. "The heavens declare the glory of God, / And the expanse proclaims the work of His hands. / Day to day pours forth speech, / And night to night tells out knowledge. / There is no speech and there are no words; / Their voice is not heard"—Psa. 19:1-3.
- B. "The invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse"—Rom. 1:20.
- C. What is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ's creation speaking for God—cf. Heb. 11:3; 1:2; Col. 1:15-17; Hag. 2:7.

## § Day 3

III. Christ as the Word of God speaks for God through His incarnation as the tabernacle of God—John 1:14:

- A. The Word, by being incarnated, not only brought God into humanity but also became a tabernacle to God as God's habitation on earth among men,



满地有恩典，有实际：

- 1 律法是照着神的所是要求人，恩典却是以神的所是供应人，以应付神的要求——17 节。
  - 2 “从祂的丰满里我们都领受了，而且恩上加恩”——16 节。
- 二 在祂成为肉体时，祂成为三一神的具体化身，将神带给人，并使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的。
- 三 祂成了神人，将神性带到人性里，并使神性与人性调和。
- 四 神的独生子成为肉体，也是为着在话、生命、光、恩典和实际中，向人表明（说明）神——18 节：
- 1 话是神的彰显、说明和解释，叫人得以明白神。
  - 2 生命是神的分赐，叫人得以接受神。
  - 3 光是神的照耀，叫人得以蒙光照而有分于神。
  - 4 恩典是神给人享受，叫人得以分享神的丰富。
  - 5 实际是神给人实化，叫人得以领略并认识神。

## 【周四】

肆 基督作为神的话，成为神的羔羊完成救赎，借此为神说话——29, 36 节：

- 一 在祂成为羔羊，以救赎失落之世人的事上，基督向我们说出，神如何按祂的公义，借祂的死作为手续，在法理方面完成了祂的救赎。
- 二 神的羔羊表征在肉体里的话，作一切旧约祭物

being full of grace and reality:

1. The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands—v. 17.
  2. "Of His fullness we have all received, and grace upon grace"—v. 16.
- B. In His becoming flesh, He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable.
- C. He became a God-man, bringing divinity into humanity and mingling divinity with humanity.
- D. The incarnation of God's only begotten Son is also for declaring (explaining) God to man in the Word, in life, in light, in grace, and in reality—v. 18:
1. The Word is God expressed, explained, and defined so that man may understand God.
  2. Life is God imparted so that man may receive God.
  3. Light is God shining so that man may be enlightened to partake of God.
  4. Grace is God enjoyed by man so that man may share His riches.
  5. Reality is God realized by man so that man may apprehend and know God.

## § Day 4

IV. Christ as the Word of God speaks for God through His becoming the Lamb of God for redemption—vv. 29, 36:

- A. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.
- B. The Lamb of God signifies the Word in the flesh as the fulfillment of all the

的应验，成就神完全的救赎——来十 5～10:

- 1 基督是赎罪祭、赎愆祭、燔祭、素祭、平安祭、摇祭、举祭、和奠祭的实际。
- 2 我们有基督作一切的供物，就有神完满的救赎，也能经历并享受这救赎。

## 【周五】

伍 基督作为神的话，成为施膏的灵，为着新约在生机上使蒙神救赎的人变化成为石头，（约一 32～42，）以建造神的家（伯特利——51），借此为神说话：

一 在祂成为施膏、赐生命、并使人变化之灵的事上，（林前十五 45，）基督对我们进一步说出，神如何照祂的心愿，为着祂神圣的定旨，凭祂的神圣生命，在生机方面完成祂的经纶。

二 我们需要儆醒，不让我们日常生活中的任何一件事，顶替我们灵里的基督这施膏的灵——约壹二 20，27:

- 1 基督是受膏者成了施膏者，也成了膏油涂抹；活在敌基督者的原则里，就是敌挡膏油涂抹（“敌挡”意“反对”，和“取代”、“代替”）——18，22 节，四 3，约贰 7。
- 2 敌基督的就是反对基督，也是以别的事物顶替基督。
- 3 如果我们以出于自己行为和性格的东西顶替基督，就着让某些事物顶替基督自己的意义说，我们乃是实行敌基督者的原则——参腓一 21，四 4～9。

Old Testament offerings to accomplish God's full redemption—Heb. 10:5-10:

1. Christ is the reality of the sin offering, the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, and the drink offering.
2. With Christ as all the offerings, we have God's full redemption, and we may experience and enjoy this redemption.

## § Day 5

**V. Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God's redeemed people into stones (John 1:32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament:**

A. In His becoming the anointing, life-giving, and transforming Spirit (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

B. We need to be watchful to not allow anything in our daily living to replace Christ as the anointing Spirit in our spirit—1 John 2:20, 27:

1. Christ is the anointed One becoming the anointing One and also the anointing; to live in the principle of antichrist is to be anti the anointing (anti means "against" and "in place of, instead of")—vv. 18, 22; 4:3; 2 John 7.
2. To be anti Christ is both to be against Christ and to replace Christ with something else.
3. If we replace Christ with something of our own behavior and character, we are practicing the principle of antichrist in the sense of allowing certain things to replace Christ Himself—cf. Phil. 1:21; 4:4-9.

4 我们需要悔改，因为我们在敌基督者的原则里过日常的生活，让文化、宗教、伦理、和天然观念顶替基督这内里的膏油涂抹；这乃是反对膏油涂抹，敌挡三一神在我们里面的运行、工作和浸透。

5 我们该祷告：“主，我们要在膏油涂抹（我们里面三一神的运行、工作和浸透）里面，同着、借着、并凭着膏油涂抹而生活行动。”

三 鸽子，就是施膏的灵，使受造的人重生，膏抹且变化天然的人，使其成为活石，并将变化过的人联结一起。

四 在彼得悔改信主时，主给他取了一个新名，就是彼得——石头；（约一 42；）当他得着关于基督的启示之后，主进一步启示祂也是磐石——石头；（太十六 16～18；）这两件事给彼得深刻的印象，就是基督和祂的信徒都是为着神的建造的石头。（彼前二 4～8。）

## 【周六】

陆 基督作为神的话，为着神的建造成为梯子，将天（神）带到地（人），并将地（人）与天（神）联合为一，借此为神说话——约一 51，创二 8 11～22：

一 在祂成为伯特利的天梯这事上，基督也对我们说出，神如何渴望在地上得着一个由祂所救赎并变化之选民所构成的家，使祂可以把天带到地，并把地联于天，使二者成为一，直到永远。

二 雅各的梦乃是启示基督，因为基督是雅各在伯特利（神的家）所见之梯子的实际——12 节，约一 51：

1 我们重生的灵作为神今日的居所，（弗二 22，）是

4. We need to repent for having a daily living in the principle of antichrist, allowing culture, religion, ethics, and natural concepts to replace Christ as the inner anointing; this is to be against the anointing, anti the moving, working, and saturating of the Triune God within us.

5. We should pray, "Lord, we want to live and walk in, with, through, and by the anointing—the moving, working, and saturating of the Triune God within us."

C. The dove, the anointing Spirit, regenerates the created man, anoints and transforms the natural man into living stones, and unites the transformed man.

D. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42), and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:16-18); by these two incidents Peter received the impression that both Christ and His believers are stones for God's building (1 Pet. 2:4-8).

## § Day 6

**VI. Christ as the Word of God speaks for God through His becoming the ladder that brings heaven (God) to earth (man) and joins earth (man) to heaven (God) as one for God's building—John 1:51; Gen. 28:11-22:**

A. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth, constituted with His redeemed and transformed elect, so that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.

B. Jacob's dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw at Bethel, the house of God—v. 12; John 1:51:

1. Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the

基督这天梯立在地上的基础。（提后四 22。）

2 伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地；因此，每当我们转到灵里，就经历基督作梯子，将神带给我们，也将我们带给神。

3 基督作天梯的结果是神的建造——伯特利，就是召会，基督的身体；这梯子的终极完成乃是新耶路撒冷。

三 “主的回来，需要寻求祂的人有扎实的建造。这建造乃是踏脚石，滩头堡，让祂能取得地；这建造乃是神人相互的住处。它将是神性和人性，人性和神性的调和，直到永远。…这建造不仅是雅各的梦终极的实现，也是神永远计划的完成。这会结束时间的桥梁，引进将来有福的永远。我们必须是为着那建造，并且我们必须就是那建造。”（约翰福音生命读经，七三至七四页。）

base on earth where Christ as the heavenly ladder has been set up (2 Tim. 4:22).

2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth; hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God.

3. The issue of Christ as the heavenly ladder is God's building—Bethel, the church, the Body of Christ—and the consummation of this ladder is the New Jerusalem.

C. "The Lord's coming back needs a solid building of His seekers. This building will be a steppingstone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever...This building will be the ultimate fulfillment not only of Jacob's dream but also of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building, and we must be that building!" (Life-study of John, 2nd ed., p. 65).



## 第六周■周一

### 晨兴喂养

约一1“太初有话，话与神同在，话就是神。”

51“又对他说，我实实在在地告诉你们，你们将要看天开了，神的使者上去下来在人子身上。”

在约翰福音里的第一个结晶，神的话，是指神的独生子基督，（一18，）作神的解释、说明和彰显。…约翰揭示基督是那伟大的“我是”，是自有永有的。（出三14～15，约八24，28，58。）在基督之外的一切，都是虚空的虚空。唯有祂是实际，就是那“我是”，那是一切者。…基督是永远的，无始无终的一位。（来七3。）

约翰一章是整卷约翰福音的引言，主要强调的乃是基督是神的话——那奥秘且看不见之神的解释、说明和彰显；其中说到基督在宇宙历史中五件最大的事上。（李常受文集一九九四至一九九七年第四册，四二二页。）

### 信息选读

约翰一章一节指已过的永远，因为“太初”表明已过的永远。五十一节指将来的永远，因为当主告诉拿但业，他要看见天开了，神的使者上去下来在人子身上，祂不是说到现在，而是说到将来的永远。如果我们将这两段的永远摆在一起，我们就有了整个的永远。

在已过的永远里，基督是话，与神同在，并且就是神。在已过的永远里，祂只是神，只有神性。

## WEEK 6 — DAY 1

### Morning Nourishment

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

51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

The Word of God, the first crystal in the Gospel of John, refers to Christ, the only begotten Son of God (1:18), as the definition, explanation, and expression of God. John unveils Christ as the great I Am, self-existing and ever-existing (Exo. 3:14-15; John 8:24, 28, 58). Everything other than Christ is vanity of vanities. Only He is the reality, the I Am, the One who is...Christ is the One who is eternal, without beginning or ending (Heb. 7:3).

John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God. It refers to Christ in the five greatest events in the history of the universe. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 335-336)

### Today's Reading

John 1:1 refers to eternity in the past, for the beginning denotes eternity in the past. Verse 51 refers to eternity in the future, for when the Lord told Nathanael that he would see heaven opened and the angels of God ascending and descending on the Son of Man, He was not speaking about the present but about eternity in the future. If we put together these two sections of eternity, we have the whole of eternity.

In eternity past Christ, as the Word, was with God and was God. In eternity past He was only God and only had divinity. Since the Word had not yet been



因为话尚未成为肉体，祂还不是一个人，还没有人性。…在将来的永远里，基督不只是神，还是人。祂将不只是神子，还是人子。…在已过的永远里，祂是神，仅仅是神性的，没有人性。然而在将来的永远里，祂是神又是人，是神子又是人子，是神性的又是人性的，有神性又有人性。祂将有两种性情，两种素质和两种本质——神性和人性。

这位在已过的永远里没有人性的神，如何能在将来的永远里有人性作祂的居所？…在永远的这两段之间有时间的桥梁。在已过的永远里，神计划并且定意，但祂并没有作什么。在将来的永远里，神也不会作什么。…祂只要享受祂所完成的工作。在已过的永远里，祂计划；在将来的永远里，祂要享受。每一件神所需要完成的事，祂要在时间的桥梁上完成。神驾着祂经纶之车，从永远的第一段，经过了时间的桥梁，进入永远的后一段。借着驾驶祂的车越过时间的桥梁，所有必需的工作就完成了。一旦神从已过的永远，行过时间的桥梁，进入将来的永远，祂就要宣告说，“成了！”（约翰福音生命读经，六一至六二、六五页。）

我们可以用五个辞，来记住这五件历史的大事：创造、成肉体、羔羊、那灵和梯子。约翰一章开始于基督是话，结束于祂是梯子。基督是话，借着创造、成为肉体、成为羔羊、成为那灵并成为梯子而说话。要立起梯子，就需要有基础；基督作属天的梯子，其基础乃是神的家——伯特利。伯特利的实际就是召会，然后是基督的身体，和新耶路撒冷。

在这五件宇宙的历史事件上，神的话基督——作为：(一)在创造时的创造者；(二)在成为肉体时的人；(三)在救赎时的羔羊；(四)在变化时的那灵；(五)在把地联于天时的梯子——解释、说明并彰显那看不见的神。（李常受文集一九九四至一九九七年第四册，四二五至四二六页。）

参读：约翰福音生命读经，第一至二篇。

incarnated, He was not a man and had no humanity. In eternity future Christ will not only be God but also man. He will not only be the Son of God but also the Son of Man...In eternity past He was God, solely and merely divine, having no humanity. However, in eternity future He will be God and man, the Son of God and the Son of Man, both divine and human, having divinity as well as humanity. He will have two natures, two essences, and two substances—divinity and humanity.

How can God, who had no humanity in eternity past, have humanity in eternity future as His dwelling place?...Between these two sections of eternity is the bridge of time. In eternity past God planned and purposed, but He did not do anything. In eternity future God will not do anything...He will simply enjoy His finished work. In eternity past He planned, and in eternity future He will enjoy. Everything that God needs to accomplish He accomplishes on the bridge of time. God is “driving the car” of His economy from the first section of eternity, through the bridge of time, into the last section of eternity. By driving His car across the bridge of time, all the necessary work is completed. Once God has traveled from eternity past, through the bridge of time, and into eternity future, He will declare, “Finished!” (Life-study of John, 2nd ed., pp. 55-56, 58)

We can remember these five great historical events with five words: creation, incarnation, Lamb, Spirit, and ladder. John 1 begins with Christ as the Word and ends with Him as the ladder. Christ as the Word speaks through the creation, through the incarnation, through His becoming the Lamb, through His becoming the Spirit, and through His being the ladder. In order to have a ladder, there is the need of a base, and the base for Christ to be the heavenly ladder is the house of God, Bethel. The reality of Bethel is the church and then the Body of Christ and the New Jerusalem.

In all these five universal, historical events, Christ, the Word of God—as (1) the Creator in creation, (2) the man in incarnation, (3) the Lamb in redemption, (4) the Spirit in transformation, (5) the ladder in joining earth to heaven—defines, explains, and expresses the invisible God. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 337-338)

Further Reading: Life-study of John, msgs. 1—2

## 第六周■周二

### 晨兴喂养

约一 3“万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”

罗一 20“自从创造世界以来，神那看不见永远的大能，和神性的特征，是人所洞见的，乃是借着受造之物，给人晓得的，叫人无法推诿。”

在〔神〕创造的事上，“诸天述说神的荣耀，穹苍传扬祂手的作为。”（诗十九 1。）并且“自从创造世界以来，神那看不见永远的大能，和神性的特征，是人所洞见的。”（罗一 20。）（李常受文集一九九四至一九九七年第四册，四二六页。）

人借着观察神所造看得见之物，就可以晓得看不见的属神之事。神永远的大能，以及彰显祂内在性情的神性特征，都显明在祂的创造里。就如宇宙中满了光，表明光是一种神性的特征，一种神性的神圣属性。（雅一 17。）美丽与生命也是这样。（圣经恢复本，罗一 20 注 2。）

### 信息选读

（按照罗马一章二十节，）天地万物是有神的证据。…神所造的天地，和祂所造的万物，为祂作见证。这些叫我们晓得神；这些叫那些不承认神的人，无可推诿。神自己虽是我们眼不能见的，但借着祂所造的万物，我们就可以晓得祂。我们眼所能见的万物，对我们说出我们眼所不能见的神。受造之物的存在，无声地告诉我们，有一位创造它们的神。…（诗篇十九篇一至三节指明，）天地万物昼夜不息地对我们说出神的存在。这些无声的言语，所说的

## WEEK 6 — DAY 2

### Morning Nourishment

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

Rom. 1:20 For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse.

In [God's] creation “the heavens declare the glory of God, /And the expanse [firmament] proclaims the work of His hands...” (Psa. 19:1), and the invisible things of God, “both His eternal power and divine characteristics, have been clearly seen since the creation of the world” (Rom. 1:20). (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John, p. 338)

Man can perceive the invisible things of God by observing the visible things created by Him. Both the eternal power of God and the divine characteristics that express God's intrinsic nature are manifested in God's creation. For example, the abundance of light in the universe shows that light is a divine characteristic, a divine attribute of the divine nature (James 1:17). The same is true of beauty and life. (Rom. 1:20, footnote 2)

### Today's Reading

According to Romans 1:20, all things in heaven and on earth are proof of God's existence...The heavens and the earth that God created, as well as all the things that He made, testify concerning Him. All these things cause people to know God and give no excuse to those who do not acknowledge God's existence. Although God is invisible, we can know Him through the things He created. In other words, the visible creation speaks concerning the invisible God. The fact that the created things exist silently speaks that there is a God who created them. Psalm 19:1-3 [indicates that]...the things in heaven and on earth speak unceasingly concerning the existence of God;

是真实可靠的事实，…是我们所能看见的。…它们告诉我们，有一位创造它们的神。

你所住的房子，告诉你有盖造它的工匠；你所用的桌椅，告诉你有造作它们的木匠；照样，你所顶的天，和你所踏的地，也告诉你有创造它们的神。就是你所看见的一株花草，一粒沙石，也都告诉你有创造它们的神。…若有人看见受造之物，而不相信有造物的神，这人是何等的反理性，也是何等的愚顽。“愚顽人心里说，没有神。”（十四 1。）

〔按照行传十四章十五和十七节，〕神为自己所显出的证据，…“就如常施恩惠，从天降雨，赏赐丰年。”〔17中。〕天所降的雨，地所长的谷，都告诉我们有施恩降雨，赏赐丰年的神。我们所喝的，和我们所吃的，都告诉我们有赐给这一切的神。

稼穡、寒暑、冬夏、昼夜，都证明神的存在。…宇宙的定律会这样准确，万物的秩序会这样不乱，都证明给我们看，有一位超然的神在那里存在着，掌管这一切。一艘轮船所以能按水道而行，是因为有掌舵的人；一部机器所以能按时工作，是因为有管理的人。照样，宇宙这部大机器，所以能按定律而行，按定时而转，是因为有掌管它的神。

“祂从一本造出万族的人，住在全地面上，并且预先定准他们的时期，和居住的疆界，要叫他们寻求神，或者可以揣摩而得。”（十七 26～27。）不只天地万物和它们的存在，证明有神；就是我们人，就是我们自己，也是有神的证据。因为我们人是神所创造的。“祂从一本造出万族的人。”（李常受文集一九三二至一九四九年第一册，八六至八八页。）

参读：约翰福音结晶读经，第一篇。

their speaking, while silent, conveys true and reliable facts that can be seen. They tell us that there is a creating God.

The house that we live in speaks of a bricklayer who built it; the table and chair that we use speak of a carpenter who made them. Likewise, the heavens above and the earth beneath our feet speak of a God who created them. Even a grain of sand, a flower, or a plant speaks of a creating God... It is irrational and foolish for anyone who sees the things of creation to not believe that there is a Creator. Thus, Psalm 14:1 says, “The fool has said in his heart, / There is no God.”

According to Acts 14:15 and 17, the witness that God left for Himself is “that He did good by giving...rain from heaven and fruitful seasons.” In other words, the rain from heaven and the grain from the earth both speak of the existence of a God who does good by giving us rain and fruitful seasons. What we eat and drink speak of a God who gives us these things.

Sowing and reaping, cold and heat, winter and summer, and day and night all prove that God exists...The fact that the laws in the universe are precise and that all things are well organized and in proper order proves the existence of a transcendent God who rules over everything. A steamship can travel along a waterway because it has a captain steering it; a machine can operate on schedule because it has an operator running it. In the same way, a “machine” as large as the universe can operate according to laws and run on schedule only because there is a God who rules over it.

Acts 17:26-27 says that God “made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling, that they might seek God, if perhaps they might grope for Him and find Him.” Not only the things in heaven and on earth but also we humans are proof of God’s existence, because human beings are created by God; that is, God “made from one every nation of men.” (CWWL, 1932-1949, vol. 1, pp. 71-73)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 1

## 第六周■周三

### 晨兴喂养

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

16“ 从祂的丰满里我们都领受了，而且恩上加恩。”

在祂成为肉体的事上，基督揭示创造者成了一个受造之物，（西一 15，）把神带到人里面，使神性与人性调和为一，并且祂在人性生活里，借着祂人性的美德，在神圣的属性里彰显神。…基督是神性与人性的调和，我们这些属基督的人也是这样；我们也是神性与人性的调和。（李常受文集一九九四至一九九七年第四册，四二六页。）

### 信息选读

在话成为肉体以前，基督是奥秘的；…祂是摸不着、看不见、触不到的。借着成为肉体，祂就成为具体、实在、可见、可摸的。…祂既成为肉体支搭帐幕在人间，（约一 14，）就成为摸得着的，人不仅能看见祂，也能摸到祂。…虽然借着成为肉体，基督成了摸得着的，但是在我们能享受祂之前，我们还有一些需要。所以约翰一章十四节说，祂“丰丰满满地有恩典，有实际”。…当祂成为可见、可摸时，祂丰丰满满地有恩典，有实际。当基督在肉体里和门徒同在时，他们不仅看见祂，摸着祂，他们也享受祂。…祂将神表明给祂的门徒，不是借着教训门徒，乃是借着供给他们这样甜美的享受。只要看一看人，祂就会得着他们。祂的同在是何等的享受！祂的同在是如此引人入胜！…好像没有人能抗拒祂那吸引人的同在。那就是祂表明神的方式。

## WEEK 6 — DAY 3

### 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.

16 For of His fullness we have all received, and grace upon grace.

In His incarnation Christ unveils that the Creator has become one of His creatures (Col. 1:15), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues...Christ is the mingling of divinity with humanity, and we, the men of Christ, are the same. We are also the mingling of divinity with humanity. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 338-339)

### Today's Reading

As the Word before His incarnation, Christ was mysterious,...intangible, invisible, and untouchable. By becoming flesh, He became solid, real, visible, and touchable...In becoming flesh to tabernacle among man [John 1:14], He became tangible. People could not only see Him but could also touch Him. Although He became tangible through His incarnation, we needed something more before we could enjoy Him. Therefore, 1:14 says that He was "full of grace and reality"...When He became visible and touchable, He was full of grace and reality. When Christ was in the flesh with the disciples, they not only saw and touched Him, but they also enjoyed Him...He did not declare God to His disciples by teaching them but by affording them such a sweet enjoyment. By simply looking at people, He could capture them. How enjoyable was His presence! His presence was so charming...It seemed that no one could withstand His charming presence. That was His way of declaring God.

借着成为肉体，话不仅把神带进人性里，并且成为神的帐幕，成为神在地上人间的居所。…旧约的帐幕乃是那真帐幕——在肉体里的基督自己——的预表、影儿和预像，…把神带给人，使人能享受神的同在。…一天，祂和三个门徒在山上的时候，祂在他们面前变化形像。（太二十七 2，彼后一 17～18。）这就是说，那住在祂里面荣耀的神，从帐幕里出来了。那在祂的肉体里并借着祂的肉体而遮蔽之荣耀的神，在山上显现出来了。

约翰告诉我们，基督是话成为肉体，支搭帐幕在我们中间，丰丰满满地有恩典。在基督身上有些东西，圣经称为恩典。什么是恩典？很难解释。可以说，恩典是神在基督里带着祂的一切所是，作为丰满给我们享受。这包括了安息、安慰、能力、力量、亮光、生命、公义、圣别、以及其他所有神圣的属性。这就是给我们享受的恩典。我们可以享受在基督里的神作一切。无论何时我们在神的同在里，我们就享受祂一切所是的丰满。（约一 16。）…神格的丰满，就是神的一切所是，都有形有体地居住在基督里，给我们享受。…我们越享受神，就越认识祂。

什么时候我们享受了神，我们就不仅有恩典，也有实际。…我们越经历神，就越享受恩典，越领略实际。…恩典是神在子里给我们享受，实际是神在子里给我们实化。…恩典和实际都是随同耶稣来的。约翰一章十七节说，“因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”律法照着神的所是要求人，恩典却以神的所是供应人，以应付神的要求。…我们多次享受神在基督里作我们的恩典，并且我们多次认识神在基督里真是生命、亮光、安慰、安息、忍耐、谦卑、以及许多别的事物。这乃是神的实化。（约翰福音生命读经，三三至三五、三七至四二页。）

参读：约翰福音生命读经，第三篇。

By being incarnated, the Word not only brought God into humanity but also became a tabernacle to God to be God's habitation on earth among men...The Old Testament tabernacle was a type, a shadow, and a prefigure of the real tabernacle, which was Christ Himself in the flesh...who brought God to man that man might enjoy God's presence. One day, while He was on the mountain with three of His disciples, He was transfigured before them (Matt. 17:2; 2 Pet. 1:17-18). This means that the very God of glory who indwelt Him came out of the tabernacle. The God of glory who was concealed in and by His flesh was manifested there on the mountain.

John tells us that when Christ as the Word became flesh and tabernacled among us, He was full of grace. There was something with Christ that the Bible calls grace. What is grace? It is difficult to define. We may say that grace is God in Christ with all that He is as the fullness for our enjoyment. This includes rest, comfort, power, strength, light, life, righteousness, holiness, and all the other divine attributes. This is grace for our enjoyment. We may simply enjoy God in Christ as everything. Whenever we are in the presence of God, we enjoy the fullness of all that He is [John 1:16]...The fullness of the Godhead, that is, all that God is, dwells in Christ bodily for our enjoyment...The more we enjoy God, the more we know Him.

Whenever we enjoy God, we not only have grace but also reality...The more we experience God, the more we will enjoy grace and apprehend reality. Grace is God enjoyed by us in the Son; reality is God realized by us in the Son. Both grace and reality came with Jesus. John 1:17 says, "The law was given through Moses; grace and reality came through Jesus Christ." The law makes demands on man according to what God is, but grace supplies man with what God is to meet what God demands...Many times we have enjoyed God in Christ as our grace, and many times we have realized that God in Christ is truly life, light, comfort, rest, patience, humility, and so many other things. This is the realization of God. (Life-study of John, 2nd ed., pp. 29-31, 33-36)

Further Reading: Life-study of John, msg. 3



## 第六周■周四

### 晨兴喂养

约一 29“ 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

来九 26“ …但如今祂在诸世代的终结显明了一次，好借着献上自己为祭，把罪除掉。”

约翰一章启示基督在时间起首时创造万物（3）的事上。…基督也见于成为肉体的事上；祂是看不见的神，成了一个看得见的人，（14，）有分于人的血肉之体，（来二 14，）为着救赎失落的宇宙，以带进新约的时代。成了肉体的神有血。行传二十章二十八节说，神用自己的血买了召会。神有分于人的血肉之体，为要救赎失落的宇宙。整个宇宙，包括诸天，都受到神所造却背叛神的一个天使长撒但所污染。这第一个背叛者使整个宇宙失落了，所以在地上和诸天里的万有，都需要神的救赎。（西一 20。）

在祂成为羔羊，以救赎失落的世人的事上，基督向我们说出，神如何按祂的公义，借祂的死作为手续，在法理方面完成了神的救赎。（李常受文集一九九四至一九九七年第四册，四二二至四二三、四二七页。）

### 信息选读

基督借着成为一个人，救赎了宇宙。新约时代始于基督的成为肉体。…创造带进宇宙，但这宇宙失落了。于是神就来成为一个具有人性、名叫耶稣的人，来赎回失落的宇宙，将其带进一个新的时代，就是从基督出生那一天开始的新约时代。

## WEEK 6 — DAY 4

### Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Heb. 9:26 ...But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.

John 1:3 reveals Christ in the creation of all things in the beginning of time...Christ is also seen in the incarnation of the invisible God to be a visible man (v. 14), partaking of man's flesh and blood (Heb. 2:14), for the redemption of the lost universe to bring in the New Testament age. The incarnated God has blood. Acts 20:28 says that God purchased the church with His own blood. God partook of man's flesh and blood for the redemption of the lost universe. The entire universe, including the heavens, was contaminated by Satan, an archangel created by God, in his rebellion against God. This first rebel caused the entire universe to become lost, so all things on earth and in the heavens needed to be redeemed by God (Col. 1:20).

In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 336, 339)

### Today's Reading

Christ redeemed the universe by becoming a man. The New Testament age began at the incarnation of Christ...Creation brought in a universe, but this universe became lost. Then God came to be a man by the name of Jesus with a human nature to redeem the lost universe back to a new age, the New Testament age, starting from the day that Christ was born.

基督也启示在成为羔羊，为着新约在法理上除去世人（人类）之罪（约一 29, 36）的事上。这是宇宙历史中第三件大事。当祂在十字架上受死时，神看祂为除去世人之罪的神的羔羊。祂成为人，目的是要救赎失落的宇宙，但祂还需要更进一步地上十字架去受死，作羔羊在十字架上背负人类的罪。（李常受文集一九九四至一九九七年第四册，四二三至四二四页。）

基督是神的羔羊，除去世人之罪，以完成神的救赎。按照约翰一章二十九节，施浸者约翰宣告基督：“看哪，神的羔羊，除去世人之罪的！”…二十九节的“世人”（直译，世界），事实上指人类。罪借着撒但进到人里面，因为撒但将罪注射到人类里面；但基督作为神的羔羊，来将罪从人类除去。基督死在十字架上，对付了罪性，（林后五 21，来九 26，）也对付了罪行。（林前十五 3，彼前二 24，来九 28。）

在约翰福音里，神的羔羊表征在肉体里的话，应验旧约中一切的供物，以完成神完满的救赎。这意思是，基督是一切供物的总和。祂不仅是赎罪祭，也是赎愆祭、燔祭、素祭、平安祭、摇祭、举祭、甘心祭和奠祭。我们有基督作一切的供物，就有神完满的救赎，就能经历并享受这救赎。

借着基督作神的羔羊，成了一切供物的应验，现今我们就可以进入神里面，有分于神圣的生命和性情。（三 14~15，彼后一 4。）因着基督作神的羔羊，我们就得以进到神里面。我们能坦然无惧地进到神里面，知道祂无权拒绝我们，因为我们是借着祂的羔羊来到祂面前。我们在作神羔羊的基督里得享完满的救赎，因此，我们能进到神里面并享受祂一切的所是。（新约总论第九册，一一〇至一一一页。）

参读：约翰福音结晶读经，第二篇。

Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament (John 1:29, 36). This is the third great event in the history of the universe. When He was put to death on the cross, God considered Him the Lamb of God, who takes away the sin of the world. He became a man for the purpose of redeeming the lost universe, yet He still needed to take a further step to go to the cross to die, bearing the sins of mankind on the cross as the Lamb. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 336-337)

According to John 1:29, John the Baptist declared concerning Christ, "Behold, the Lamb of God, who takes away the sin of the world! "...The phrase of the world in verse 29 actually means from mankind. Through Satan sin entered into man, for Satan injected sin into the human race. But Christ as the Lamb of God came to take away sin from mankind. Christ died on the cross to deal with sin (2 Cor. 5:21; Heb. 9:26) and also with sins (1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28).

In the Gospel of John the Lamb of God signifies the Word in the flesh as the fulfillment of all the Old Testament offerings to accomplish God's full redemption. This means that Christ is the totality of all the offerings. He is not only the sin offering but also the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, the free-will offering, and the drink offering. With Christ as all the offerings we have God's full redemption, and we may experience and enjoy this redemption.

Through Christ as the Lamb of God fulfilling all the offerings, we may now enter into God and participate in the divine life and nature (John 3:14-15; 2 Pet. 1:4). Because of Christ as the Lamb of God, we are well able to enter into God. We may boldly come into God, knowing that He does not have the right to reject us, because we come through His Lamb. We have full redemption in Christ as the Lamb of God, and therefore we are enabled to enter into God to enjoy all that He is. (The Conclusion of the New Testament, pp. 2846-2847)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 2

## 第六周■周五

### 晨兴喂养

约一 32“ 约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”

42“ 于是领他到耶稣那里。耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（ 矶法翻出来，就是彼得。） ”

在祂成为那灵，为着赐生命并使人变化的事上，（ 林前十五 45， ） 基督对我们进一步说出，神如何照祂的心愿，为着祂神圣的定旨，凭祂的神圣生命，在生机方面完成祂的经纶。

约翰一章说到基督是话；接着又启示，这话借着神的创造而为神说话。然后，基督更进一步借着成为肉体为神说话，并在祂是羔羊的事上为神说话。基督作为话，也借着宇宙历史中的第四件大事说话，这第四件大事乃是祂成为那灵。三十二节说，“ 约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。” 这是那灵仿佛鸽子降在羔羊身上。基督先是羔羊，然后成了鸽子，就是那灵。在约翰一章，基督启示于祂成为那灵，为着新约在生机上使蒙神救赎的人变化成为石头，（ 32 ~ 42， ） 以建造神的家（ 伯特利——51 ） 这事上。（ 李常受文集一九九四至一九九七年第四册，四二七、四二四页。）

### 信息选读

我们不仅需要蒙救赎，也需要被变化。如果我们只是蒙救赎，我们就仍旧是人。为了成为像神一样，我们需要变化。变化的头一步是重生、再造我们。虽然我们是按着神的形像，照着神的样式造的，

## WEEK 6 — DAY 5

### Morning Nourishment

John 1:32 And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

In His becoming the Spirit for life-giving and transforming (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

John 1 first speaks of Christ as the Word. Then it reveals that this Word speaks for God through His creation. Then He speaks further for God through His incarnation and in His being the Lamb. The fourth great event in the history of the universe, through which Christ as the Word speaks, is His becoming the Spirit. John 1:32 says, “John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.” This is the Spirit descending as a dove upon the Lamb. Christ was the Lamb. Then He became the dove, the Spirit. Christ is revealed in John 1 in His becoming the Spirit for the transformation of God's redeemed people into stones (vv. 32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 339, 337)

### Today's Reading

We need to be not only redeemed but also transformed. If we were merely redeemed, we would still remain men. In order to become like God, we need transformation. The first step of transformation is to regenerate, to remake, us. Even though we were made in the image of God and according

但在我们重生以前，我们里面还是没有任何属于神的真实东西。我们需要重生，好开始变化为石头，作神属灵的建造，就是祂的家。神的家，伯特利，先是召会，然后是基督的身体，最终是新耶路撒冷。（李常受文集一九九四至一九九七年第四册，四二四至四二五页。）

希腊文的字首 anti，安替，有两个主要的意义，第一是反对，第二是顶替或代替。这指明敌基督者反对基督，并且以别的顶替基督。敌基督者一面是反对基督，另一面也是以一些事物代替基督，顶替基督。我们借此看见，敌基督者的原则与否认基督的所是有关。这就是敌基督，反对基督。当然，每当我们否认基督的所是，这人自然会以别的顶替基督。因此，敌基督者是反对基督的，也是顶替基督的一位。

我们可以用摩登派为例，说明否认基督和顶替基督。摩登派否认基督是救赎主，…却宣称基督是为着祂的教训受逼迫，因着祂的教训被治死，作殉道者死在十字架上。摩登派否认基督是救赎主，为我们的罪死在十字架上，这是很清楚的。他们首先否认基督身位的这一面，继而以殉道者顶替救赎主。这样，他们有殉道者而没有救赎主。这就是因着否认基督的所是，而以别的代替基督。

我们必须谨慎，绝不要否认基督所是的任何一点。我们绝不该否认基督身位的任何部分、任何方面或任何项目。否认基督身位的任何一面，就是实行敌基督者的原则。有些人听见这话会说，“我一定不是敌基督的，因为我不反对基督。”我们也许不是有意地反对基督或否认基督，但我们可能无意中否认基督身位的某一面，然后以别的顶替这一面。（约翰一书生命读经，三三一至三三二页。）

参读：约翰福音生命读经，第四篇；约翰一书生命读经，第二十四、三十一篇。

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

The Greek prefix anti has two main meanings. First, it means "against"; second, it means "in place of," or "instead of." This indicates that an antichrist is against Christ and also replaces Christ with something else. To be an antichrist is, on the one hand, to be against Christ; on the other hand, it is also to have something instead of Christ, something that replaces Christ. By this we see that the principle of antichrist involves denying what Christ is. This is to be anti-Christ, against Christ. Of course, whenever someone denies what Christ is, automatically that person will replace Christ with something else. Hence, an antichrist is both against Christ and is one who replaces Christ.

We may use the modernists as an illustration of denying Christ and replacing Christ. Modernists deny that Christ is the Redeemer...Instead, they claim that Christ was persecuted for His teachings and was put to death because of His teachings and died on the cross as a martyr. It is clear that modernists deny that Christ is the Redeemer who died on the cross for our sins. First, they deny this aspect of Christ's person. Then they go on to replace the Redeemer with a martyr. In this way, they have a martyr in place of the Redeemer. This is to have something instead of Christ as the result of denying what Christ is.

We must be careful never to deny anything of what Christ is. We should never deny any part, any aspect, or any item of Christ's person. To deny any aspect of Christ's person is to practice the principle of antichrist. Some who hear this may say, "I certainly am not an antichrist, for I am not against Christ." One may not be against Christ or deny Christ consciously. But unconsciously, we may deny some aspect of Christ's person and then replace this aspect with something else. (Life-study of 1 John, 2nd ed., pp. 270-271)

Further Reading: Life-study of John, msg. 4; Life-study of 1 John, msgs. 24, 31



## 第六周■周六

### 晨兴喂养

创二八 12“ 他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。”

约一 51“ 又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。”

在祂成为伯特利的天梯的事上，基督也对我们说出，神如何渴望在地上得着一个由祂所救赎并变化之选民所构成的家，使祂可以把天带到地，并把地联于天，使二者成为一，直到永远。

神的话就是基督在祂创造的事上，在祂成肉体的事上，在祂成为羔羊的事上，在祂成为赐生命之灵的事上，并在祂成为梯子的事上。在这五件历史最大的事上，基督为神说话。就这一面的意义我们可以说，创造就是话，成肉体就是话，羔羊就是话，那灵就是话，梯子也是话。（李常受文集一九九四至一九九七年第四册，四二七页。）

### 信息选读

施膏紧接着救赎。施膏是借着鸽子（那灵）而来；鸽子乃是羔羊的继续。…鸽子——那灵——重生受造的人，变化天然的人，并联结变化过的人。我们可能处于这三种光景中的任何一种：我们可能是受造的人，需要重生；我们可能是蒙了重生，却仍相当天然的人，需要变化；我们可能是变化过，却仍与别人分开，单独的人，需要与别人联结。我们若正确地变化，我们就愿意与别人联结。所以，第

## WEEK 6 — DAY 6

### Morning Nourishment

Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.

The Word of God is Christ in His creation, in His incarnation, in His becoming the Lamb, in His becoming the life-giving Spirit, and in His being the ladder. In these five greatest historical events, Christ speaks for God. In this sense, we may say that the creation is the Word, the incarnation is the Word, the Lamb is the Word, the Spirit is the Word, and the ladder is the Word. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 339)

### Today's Reading

Anointing follows redemption. The anointing comes by way of the dove, the Spirit, which is the continuation of the Lamb...The dove, the Spirit, regenerates the created man, transforms the natural man, and unites the transformed man. We may be in any one of three situations. We may be a created man who needs to be regenerated. We may be a regenerated man who is still quite natural and who needs to be transformed. We may be a transformed man who is still separate and individualistic and who needs to be united with others. If we are properly transformed, we will be willing to



一，我们需要重生；第二，我们需要变化；第三，我们需要为着建造与人联结。鸽子（那灵）重生人，变化人，并使人联结。我们都在鸽子——那灵——的施膏之下。虽然我们可能不知道或忽略这件事，但主总是在作工要变化我们。

主的确在我们里面作变化的工作。祂不是大鹰，乃是小鸽子——赐生命的灵。（林前十五 45。）这只小鸽子乃是小羔羊的继续。因为羔羊已经死在十字架上，如今乃是鸽子在复活里工作。一天过一天，作为赐生命之灵的小鸽子在你里面说话，责备你，并摸着你的心或良心。…就一面说，我们有里面的安息，就另一面说，这只小鸽子不断地搅扰我们。这只小鸽子内在的工作就是施膏。

我们都在变化的过程中。…神已经命定我们被变化，来为着祂的建造。…在创造、成为肉体、救赎和施膏之后，就有建造。这建造是为着神的家。神正为祂自己建造一个居所，祂用变化过的人当作石头。（约一 42。）赞美主，我们不只在经过变化的工作，也在建造的过程中。神所需要的不是很多石头，乃是一个家。在永世里，神需要一个建造的家——伯特利——作祂的居所。

为着主的回来，祂需要以色列国预备好以及召会得着建造。看看以色列，几乎已经准备好了。但是以色列需要召会来配她。…主的回来，需要寻求祂的人有扎实的建造。这建造乃是踏脚石，滩头堡，让祂能取得地；这建造乃是神人相互的住处。它将是神性和人性，人性和神性的调和，直到永远。…这就是…神建造的相互居所。这建造不仅是雅各的梦终极的实现，也是神永远计划的完成。这会结束时间的桥梁，引进将来有福的永远。我们必须是为着那建造，并且我们必须就是那建造。（约翰福音生命读经，七〇至七四页。）

参读：约翰福音生命读经，第五篇。

be united with others. So, first, we need to be regenerated; second, we need to be transformed; and third, we need to be united for the building. The dove, the Spirit, regenerates, transforms, and unites. We are all under the anointing of the dove, the Spirit. Although we may not realize it or may be ignorant of it, the Lord is working to transform us.

The Lord is truly doing a transforming work within us. He is not a great eagle but a little dove—the life-giving Spirit (1 Cor. 15:45). This little dove is the continuation of the little Lamb. Since the Lamb has died on the cross, the dove now in resurrection has His turn to work. Day by day, the little dove as the life-imparting Spirit speaks within you, rebuking you and touching your heart or conscience...In a sense, we have inward rest; in another sense, the little dove troubles us constantly. The inward working of this little dove is the anointing.

We all are under the process of transformation...God has destined us to be transformed for His building. After creation, incarnation, redemption, and anointing, we have building. This building is for the house of God. God is building a dwelling place for Himself, and He is using transformed people as the stones (John 1:42). Praise the Lord that we are not only undergoing the work of transformation but are also in the process of building. What God needs is not a great number of stones but a house. For eternity God needs a builded house, a Bethel, as His habitation.

In order for the Lord to come back, He needs the nation of Israel to be prepared and the church to be built. Look at Israel: she is nearly ready. But Israel needs the church to match her. The Lord's coming back needs a solid building of His seekers. This building will be a steppingstone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever...This is the mutual abode of God's building. This building will be the ultimate fulfillment not only of Jacob's dream but also of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building, and we must be that building! (Life-study of John, 2nd ed., pp. 62-65)

Further Reading: Life-study of John, msg. 5

# 第六周诗歌

## 赞美主 — 祂的万有包罗性

(约翰福音) 8 7 8 7 (英 187)

152

G 大调 4/4

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

一 主, 你 于 我 何 其 丰 富, 你 爱 说 出 其 度 量!

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

你 的 自 己 无 限 富 有, 今 在 我 灵 给 我 享。

二 你乃是话, 也就是神, 太初就与神同在;  
成为肉身, 与人同处, 将神向人说出来。

三 你乃是神真的帐幕, 在你我见神荣耀;  
你也是神真的圣殿, 在你里面神住着。

六 你是基督, 万有的主, 是神所膏弥赛亚;  
你是万有, 又在万有, 神人所赖, 无限大!

十四 你是神的无瑕羔羊, 救赎为我来作成;  
你也是那赐圣灵者, 为着使我得生命。

二十四 你是宇宙真的新郎, 我们是你的新妇;  
灵里与你成为一体, 得享你爱的丰富。

二十五 你是雅各所见天梯, 借你天向地而开;  
靠你我们作神圣殿, 地联于天无阻碍。

二十六 哦主, 你是那“我是”的, 应付我们所需要;  
享受你作一切一切, 神就因你得荣耀。

# WEEK 6 — HYMN

## O Lord, how rich Thou art to us

Praise of the Lord — His All-Inclusiveness

187

1. O Lord, how rich Thou art to us, Thy love re-veals the mea - sure! The bound - less rich - es of Thy-self, In spir - it here we trea - sure.

2. Thou art the Word, e'en God Himself,  
With God in the beginning;  
Incarnate in the flesh with us,  
And God to us defining.

3. Thou art the tabernacle true,  
In Thee we see God's glory;  
For God Thou art the temple too,  
In Thee is God's full story.

6. Thou art the Christ, the Lord of all,  
By God Thou art anointed;  
The One who is the All in all,  
For God and us appointed.

14. Thou art the spotless Lamb of God,  
Who died for our redemption;  
Thou art the Spirit-giver too,  
For our regeneration.

24. Thou art the Bridegroom from above  
To take the Bride, Thy Body;  
That we may be with Thee as one,  
In life and love and glory.

25. Thou art the ladder Jacob saw,  
By Thee the heav'n is open;  
In Thee we are the house of God,  
And earth is joined to heaven.

26. O Lord, Thou art the great "I AM,"  
Who all our need doth furnish;  
Enjoying Thee as all in all,  
God's purpose we accomplish.

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]

## 第七周

### 生命的粮

读经：约六 22～71

#### 【周一】

壹 我们若仔细读过约翰六章，应该对这章有深刻的印象，也该注意七个重点的次序：

一 主是生命的粮——35, 48 节。

二 主把祂生命的粮赐给我们吃——51 节。

三 主还把祂的血给我们喝——53 节。

四 主不仅死了，也复活了——56 节。

五 因着基督活在我们里面，我们就因祂活着，并且活在祂面前——57 节。

六 不是祂物质的肉，乃是祂的灵，赐我们生命和生命的供应——63 节上。

七 那灵乃是在主所说的话里面；祂的话就是灵，就是生命——63 节下。

贰 主耶稣从天上降到地上来，最主要的目的是要成就一件中心的事，就是把祂自己当作食物（生命的粮）赐给我们，好使我们能吃祂作属灵的养分，并消化祂而使祂成

## Week Seven

### The Bread of Life

Scripture Reading: John 6:22-71

#### § Day 1

**I. If we read John 6 carefully, we should have a deep impression of this chapter and pay attention to the sequence of seven crucial points:**

A. The Lord is the bread of life—vv. 35, 48.

B. The Lord gives His bread of life for us to eat—v. 51.

C. The Lord also gives His blood for us to drink—v. 53.

D. The Lord not only died but also resurrected—v. 56.

E. Because Christ lives in us, we live because of Him and live before God—v. 57.

F. His Spirit, not His physical flesh, gives us life and the life supply—v. 63a.

G. The Spirit is in the Lord's spoken words; His words are spirit and life—v. 63b.

**II. The primary purpose for which the Lord Jesus came down out of heaven to the earth was to accomplish one central matter—to give Himself to us as food—the bread of life—so that He could be eaten by us as spiritual nourishment and**

为我们的构成——50 ~ 51 节。

## 【周二】

叁 约翰六章详论主耶稣作生命的粮；祂宣告说，“我就是生命的粮”——48 节：

一 在六章，有许多经节启示基督是生命的粮，为要给我们经历并享受——27, 32 ~ 35, 47 ~ 58, 63 节上，68 节：

- 1 约翰六章整章最重要的点乃是，基督是我们的食物，是生命的粮——35, 48 节。
- 2 吃主不是一次永远的事；反之，我们每日都需要接触主并吃主，因为祂是可吃的——50 节。
- 3 我们需要操练我们的灵，从祂得喂养，接受祂，消化祂，经历祂，享受祂，并且每时每刻应用祂——56 ~ 57 节。
- 4 我们都该专注于一件事——吃基督，然后凭着我们所吃的基督而活——54 节。

二 “不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的”——27 节：

- 1 永远的生命就是神的生命，神非受造的生命，不仅在时间上是永久的，在性质上也是永远、神圣的——三 15。
- 2 那存到永远生命的食物能供应我们，并将我们带进永远的生命——六 27。

三 “我父把那从天上来的真粮赐给你们。因为神的粮，就是那从天上降下来赐生命给世人的”——32 ~ 33 节：

be digested by us to become our constitution—vv. 50-51.

## § Day 2

**III. Chapter 6 of the Gospel of John is a detailed discourse on the Lord Jesus being the bread of life; He declared, "I am the bread of life"—v. 48:**

**A. Many verses in John 6 reveal that, for our experience and enjoyment, Christ is the bread of life—vv. 27, 32-35, 47-58, 63a, 68:**

1. The most important point in the entire chapter of John 6 is that Christ is our food, the bread of life—vv. 35, 48.
2. To eat Him is not a once-for-all matter; rather, we need to contact the Lord and eat Him daily, for He is edible—v. 50.
3. We need to exercise our spirit to feed on Him, receiving Him, digesting Him, experiencing Him, enjoying Him, and applying Him moment by moment—vv. 56-57.
4. We all should concentrate on one thing—eating Christ and then living by what we have eaten of Him—v. 54.

**B. "Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you"—v. 27:**

1. Eternal life is the divine life, the uncreated life of God, which not only is everlasting with respect to time but also is eternal and divine in nature—3:15.
2. The food which abides unto eternal life can supply us and bring us into eternal life—6:27.

**C. "My Father gives you the true bread out of heaven. For the bread of God is He who comes down out of heaven and gives life to the world"—vv. 32-33:**



- 1 只有属灵的事才是真实的；“那灵就是实际”——约壹五6下。
- 2 基督作为真粮，乃是真理、实际的粮；基督是真实、实际的。
- 3 我们都需要对这事实有深刻的印象：我们需要基督作生命的真粮，为神所差，将永远的生命带给我们。
- 4 约翰六章三十三节里“神的粮”就是三十二节里的“真粮”。
- 5 基督作为从天上降下来的粮，乃是属天的粮；祂作为神的粮，乃是属神的，是受神差遣，也与神同在的——33节。
- 6 我们吃了这粮并加以消化，这粮就成为我们的构成，我们也与主联结并调和为一——林前六17。
- 7 人若吃这从天上降下来的活粮，就必永远活着——约六50～51上。

### 【周三、周四】

四 在五十一节下半主耶稣说，“我所要赐的粮，就是我的肉，为世人的生命所赐的”：

- 1 到了这里，粮变成了肉。
- 2 主舍了祂的身体，就是祂的肉，为我们死，好叫我们得着生命。

五 “我实实在在地告诉你们，你们若不吃人子的肉，不喝人子的血，就没有生命在你们里面”——53节：

- 1 血和肉分开是指明死。
- 2 主在这里清楚指明祂的死，也就是祂的被杀。
- 3 祂为我们舍了身体，流了血，使我们得着永远的生命：

1. Only spiritual things are real; "the Spirit is the reality"—1 John 5:6b.
2. As the true bread, Christ is the bread of truth, of reality; Christ is true, real.
3. We all need to be deeply impressed with the fact that we need Christ as the true bread of life sent by God to bring us eternal life.
4. "The bread of God" in John 6:33 is "the true bread" in verse 32.
5. As the bread that came down out of heaven, Christ is the heavenly bread, and as the bread of God, He is of God, He was sent by God, and He was with God—v. 33.
6. When we eat this bread and digest it, it becomes our constitution, and we are joined and mingled with the Lord as one—1 Cor. 6:17.
7. Anyone who eats the living bread which came down out of heaven will live forever—John 6:50-51a.

### § Day 3 & Day 4

D. In verse 51b the Lord Jesus said, "The bread which I will give is My flesh, given for the life of the world":

1. At this point the bread becomes the flesh.
2. The Lord gave His body, that is, His flesh, dying for us that we might have life.

E. "Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves"—v. 53:

1. The separation of blood and flesh indicates death.
2. Here the Lord clearly indicated His death, that is, His being slain.
3. He gave His body and shed His blood for us so that we may have eternal life:

- a 吃祂的肉，就是凭信接受祂为我们舍了身体所作成的一切。
- b 喝祂的血，就是凭信接受祂为我们流血所完成的一切。
- 4 这样吃祂的肉喝祂的血，就是借相信祂在十字架上为我们所作成的，好在祂的救赎里，接受祂作生命和生命的供应。
- 5 我们把五十三节与四十七节相比，就能看见，吃主的肉，喝主的血，等于相信祂，因为信或信入，就是接受——12。

#### 六 “我的肉是真正的食物，我的血是真正的饮料”——六 55:

- 1 我们若不吃人子的肉，不喝人子的血，就没有永远的生命在我们里面。
- 2 我们若吃祂并喝祂，就要因祂得着生命。

#### 七 约翰六章五十七节是整本圣经中最强烈、最奇特的一句话：“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着”：

- 1 吃就是把食物接受到我们里面，并生机地吸收到我们体内。
- 2 吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收：
  - a 然后，我们就凭着所接受的主而活。
  - b 借此，祂这位复活者就活在我们里面——十四 19 ~ 20。

### 【周五】

肆“赐人生命的乃是灵，肉是无益的；我对

- a. To eat His flesh is to receive by faith all that He did in giving His body for us.
- b. To drink His blood is to receive by faith all that He accomplished in shedding His blood for us.
- 4. To eat His flesh and drink His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross.
- 5. By comparing verse 53 with verse 47, we see that to eat the Lord's flesh and drink His blood is to believe in Him, because to believe or to believe into is to receive—1:12.

#### F. "My flesh is true food, and My blood is true drink"—6:55:

- 1. Unless we eat the flesh of the Son of Man and drink His blood, we do not have eternal life within ourselves.
- 2. If we eat Him and drink Him, we will have life because of Him.

#### G. The strongest and strangest sentence in the entire Bible is John 6:57: "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me":

- 1. To eat is to take food into us that it may be assimilated organically into our body.
- 2. To eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life:
  - a. Then we live by Him whom we have received.
  - b. It is by this that He, the resurrected One, lives in us—14:19-20.

### § Day 5

IV. "It is the Spirit who gives life; the flesh profits nothing; the

你们所说的话，就是灵，就是生命”——  
六 63:

- 一 约翰六章的末了一段论到基督成为赐生命的灵与话。
- 二 因着基督是那灵，我们能在里面接触祂这灵——林前十五 45。
- 三 因着祂是赐生命的灵，我们就能从祂得喂养，并吸收祂作为我们的食物。
- 四 我们要接受主耶稣作生命的粮，作生命的供应，以滋养我们，就需要看见祂是赐生命的灵，并且这灵具体化在话里——约六 63。
- 五 主所赐给我们的，乃是赐人生命的灵；这灵就是复活里的主自己——林前十五 45。

## 【周六】

- 六 在约翰六章六十三节，“话”是在灵之后提到的。
  - 1 主指明为着赐人生命，祂要成为那灵。
  - 2 然后祂说，祂所说的话就是灵，就是生命；这指明祂所说的话，乃是赐生命之灵的具体化——63 节。
  - 3 我们若没有摸着话中的灵，就无法得着生命。
  - 4 我们天天都需要来到主面前，摸着祂作话中的灵；我们若这么作，就会从基督这生命的粮得喂养——35 节。
- 七 约翰六章结束于生命的话，就是我们接受主这生命之粮的凭借——63 节：
  - 1 我们接受了话，就有了那灵；我们里面有了那灵，就有基督作内里的生命供应。

words which I have spoken to you are spirit and are life"—  
6:63:

- A. The last part of John 6 is the section about Christ becoming the life-giving Spirit and the Word.
- B. Since Christ is the Spirit, we can contact Him as the Spirit within us—1 Cor. 15:45.
- C. Because He is the life-giving Spirit, we can feed upon and assimilate Him as our food.
- D. In order to receive the Lord Jesus as the bread of life, our life supply to nourish us, we need to see that He is the life-giving Spirit and that this Spirit is embodied in the Word—John 6:63.
- E. What the Lord gives us is the Spirit who gives life; this Spirit is the Lord Himself in resurrection—1 Cor. 15:45.

## § Day 6

- F. In John 6:63 "the words" follow the Spirit:
  1. The Lord indicated that for giving life He would become the Spirit.
  2. Then He said that the words He speaks are spirit and life; this indicates that His spoken words are the embodiment of the life-giving Spirit—v. 63.
  3. If we do not touch the Spirit in the Word, we cannot receive life.
  4. Daily we need to come to the Lord and touch Him as the Spirit in the Word; if we do this, we will feed on Christ as the bread of life—v. 35.
- G. Chapter 6 of John closes with the word of life, which is the means for us to receive the Lord as the bread of life—v. 63:
  1. If we receive the Word, we will have the Spirit, and if we have the Spirit within us, we will have Christ as the inner supply of life.

2 盼望我们都领悟我们需要基督作生命的供应，然后天天接触祂这具体化于话里的赐生命之灵。

2. May we all realize that our need is Christ as our life supply and then daily contact Him as the life-giving Spirit embodied in the Word.

## 第七周■周一

### 晨兴喂养

约六 33“ 因为神的粮，就是那从天上降下来赐生命给世人的。”

35“ 耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿…”

我们若仔细读过约翰六章，应该对这章有深刻的印象。…第一，主是生命的粮。（ 35， 48。）第二，主把这生命的粮，就是祂的肉，赐给人吃。（ 51 下。）第三，主还把祂的血给人喝。（ 53。）主说到肉和血时，乃是以犹太人过逾越节为背景。他们过节时，家家户户都杀一只羊羔，要吃羊羔的肉，抹羊羔的血。正如羊羔必须经过死，主耶稣也必须经过死。第四，祂不仅死了，也复活了。（ 56。）人只要吃祂的肉，喝祂的血，这位复活的主就进到他里面，与祂联结并调和为一。第五，因着祂活在人里面，使人也能因祂活着，且活在祂面前。（ 57。）第六，不是祂物质的肉，乃是祂的灵，能赐人生命并使人活着。（ 63 上。）第七，祂的灵就在祂所说的话——“ 雷玛” 里面；祂的话就是灵，就是生命。（ 63 下。）人听见并接受主的话时，主的灵就进到他里面作他的生命。这生命就是“ 生命的粮”、“ 真粮”、“ 活粮”。人吃了这粮并加以消化，这粮就成为他的构成，他就与主联结并调和为一。结果，他就能活在祂面前。（ 李常受文集一九五九年第一册，三〇七页。）

### 信息选读

旧约的吗哪虽是从天上降下的，但人吃了还是要死。（ 参约六 49。）相反的，主耶稣从天上降下作为生命的粮，叫凡吃祂的人就不死。（ 50。）

## WEEK 7 — DAY 1

### Morning Nourishment

John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.

35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger...

If we read John 6 carefully, we should have a deep impression of this chapter...First, the Lord is the bread of life (vv. 35, 48). Second, the Lord gives this bread of life, His flesh, for man to eat (v. 51). Third, the Lord also gives His blood for man to drink (v. 53). When the Lord spoke of flesh and blood, it was with the Jewish Passover as the background. During this feast every family killed a lamb, ate its flesh, and applied its blood. Just as the lamb had to die, the Lord Jesus also had to die. Fourth, He not only died but also resurrected (v. 56). The resurrected Lord will enter into whoever eats His flesh and drinks His blood to be joined and mingled with him as one. Fifth, because He lives in man, man lives because of Him and lives before God (v. 57). Sixth, His Spirit, not His physical flesh, gives man life and makes man live (v. 63). Seventh, His Spirit is in His spoken words—rhema. His words are spirit and are life (v. 63). When a person hears and receives the Lord's words, the Lord's Spirit enters into him to be his life. This life is “the bread of life,” “the true bread,” and “the living bread.” When a person eats this bread and digests it, it becomes his constitution, and he is joined and mingled with the Lord as one. As a result, he can live before God. (CWWL, 1959, vol. 1, p. 243)

### Today's Reading

The manna in the Old Testament came down out of heaven, but those who ate it still died [John 6:49]. In contrast, the Lord Jesus came down out of heaven to be the bread of life so that anyone who eats of Him would not die (v. 50).



主来到地上的目的，不是要行神迹奇事或是叫人劳苦作工。祂乃是从天上降下来的粮要给人吃。到祂这里来的，必永远不饿；信入祂的，必永远不渴。（35。）主的话清楚地给我们看见，祂是以什么形式、什么身分来到地上，祂想要达到什么目的，以及祂要和世人有什么关系。

主耶稣以食物的形式从天上来到地上；这是很特别的事。没有任何圣贤曾有过这种思想。主说祂是生命的粮。我们不该以为这句话太浅显。这是句非常深奥的话。凡有哲学思想的人都知道，这句话所包含的思想是何等深奥。…平常人绝对说不出这样超凡的话。主是从天上降下来的粮，意思就是，祂以食物的形式来到地上。祂不要我们在祂面前跪拜或供奉祂。祂想要我们接受祂并把祂吃到里面作生命。

在约翰六章里，主的身分不是君王或天使长，祂乃是生命的粮。我们读经常忽略了这件事，因为我们没有摸着主的思想。当我们摸着主的思想，就会觉得希奇，主乃是以食物的形式和身分来到地上。祂在地上的工作就是要给人吃到里面成为人的生命。许多人读圣经，只看到主耶稣到地上来遵行神的旨意并成功神的计划。有人以为祂来是服务人群，所以作了许许多多的事。严格地说，主耶稣到地上来是要作一件中心的事，就是把祂自己当作食物赐给人，叫人把祂吃到里面，作属灵的养分并消化成为人的构成。这才是主从天上降下最主要的目的。（李常受文集一九五九年第一册，二九二至二九三页。）

参读：李常受文集一九五九年第一册，从约翰福音看生命与建造的精意，第九章。

The Lord's purpose in coming to the earth was not to perform signs and wonders or to ask people to labor and work. He is the bread that came down out of heaven in order for man to eat. He who comes to Him will by no means hunger, and he who believes into Him will by no means ever thirst (v. 35). The Lord's words clearly show the form in which He came to the earth, His status, the purpose He wanted to fulfill, and the relationship He wanted to have with people in the world.

The Lord Jesus came down out of heaven to earth in the form of food. This is a special matter. No sage has had this thought. The Lord said that He is the bread of life. We should not think that this word is shallow. This is a profound word. Those with a philosophical mind know the profoundness of the thought contained in this word...No ordinary man can speak such extraordinary words. The Lord being the bread that came down out of heaven means that He came to the earth in the form of food. He does not want us to prostrate ourselves before Him or to offer sacrifices to Him. He wants us to receive Him and take Him in as life.

In [John 6] the Lord did not have the status of a king or an archangel. His status was the bread of life. We often neglect this matter when we read the Bible because we have not touched the Lord's thought. When we touch the Lord's thought, we will marvel that the Lord came to the earth in the form and status of food. His work on the earth was for Him to be eaten by man to be man's life. When some people read the Bible, they see that the Lord Jesus came to the earth to do God's will and to accomplish God's plan. Some people think that because He came to serve people, He did many things for them. Strictly speaking, the Lord Jesus came to the earth to accomplish one central matter, that is, to give Himself to man as food so that He could be eaten by man as spiritual nourishment and be digested to become man's constitution. This is the primary purpose for which the Lord came down out of heaven. (CWWL, 1959, vol. 1, pp. 232-233)

Further Reading: CWWL, 1959, vol. 1, pp. 229-243

## 第七周■周二

### 晨兴喂养

约六 27“ 不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的…”。

32“ 耶稣说，我实实在在地告诉你们，不是摩西把那从天上来的粮赐给你们，乃是我父把那从天上来的真粮赐给你们。”

约翰六章全章最重要的点就是：主是我们的食物，是生命的粮。（27, 32~35, 47~58, 63上, 68下。）吃祂不是一次永远的事，乃是天天的事，甚至是时时刻刻对主的经历。…我们都必须接触主，并吃主。我们不仅仅是软弱的人，更是饥饿的人，需要主作我们生命的供应。主是可吃的，因为祂是生命的粮。祂像粮一样，是给我们吃的。我们必须运用我们的灵，从祂这话这灵得喂养。然后我们就要将祂接受到我们里面，消化祂，经历祂，并且时时刻刻应用祂。这就是一切——再没有别的了。我们必须忘记我们的作，我们的行，并学习吃基督，且凭我们所吃的活着。这就是我们日常生活所走的神圣、生命的路。（约翰福音生命读经，二二八至二二九页。）

### 信息选读

为要给我们经历并享受，（基督）是生命的粮。…就属灵上而言，每个人都是饥饿的，都需要基督这生命的粮。…我们唯一的需要就是基督作我们的食物。…即使你可能作了基督徒多年，你仍需要基督作你每日的食物。基督不仅是你的生命；祂这生命的粮也是你的生命供应，是你每日的食物。

## WEEK 7 — DAY 2

### Morning Nourishment

John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you...

32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.

The most important point in the whole chapter of John 6 is that the Lord is our food, the bread of life [vv. 27, 32-35, 47-58, 63a, 68b]. To eat Him is not a once-for-all matter. It is a daily matter and even a moment-by-moment experience of the Lord...We all must...contact the Lord and eat Him. We are not merely weak people but hungry people who need the Lord as our life supply. The Lord is edible because He is the bread of life...We must exercise our spirit to feed on Him as the word and as the Spirit. Then we will receive Him into us, digest Him, experience Him, and apply Him moment by moment. This is all—there is nothing else. We must forget about our doing and our working and learn to eat Christ and live by what we have eaten of Him. This is the divine way of life for our daily living. (Life-study of John, 2nd ed., p. 194)

### Today's Reading

For our experience and enjoyment Christ is the bread of life...He is the bread with eternal life. Spiritually speaking, everyone is hungry and in need of Christ as the bread of life. Our unique need...is Christ as our food...Even though you may have been a Christian for many years, you still need Christ as your food every day. Christ is not only your life; He, as the bread of life, is also your life supply, your daily food.

( 约翰六章二十七节) 所说…永远的生命就是神的生命，神非受造的生命，不仅在时间上是永久的，在性质上也是永远、神圣的。…存到永远生命的食物就是主耶稣基督自己。祂从天降下，不仅为作我们的救主——祂也来作我们的食物。这意思是祂来作生命树。今天我们所需要的，乃是那作永远食物，作生命树的基督。

在三十二节主耶稣说祂自己是真粮。…基督作为真粮，乃是真理、实际的粮。基督是真实、实际的。基督是真食物，其他一切的食物不过是祂这真食物的影儿。我们每日所吃物质的食物只是基督的影儿，我们每日所吃食物的实际乃是耶稣基督。基督是真正的生命之粮，为神所差，将永远的生命带给我们。我们都需要基督作我们的生命之粮、真粮。我们需要对这事实有深刻的印象：我们需要基督作生命的真粮，为神所差，将永远的生命带给我们。因此，我们需要借着话，从基督这活粮得喂养。

在三十三节我们看见，基督是神的粮，借着成为肉体从天上降下来赐生命给世人。作为神的粮，祂乃是神，祂为神所差，却与神同在。基督就是神，但祂成为肉体，好作生命的粮给我们吃。…在三十五节主耶稣说，“我就是生命的粮。”在五十一节祂说，“我是…活粮。”“生命的粮”，指粮的性质是生命；“活粮”，指粮的情形是活的。…在四十七节主耶稣说，“我实实在在地告诉你们，信的人有永远的生命。”从这里我们看见，信祂的人得着永远的生命。

按照主耶稣在二十九节的话，我们“信入神所差来的”，就是作神的工。主认为，人之于神，是要信入祂，就是接受祂作生命和生命的供应。这是创世记二章带进生命之生命树的原则，与带进死亡之知识树的原则是相反的。( 新约总论第九册，一四一至一四三页。)

参读：新约总论，第二百七十九篇。

[In John 6:27] eternal life is the divine life, the uncreated life of God, which is not only everlasting with respect to time but also is eternal and divine in nature. The food which abides to eternal life is the Lord Jesus Christ Himself. He came from the heavens not only to be our Savior—He came also to be our food. This means that He came to be the tree of life. What we need today is Christ as the eternal food, as the tree of life.

In verse 32 the Lord Jesus referred to Himself as the true bread...As the true bread Christ is the bread of truth, or reality. Christ is true, real. He is the true food, and all other kinds of food are mere shadows of Him as the real food. The physical food we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life, the true bread, to us. We need to be deeply impressed with the fact that we need Christ as the true bread of life sent by God to bring us eternal life. Therefore, through the Word we need to feed on Christ as the living bread.

In verse 33 we see that Christ is the bread of God who, through incarnation, came down out of heaven and gives life to the world. As the bread of God He is God, He was sent by God, and He was with God. Although Christ is the very God, He became flesh in order to be the bread of life for us to eat. In verse 35 the Lord Jesus said, “I am the bread of life,” and in verse 51 He said, “I am the living bread.” Bread of life refers to the nature of the bread, which is life; living bread refers to the condition of the bread, which is living. In verse 47 the Lord Jesus said, “Truly, truly, I say to you, He who believes has eternal life.” From this we see that everyone who believes in Him receives eternal life.

According to the word of the Lord Jesus in verse 29, the work of God is that we “believe into Him whom He has sent.” The Lord’s concept concerning God is that man should believe into Him, that is, receive Him as life and the life supply. This is the principle of the tree of life, which brings in life, as seen in Genesis 2. (The Conclusion of the New Testament, pp. 2873-2875)

Further Reading: The Conclusion of the New Testament, msg. 279

## 第七周■周三

### 晨兴喂养

约六 51“ 我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

53“ 耶稣说，我实实在在地告诉你们，你们若不吃人子的肉，不喝人子的血，就没有生命在你们里面。”

对我们来说，作神的工就是吃基督，接受祂，因祂活着。…每天我们必须吃基督，好叫我们因基督活着。…今天的问题不是作工，乃是生活。你是过怎样的生活？你满意于你所过的生活么？你若不吃喝基督，你根本没有生命。你若没有生命，你怎能活着？…神圣的观念不是为神作工，乃是接受基督作我们的食物和饮料。借着吃喝基督，我们就被基督充满。然后我们才能正确地为神而活。（约翰福音生命读经，二二七至二二八页。）

### 信息选读

作为逾越节的羔羊，基督为着救赎我们流出祂的血，使神越过我们。（出十二 12～13。）在约翰六章五十三节…主说到祂的血，这是救赎所必需的。（十九 34，来九 22，太二六 28，彼前一 18～19，罗三 25。）

当逾越节的时候，羊羔的血要涂在门框上；然而，主耶稣在约翰六章五十三节却说到喝祂的血。喝表示接受。因此，喝祂的血就是接受血。…吃喝的意义就是将某物接受到我们这人里面。因此，吃主的肉，喝主的血，就是将主的肉和血接受到我们里面。吃就是将食物接受到我们里面，并生机的

## WEEK 7 — DAY 3

### Morning Nourishment

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world. 53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

For us, the work of God is nothing other than eating Christ, receiving Him, and living by Him...Daily we must eat Christ in order to live by Christ...Today's problem is not work but life. What kind of life do you live? Are you satisfied with the life you are living? If you do not eat and drink of Christ, you simply do not have life. If you do not have life, how can you live?...The divine thought is not to work for God but to take Christ as our food and drink [cf. John 6:51, 53]. By eating and drinking of Christ, we will be filled with Christ. Then we can properly live for God. (Life-study of John, 2nd ed., pp. 193-194)

### Today's Reading

As the Passover Lamb, Christ shed His blood for our redemption that God may pass over us (Exo. 12:12-13). In John 6:53...the Lord spoke of His blood, which is necessary for redemption (19:34; Heb. 9:22; Matt. 26:28; 1 Pet. 1:18-19; Rom. 3:25).

At the time of the Passover, the blood of the lamb was applied to the doorpost. Yet, in John 6:53 the Lord Jesus spoke about drinking His blood. To drink means to receive. Hence, to drink the blood is to receive it...The significance of eating and drinking is to receive something into our being. To eat the Lord's flesh and to drink His blood, therefore, is to receive the Lord's flesh and blood into our being. To eat is to take food into us to be assimilated into our body organically. To eat the Lord Jesus is to receive Him into us to be

吸收到我们体内。吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收。喝也是同样的原则。

在五十四至五十五节主耶稣继续说，“吃我肉喝我血的人，就有永远的生命，在末日我要叫他复活。我的肉是真正的食物，我的血是真正的饮料。”这里肉和血是分开提的。血和肉分开是指明死。因此，主在这里清楚指明祂的死，也就是祂的被杀。祂为我们舍了身体，流了血，使我们得着永远的生命。吃祂的肉，就是凭信接受祂为我们舍了身体所作成的一切。喝祂的血，就是凭信接受祂为我们流血所完成的一切。这样吃祂的肉、喝祂的血，就是借相信祂在十字架上为我们所作成的，好在祂的救赎里，接受祂作生命和生命的供应。我们把五十四节与四十七节相比，就能看见，吃主的肉，喝主的血，等于相信祂，因为信或信入，就是接受。（一12。）…在六章五十六节主耶稣继续说，“吃我肉喝我血的人，就住在我里面，我也住在他里面。”“我也住在他里面，”指明主必须复活，才能住在我们里面，作我们的生命和生命的供应。

作为逾越节的羔羊，基督不仅为着救赎我们而流血；祂也将祂的生命分赐到我们里面，作我们的滋养。主耶稣在五十一节论到这点说，“我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”…粮属于植物生命，只为着喂养；肉属于动物生命，不仅为着喂养，也为着救赎。人堕落以前，主是生命树，（创二9，）只为着喂养人。人堕落到罪中之后，主就成了羔羊，（约一29，）不仅为着喂养人，也为着救赎人。（出十二4，7～8。）主耶稣在约翰六章五十一节下半告诉我们，祂的肉是“为世人的生命”所赐的。主舍了祂的身体，就是祂的肉，为我们死，好叫我们得着生命。（新约总论第九册，一三九至一四一页。）

参读：约翰福音生命读经，第十六篇。

assimilated by the regenerated new man in the way of life. The principle is the same with drinking.

In verses 54 and 55 the Lord Jesus continued, saying, “He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day. For My flesh is true food, and My blood is true drink.” Here flesh and blood are mentioned separately. The separation of blood and flesh indicates death. Here the Lord Jesus clearly indicated His death, that is, His being slain. He gave His body and shed His blood for us that we may have eternal life. To eat His flesh is to receive by faith all that He did in giving His body for us. To drink His blood is to receive by faith all that He accomplished in shedding His blood for us. To eat His flesh and drink His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross. By comparing verses 54 and 47 we see that to eat the Lord’s flesh and drink His blood is to believe in Him, because to believe into is to receive (1:12). In John 6:56 the Lord Jesus went on to say, “He who eats My flesh and drinks My blood abides in Me and I in him.” The words I in him indicate that the Lord Jesus had to be resurrected so that He could abide in us as our life and life supply.

As the Passover Lamb Christ not only shed His blood for our redemption; He also imparts His life into us for our nourishment. Concerning this, in verse 51 the Lord Jesus said, “I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.”...Bread is of the vegetable life and is only for feeding; flesh is of the animal life and is not only for feeding but also for redeeming. Before the fall of man, the Lord was the tree of life (Gen. 2:9), which is only for feeding man. After man fell into sin, the Lord became the Lamb (John 1:29), which is not only for feeding man but also for redeeming him (Exo. 12:4, 7-8). In John 6:51b the Lord Jesus tells us that His flesh would be given “for the life of the world.” The Lord gave His body, that is, His flesh, dying for us that we might have life. (The Conclusion of the New Testament, pp. 2872-2873)

Further Reading: Life-study of John, msg. 16



## 第七周■周四

### 晨兴喂养

约六 55～57“我的肉是真正的食物，我的血是真正的饮料。吃我肉喝我血的人，就住在我里面，我也住在他里面。活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

约翰六章五十七节是整本圣经中最强烈、最奇特的一句话。…那是全能神，创造宇宙者的主，劝我们吃祂。…主若未曾说过这话，我信我们没有人会有足够的胆量说，我们必须吃主。当然，我们能说，我们必须敬拜主，敬畏主，信靠主，顺从主，向主祷告，为主作工。我们可以用好些动词解释我们必须为主作什么，但是我们会害怕想到我们该吃祂。我们一天必须吃三餐，好叫我们能以活着。换句话说，我们是凭吃活着。照样，我们必须吃主，好叫我们能凭主活着。（约翰福音生命读经，二二八页。）

### 信息选读

约翰六章对于主耶稣是生命的粮说了许多细节。我们已经看见主作生命之粮的五个特征。祂是属天的粮、（41，50～51，58、）神的粮、（33、）生命的粮、（35，48、）活粮、（51、）真粮。（32。）

在基督徒的生活里，我们天天都需要有实际接触那灵的经历。我们不该仅仅满足于每天读几章圣经，或者在晨更中接受一段话。每当我们来到主的话面前，我们需要运用我们的全人，尤其要运用我们的灵，来接触基督；祂如今是赐生命的灵。我们的确需要读圣经，但要紧的是我们要运用全人来接触话中的灵。我们若这么作，就会吸取基督作为食物的供应，我们会接受那灵作属天的吗哪。

## WEEK 7 — DAY 4

### Morning Nourishment

John 6:55-57 For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me and I in him. As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The strongest and strangest sentence in the entire Bible is John 6:57...The Lord who is the almighty God and the Creator of the universe exhorts us to eat Him...If this word had not been spoken by the Lord, I believe that none of us would possess enough courage to say that we must eat the Lord. Of course, we can say that we must worship and fear the Lord, trust and obey the Lord, pray and work for the Lord. We may use many other verbs to explain what we must do for the Lord, but we would be afraid to think that we should eat Him. We all must eat three meals a day in order to live. In other words, we live by eating. Likewise, we must eat the Lord so that we can live by the Lord. (Life-study of John, 2nd ed., p. 194)

### Today's Reading

Chapter 6 of the Gospel of John gives many details concerning the Lord Jesus as the bread of life. We have seen five characteristics of the Lord as the bread of life. He is the heavenly bread (vv. 41, 50, 51, 58), the bread of God (v. 33), the bread of life (vv. 35, 48), the living bread (v. 51), and the true bread (v. 32).

In our Christian life we daily need the experience of contacting the Spirit in a practical way. We should not be satisfied merely to read a few chapters of the Bible each day or take a portion of the Word in morning watch. Whenever we come to the Word, we need to exercise our entire being, especially our spirit, to contact Christ, who is now the life-giving Spirit. We definitely need to read the Bible. But it is crucial that we contact the Spirit in the Word by exercising our whole being. If we do this, we will take in Christ as our food supply. We will receive the Spirit as the heavenly manna.

基督是生命的粮、神的粮、属天的粮、活粮、真粮。今天这粮不仅仅是成为肉体、钉十字架、复活、升天的基督，更是成了赐生命之灵的基督。

约翰三章有宗教道德人的事例，四章有不道德的撒玛利亚妇人的事例。到了五章我们看见，离了基督，没有基督，凡事都是虚空。六章的要点是说，我们是饥饿的，需要基督作我们的食物。今天这位基督不仅仅是成为肉体、钉十字架的一位，也不仅仅是复活、升天的一位，祂现今乃是赐生命的灵。倘若我们不晓得自己的需要，不晓得今天基督的所是，我们就是虚空的。我们需要基督作生命的供应，而今天基督乃是赐生命的灵。一天过一天，我们应当运用我们的灵来接触祂。正如我们每天吃三餐，照样，我们也需要在一天中一再地来吃基督这生命的粮，甚至需要时时刻刻来吃这赐人生命的灵。这一位是我们的创造主、救赎主、救主、主、主人，祂乃是赐生命的灵，给我们时时来接触。…即使你作基督徒多年了，你每天还是饥饿的。基督不仅是你的生命，祂也是你生命的供应，是你每天的食物。

我们都需要六章所启示的基督。不错，我们经历了三章、四章、五章。但现今到了六章，我们乃是环绕加利利海的饥饿之人，我们需要基督作生命的供应，需要祂作大麦饼和鱼，需要祂作生产的生命和救赎的生命。基督成为那灵，对我们就是这样的生命。赐人生命的灵乃是生产的生命、救赎的生命、得胜的生命。我们需要这灵作我们的生命和生命的供应，作我们的食物，成为每天的营养。…盼望我们都得着帮助，领悟我们需要基督作生命的供应，然后天天接触祂这具体化于话里的赐生命之灵。（李常受文集一九八二年第二册，二七〇、二七七至二七八页。）

参读：约翰著作中帐幕和祭物的应验，第十八篇。

Christ is the bread of life, the bread of God, the heavenly bread, the living bread, and the true bread. Today this bread is not merely the incarnated, crucified, resurrected, and ascended Christ but the Christ who has become the life-giving Spirit.

In chapter 3 of John we have the case of a religious gentleman, and in chapter 4, the case of an immoral Samaritan woman. Then in chapter 5 we see that apart from Christ and without Christ everything is empty. The crucial point in chapter 6 is that we are hungry and need Christ as our food. Today this Christ is not merely the incarnated and crucified One, nor merely the resurrected and ascended One. He is now the life-giving Spirit...We need Christ as our life supply...Day by day we should exercise our spirit to contact Him. Just as we have three meals every day, so we need to eat Christ as the bread of life again and again during the day. Even every moment we need to eat the One who is the Spirit who gives life. The One who is our Creator, Redeemer, Savior, Lord, and Master is the life-giving Spirit for us to contact all the time. Even though you may have been a Christian for many years, every day you are still hungry. Christ is not only your life; He is also your life supply, your daily food.

We all need Christ as He is revealed in chapter 6 of John. Yes, we have passed through chapters 3, 4, and 5. But now in chapter 6 we are hungry ones around the sea in Galilee, and we need Christ as our life supply. We need Him to be our barley loaves and fish. We need Him as the generating life and the redeeming life. It is as the Spirit that Christ is this life to us. The Spirit who gives life is the generating life, the redeeming life, and the overcoming life. We need this Spirit as our life and life supply, as our food for daily nourishment...I hope that we all will be helped to realize our need for Christ as our life supply and then daily contact Him as the life-giving Spirit embodied in the Word. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 211, 216-217)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 18

## 第七周■周五

### 晨兴喂养

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

林前十五 45“ 经上也是这样记着：‘ 首先的人亚当成了活的魂；’ 末后的亚当成了赐生命的灵。”

林前十五章四十五节说得很清楚，那成了肉体的主耶稣，（约一 14，）在复活之后，借着复活成了赐生命的灵。因着祂是赐生命的灵，祂才能成为我们的生命和生命的供应。我们接受祂这位钉死并复活的救主时，赐生命的灵就进到我们里面，将永远的生命分赐给我们。（约翰福音生命读经，二二二页。）

### 信息选读

很多人对约翰六章六十三节的领会不正确，以为肉表征人性同人的性情。按上下文，这里的肉是指物质身体的肉，与前几节所说主的肉是可吃的一样。犹太人无法明白主怎能把祂的肉给他们吃。他们以为，主要把祂物质身体的肉给他们吃。（52。）他们没有正确领会主的话。对他们而言，这话甚难。（60。）到了这时，主说，赐人生命的乃是灵，肉是无益的。换句话说，主告诉他们，祂要成为灵。祂不会实际地在肉体里，乃要从肉体变化形像成为灵。因此，主在六十三节加以解释，祂不是要把祂物质身体的肉给他们吃；这肉，就是人身体的肉，是无益的。至终，祂所要给人的乃是赐生命的灵，就是祂在复活里的自己。

## WEEK 7 — DAY 5

### Morning Nourishment

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

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

After resurrection and through resurrection, the Lord Jesus, who had become flesh (John 1:14), became the Spirit who gives life, as is clearly mentioned in 1 Corinthians 15:45. It is as the life-giving Spirit that He can be the life and life supply to us. When we receive Him as the crucified and resurrected Savior, the Spirit who gives life comes into us to impart eternal life to us. (Life-study of John, 2nd ed., p. 189)

### Today's Reading

Many people understand John 6:63 incorrectly, thinking that the flesh signifies humanity with its human nature. According to the context, the flesh here refers to the meat of the physical body, the same as in the previous verses where the Lord said that His flesh was edible. The Jews could not understand how He could give His flesh for them to eat. They thought that He would give them the meat of His physical body (v. 52). They did not understand the Lord's word rightly. To them it was a hard word (v. 60). At this point, the Lord said that it is the Spirit who gives life and that the flesh profits nothing. In other words, the Lord told them that He would become the Spirit. He would not be literally in the flesh but would be transfigured from the flesh into the Spirit. Thus, in verse 63 the Lord explained that what He would give them to eat would not be the meat of His physical body; the meat, which is of the flesh, profits nothing. What He would give eternally would be the Spirit who gives life, who is Himself in resurrection.

你所接受的是在肉体里的基督，还是成为那灵的基督？使徒保罗说，有人从前按着肉体认过基督，如今却不再这样认祂了。（林后五 16。）现在他们认识基督是那灵。（三 17。）…我们现今所接受的基督，并不是在肉体里的基督，乃是那灵的基督。…在祂复活的晚上，祂来到门徒们那里，向他们吹气说，“你们受圣灵。”（约二十 22。）那就是祂复活后的自己，因为祂在复活后变化形像成了那灵。祂不再在肉体里，像祂在钉十字架以前那样。如今祂是那灵，因此他们必须受那灵。在祂受死以前，当祂在肉体里的时候，祂所能作的只是与门徒同在，并在他们中间，但不能在他们里面；现在成了那灵，祂就很容易在我们里面了。

今天我们对主无须有形地接触。因着祂是那灵，我们能在里面接触祂这灵。祂乃是赐生命的灵。祂既是那灵，我们就能接受祂，吃祂，以祂为我们的食物。…当我们接受主耶稣，我们就得到赐人生命的灵。…当我们呼喊：“哦，主耶稣，”我们便接受了那灵。我们呼求的是主耶稣，领受的却是那灵。为什么？因为主耶稣今天就是那灵。我们呼求耶稣的名，就得到那灵，这事实有力地证明主耶稣今天乃是那灵。无论谁说，“主耶稣，”他就是在灵里。（林前十二 3。）耶稣是名，那灵是人位。那灵就是耶稣的人位。在这一点上，我们需要读约翰十四章二十六节：“但保惠师，就是父在我的名里所要差来的圣灵，祂要将一切的事教导你们，并且要叫你们想起我对你们所说的一切话。”父在子的名里差保惠师，就是圣灵来。那灵是在子的名里被差来的。…那灵就是耶稣的人位。因此，我们既有名，又有人位。得着那灵的最佳途径就是呼求主耶稣的名。每当你呼喊：“哦，主耶稣，”你就得着这人位，这人位就是那灵。每当我们呼求主耶稣的名，我们就得着那灵。那灵就是亲爱的主耶稣的人位。（约翰福音生命读经，二二二至二二四页。）

参读：约翰福音生命读经，第十六篇。

Have you received Christ in the flesh or as the Spirit? The apostle Paul says that formerly some knew Christ in the flesh, but now they know Him in the flesh no longer (2 Cor. 5:16). Now they know Christ as the Spirit (3:17)... The Christ we now receive is not the Christ in the flesh but the Christ who is the Spirit...On the evening of His resurrection, He came to His disciples and breathed into them, saying, "Receive the Holy Spirit" (John 20:22). That was Himself after His resurrection, for after His resurrection He was transfigured into the Spirit. He was no longer in the flesh as He was before His crucifixion. Now He is the Spirit; therefore, they had to receive the Spirit. Before His death, when He was in the flesh, all He could do was be with and among His disciples, but He could not be in them. Now, as the Spirit, it is easy for Him to be within us.

Today we do not need to contact the Lord physically. Since He is the Spirit, we can contact Him as the Spirit within us. He is the life-giving Spirit. Since He is the Spirit, we can take Him and feed upon Him as our food. When we receive the Lord Jesus, we get the Spirit who gives life...When we call, "O Lord Jesus," we receive the Spirit. We call on the Lord Jesus, but we receive the Spirit. Why? Because the Lord Jesus today is the Spirit. The fact that we get the Spirit when we call on the name of Jesus is a strong proof that the Lord Jesus is the Spirit today. Whoever says, "Jesus is Lord," is in the Spirit (1 Cor. 12:3). Jesus is the name, and the Spirit is the person. The Spirit is the person of Jesus. At this point we need to read John 14:26: "The Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you." The Father sends the Comforter, the Holy Spirit, in the name of the Son. The Spirit is sent in the name of the Son...The Spirit is the person of Jesus. Thus, we have both the name and the person. The best way to get the Spirit is to call on the name of the Lord Jesus. Whenever you call, "O Lord Jesus," you receive the person, and the person is the Spirit. Whenever we call on the name of the Lord Jesus, we get the Spirit. The Spirit is the person of the dear Lord Jesus. (Life-study of John, 2nd ed., pp. 189-191)

Further Reading: Life-study of John, msg. 16



## 第七周■周六

### 晨兴喂养

约六 48“ 我就是生命的粮。”

68“ 西门彼得回答祂说，主啊，你有永远生命的话，我们还归从谁？”

我们若没有摸着话中的灵，就无法得着生命。那灵是圣经的精粹，但这精粹具体化在话里。成为肉体、钉十字架、复活、升天的基督今天乃是赐生命的灵，而这赐生命的灵乃是具体化在话里。我们可以天天来到祂面前，并且接触祂这话中的灵。我们若这么作，就会享受基督作生命的粮。（李常受文集一九八二年第二册，二七六至二七七页。）

### 信息选读

虽然那灵很美妙，却太奥秘了。我们需要具体、可见、可摸的东西——生命的话。在约翰六章六十三节主说，“我对你们所说的话，就是灵，就是生命。”话是具体的。

这节里的“话”，希腊文，rhema，雷玛，意思是即时、现时所说的话。这字不同于 logos，娄格斯，常时的话，如一章一节里的“话”。…灵是活的，也是真实的，却相当奥秘，不易捉摸，叫人难以了解；但话是具体的。主首先指明，为了赐人生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。这表明祂所说的话，乃是生命之灵的具体化。现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。我们运用灵接受祂的话，就得着那是生命的灵。

## WEEK 7 — DAY 6

### Morning Nourishment

John 6:48 I am the bread of life.

68 Simon Peter answered Him, Lord, to whom shall we go? You have words of eternal life.

If we do not touch the Spirit in the Word, we cannot receive life. The Spirit is the extract of the Bible. Yet this extract is embodied in the Word. Today the incarnated, crucified, resurrected, and ascended Christ is the life-giving Spirit, and this life-giving Spirit is embodied in the Word. Daily we may come to Him and touch Him as the Spirit in the Word. If we do this, we will feed on Christ as the bread of life. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 215)

### Today's Reading

Although the Spirit is wonderful, He is too mysterious. We need something solid, visible, tangible, and touchable—the word of life. In John 6:63 the Lord said that “the words which I have spoken to you are spirit and are life.” The word is substantial.

Words in this verse is rhema in Greek, which denotes the instant and present spoken word. It differs from logos, which denotes the constant word, as in John 1:1...The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit who is life.



话是在我们之外。当我将这话接受到我里面，话立刻成为灵。当我把话说出去，灵又成为话。…我们传福音时，实在是传那话。人相信福音，就是相信话。这似乎相当希奇，当人接受话，这话在他们里面实实在在就成为灵。比方说，你若借着约翰三章十六节来到主面前，也许你祷告说，“主，我感谢你，你如此恩待我。你已经将你的儿子赐给我。”…当你相信这些话时，在你里面就有个东西被点活，成为活的。…你相信主的话，却领受了那灵。那在你外面的话，成了在你里面的灵。…当你听了话，并领受了话，你也多少接受了灵。这是非常奥秘且美妙的。

主是灵和话。复活的基督乃是那灵，那灵就是话；话是灵，灵又是给我们享受的复活之主。…因此，当我们在灵中接触话，实际上就是接触主自己这活粮。当我们在灵中接受这话，我们就是接受基督自己作丰盛生命的供应。…一天过一天，我们有分于这奇妙复活的基督作我们的食物、生命、并生命的供应。祂乃是赐人生命的灵，祂也是生命的话。

〔约翰六章〕结束于生命的话，这话是接受主唯一的路。…你若接受话，你里面就要得着灵；你若在里面得着灵，你就有基督作里面生命的供应。

我们已经看见，基督为着使祂自己便于给我们接受，经过了六个步骤——成为肉体、钉十字架、复活、升天、成为赐生命的灵、并具体化于生命的话。主已经成为肉体、钉十字架、复活、升天、从肉体变化形像成为那灵、并且具体化于话。话乃是主的灵的具体化。…主已经具体化于话。祂是灵，也是话。你若接受话，就有那灵作你对基督的享受。（约翰福音生命读经，二二四至二二六页。）

参读：约翰著作中帐幕和祭物的应验，第十九章。

The word is outside of us. When I receive the word into me, it immediately becomes the Spirit. When I speak the word out, the Spirit once again becomes the word...When we preach the gospel, we are actually preaching the word. When people believe the gospel, they believe the word. As strange as it may seem, when people receive the word, the word actually becomes the Spirit within them. For example, if you came to the Lord through John 3:16, you might have prayed, "Lord, I thank You that You are so good to me. You have given Your Son to me."...When you believed these words, something within you was quickened and became living...You believed the word, yet you received the Spirit. The word outside of you became the Spirit inside of you... When you listened to the word and received it, you somehow received the Spirit also. This is very mysterious and marvelous.

The Lord is the Spirit and the word. The resurrected Christ is the Spirit, the Spirit is the word, the word is the Spirit, and the Spirit is the resurrected Lord for us to enjoy...Hence, when we contact the word in spirit, we are actually contacting the Lord Himself as the living bread. When we receive the word in spirit, we are receiving Christ Himself as the abundant supply of life...Day by day, we are participating in this wonderful, resurrected Christ as our food, life, and life supply. He is the Spirit who gives life, and He is the word of life.

[John 6] closes with the word of life, which is the only way to receive the Lord...If you receive the word, you will have the Spirit within; if you have the Spirit within, then you have Christ as the inner supply of life.

We have seen six steps whereby Christ has made Himself available for us to receive—incarnation, crucifixion, resurrection, ascension, becoming the life-giving Spirit, and being embodied in the word of life. The Lord has been incarnated, crucified, resurrected, and ascended, has been transfigured from the flesh into the Spirit, and has been embodied in the word. The word is the embodiment of the Spirit of the Lord...The Lord has been embodied in the word. He is the Spirit and the word. If you receive the word, you will have the Spirit as your enjoyment of Christ. (Life-study of John, 2nd ed., pp. 191-193)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 19

## 第七周诗歌

### 吃主耶稣作素祭

(英1146)

降A大调

6/8

5̣. 5̣ 5̣ 5̣ 6̣ | 1̣ 1̣ 1̣. | 2̣. 2̣ 2̣ 2̣ 4̣ |  
一 我 们 天 天 吃 主 耶 稣, 以 祂 人 性 作  
3̣ 3̣ 3̣. | 5̣. 5̣ 5̣ 5̣ 4̣ | 3̣ 3̣ 3̣. | 2̣. 3̣ 4̣ 3̣ 2̣ |  
为 食 物, “人 中 之 人”应 付 所 需, 任 何 试 炼 都  
1̣ 7̣ 1̣. | 3̣. 5̣. 6̣ 5̣ | 1̣. 1̣. | 2̣. 2̣. 3̣ 4̣ | 3̣. 3̣. |  
不 足 惧。 更 多 吃 主 耶 稣! 更 多 吃 主 耶 稣!  
5̣. 5̣ 5̣ 5̣ 4̣ | 3̣ 3̣ 3̣. | 2̣. 3̣ 4̣ 3̣ 2̣ | 1̣ 7̣ 1̣. ||  
祂 的 人 性 丰 富 超 特, 只 管 吃 祂, 何 必 挨 饿?

二 我们饮于耶稣的灵, 有分于祂拔高人性,  
直至流出活水江河, 滋润多人,解除干涸。  
更多喝主耶稣! 更多喝主耶稣!  
祂的人性丰富超特, 只管喝祂,何必干渴?

三 天天吃主,消化吸收, 使神计划得以成就—  
各地召会得着建立, 一个新人显于全地。  
天天吃喝耶稣! 天天吃喝耶稣!  
将祂丰富带到会幕, 献作素祭,神、人满足。

## WEEK 7 — HYMN

### Let us eat Jesus every day

Experience of Christ — As Food and Drink

1146

1. Let us eat Je - sus ev - ery day, Eat - ing His flesh in such a way  
That in the tri - als great or small He as a Man will be our all.  
Chorus  
(C) Eat, eat more of Je - sus! Eat, eat more of Je - sus!  
Why should we un - der - nou - rished be When we have His hu - man - i - ty?

2. Let us drink Jesus till we see  
That we are human, Jesusly!  
Till rivers flood the barren ground  
And quench the thirst of all around.

Drink, drink more of Jesus!  
Drink, drink more of Jesus!  
Why should we ever thirsty be  
When we have His humanity?

3. We must eat Jesus till God can  
Have the fulfillment of His plan—  
One man expressed for all to see,  
One church in each locality.

We'll masticate Jesus!  
We'll masticate Jesus!  
Then to the tent of meeting bring  
Jesus, our real meal offering.

## 第七周申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

[illegible]

## 第八周

基督作为住棚节，  
并作为那灵如同活水的江河  
从信徒流出来

读经：约七 2， 37 ~ 39， 利二三 39 ~ 43

### 【周一】

壹 我们可以享受基督作住棚节——约七 2， 利二三 39 ~ 43:

- 一 逾越节表征基督作为神在法理一面救赎的开端，住棚节表征基督作为神在生机一面完全救恩的完成——约六 4， 七 2， 利二三 5， 34。
- 二 神设立住棚节，是要以色列子民记念他们的先祖在旷野飘流时，曾如何住在帐棚（帐幕）里；住棚节这名称里的“棚”含示记念的思想——申十六 13 ~ 15。
- 三 他们来在一起过这节，敬拜神并享受他们美地的出产，乃是一幅相调的真实图画。

### 【周二】

- 四 住棚节的实际乃是一个享受的时候，记念我们如何经历神，以及神如何与我们同住。
- 五 今天我们享受基督作住棚节，团体地来在一起

## Week Eight

**Christ as the Feast of Tabernacles  
and as the Spirit Flowing out of the Believers  
as Rivers of Living Water**

Scripture Reading: John 7:2, 37-39; Lev. 23:39-43

### § Day 1

**I. We can enjoy Christ as the Feast of Tabernacles—John 7:2; Lev. 23:39-43:**

- A. The Feast of the Passover signifies Christ as the initiation of God's redemption judicially, and the Feast of Tabernacles signifies Christ as the consummation of God's full salvation organically—John 6:4; 7:2; Lev. 23:5, 34.
- B. God ordained the Feast of Tabernacles so that the children of Israel would remember how their forefathers had lived in tents (tabernacles) in their wandering in the wilderness; the word Tabernacles in the title of the Feast of Tabernacles implies the thought of remembrance—Deut. 16:13-15.
- C. Their coming together for this feast to worship God and enjoy their produce from the good land is a real picture of blending.

### § Day 2

- D. The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us.
- E. Our enjoyment of Christ today as the Feast of Tabernacles, in our corporate

相调，享受基督的丰富作美地的出产，这提醒我们，我们仍在旷野里，需要进入新耶路撒冷这永远帐幕的安息里——启二一 2～3。

六 新耶路撒冷称为神的帐幕，是为使新耶路撒冷第一阶段里的得胜者记念他们在地生活时，曾如何也住在帐棚里，是客旅，是寄居的，盼望那永远的帐幕，神所建造的城，就是神与人相互的居所——来十一 9～10, 13:

### 【周三】

1 我们若要照亚伯拉罕信的脚步而行，就必须过祭坛和帐棚的生活，以基督作我们的生命，召会作我们的生活——罗四 12，来十一 9，创十二 7～8，十三 3～4，18：

a 筑坛的意思是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神——出四十 6，29，诗四三 4 上，利一 3，9。

b 亚伯拉罕住帐棚，见证他不属于世界，乃是在地上过寄居者的生活；支搭帐棚就是表示、宣告说，我们不属于这世界，乃属于另一个家乡——来十一 9～10，15～16。

2 我们是亚伯拉罕的真后裔，（加三 7，）该是在地上作客的，像他一样移居并支搭帐棚。（来十一 9，13，彼前二 11。）

3 亚伯拉罕筑了第一座坛（创十二 7）之后，又在伯特利和艾的中间筑了第二座坛；伯特利和艾互成对比（8）：

a “伯特利”，意，“神的家”；“艾”，意，“乱堆”。

b 在蒙神呼召的人眼中，只有伯特利，就是召会生活，

coming together for blending to enjoy the riches of Christ as the produce of the good land, reminds us that we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle—Rev. 21:2-3.

F. The New Jerusalem being called the tabernacle of God is for the overcomers in the first stage of the New Jerusalem to remember how they also dwelt in tents, living on the earth as strangers and sojourners and looking forward to the eternal tabernacle, the God-built city, the mutual habitation of God and man—Heb. 11:9-10, 13:

### § Day 3

1. If we would walk in the steps of Abraham's faith, we must live the life of the altar and the tent, taking Christ as our life and the church as our living—Rom. 4:12; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:

a. Building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Exo. 40:6, 29; Psalms 43:4a; Lev. 1:3, 9.

b. Abraham's dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on earth; erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country—Heb. 11:9-10, 15-16.

2. As the true descendants of Abraham (Gal. 3:7), we should be pilgrims on the earth, moving and pitching our tent as he did (Heb. 11:9, 13; 1 Peter 2:11).

3. After Abraham built his first altar (Gen. 12:7), he built a second altar between Bethel and Ai, which stand in contrast to each other (v. 8):

a. Bethel means "house of God," and Ai means "a heap of ruins."

b. In the eyes of the called ones, only Bethel, the church life, is



是有价值的；其他的一切不过是乱堆。

- 4 亚伯拉罕失败过，他曾离开了祭坛，离开了帐棚；可是，后来他恢复了；回到祭坛和帐棚，并呼求主的名，这就叫作恢复——9 ~ 10 节，十三 3 ~ 4，罗十 12 ~ 13，十二 1 ~ 2。
  - 5 至终，在希伯仑，亚伯拉罕的帐棚成了他与神交通的地方，以及神能与他交通的地方——创十三 18。
  - 6 亚伯拉罕的帐棚连同他所筑的坛，乃是以色列人所建造之见证的帐幕与祭坛的预表——出三八 21。
  - 7 亚伯拉罕是客旅，是寄居的，“等候那座有根基的城，其设计者并建筑者乃是神”——来十一 9 ~ 10，十二 16。
  - 8 亚伯拉罕的帐棚乃是新耶路撒冷的小影，新耶路撒冷是终极的帐棚，是神终极的帐幕——创九 26 ~ 27，十二 8，十三 3，十八 1，启二一 2 ~ 3。
  - 9 当我们活在召会生活的“帐棚”里，我们乃是在等候这帐棚的终极完成，就是终极的“会幕”——新耶路撒冷——提前三 15，利一 1，来十一 10。
- 七 住棚节是对新耶路撒冷的享受；新耶路撒冷首先要终极完成为千年国里的初熟果子，作为给得胜者的赏赐，最后要终极完成于新天新地里，作为所有得成全之信徒对神完全救恩的圆满享受。

## 【周四】

贰 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以分赐生命，并进入信祂的人里面，如同活水的江河流出来——

worthwhile; everything else is a heap of ruins.

4. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—vv. 9-10; 13:3-4; Rom. 10:12-13; 12:1-2.
  5. Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him—Gen. 13:18.
  6. Abraham's tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.
  7. Abraham, a stranger and a sojourner, "eagerly waited for the city which has the foundations, whose Architect and Builder is God"—Heb. 11:9-10, 12-16.
  8. Abraham's tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God—Gen. 9:26-27; 12:8; 13:3; 18:1; Rev. 21:2-3.
  9. As we are living in the "tent" of the church life, we are waiting for its ultimate consummation—the ultimate "Tent of Meeting," the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:10.
- G. The Feast of Tabernacles is the enjoyment of the New Jerusalem, which will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated finally to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers.

## § Day 4

II. Through and in His resurrection, Christ as the last Adam became the life-giving Spirit to impart life and to enter into His believers to flow out as rivers of living water—John

约七 37 ~ 39, 启二一 6, 二二 17:

一 赐生命的灵乃是终极完成的那灵，也就是经过过程并终极完成之三一神的终极完成——林后三 17 ~ 18, 加三 14, 腓一 19:

1 终极完成的灵是经过了成为肉体、人性生活、钉十字架、复活的过程之后的三一神——约七 39:

a 三一神成为那灵所经过的过程，是经纶的事，不是素质的事——一 14, 来九 14, 林前十五 45 下。

b “经过过程”指三一神在神圣经纶里所经过的步骤；“终极完成”指明这过程已经完成了；“终极完成的灵”含示神的灵已经经过过程，并成为终极完成的灵——约七 39。

2 在主耶稣钉十字架并复活以前，“还没有”终极完成的灵——39 节：

a 神的灵从起初就有了，（创一 2，）但那灵，就是“基督的灵”，（罗八 9，）“耶稣基督之灵”，（腓一 19，）在约翰七章三十九节的时候“还没有”，因为主耶稣尚未得着荣耀。

b 主耶稣是在复活时得着荣耀的，借着这得荣，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵——路二四 26, 腓一 19。

c 末后的亚当，就是在肉体里的基督，在复活里成了赐生命的灵；从那时起，耶稣基督的灵就兼有神圣的元素和属人的元素，包含了基督成为肉体、钉十字架并复活的实际——林前十五 45 下，徒十六 7, 罗八 9。

【周五】

7:37-39; Rev. 21:6; 22:17:

A. The life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God—2 Cor. 3:17-18; Gal. 3:14; Phil. 1:19:

1. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:

a. The process through which the Triune God has passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b.

b. Processed refers to the steps through which the Triune God has passed in the divine economy; consummated indicates that the process has been completed; and the consummated Spirit implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.

2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was "not yet"—v. 39:

a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was "not yet" at the time of John 7:39, because the Lord Jesus was not yet glorified.

b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.

c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.

§ Day 5

3 子在复活里，将终极完成的灵作为圣气吹入门徒里面——约二十 22：

- a 约翰福音启示，基督成为肉体作神的羔羊，并且在复活里成为赐生命的灵；因此，祂在复活里将祂自己作为终极完成的灵，吹入门徒里面——29，二十 22。
- b 祂是那灵，就得以吹入门徒里面；祂是那灵，祂就能活在门徒里面，使门徒也能因祂活着，并与祂同活；祂就能住在门徒里面，使门徒也能住在祂里面——22 节，十四 19～20，十五 4～5。
- c 将自己吹入门徒里面的基督，乃是赐生命的灵——林前十五 45 下。

## 【周六】

二 赐生命的灵是复合的灵，由复合的膏油连同其各种成分所预表——出三十 23～25，约壹二 20，27：

- 1 橄榄油表征带着神性之神的灵。
- 2 没药表征基督宝贵的死。
- 3 肉桂表征基督之死的甜美与功效。
- 4 菖蒲表征基督宝贵的复活。
- 5 桂皮表征基督复活的驱逐能力。

三 赐生命的灵就是主灵，那是灵的基督，为着信徒新陈代谢的变化，以及基督身体的长大与建造——林后三 17～18，林前三 6，9 下，12 上，弗四 16 下。

四 正常的基督徒生活，在于我们对那灵的认识和经历；基督若不是赐生命的灵，我们就无法在

3. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

- a. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22.
- b. It is as the Spirit that He was breathed into His disciples; it is as the Spirit that He can live in the disciples and enable them to live by Him and with Him and that He can abide in them and enable them to abide in Him—v. 22; 14:19-20; 15:4-5.
- c. The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.

## § Day 6

B. The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients—Exo. 30:23-25; 1 John 2:20, 27:

- 1. Olive oil signifies the Spirit of God with divinity.
- 2. Myrrh signifies the precious death of Christ.
- 3. Cinnamon signifies the sweetness and effectiveness of Christ's death.
- 4. Calamus signifies the precious resurrection of Christ.
- 5. Cassia signifies the repelling power of Christ's resurrection.

C. The life-giving Spirit is the Lord Spirit, the pneumatic Christ, for the metabolic transformation of the believers and for the growth and building up of the Body of Christ—2 Cor. 3:17-18; 1 Cor. 3:6, 9b, 12a; Eph. 4:16b.

D. The normal Christian life depends upon our knowing and experiencing the Spirit; without Christ being the life-giving Spirit, we cannot experience

神的经纶里对神有任何经历——约壹五 6, 约  
十六 13, 林前十五 45 下, 二 10, 六 17。

anything of God in His economy—1 John 5:6; John 16:13; 1 Cor. 15:45b;  
2:10; 6:17.

## 第八周■周一

### 晨兴喂养

利二三 39“ 你们收藏了地的出产，从七月十五日起，要守耶和华的节七日；第一日要有完全的安息，第八日也要有完全的安息。”

43“ 好叫你们世代知道，我领以色列人出埃及地的时候曾使他们住在棚里…”

利未记二十三章说，神为祂的选民每年设立了七个节期。第一个节期是逾越节，（ 5，）最后一个节期是住棚节。（ 34。）逾越节是我们对基督之享受的起头，住棚节是我们对基督之享受的完成。逾越节是神为祂子民所设立之一切节期中的第一个节期，预表基督是我们对祂之享受的开端，使我们开始过属灵的生活。整个基督徒的生活，应当是一个节期。…基督徒的生活是受苦的生活，但我们受苦是为使我们能更多地过节。我们的受苦帮助我们享受主。至终，我们的受苦成了我们的筵席。这就是为什么诗篇二十三篇五节说，主在我们仇敌面前，为我们摆设了筵席。“仇敌”指明争战和受苦，但主使我们的争战和受苦成为筵席。（李常受文集一九九四至一九九七年第四册，四九一至四九二页。）

### 信息选读

在〔逾越节〕里，主要的享受乃是逾越节的羊羔，带着其为着救赎的血和为着争战与行动的肉，以及表征无罪之生活的无酵饼。（出十二 5～8。）…血在法理一面救赎〔以色列人〕，羊羔的肉是给神选民吃的，在生机一面使他们得着滋养和加强，能以走出埃及。今天基督是羔羊，祂的血是为着救赎，

## WEEK 8 — DAY 1

### Morning Nourishment

Lev. 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.

43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt...

Leviticus 23 says that God ordained seven annual feasts for His elect. The first one was the Passover (v. 5), and the last one was the Feast of Tabernacles (v. 34). The Passover is the initiation, and the Feast of Tabernacles is the consummation of our enjoyment of Christ. The Passover, the first feast of all the feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our spiritual life. The entire Christian life should be a feast...The Christian life is a suffering life, but we suffer so that we can feast more. Our suffering helps us to enjoy the Lord. Eventually, our suffering becomes our feasting. This is why Psalm 23:5 says that the Lord has prepared a table before us in the presence of our enemies. Enemies indicates fighting and suffering, but the Lord makes our fighting a feasting and our suffering a table. (CWVL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 388)

### Today's Reading

In this Feast [of the Passover] the main enjoyments were the passover lamb with its blood for redeeming and its flesh for fighting and walking, and the unleavened bread, signifying a sinless living (Exo. 12:5-8)...The blood redeemed the children of Israel judicially, and the flesh of the lamb was for God's elect to eat so that they could be nourished and strengthened to walk out of Egypt organically. Christ today is the Lamb with His blood for



祂的自己是为着加强并滋养我们，使我们能走在神的道路上，从埃及出来。我们同时也吃作为无酵饼的基督，表征我们过着无罪的生活。

在享受基督时，我们必须吃祂的肉，喝祂的血，好得着祂永远的生命，（约六 54，）也必须吃祂这天上的粮，好借着祂那对我们是灵也是生命的话，（63，）而永远活着。（58。）在约翰三章，我们看见基督作新郎，乃是在万有之上，（29～31，）祂讲说神的话，使神扩展。在使神扩展之后，祂就赐那灵没有限量。（34。）然后祂赐给人永远的生命。（36。）

约翰在他的福音书中，首先向我们提到逾越节，作为我们对基督之享受的开端，引进神在法理一面的救赎。…然后他又向我们提到住棚节，表征神在生机一面完全救恩的完成。犹太人从美地得了丰满的收成之后，就守住棚节，敬拜神并享受他们的收成。（申十六 13～15。）事实上，他们来在一起，乃是一幅相调的真实图画。为着这样的相调，所有以色列人都必须一年三次上耶路撒冷去。最后一次是在秋天收割之后，以享受他们从美地收割的出产，向神献上他们的赞美和敬拜，说美言称颂神。

神设立住棚节，是要以色列人記念他们的先祖在旷野飘流时，如何住在帐棚里，（利二三 39～43，）期望进入美地的安息。每一个人都有一个帐棚，在这些帐棚中间，神有一个会幕，所以住棚节乃是記念神的故事。这指向主在设立祂的桌子时所说的话。祂告诉我们，要吃饼喝杯，为的是記念祂。（路二二 19～20。）主的桌子是一个記念，正如住棚节是一个記念一样。（李常受文集一九九四至一九九七年第四册，四九二至四九四页。）

参读：约翰福音结晶读经，第六篇。

redemption and with Himself for strengthening and nourishing us so that we can walk on God's way out of Egypt. At the same time, we also eat Christ as the unleavened bread, signifying that we are living a sinless life.

In the enjoyment of Christ we must eat His flesh and drink His blood so that we may have His eternal life (John 6:54) and eat Him as the heavenly bread so that we may live forever (v. 58) through His word, which is spirit and life to us (v. 63). In John 3 we see that Christ as the Bridegroom, who is above all things (vv. 29-31), speaks the words of God to spread God. Following the spreading of God, He gives the Spirit without measure (v. 34). Then He gives the eternal life (v. 36).

John in his Gospel refers to first the Feast of the Passover as the beginning of our enjoyment of Christ for the initiation of God's redemption judicially. Then he also refers to the Feast of Tabernacles, signifying the consummation of God's full salvation organically. After the full harvest of their crops from the good land, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut. 16:13-15). Actually, their coming together was a real picture of blending. All the people of Israel were required to go to Jerusalem three times a year for this blending. The last time was in the fall after the harvest to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

God ordained the Feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, had lived in tents (Lev. 23:39-43), expecting to enter into the rest of the good land. Everyone had a tent, and God had a tabernacle among these tents, so the Feast of Tabernacles was a remembrance of God's story. This points to what the Lord said when He established His table. He told us to eat the bread and drink the wine in remembrance of Him (Luke 22:19-20). The Lord's table is a remembrance just as the Feast of Tabernacles was a remembrance. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 388-389)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 6

## 第八周■周二

### 晨兴喂养

来十一 9～10“〔亚伯拉罕〕因着信，在应许之地作客，好像在异地，与承受同样应许的以撒、雅各一同居住在帐棚里；因为他等候那座有根基的城，其设计者并建筑者乃是神。”

〔希伯来十一章十节的“城”〕就是活神的城，属天的耶路撒冷，（十二 22，）在上的耶路撒冷，（加四 26，）圣城新耶路撒冷，（启二一 2，三 12，）是神为祂子民所预备的；（来十一 16；）也是神的帐幕，神要在其中与人同住，直到永远。（启二一 3。）列祖怎样等候这座城，我们也照样寻求她。（来十三 14。）（圣经恢复本，来十一 10 注 1。）

### 信息选读

住棚节提醒我们，今天人仍然在旷野里，需要进入新耶路撒冷这个永远的帐幕里，得享安息。（启二一 2～3。）新耶路撒冷虽然是用金、珍珠和宝石极其坚固的建造成的，却称为帐幕。新耶路撒冷是一座帐幕，为着记念得胜者如何在国度时代，新耶路撒冷终极完成之前，仍然住在帐棚里；他们那时还未定居下来。当他们进入新天新地里的新耶路撒冷时，他们就不再住在帐棚里，但他们仍然称他们永远的居所为帐幕，为的是记念他们所曾经历的。…住棚节的实际乃是一个记念而享受的时候，记念我们如何经历神，以及神如何与我们同住。我们住在帐棚里，神也住在帐幕里。至终，我们的住棚节将是在新天新地里对新耶路撒冷的享受。那将是我们对神经历之一切收成的真正总结。

## WEEK 8 — DAY 2

### Morning Nourishment

Heb. 11:9-10 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise; for he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

This is the city of the living God, the heavenly Jerusalem (12:22), the Jerusalem above (Gal. 4:26), the holy city, New Jerusalem (Rev. 21:2; 3:12), which God has prepared for His people (Heb. 11:16), and the tabernacle of God, in which God will dwell with men for eternity (Rev. 21:3). As the patriarchs waited for this city, so we also seek it (Heb. 13:14). (Heb. 11:10, footnote 1)

### Today's Reading

This Feast [of Tabernacles] is a reminder that today people are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle (Rev. 21:2-3). Although the New Jerusalem will be solidly built with gold, pearls, and precious stones, it will be called a tabernacle. The New Jerusalem is the tabernacle for the remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not settled yet. When they enter into the New Jerusalem in the new heaven and new earth, they will no longer be living in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced...The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us. We lived in tents, and He lived in a tabernacle. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth. That will be the real consummation of all the harvest of our experience of God.

住棚节，就是神为祂的子民所设立之一切节期中的最后一个节期，（利二三 34, 39～43，）乃是为使以色列人在收割的时候，享受美地丰富的出产，作他们的满足。

基督是我们的美地，以及其上一切的出产，作我们的享受和满足。…住棚节只是基督的预表，基督才是实际。那个节期并不能满足他们，所以主在节期的末日高声说，凡是干渴不满足的，都当到祂那里去喝，好得着真正的满足。…这指明那些守住棚节的人并不满足；真正的满足乃是接受基督并且饮于祂，使他们不仅得着满足，也满溢出活水的江河来。丰富的这种满溢，乃是彰显出来的丰富，也就是丰满。所有的丰富原都包含在神里面，但如今这些丰富成了我们的享受，到一个地步，这些丰富甚至满溢出来，将我们对神之享受的丰富彰显出来。

新耶路撒冷称为帐幕，（启二一 3，）指明凡有分于新耶路撒冷的人，都是真正守住棚节的人，有完满的享受和满足，直到永远。…住棚节这名称里的“棚”含示記念的思想，也就是说，守住棚节的以色列人，该記念他们的先祖在旷野飘流时住在帐棚（帐幕）里。…同样的，甚至新耶路撒冷也称为神的帐幕，（二～三，）为着記念在国度时代新耶路撒冷第一阶段里的得胜者；他们也曾住在帐棚里。

新耶路撒冷先要终极完成为在千年国里的初熟果子，作为给得胜者的赏赐，最后要终极完成在新天新地里，作为所有得成全之信徒对神完全救恩的完满享受。这将是真正的住棚节。（李常受文集一九九四至一九九七年第四册，四九四至四九七页。）

参读：倪柝声文集第二辑第十七册，第十六篇。

The Feast of Tabernacles, which was the last feast of all the feasts ordained by God for His people (Lev. 23:34, 39-43), was for Israel's enjoyment of the rich produce of the good land at its harvest time for their satisfaction.

Christ is our good land with all its produce for our enjoyment and satisfaction...The Feast of Tabernacles was just a type of Christ as the reality. That feast did not satisfy them, so on the last day the Lord cried out that whoever is thirsty, unsatisfied, should come to Him to drink for their real satisfaction. This indicates that the people who held the Feast of Tabernacles were not satisfied; the real satisfaction was to receive Christ and drink of Him so that they would be not only satisfied but also overflowing with rivers of living water. This overflow of the riches is the expressed riches, the fullness. Originally, all the riches were contained in God, but now they become our enjoyment to such an extent that they overflow to express the riches of our enjoyment of God.

The New Jerusalem is called the tabernacle [Rev. 21:3], indicating that those who participate in the New Jerusalem are the real keepers of the Feast of Tabernacles for eternity with full enjoyment and satisfaction. The word Tabernacles in the title of the Feast of Tabernacles implies the thought of remembrance, that is, the Israelite keepers of the Feast of Tabernacles should remember that their forefathers dwelt in tents (tabernacles) in their wandering in the wilderness. Similarly, even the New Jerusalem is called the tabernacle of God (vv. 2-3) for the remembrance of the overcomers, who dwelt also in tents, in the first stage of the New Jerusalem in the kingdom age.

The New Jerusalem will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated finally to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers. This will be the real Feast of Tabernacles. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 389-391)

Further Reading: Watchman Nee, The Life of the Altar and the Tent (booklet)

## 第八周■周三

### 晨兴喂养

创十二7～8“耶和華向亞伯蘭显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和華筑了一座坛。从那里他又迁到伯特利东边的山，支搭帐棚；…他在那里又为耶和華筑了一座坛，并且呼求耶和華的名。”

坛的意义就是我们不为自己保留什么。坛的意义就是我们晓得我们在地上是为着神。坛的意义就是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神，所以我们把一切都放在坛上。我们在这里不是传扬自己的名；我们为祂名的缘故，把一切都放在坛上。

亚伯拉罕在摩利为耶和華筑坛之后，他就走遍那地。…亚伯拉罕…来到伯特利和艾中间的地方，…筑了另一座坛。（创十二8，十三3～4。）伯特利的意思是神的家，艾的意思是乱堆。伯特利和艾互成对比。这对比…就是说，在蒙召者的眼中，只有神的家是有价值的，其他的一切不过是乱堆。今天对我们原则也是一样。一面我们有伯特利，神的家，召会生活；与此相对的是乱堆。凡与召会生活相反的，都是乱堆。…对亚伯拉罕而言，首要的事是把一切献给神，敬拜事奉神，并与神有交通。然后亚伯拉罕才为他的生活支搭帐棚。亚伯拉罕住帐棚，指明他不属于世界，反而对人是一个见证。（来十一9。）（创世记生命读经，六七四至六七五、六七七、六七九页。）

### 信息选读

后来亚伯拉罕把帐棚迁到希伯仑，希伯仑的意思是交通。（创十三18。）…因着亚伯拉罕支搭帐棚，

## WEEK 8 — DAY 3

### Morning Nourishment

Gen. 12:7-8 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him. And he proceeded from there to the mountain on the east of Bethel and pitched his tent...; and there he built an altar to Jehovah and called upon the name of Jehovah.

An altar means that we do not keep anything for ourselves. An altar means that we realize that we are here on earth for God. An altar means that our life is for God, that God is our life, and that the meaning of our life is God. So we put everything on the altar. We are not here making a name for ourselves; we are putting everything on the altar for the sake of His name.

After Abraham built an altar to the Lord at Moreh, he traveled through the land...[and] came to a place that was between Bethel and Ai...Here...Abraham built another altar (Gen. 12:8; 13:3-4). Bethel means “house of God,” and Ai means “a heap of ruins.” Bethel and Ai stand in contrast one to another... This contrast...means that in the eyes of the called ones only God’s house is worthwhile. Everything else is just a heap of ruins. The principle is the same with us today. On the one hand, we have Bethel, God’s house, the church life. Opposite to this is a heap of ruins. Everything that is contrary to the church life is a heap of ruins...With Abraham, the primary matter was to consecrate everything to God, to worship and serve God, and to have fellowship with God. Only then did Abraham pitch a tent for his living. Abraham’s dwelling in a tent indicated that he did not belong to the world but was a testimony to the people (Heb. 11:9). (Life-study of Genesis, pp. 556, 558-560)

### Today’s Reading

Later, Abraham removed his tent to Hebron, which means fellowship (Gen. 13:18)...By Abraham’s pitching a tent God had a place on earth where

神在地上就有一个能与人来往交通的地方。他的帐棚把神从天上带到地上。

不要以为支搭帐棚是件小事。后来亚伯拉罕的后裔蒙召出埃及，进入旷野，神就吩咐他们造帐棚，并且吩咐他们在帐棚前筑坛。（出二六1，二七1。）在出埃及记那里，我们看见祭坛和帐棚，就是帐幕。那个帐幕是神在地上的家。…亚伯拉罕的帐棚是他的后裔在旷野所造，作神和祭司居所之帐幕的预像。在创世记这里我们看见，一个和神同住在帐棚里，名叫亚伯拉罕的祭司，在帐棚旁边有一座祭坛。

无论何时我们答应神的呼召，而神再次向我们显现，我们也为神筑一座坛，告诉神我们所是和所有的一切都是为着祂，我们就会立刻支搭帐棚。人们自然会看见，这是我们不属这世界的表现和宣告。借着支搭帐棚，我们宣告我们属于另一个家乡。…我们不喜欢这一个家乡，就是这地，这世界。我们指望进入另一个家乡。我们因着信，像在异地作客。（来十一9。）

希伯来十一章十节说，亚伯拉罕“等候那座有根基的城，其设计者并建筑者乃是神”。这座有根基的城无疑就是新耶路撒冷，有神所设立建造的坚固根基。（启二一14，19～20。）当亚伯拉罕住在没有根基的帐棚里，他是在仰望并等候一座有根基的城。但我不信亚伯拉罕知道，他是在等候新耶路撒冷。甚至许多基督徒也不知道，他们所等候的乃是新耶路撒冷。但我们必须清楚，我们今天是住在召会生活的帐棚里，等候召会终极的完成，就是新耶路撒冷，神那座有根基的城。…亚伯拉罕的帐棚是新耶路撒冷的小影，新耶路撒冷是神在宇宙中终极的帐幕。（2～3。）（创世记生命读经，六八〇至六八二页。）

参读：创世记生命读经，第四十一篇。

He could communicate and fellowship with man. His tent brought God from heaven to earth.

Do not think that this matter of a tent is a small thing. Later, when Abraham's descendants were called out of Egypt and entered into the wilderness, God commanded them to build a tent, and in front of the tent He commanded them to build an altar (Exo. 26:1; 27:1). There, in Exodus, we see an altar with a tent, a tabernacle. That tabernacle was God's house on earth...Abraham's tent was a prefigure of the tabernacle built by Abraham's descendants in the wilderness as the dwelling place for God and for the priests. Here in Genesis we see a priest named Abraham who lived with God in his tent. At the side of this tent there was an altar.

Whenever we answer God's calling and God reappears to us and we build an altar for God, telling Him that everything we are and have is for Him, we shall immediately erect a tent. Spontaneously, people will see that this is an expression, a declaration, that we do not belong to this world. By pitching a tent we declare that we belong to another country...We do not like this country, this earth, this world. We expect to come into another country. We are sojourning by faith as in a strange country (Heb. 11:9).

Hebrews 11:10 says that Abraham "waited for the city which has the foundations, whose Architect and Builder is God." This city which has foundations is undoubtedly the New Jerusalem, which has solid foundations laid and built by God (Rev. 21:14, 19-20). While Abraham was living in a tent without any foundations, he was looking and waiting for a city with foundations. But I do not believe that Abraham knew that he was waiting for the New Jerusalem. Even many Christians do not know that what they are waiting for is the New Jerusalem. But we have to be clear that we are living in the tent of the church life today, waiting for its ultimate consummation, which will be the New Jerusalem—the city of God with foundations. Abraham's tent was a miniature of the New Jerusalem, which will be the ultimate tabernacle of God in the universe (vv. 2-3). (Life-study of Genesis, pp. 560-562)

Further Reading: Life-study of Genesis, msg. 41



## 第八周■周四

### 晨兴喂养

约七 37 ~ 39“ …耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

复活是为着那人耶稣从祂人性的壳子里出来，并释放神圣的生命；这复活称为得荣。在基督这样得着荣耀之前，还没有那灵。约翰说，“还没有那灵，”（约七 39，）他的意思是说，还没有那灵从信徒的腹中，如同活水的江河流出来。（38。）…基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信祂的人里面，如同活水的江河流出来。（林前十五 45 下，启二一 6，二二 17 下。）神是灵，三一神的第二者在肉体里成了赐生命的灵。在基督复活之前神就是灵，但不是赐生命的灵。在基督的死与复活之前，神无法进到人里面作人的生命。在人与神之间有许多消极的事物成为障碍。按照我们在创世记所看见的预表，通往神这生命树的道路，因着神荣耀、圣别和公义的要求，而被封闭了。（创三 24，见创世记生命读经第二十一篇。）在基督的死满足这些要求之前，堕落、犯罪、不洁的人完全不能取用生命树，接受神作生命。（李常受文集一九九三年第二册，一七五至一七七页。）

### 信息选读

希伯来十章启示，基督的死开了一条又新又活的路，使我们能进入至圣所，有分于神作生命树。

## WEEK 8 — DAY 4

### Morning Nourishment

John 7:37-39 ...Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. 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.

Resurrection was for the man Jesus to get out of His human shell and to release the divine life, and this resurrection is called glorification. Before Christ was thus glorified, the Spirit was not yet. When John said “the Spirit was not yet” [John 7:39], he meant that the Spirit was not yet to flow out of the believers as rivers of living water [v. 38]...Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water (1 Cor. 15:45b; Rev. 21:6; 22:17c). God is a Spirit, and the second of the Triune God in the flesh became a life-giving Spirit. Prior to Christ’s resurrection God was a Spirit but not a life-giving Spirit. Before Christ’s death and resurrection God had no way to enter into man to be man’s life. Between man and God there were a number of negative things as obstacles. According to the typology seen in Genesis, the way to God as the tree of life was closed by the requirements of God’s glory, God’s holiness, and God’s righteousness (Gen. 3:24; see Life-study of Genesis, msg. 21). A fallen, sinful, unclean man was altogether unable to take the tree of life, to take God in as life, until Christ’s death fulfilled these requirements. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 130-131)

### Today’s Reading

Hebrews 10 reveals that the death of Christ opened the way, a new and living way, so that we can go into the Holy of Holies to partake of God as the

(19~20。) 在祂的死里，祂满足了神荣耀、圣别和公义的一切要求；然后在复活里，祂改变形状成了赐生命的灵。这完全是为着神与人之间生机的联结——在祂的复活里将神带进人里面，并将人带进神里面。今天我们能吃生命树并饮生命水，使三一神能从我们最深处如同活水的江河涌流出来。

那灵从创世记一章二节开始流动。当神来创造之后，那灵立即开始行动；那是流经圣经全部六十六卷书之流的开始。这流终极完成于启示录二十二章十七节，那里说到“那灵”。因此，那灵的流始于创世记一章二节，并要终极完成于启示录二十二章十七节。在圣经的这两端之间，有一道很长的流。…神在人中间并在人里面的历史，乃是一道那灵的流。那灵的定义包括神在人中间并在人里面之行动的整部历史。我们若看见这个，就会对圣经有内在的领会，并了解圣经的真实意义。

那灵如今成了赐生命的灵。这赐生命的灵是奇妙的一位，借着两个“成了”而产生。第一个成了是神成了人。(约一14。)祂成了末后的亚当，名叫“耶稣”。然后这人成了赐生命的灵。(林前十五45下。)这是在人类历史中和神历史中的两件大事。在整个宇宙的历史中，没有一件事比神成为肉体这事更大。那是神成了一个人。然后在三十三年半之后，这人又再有一个成了。祂是神，祂成了人，而这人又成了赐生命的灵。…三一神已经终极完成于赐生命的灵，耶稣的灵，基督的灵，耶稣基督的灵，以及主灵。所以今天这灵乃是三一神的终极完成。(李常受文集一九九三年第二册，一七七、一八二至一八三、一八六页。)

参读：那灵同我们的灵，第二章。

tree of life (vv. 19-20). In His death He fulfilled all the requirements of God's glory, holiness, and righteousness; then in resurrection He changed in form to be the life-giving Spirit. This was absolutely for the organic union between God and man—to bring God into man and to bring man into God in His resurrection. Today we can take the tree of life and drink the water of life so that the Triune God can flow out from our innermost being as rivers of living water.

The Spirit began to flow from Genesis 1:2. Right after God came to create, the Spirit began to move. That is the beginning of the very current of the Bible through its entire sixty-six books. This current is consummated in Revelation 22:17, which speaks of “the Spirit.” Thus, the flow of the Spirit began in Genesis 1:2 and will consummate in Revelation 22:17. In between these two ends of the Bible is a long current...The history of God among man and within man is a current of the flow of the Spirit. The definition of the Spirit includes the entire history of God's move among man and within man. If we see this, we will understand the Bible intrinsically and get the real significance of the Bible.

Now the Spirit has become the life-giving Spirit. This life-giving Spirit is a wonderful One who came into being through two “becomings.” The first becoming was God becoming a man (John 1:14). He became the last Adam and was called by the name Jesus. Then this man became the life-giving Spirit (1 Cor. 15:45b). These are two big events in human history and also in God's history. In the history of the entire universe, nothing could be bigger than God's incarnation. That was God becoming a man. Then after thirty-three and a half years this man became something else. He was God, He became a man, and this man became a life-giving Spirit. The Triune God has been consummated in the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit. So this Spirit today is the consummation of the Triune God. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 131, 136-137, 139)

Further Reading: CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 2

## 第八周■周五

### 晨兴喂养

约二十 22“ 说了这话，就向他们吹入一口气，说，你们受圣灵。”

林前十五 45“ 经上也是这样记着：‘ 首先的人亚当成了活的魂；’ 末后的亚当成了赐生命的灵。”

主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。这成就与行传二章一至四节者不同，那是主成就路加二十四章四十九节所说父的应许。…在使徒行传，为着门徒的工作，圣灵像一阵暴风刮过，降在他们身上作能力。（一 8。）在（约翰二十章二十二节）这里，为着门徒的生命，圣灵像一口气，吹入他们里面作生命。主把圣灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。（圣经恢复本，约二十 22 注 1。）

### 信息选读

主是话，这话就是永远的神。（约一 1。）在约翰福音中，话经过了漫长的过程，至终成了气（pneuma），以进入信徒里面。（二十 22。）为着要完成神永远的定旨，祂采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人，（一 14，）作为神的羔羊，为人成功救赎，（ 29，）将神向人表明出来，（ 18，）并将父显给祂的信徒看；（十四 9～11；）第二个步骤是死而复活，化身成为那灵，使祂能将自己分赐到信徒里面，作他们的生命和一切，并使祂能产生神的众子，就是祂的许多弟兄，为要建造祂的身体，就是召会，神的居所，以彰显三一神，直到永远。因此，祂原初是永远的话，以

## WEEK 8 — DAY 5

### Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

The Lord’s breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father’s promise in Luke 24:49...In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). Here [in John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. (John 20:22, footnote 1)

### Today’s Reading

The Lord is the Word, and the Word is the eternal God (John 1:1). In the Gospel of John, the Word passed through a long process and eventually became the breath, the pneuma, that He might get into the believers [20:22]. For the accomplishment of God’s eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (v. 29), to declare God to man (v. 18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Originally, He was the eternal Word. Through His

后借着成为肉体，成了在肉体里的人，成功神的救赎，又借着死与复活，成了那灵，要成为一切，并作成一切，以完成神的建造。

在二十章二十二节，那灵是气，作生命吹入门徒里面，作门徒的生命。借着将圣灵吹入门徒里面，主将祂自己当作生命和一切，分赐到他们里面。因此，祂在十四至十六章所说的一切都成就了。

落在地里死了，又从地里长出来，怎样使一粒麦子变成另一种又新又活的形态；照样，主的死与复活也使祂从肉体变成那灵。祂在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵。（林前十五 45。）祂怎样是父的化身，那灵也照样是祂的实化，实际。祂是那灵，就得以吹入门徒里面。祂是那灵，就能给祂的信徒接受到里面，并且如同活水的江河，从他们里面涌流出来。（约七 38～39。）祂是那灵，就能借着死与复活回到门徒中间，进入他们里面作保惠师，开始住在他们里面。（十四 16～17。）祂是那灵，就能活在门徒里面，门徒也能因祂活着，并与祂同活。（19。）祂是那灵，就能住在门徒里面，门徒也能住在祂里面。（20，十五 4～5。）祂是那灵，就能与父到爱祂的人那里，同祂安排住处。（十四 23。）祂是那灵，就能使祂一切的所是和所有，全被门徒实化。（十六 13～16。）祂是那灵，就能与祂的众弟兄（即召会）聚集，向他们宣告父的名，并在他们中间歌颂父。（来二 11～12。）祂是那灵，就能作他们的生命和一切，为着祂的使命差遣他们，正如父差遣祂一样。（约二十 21。）因此，门徒就有资格，在祂身体的交通里，带着祂的权柄（23）代表祂，执行祂的使命。（约翰福音生命读经，六二四、六二八至六二九页。）

参读：那灵同我们的灵，第三章。

incarnation He then became flesh to accomplish God's redemption, and through His death and resurrection He became the Spirit to be everything and to do everything for the completion of God's building.

In John 20:22 the Spirit as the breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself as life and everything into them. Thus, all that He had spoken in chapters 14 through 16 was fulfilled.

As falling into the ground to die and growing out of the ground transforms the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection, He "became a life-giving Spirit" (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (v. 19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (v. 20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16). It is as the Spirit that He came to meet with His brothers as the church to declare the Father's name to them and to praise Him in their midst (Heb. 2:11-12). It is as the Spirit that He can send His disciples with His commission, with Himself as life and everything to them, in the same way that the Father sent Him (John 20:21). Hence, the disciples are qualified to represent Him with His authority in the fellowship of His Body (v. 23) for the carrying out of His commission. (Life-study of John, 2nd ed. pp. 531-532, 535-536)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 3



## 第八周■周六

### 晨兴喂养

出三十 23～24“你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，…又取橄榄油一欣。”

约壹二 20“你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

我们若不彻底地认识那灵，就不能有正确、正常的基督徒生活。正常的基督徒生活乃在于我们认识并经历那灵。

新约中那灵的另一面…乃是复合的施膏之灵，由出埃及三十章二十二至三十节中复合的膏所表征。油是单纯的一个元素，但膏乃是复合物。…今天在新约里那灵是复合的灵，作为涂抹的膏。

我们要经历罗马六章里基督的死，就必须进到八章里对那灵的经历。我们只有在那灵里，才能经历基督的死。…基督的死是在那灵里。…复活的实际是那灵。

出埃及三十章里所说到复合的膏（乃是预表），…启示…复合的施膏之灵调着独一的神作基本元素，就是基督的神性，由一欣的橄榄油所预表。（24下。）（李常受文集一九九三年第二册，一九三、一九六页。）

### 信息选读

复合的施膏之灵调着神的神圣三一，由三个五百舍客勒单位的香料所预表。（出三十 23～24上。）这三个五百舍客勒单位中间的一个，分成两个各为二百五十舍客勒的单位；这表征神圣三一的第二者在十字架上被裂开，被钉死。

## WEEK 8 — DAY 6

### Morning Nourishment

Exo. 30:23-24 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels,...and a hin of olive oil.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

If we do not know the Spirit thoroughly, we cannot have a proper, normal Christian life. The normal Christian life depends upon our knowing and experiencing the Spirit.

A further aspect of the Spirit in the New Testament...is the compound anointing Spirit typified by the compound ointment in Exodus 30:22-30. Oil is purely one element, but an ointment is a compound...Today in the New Testament the Spirit is the compounded Spirit to be the anointing ointment.

In order to experience Christ's death in Romans 6, we must enter into the experience of the Spirit in Romans 8. We can experience Christ's death only in the Spirit...The death of Christ is in the Spirit...The reality of resurrection is the Spirit.

The compound ointment spoken of in Exodus 30...[is a] type [that] reveals that the compound anointing Spirit is compounded with the unique God, as the base, as the divinity of Christ, typified by the one hin of olive oil (v. 24b). (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 145, 147)

### Today's Reading

The compound anointing Spirit is compounded with God's Divine Trinity, typified by the three units of five hundred shekels of the spices (Exo. 30:23-24a). The middle unit of five hundred shekels was split into two units of two hundred fifty shekels each. This signifies that the second of the Divine Trinity was split, crucified, on the cross.



复合的施膏之灵也调着基督的人性，由四种香料所预表。…那灵调着基督的死及其杀死的功效，由没药和香肉桂所预表。（23 上。）…由菖蒲和桂皮所预表（23 下～24 上）之基督的复活及其驱逐的能力，也是复合的施膏之灵的元素。菖蒲是一种从沼泽地或淤泥地往上生长的芦苇，所以表征主耶稣从死亡之地起来。桂皮在古代用作驱除虫蛇的驱虫剂，因此表征基督复活的驱逐能力。

以上所有元素调在一起，就制造成为一种膏油，为着膏抹一切与敬拜神有关的人与物。（25～30，林后一 21，约壹二 20，27。）

在新约里，我们看见复合的施膏之灵作圣灵运行，印涂基督的信徒。（弗一 13，四 30 下，林后一 22 上。）印涂的意思就是涂抹。…那灵是活的印，用神圣的元素浸透我们。我们必须祷告说，“主啊，求你不要只印我一次，乃要一直地浸透我。我需要你的印涂，我需要你的浸透。”当我们凭那灵活着，我们就感觉有一样东西在我们里面浸透我们，而那个浸透就是继续不断地印涂。这印涂将经过过程之三一神的神圣元素，分赐到信徒里面，并用这元素浸透他们。这印涂也将信徒变化成为神的基业。（弗一 11。）

“主灵”是个复合的名称，（林后三 18，）指那是灵的基督。…“是灵的基督”指基督是那灵；基督和那灵不是分开的二者，祂们乃是一。主灵就是那是灵的基督。

主灵，那是灵的基督，乃是为使信徒新陈代谢地变化成为主的形像，从一种程度的荣耀到另一种程度的荣耀。…这样的变化乃是借着心思的更新而有的，…并且这是为着基督身体的长大与建造。（李常受文集一九九三年第二册，一九六至一九八、一八四页。）

参读：那灵，第二章；那灵同我们的灵，第四章。

The compound anointing Spirit is also compounded with Christ's humanity, typified by the four kinds of spices. The Spirit is compounded with Christ's death and its killing effectiveness, typified by myrrh and cinnamon (v. 23a). Christ's resurrection and its repelling power, typified by calamus and cassia (vv. 23b-24a), are also elements of the compound anointing Spirit. Calamus is a reed shooting up into the air out of a marsh or a muddy place. Thus, it signifies the rising up of the Lord Jesus from the place of death. Cassia in ancient times was used as a repellent to drive away insects and snakes. Thus, it signifies the repelling power of Christ's resurrection.

All the above elements compounded together create an ointment for the anointing of all the things and persons related to the worship of God (vv. 25-30; 2 Cor. 1:21; 1 John 2:20, 27).

In the New Testament we see the compound anointing Spirit operating as the Holy Spirit to seal the believers of Christ (Eph. 1:13; 4:30b; 2 Cor. 1:22a). To seal means to anoint...The Spirit is a living seal that saturates us with the divine element. We have to pray, "Lord, don't just seal me once, but saturate me all the time. I need Your sealing; I need Your saturating." When we live by the Spirit, we have the sense that something within us is saturating us, and that saturating is the continuous sealing. This sealing dispenses the divine element of the processed Triune God into the believers and saturates them with it. It also transforms the believers into the inheritance of God (Eph. 1:11).

The Lord Spirit is a compound title (2 Cor. 3:18) referring to the pneumatic Christ...The pneumatic Christ refers to Christ as the Spirit. Christ and the Spirit are not separately two; They are one. The Lord Spirit is the pneumatic Christ.

The Lord Spirit, the pneumatic Christ, is for the metabolic transformation of the believers into the Lord's image, from one degree of glory to a higher degree of glory...Such transformation takes place by the renewing of the mind..., and this is for the growth and the building up of the Body of Christ. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 147-148, 137)

Further Reading: CWWL, 1990, vol. 1, "The Spirit," ch. 2; CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 4

## 第八周诗歌

神在基督耶稣里成那灵

补141

1193

2/4

D 3 3 3 4 A 5 5 5 6 D 3 2 1 1

一 神 在 基 督 耶 稣 里 成 那 灵,

G 4 4 4 5 D 6 6 5 4 5 5

流 入 我 们 灵 里 作 生 命;

A 7 7 6 6 D 5 4 Bm 3 6 5 3 G 1

何 等 的 享 受! 三 一 奇 妙 人 位,

Em 4 4 5 6 A 5 5 3 2 D 1 1

来 作 生 命 全 足 又 全 丰。

二 祂是活神,我们向祂敞开, 五 我们不仅灵中将主盛装,  
由祂所生,经历何实在; 更要让祂定旨得开广;  
美妙的重生!神将我们充满, 丢弃老观念,不再心思流荡,  
借祂生命不断流进来。 生命平安我们可得享。

三 祂是活灵住在我们灵里, 六 哦主,得着我们每一思想,  
向外涌流,分赐祂自己; 在你话中不断得滋养;  
在我们心间,祂正扩展不已, 借你话供应,将心思置于灵,  
逐部变化,成就祂美意。 心思意念圣别又更新。

四 哦,让我们配合里面的主, 七 我们同来经历生命之神,  
目标专一,只思念基督; 思念那灵,操练当认真;  
时刻转向祂,离弃打岔事物, 何等的实际!凭祂而活有路!  
除祂以外,心别无所属。 主,我们心与你永不分。

## WEEK 8 — HYMN

Life is God the Father in Christ Jesus

Experience of God — As Life

1193

D A D D7 G D

1. Life is God the Father in Christ Je - sus As the Spir-it flowing in - to us.

A A7/C# D Bm Em A7 D G/D D

How en-joy - a - ble, this Per-son wonder - ful! He's our life so rich and boun-ti - ful.

2. We experienced regeneration  
When we opened to this living One.  
We were born again; another life came in.  
Now it floods us till we're full of Him.
3. He within us is the living Spirit  
In our spirit, flowing out of it  
Into all our heart, transforming every part  
By the life which He Himself imparts.
4. Now He must have our cooperation.  
We must set our mind upon the Son.  
We must turn away from all that leads astray,  
Till our mind is set on Him each day.
5. Lord, our human spirit now contains You.  
Still Your purpose in us You would do;  
If our wandering mind would leave old thoughts behind,  
Then Your life and peace in it we'll find.
6. Lord, we would our every thought be captured  
By the rich enjoyment in Your Word.  
In it we're supplied, our mind there will abide,  
Till our thoughts are wholly sanctified.
7. Let's keep practicing the application  
Of this life by minding just the Son.  
Praise Him for the way to live by Him today!  
Lord, on You our minds will ever stay.

## 第八周申言

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]

## 第九周

### 基督作为复活与麦粒

读经：约十一 25，十二 23～24，路十二 49～50，  
林后一 8～9，四 16，出二五 31～40，民十七 8

#### 【周一】

壹 我们可以经历、享受、并彰显基督作为复活——约十一 25:

一 我们要在复活里生活，就必须看见关于基督复活这个揭示的真理:

- 1 在人性里的基督，在复活里由神生为神的长子——徒十三 33，罗八 29 下。
- 2 基督所有的信徒，都是由父神借着基督的复活所重生，为着产生召会作基督的身体，就是祂的复制——彼前一 3，约十二 24，林前十 17。
- 3 基督这末后的亚当，成了赐生命的灵——十五 45 下。
- 4 没有主复活的这些主要项目（神的长子作身体的头、神的许多儿子作身体的众肢体、以及那灵作基督身体的素质和实际），就没有召会，没有基督的身体，也没有神的经纶——参西一 18，林前十二 12，弗四 4。

二 那灵乃是三一神的实际，复活的实际，基督身体的实际:

- 1 经过过程之三一神的实际，乃是终极完成之实际的灵——约十四 17，十五 26，十六 13，约壹五 6。

## Week Nine

### Christ as the Resurrection and the Grain of Wheat

Scripture Reading: John 11:25; 12:23-24; Luke 12:49-50; 2 Cor. 1:8-9; 4:16; Exo. 25:31-40; Num. 17:8

#### § Day 1

I. We can experience, enjoy, and express Christ as the resurrection—John 11:25:

A. In order to live in resurrection, we must see the unveiled truth concerning Christ's resurrection:

1. Christ in His humanity was begotten by God in His resurrection to be the firstborn Son of God—Acts 13:33; Rom. 8:29b.
2. All the believers of Christ were regenerated by God the Father through the resurrection of Christ for the producing of the church as His Body, His reproduction—1 Pet. 1:3; John 12:24; 1 Cor. 10:17.
3. Christ as the last Adam became a life-giving Spirit—15:45b.
4. Without these major items of the Lord's resurrection (the firstborn Son as the Head of the Body, the many sons as the members of the Body, and the Spirit as the essence and reality of the Body), there would be no church, no Body of Christ, and no economy of God—cf. Col. 1:18; 1 Cor. 12:12; Eph. 4:4.

B. The Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ:

1. The reality of the processed Triune God is the consummated Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6.

- 2 复活的实际就是基督这赐生命的灵——约十一 25，二十 22，林前十五 45 下。
- 3 实际的灵使经过过程之三一神的一切，在基督的身体里成为实际——约十六 13 ~ 15。
- 4 没有那灵，就没有基督的身体，没有召会——弗四 4。

## 【周二】

三 我们要在基督身体的实际里，就需要完全在基督复活的生命里：

- 1 召会完全是出于基督的元素，完全是在复活里，也完全是在诸天界里——彼前一 3，弗二 6，参创二 21 ~ 24。
- 2 金灯台预表召会是基督的身体，描绘基督是复活的生命，要生长、分枝、发苞、开花而发光——出二五 31 ~ 40，民十七 8，启一 11 ~ 12。

四 发芽的杖表征基督这位复活者，该是我们的生命、生活、和我们里面复活的生命，并且这生命该发芽、开花、并结出熟杏——民十七 1 ~ 11：

- 1 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在见证会幕内的约柜前；然后神说，“我拣选的那人，他的杖必发芽”——十七 5。
- 2 十二根杖都没有叶子、没有根，都是死枯的；若有哪一根能发芽，哪一根就是神所拣选的；在此我们看见复活乃是神拣选的根据，而事奉的根据乃是在我们天然的生命之外；因此，发芽的杖表征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。
- 3 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还各首领，只把亚伦那根杖留在约柜

2. The reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.
3. The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ—John 16:13-15.
4. Without the Spirit, there is no Body of Christ, no church—Eph. 4:4.

## § Day 2

C. In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ:

1. The church is absolutely of the element of Christ, absolutely in resurrection, and absolutely in the heavenlies—1 Pet. 1:3; Eph. 2:6; cf. Gen. 2:21-24.
2. The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light—Exo. 25:31-40; Num. 17:8; Rev. 1:11-12.

D. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:1-11:

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, "The rod of the man whom I choose shall bud"—17:5.
2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal



里，作永远的记念；这意思是，复活乃是事奉神的永远原则——9 ~ 10 节。

- 4 枯杖发芽是叫人谦卑的经历；杖指人的地位，发芽指复活的生命；因此，只有愚昧人才会骄傲，才会说他比别人好——参可十一 9，林后三 5，彼前五 5。
- 5 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能；所有认识复活的人，都是对自己绝望的人；他们知道自己不能。
- 6 天然的力量还存在时，复活的能力就无法彰显；撒拉自己会生时，以撒就不能生出来——创十八 10 ~ 15，二一 1 ~ 3，六 ~ 7。
- 7 凡是我们能作的，都是在天然的范围里；我们不能作的，才是在复活的范围里；复活是我们来不及、办不到的——太十九 26，可十 27，路十八 27。
- 8 人必须到了尽头，才确知自己一无是处；人如果从未感觉自己不行，就永远无法经历神的行；复活就是说，我们不行，一切乃是神在我们里面、借着我们、并为我们作的——参林后一 8 ~ 9，四 7。
- 9 作基督徒不仅困难，而且不可能；唯有那经过过程并终极完成，作为包罗万有之灵的三一神活在我们里面，这一位才能作基督徒；唯有那灵能作基督徒，并且唯有那灵能作得胜者。

### 【周三】

五 当我们不凭我们天然的生命，乃凭我们里面神圣的生命而活时，我们就在复活里，其结果就是基督的身体——腓三 10 ~ 11:

memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10.

4. The budding of the rod is a humbling experience; a rod signifies human position, whereas budding signifies the resurrection life; thus, only a foolish person would be proud and say that he is better than others—cf. Mark 11:9; 2 Cor. 3:5; 1 Pet. 5:5.
5. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; all of those who know resurrection have given up hope in themselves; they know that they cannot make it.
6. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.
7. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; resurrection speaks of the things that are beyond us, which we cannot do in ourselves—Matt. 19:26; Mark 10:27; Luke 18:27.
8. A man must come to the end of himself before he will be convinced of his utter uselessness; if a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who does everything in us, through us, and for us—cf. 2 Cor. 1:8-9; 4:7.
9. To be a Christian is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian; only the Spirit can be a Christian, and only the Spirit can be an overcomer.

### § Day 3

E. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ—Phil. 3:10-11:

- 1 我们都需要受主的训练作门徒，成为神圣且奥秘的人，否认我们天然的生命，而活神圣的生命——参约三 8。
- 2 任何事，即使是按照圣经却在天然生命里作的，都不是基督身体的实际——林前三 12。

#### 六 我们要在复活里生活，就必须认识、经历、并得着复活的神——林后一 8～9：

- 1 神一直借着十字架作工，以了结我们，领我们到尽头，使我们不再信靠自己，只信靠复活的神——9 节。
- 2 虽然活的神能为人作许多事，活神的生命和性情却没有作到人里面；当复活的神作工时，祂的生命和性情就作到人里面：
  - a 神作工不是以外面的作为使人认识祂的权能，祂作工乃是將祂自己分賜并作到人里面——加一 15～16，二 20，四 19。
  - b 神使用环境，好將祂的生命和性情作到我们里面——林后四 7～12，帖前三 3。
  - c 我们要在复活里生活并被复活的神所构成，就必须借着“万有”，被模成神长子基督的形像——罗八 28～29，来十二 10，耶四八 11。
  - d 这宇宙中的苦难，特别是对于神的儿女，其主要的目的乃是借着苦难，让神的性情得以作到人的性情里，使人能得着神，达到极完满的地步。

### 【周四】

- e 当我们经过患难时，在我们里面天天需要有不断的更新，好使神能完成祂心头的愿望，将我们作成新耶路撒冷——结三六 26，林后四 16，五 17，后二一 2。

1. We all need to be disciplined by the Lord to be divine and mystical persons, living the divine life by denying our natural life—cf. John 3:8.
2. Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ—1 Cor. 3:12.

#### F. In order to live in resurrection, we must know, experience, and gain the God of resurrection—2 Cor. 1:8-9:

1. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—v. 9.
2. Although the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man:
  - a. God is not working to make His might known in external acts but is working to impart and work Himself into man—Gal. 1:15-16; 2:20; 4:19.
  - b. God uses the environment in order to work His life and nature into us—2 Cor. 4:7-12; 1 Thes. 3:3.
  - c. In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through "all things"—Rom. 8:28-29; Heb. 12:10; Jer. 48:11.
  - d. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent.

### § Day 4

- e. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire to make us the New Jerusalem—Ezek. 36:26; 2 Cor. 4:16; 5:17; Rev. 21:2.

- 3 我们要在复活里生活，就必须因复活生命新鲜的供应得着滋养，而日日得更新——林后四 16。
- 4 真实的基督徒生活乃是在早晨、在晚上，天天都有复活的神加到我们里面——西二 19，罗八 10，6，11。
- 5 我们要得着在复活里神圣生命更新的性能，就需要接触神，将自己向祂敞开，让祂进到我们里面，成为我们里面逐日新鲜的加增——腓二 12～13，三 10～11，诗十八标题，林后四 10～12，16，多三 5，弗四 23，五 26。

## 【周五】

贰 我们可以经历、享受、并彰显基督作为麦粒——约十二 24:

- 一 基督神性的荣耀连同祂神圣的生命，原隐藏在祂里面，如同藏在一粒麦子内——23～24 节。
- 二 当祂神性的荣耀被祂人性的外壳遮蔽时，祂受困迫和拘禁，渴望受死的浸，使祂神性的荣耀连同祂神圣生命的火，得以释放出来——路十二 49～50。
- 三 基督神性的荣耀，乃是借着祂的死使祂人性的外壳破裂，而得以释放出来——约十二 24:
  - 1 祂是那独一的麦粒，含有神圣的生命连同神圣的荣耀。
  - 2 当祂人性的外壳借着祂的钉十字架而破裂时，祂神性的一切元素——祂神圣的生命和神圣的荣耀——就都释放出来。
  - 3 就这一面的意义说，祂的死可以看作是释放生命的死，同时也释放祂的荣耀。
- 四 基督神性之荣耀的释放，乃是祂经过死而在复

3. In order to live in resurrection, we must be renewed day by day by being nourished with the fresh supply of the resurrection life—2 Cor. 4:16.
4. The real Christian life is to have the God of resurrection added into us morning and evening and day by day—Col. 2:19; Rom. 8:10, 6, 11.
5. In order to receive the renewing capacity of the divine life in resurrection, we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition in us day by day—Phil. 2:12-13; 3:10-11; Psa. 18 title; 2 Cor. 4:10-12, 16; Titus 3:5; Eph. 4:23; 5:26.

## § Day 5

II. We can experience, enjoy, and express Christ as the grain of wheat—John 12:24:

- A. The glory of Christ's divinity with His divine life was concealed in Him as in a grain of wheat—vv. 23-24.
- B. While the glory of His divinity was concealed by the shell of His humanity, He was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with the fire of His divine life—Luke 12:49-50.
- C. The release of the glory of Christ's divinity was through the breaking of the shell of His humanity by His death—John 12:24:
  1. He was the unique grain that contained His divine life with His divine glory.
  2. 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.
  3. In this sense, His death is considered a life-releasing death with His glory released simultaneously.
- D. The release of the glory of Christ's divinity was His being glorified by the

活里，为父用神圣的荣耀所荣耀——23 ~ 24 节，路二四 26。

五 基督在祂的人性生活里祷告，求父荣耀祂，父也答应了祂的祷告——约十七 1，徒三 13。

六 这样的得荣耀，把基督从成肉体的时期迁入总结的时期，在其中，祂这位末后的亚当在复活里成了赐生命的灵。

七 基督作为麦粒借着祂释放生命的死与分赐生命的复活，将祂所有的信徒都带进与经过过程之三一神的合并里：

1 神在祂神圣的三一里，乃是一个合并——约十四 10 ~ 11。

2 终极完成的三一神与重生的信徒，在基督的复活里成为一个合并——16 ~ 20 节。

八 在基督的复活里，经过过程的三一神与重生的信徒那扩大、神人二性、宇宙的合并，是由基督作为变化形像的麦粒所产生的，有三方面：

## 【周六】

1 第一方面乃是父的家，使祂得着安息、满足和显现——2 节：

a 所有在基督里的信徒，都是父家里的住处——2 节上。

b 这父的家乃是借着父和子同着那灵，不断地眷临蒙救赎的选民而得以建造起来——21，23 节，弗二 19 ~ 22，三 16 ~ 19。

2 第二方面乃是真葡萄树，使神得着扩大、扩展和荣耀——约十五 1 ~ 8，16：

Father with the divine glory in His resurrection through His death—vv. 23-24; Luke 24:26.

E. Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—John 17:1; Acts 3:13.

F. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.

G. Through His life-releasing death and life-dispensing resurrection as the grain of wheat, Christ brought all His believers into an incorporation with the processed Triune God:

1. God in His Divine Trinity is an incorporation—John 14:10-11.

2. The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ—vv. 16-20.

H. In the resurrection of Christ, the enlarged, divine-human, universal incorporation of the processed Triune God with the regenerated believers came forth from Christ as the transfigured grain of wheat in three aspects:

## § Day 6

1. The first aspect is the Father's house for His rest, satisfaction, and manifestation—v. 2:

a. All the believers in Christ are the abodes in the Father's house—v. 2a.

b. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—vv. 21, 23; Eph. 2:19-22; 3:16-19.

2. The second aspect is the true vine for God's enlargement, spreading, and glorification—John 15:1-8, 16:



- a 真葡萄树作包罗万有之基督的表号，乃是经过过程并终极完成之三一神的生机体。
  - b 其接上的枝子已得着重生而有了神圣的生命，被带进与钉死并复活之基督的生命联结里，且与经过过程并终极完成的三一神合并一起。
- 3 第三方面乃是那灵的孩子，新人，以完成神永远的经纶——十六 13 ~ 16，19 ~ 22：
- a 新孩子，新人，乃是由终极完成的那灵所生——弗二 15。
  - b 我们借着在心思的灵里得着更新而穿上这新人，至终就要终极完成基督的身体；这基督的身体要终极完成新耶路撒冷——四 23 ~ 24。

- a. The true vine, as a sign of the all-inclusive Christ, is the organism of the processed and consummated Triune God.
  - b. 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.
3. The third aspect is the child of the Spirit, the new man, to carry out God's eternal economy—16:13-16, 19-22:
- a. A new child, a new man, was born by the consummated Spirit—Eph. 2:15.
  - b. Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, which will consummate the New Jerusalem—4:23-24.





## 第九周■周一

### 晨兴喂养

约十六 13～15“只等实际的灵来了，祂要引导你们进入一切的实际；…祂要荣耀我，因为祂要从我有所领受而宣示与你们。凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。”

基督在…复活里生为神的长子，（徒十三 33，）我们这些蒙神拣选的人，也生为神许多的儿子，（彼前一 3，）就是与基督同胎所生的弟兄。在这同一个复活里，基督也成了赐生命的灵。（林前十五 45 下。）

今天我研读圣经关于复活的事，已经成为一种结晶。这种结晶乃是说，基督的复活不仅是神叫祂从死人中复起；…在这个神圣的举动里，神完成了三件大事。祂不是生出祂的独生子，而是生出祂的长子；在这一次生产里，祂生了许多儿子；祂也使这位刚由神而生的耶稣基督，成为赐生命的灵。神的一个举动，成就了三件大事。

若没有基督复活的这些要项，就没有召会，没有基督的身体。如果圣经没有启示神的长子、神许多的儿子、和赐生命的灵，就不会有神的经纶。（李常受文集一九九四至一九九七年第二册，七六至七八页。）

### 信息选读

今天基督的身体就是召会，她所有的实际也就是那终极完成之三一神实际的灵。经过过程之三一神的实际，乃是祂终极完成之实际的灵。（约十四 17，十五 26，十六 13，约壹五 6。）这三一神之所是、所有并所能，其实际都是这实际的灵。并且这三一神所经过的死与复活，其实际也都是这实际的灵。

## WEEK 9 — DAY 1

### Morning Nourishment

John 16:13-15 But when He, the Spirit of reality, comes, He will guide you into all the reality;...He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

In the same resurrection Christ was born to be the firstborn Son of God [Acts 13:33], and we, the God-chosen people, were born to be the many sons of God [1 Pet. 1:3], who are the “twins” of Christ. Also, in this same resurrection Christ became a life-giving Spirit [1 Cor. 15:45b].

Today my study of the Bible concerning resurrection has become a crystallization. This crystallization is that Christ’s resurrection is not merely God’s raising Him from the dead...In this one divine act, God accomplished three big things. He begot not His only Son but His firstborn Son; He begot His many sons in this one delivery; and He made this Jesus Christ, who had just been begotten of God, the life-giving Spirit. Three great accomplishments took place in one act.

Without these major items of the Lord’s resurrection, there would be no church, no Body of Christ. If there were nothing in the Bible revealing the firstborn Son of God, the many sons of God, and the life-giving Spirit, there would be no economy of God. (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,” pp. 59-61)

### Today’s Reading

The Body of Christ is the church today, and all of its reality is the Spirit of the reality of the consummated Triune God. The reality of the processed Triune God is His consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The reality of all that the Triune God is, has, and can do is simply this Spirit of reality. The reality of the death and resurrection that the Triune God passed through is also this Spirit of reality.

再者，这实际的灵使经过过程之三一神的一切，都在基督的身体里成为实际。（约十六 13～15。）…那经过过程之三一神所是的公义、圣别、生命、亮光、能力、恩典及一切神圣的属性，都由这实际的灵实化为基督身体的实际属性。（罗十五 16 下，十四 17，弗三 16。）…这些〔神的〕属性都实化到召会里了，所以召会也就有了〔这些〕神圣属性的实际。

不仅如此，这经过过程之三一神所经历的成为肉体、钉死与复活，也都由这实际的灵实化为基督身体的实际经历。…因这缘故，我们今天在地上也能过一个正当的人生。当消极的事物临到我们时，我们都能以基督死的性能来处置。我们不生气，不怨人，更不责备人，因为借着实际的灵，基督的死实化到我们身上。不仅如此，那灵带同基督的复活也在我们里面作工，使我们还能爱人、赦免人。这些都是实际的灵把三一神自己所经历的实化到召会身上，而成为召会的实际经历。这也就是三一神实际的灵作了基督身体的实际。

如今，这灵住在我们得重生的灵里，与我们的灵联结为一灵。（罗八 9～11 上，林前六 17。）祂不仅在我们里面，祂还与我们的灵联结成一灵。为此，我们就要操练，将我们全人转向这联结的灵，并置于这联结的灵。（罗八 6 下。）…我们说话、行事、待人、接物，都照着这联结的灵。…我们这样活在这联结的灵里，就能活出基督的身体，而成为基督团体的彰显。（弗一 23。）（李常受文集一九九〇年第二册，一六一至一六三页。）

参读：过照着圣经中神圣启示高峰之生活实行的路，第三至四章。

Furthermore, this Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15)...All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ (Rom. 15:16b; 14:17; Eph. 3:16)... These attributes [of God] have been realized in the church by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes.

Furthermore, all that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the real experiences of the Body of Christ...Because of this we can live a normal human life on the earth today. We can deal with the negative matters that befall us by the capacity of the death of Christ. We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is realized in us through the Spirit of reality. Moreover, the Spirit with the resurrection of Christ works in us to enable us to love and forgive others. These are all examples of how the experiences of the Triune God Himself have been realized in the church by the Spirit of reality to be the real experiences of the church. This is the Spirit of the reality of the Triune God becoming the reality of the Body of Christ.

This Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit (Rom. 8:9-11a; 1 Cor. 6:17). He is not only in us but also joined with our spirit to become one spirit with us. We must therefore exercise to turn our whole being to this joined spirit and set our mind on it (Rom. 8:6b)...We must speak, do things, treat others, and deal with matters according to this joined spirit...When we live in this joined spirit, we will be able to live out the Body of Christ and become His corporate expression (Eph. 1:23). (CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," pp. 130-132)

Further Reading: 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," chs. 3—4

## 第九周■周二

### 晨兴喂养

民十七8“第二天，摩西进见证的会幕去，看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。”

太十九 26“耶稣…说，在人这是不能的，在神凡事都能。”

神吩咐十二个首领按着〔以色列〕支派，共取十二根杖，放在会幕内的约柜前。然后神说，“我拣选的那人，他的杖必发芽。”（民十七5。）杖是一根木头，是一根树枝，上下都砍断了，上离叶，下离根。…原来能从树上得汁液，能开花结果，现在是死了。十二根杖都没有叶子、没有根，都是死枯的。…若有哪一根能发芽，哪一根就是神所拣选的。在此我们看见复活乃是神拣选的根据；复活乃是权柄的根据。（倪柝声文集第三辑第一册，二六八至二六九页。）

### 信息选读

这十二根杖在约柜前过了一夜，神使亚伦的杖发了芽，生了花苞，结了熟杏。这里有一根枯死的杖，而神将生命能力放在其中。…亚伦的杖发了芽有什么意义呢？发芽的杖首先乃是叫杖的主人谦卑，其次也叫别的杖的主人没话说。如果我们拿一根已经干掉的杖，像亚伦所拿的一样，是死的，一点发芽的盼望也没有；…但第二天，竟然看见我们的枯杖已经发了芽，且开了花，还结出了果子。我们该有怎样的反应呢？我们该流泪向神说，这是你的事，不是我的事；是你的荣耀，不是我的荣耀。我们这人在神面前自然就谦卑了。这真是如保罗所说的，

## WEEK 9 — DAY 2

### Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

Matt. 19:26 ...Jesus said to them, With men this is impossible, but with God all things are possible.

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the tent of meeting before the Ark. Then He said, “And the rod of the man whom I choose shall bud” (Num. 17:5). A rod is a piece of wood. It is a branch that has been stripped of its leaves and roots...It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God’s selection. It is also the basis of authority. (CWWN, vol. 47, “Authority and Submission,” p. 243)

### Today’s Reading

The twelve rods spent a night before the Ark. God caused Aaron’s rod to bud, blossom, and bear ripe almonds. Here was a dead rod, yet God put the power of life into it...What did it mean for Aaron’s rod to bud? First, a budding rod humbles the owner of the rod. Second, it shuts up the mouth of the owners of the other rods. What would our reaction be if we took a dry rod like that of Aaron’s, which was dead and had no hope of budding, and found to our surprise that it had budded, blossomed, and borne fruit the next day? We would confess to God in tears that this was His doing. It would have nothing to do with us. It would be His glory, not our glory. Spontaneously, we would be humbled before God. This is what Paul meant when he said, “We have this treasure in earthen vessels that the excellency of the power may be

宝贝在瓦器里，要显明这超越的能力是属于神，不是出于我们。（林后四 7。）所以只有愚昧的人才会骄傲。但蒙恩的人必俯伏在神面前说，“这是神的事，我一点没有可骄傲的；这是在于神的怜悯，不在于人的定意或奔跑。我没有一点不是领受的；我所有的，全是因着神的拣选。”

当主耶稣骑着驴驹进耶路撒冷时，众人都喊着：“和散那！在主名里来的，是当受颂赞的！”（可十一 9。）驴驹听到人喊“和散那”，又看见人砍下树枝铺在路上让它走过，或者转过头来向主说，“这是向你喊，还是向我喊？”…许多神的仆人，也许常是这样的愚昧。不是那驴驹和别的驴不一样，乃是它身上的主不一样；不是那驴驹被称赞，乃是它背上的主被称赞。…所以愚昧人才说，“我比别人好。”

一切事奉的原则，乃在于发芽的杖。神把其他的十一根杖都发还各首领，只把亚伦那根杖留在约柜里，作永远的纪念。这意思是，复活乃是事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。…凡是你能的，乃是天然的；你不能的，才是复活的。（倪柝声文集第三辑第一册，二六九至二七〇、二七二、二七五至二七六页。）

参读：倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇；出埃及记生命读经，第九十二至九十四篇。

of God and not out of us” (2 Cor. 4:7). Only foolish ones would try to be proud. A person who has received grace from God will surely fall down before Him, saying, “This is God’s doing. I have nothing to boast of. Everything depends on God’s mercy, not on man’s willing or running. There is nothing that I have which has not been received. Everything that I have comes from God’s selection.”

When the Lord Jesus went into Jerusalem on a colt, the people cried, “Hosanna! Blessed is He who comes in the name of the Lord!” (Mark 11:9). When the colt heard the people shouting “Hosanna” and saw them spreading branches before the Lord, it could have turned around and asked the Lord, “Are they shouting to You or to me?”…Many servants of God are often this foolish. The colt was no different than other colts. The difference was the Lord who was on the colt. It was not the colt who was being praised, but the Lord who was on the colt…Only a foolish person would say that he is better than others.

The principle of every service lies in the budding rod. God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves…All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation…What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection. (CWWN, vol. 47, “Authority and Submission,” pp. 244-246, 248-249)

Further Reading: CWWN, vol. 47, “Authority and Submission,” ch. 15; Life-study of Exodus, msgs. 92—94



## 第九周■周三

### 晨兴喂养

林后一8～9“弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

我们为什么强调活神与复活的神之间的区别？…活神虽然可以为人作许多事，活神的性情却无法与人的性情调和。另一面，当复活的神作工时，祂的性情就作到人的性情里。…即使活神为你作了一些事，在这之后，和先前一样，祂还是祂，你还是你。…另一面，当复活的神作工时，祂就借着为人所作的事，把自己传输给人。（李常受文集一九五七年第三册，二九页。）

### 信息选读

使徒保罗见证他不仅认识活神，更认识复活的神。保罗受到极大的试炼，甚至连活命的指望都绝了，他却因此学会信靠那叫死人复活的神。当复活的神为他作事，叫他从死亡的情形里复活，那神圣的作为不仅为保罗有所成就，同时也将神自己的性情传输给保罗。

一位弟兄病得很严重，被认为无可救药了。然而神怜悯他，为他行了神迹，使他痊愈了，从此他就见证神是活神这个事实。然而他痊愈不久后就堕入世界中。他即使活在世界里，仍旧记得神是活神，记得神保守他的生命脱离死亡。然而他并没有经历神圣生命的加增，仅仅经历了病得医治的神迹。

## WEEK 9 — DAY 3

### Morning Nourishment

2 Cor. 1:8-9 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

Why do we stress the distinction between the living God and the God of resurrection?...While the living God can perform many acts on man's behalf, the nature of the living God cannot blend with the nature of man. When, on the other hand, the God of resurrection works, His very nature is wrought into the nature of man...Even when the living God has performed some act on your behalf, after that act as before it, He is still He, and you are still you... On the other hand, when the God of resurrection works, He communicates Himself to man by that which He does for him. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 19-20)

### Today's Reading

The apostle Paul testifies to knowing not only the living God but also the God of resurrection. Paul was so sorely tried that he despaired even of living, but it was thus that he learned to trust in the God who raises the dead. When the God of resurrection acted on his behalf to raise him from the dead, that divine act not only accomplished something for Paul; it also communicated God's own nature to Paul.

A brother becomes seriously ill. His case is considered hopeless, but God has mercy on him and works a miracle on his behalf so that he recovers. Thereafter, he testifies to the fact that God is the living God. Yet within a short time of his recovery, he plunges right into the world. Even when he is living in the world, he still remembers that God is the living God and that God preserved his life from death. But he has experienced no increase of divine life; he has experienced only a miracle of healing.

另一位弟兄病了。日子一天天过去，病情丝毫没有起色，很长一段时间他都在坟墓边缘徘徊。然后正当他完全绝了活命的指望时，他全人深处却渐渐对神有了感觉，复活生命开始在他里面作工。他领悟到一个事实，这复活的生命是能胜过一切患难，吞灭死亡的生命。他仍旧感觉非常软弱，仍在极大的试炼中。然而他又更深领悟到，神…乃是要作工分授祂自己。里面的光渐渐清楚，健康情形也逐渐好转。这位弟兄不仅经历神医，对神也有新的经历。…这位弟兄若作见证，不会说撼动人心的事，也不会强调神医，别人却能在他的生命中遇见神。

苦难的意义是什么？苦难所带给旧造的毁坏，给复活的神机会，把祂自己分授到祂的造物里，使其从死的过程里出来时，在其构成上有了神圣的元素。宇宙中苦难的主要目的，特别对神的儿女来说，乃是要借此使神的性情得以作到人的性情里。…借着外面毁坏的过程，里面的过程得以发生，将新的构成成分加到我们的生命里。（林后四 6。）…当神要带你经过毁坏的过程时，你必须向祂表同意。你不需要惧怕，因为神知道如何分配苦难；…祂为每个人所选定的分，总是为着这目标，就是使我们生命里神圣的内容得以加增。祂若惩治我们，总是“为了我们的益处，使我们有分于祂的圣别”。（来十二 10。）“万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”（罗八 28。）得什么益处？就是“模成神儿子的形像”。（29。）（李常受文集一九五七年第三册，三〇至三一、三五至三六页。）

参读：活神与复活的神，第三篇。

Another brother becomes ill. Day after day passes without a vestige of improvement. For a long time he keeps hovering at the edge of the grave. Then, when he has completely despaired of living, in the depths of his being he gradually becomes aware of God. Resurrection life begins to work within, and he awakens to the fact that this resurrection life is a life that can overcome all affliction and can even swallow up death. He is still conscious of much weakness and is sorely tested; nevertheless, the realization deepens that God...is working to impart Himself. Light breaks upon him gradually, and gradually health returns. This brother does not just experience a healing; he comes into a new experience of God...If this second brother gives a word of testimony, there is nothing sensational about it, and there is no stress on the healing, yet you meet God in his life.

The significance of suffering...is this, that the devastation it brings to the old creation provides an opportunity for the God of resurrection to impart Himself into His creatures so that they emerge from the death process with a divine element in their constitution. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man...Through a process of outward decay, an inward process is taking place that is adding a new constituent to our lives [2 Cor. 4:6]...You must give your consent to God when He seeks to lead you through devastating processes. And you need have no fear, for God knows how to apportion suffering...He invariably chooses the lot of each one with this goal in view—an increase of the divine content in our life. If He chastises us, it is always “what is profitable that we might partake of His holiness” (Heb. 12:10). “All things work together for good to those...who are called according to His purpose” (Rom. 8:28). What good? It is this, that we may be “conformed to the image of His Son” (v. 29). (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 20-21, 24-25)

Further Reading: CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” ch. 3

## 第九周■周四

### 晨兴喂养

林后四 16“ 所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

西二 19“ …持定元首；本于祂，全身…得了丰富的供应，并结合一起，就以神的增长而长大。”

我们外面的人，我们必死的身体，因着死的杀死工作逐渐销毁；我们里面的人，就是我们重生的灵，连同我们里面的各部分，（耶三一 33，来八 10，罗七 22，25，）却因复活生命的供应，得以日日新陈代谢地更新。（圣经恢复本，林后四 16 注 3。）

我们得蒙重生以后，就有了神，但我们所有神的元素不多。这就是为什么歌罗西二章十九节说，我们需要以神的增长而长大。…我们以神在我们里面的增加而长大。…我们若有神丰满地在我们里面，就会有丰满的长大。…当神在我们里面增加，祂的新元素就加到我们里面。不论我们天然的个性是快是慢，当神圣的元素进到我们里面，就更新我们。我们接触神的时候，神就将祂自己这神圣的元素注入我们里面。这新的元素就加到我们现有的元素里。（李常受文集一九八九年第二册，四四五至四四六页。）

### 信息选读

神愿意将祂自己加到我们里面，但我们若不接触祂，祂就不能在我们里面增加。我们也许经过一段时间没有接触神，也没有向祂祷告，反而凭自己并在自己里面作一切。在这段期间，神没有加到我们里面，我们也没有以神的增加而增长。…我们守晨更亲近主不是只为着运用心思读圣经的字句，乃是

## WEEK 9 — DAY 4

### Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together..., grows with the growth of God.

As our mortal body, our outer man, is being consumed by the killing work of death, our inner man, that is, our regenerated spirit with the inward parts of our being (Jer. 31:33; Heb. 8:10; Rom. 7:22, 25), is being metabolically renewed day by day with the supply of the resurrection life. (2 Cor. 4:16, footnote 3)

After we have been regenerated, we have God, but we do not have much of God. This is why Colossians 2:19 says that we need to grow with the growth of God...We grow by the increase of God within us...When we have God in us to the fullest, we will have the full growth...When God is increasing within us, His new element is being added into us. When the divine element comes into us, it renews us regardless of whether we are slow or quick in our natural disposition. As we are contacting God, God infuses Himself as the divine element into our being. This new element is added into our existing element. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” p. 357)

### Today's Reading

God desires to add Himself into our being, but He does not increase in us when we do not contact Him. We may go through a period of time in which we do not contact God or pray to Him. Instead, we are doing everything by ourselves and in ourselves. During this time, God is not added into our being, and we are not increasing with the increase of God...Our morning watch with the Lord is not just for us to exercise our mind to read the letter

为着运用灵。为此，我们必须说，“哦，主耶稣。”我们呼求主乃是属灵的呼吸。我们必须借着向神祷告并呼求而接触神。这样，祂就将祂自己加到我们里面。当我们接触祂，祂就将更多的神圣元素加到我们里面。当神新的元素加到我们里面，这新的元素就新陈代谢地更新我们。就天然说，我也许是性急的人，但因着神的元素进到我里面，这元素就更新了我天然的习惯。

有时候神可能允许召会经过“风暴”，…因为神要我们得更新。我们若在“风暴”中受了苦，却还保持原样，没有更新，这是可悲的事。…我们必须祷告：“主啊，我不要保持原样。我不要今年跟去年一样。我要日日得更新。”…我们每日需要接触神，将自己向祂敞开，让祂进到我们里面，逐日新鲜地加增到我们里面。

每时每刻我们都需要接受神，使祂能加到我们里面；我们也必须拒绝己，好接受基督的死，使我们能与祂里面的主合作。这样，我们就会享受更新的性能，也会享受更新的结果，就是我们在行为、性格、个性、甚至习惯上，新陈代谢地改变。…当我们天天在基督里经历神，我们就会看见神的心意是要一点一点地更新我们，特别是更新我们的习惯。这是日日得更新的真实经历。为这目的，神兴起种种环境消耗我们外面的人，使我们里面的人能日日得更新。

当主所有的儿女都经过更新的过程，成为新耶路撒冷的时候，他们就会在完全更新的情形里。圣城叫作新耶路撒冷，因为那里没有神旧造的旧元素。我们经过患难的时候，在我们里面需要日日不断地有更新，使神能完成祂的心意。（李常受文集一九八九年第二册，四四六、四五〇、四五三至四五四页。）

参读：日日在更新，第一至二章；长老训练第二册，主恢复的异象，第三章。

of the Bible, but it is for us to exercise our spirit. This is why we have to say, “O Lord Jesus.” Our calling on the Lord is our spiritual breathing. We have to contact God by praying to Him and calling on Him. Then He adds Himself into us. When we contact Him, He is adding more and more of the divine element into our being. As the new element of God is being added into our being, this new element metabolically renews us. I may be a quick person naturally, but because God’s element comes into my being, this element renews my natural habit.

Sometimes God may allow the church to pass through a “storm”...because He wants us to be renewed. The tragic thing is that while we are suffering in the “storm,” we would remain the same with no renewing...We have to pray, “Lord, I don’t want to remain the same. I do not want to remain the same this year as I was last year. I want to be renewed day by day.”...Daily we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day.

Moment by moment we have to receive God so that He can be added into us, and we have to reject ourselves to receive the death of Christ so that we can cooperate with the Lord within us. Then we will enjoy not only the renewing capacity but also the renewing result, which is a metabolic change in our behavior, in our character, in our disposition, and even in our habit...When we experience God in Christ daily, we will see that God’s intention is to renew us bit by bit, especially to renew our habit. This is the real experience of being renewed day by day. For this purpose God raises up all kinds of environments to consume our outer man so that our inner man can be renewed day by day.

When all of the Lord’s children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God’s old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart’s desire. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 357-358, 360-361, 363)

Further Reading: CWWL, 1989, vol. 2, “Being Renewed Day by Day,” chs. 1—2; CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 3



## 第九周■周五

### 晨兴喂养

约十二 23 ~ 24“ 耶稣回答说，人子得荣耀的时候到了。我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

基督借着成为肉体所穿上的人性，成了遮藏祂神性之荣耀的外壳。我们在这里说“祂的肉体”，也许比说“祂的人性”更好，因为约翰一章十四节告诉我们，这位神成了肉体。…基督的神性本身就是神圣的荣耀。就如神是光，照样，神性就是荣耀。当基督在肉体里，在祂的人性里，祂的肉体就是遮藏祂神性的外壳，因而遮藏了祂的荣耀。

因着神圣的荣耀遮藏在祂肉体的外壳里，所以祂必须得荣耀。在十二章二十三节祂说，“人子得荣耀的时候到了。”在十七章一节祂祷告说，“父啊，时候到了，愿你荣耀你的儿子，使儿子也荣耀你。”在五节祂继续说，“父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。”（李常受文集一九九四至一九九七年第五册，四〇一至四〇二页。）

### 信息选读

当主耶稣神性的荣耀遮藏在祂肉体或人性的外壳里时，祂受困迫和拘禁，渴望受死的浸，使祂神性的荣耀得以释放出来。…主耶稣作为一粒麦子若没有死，就仍是一样。…祂的成为肉体，使祂神圣的荣耀遮藏在祂的肉体里；但借着祂的死，祂的荣耀就释放出来，好在复活里产生许多子粒，成为祂的扩增，彰显祂的荣耀。

## WEEK 9 — DAY 5

### 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's humanity through His incarnation became a shell to conceal the glory of His divinity. Instead of the words His humanity, it is perhaps better to use the expression His flesh, for John 1:14 tells us that the very God became flesh...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. In John 12:23 He said, "The hour has come for the Son of Man to be glorified." In 17:1 He prayed, "Father, the hour has come; glorify Your Son that the Son may glorify You." In verse 5 He went on to say, "Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was." (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 318-319)

### Today's Reading

While the glory of His divinity was concealed by the shell of His flesh or humanity, the Lord Jesus was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity...If the Lord Jesus as a grain of wheat had not died, He would have remained the same...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.



当主耶稣即将钉十字架之前，祂的祷告不是求父使祂复活，而是求父荣耀祂。…父借着使主耶稣复活，答应了这个求得荣耀的祷告。…复活是为着得荣耀。复活是因，得荣耀是果。…这样的得荣耀乃是一种迁移，把基督从祂成肉体的时期迁入祂总括的时期；在这总括时期中，祂这位末后的亚当，在复活里成了赐生命的灵。…神荣耀基督，乃是把基督从一个时期迁入另一个时期。祂原在第一个时期，就是成为肉体的时期，但祂被迁移离开那个时期，进入第二个时期，就是总括的时期。在这总括的时期中，祂这位末后的亚当，在复活里成了赐生命的灵。

基督的得荣耀产生一个结果——一个合并。…神在祂经纶中的愿望，就是要得着一个独一的合并。这是祂宇宙的事业。…神的目的就是要使祂自己与所有基督的信徒合并成为一个合并。神圣三一的三者是一个合并，乃是借着互相内在并借着在一起是一的行事。这就是说，神圣三一的三者是一个合并，乃是借着祂们的所是和所作。这是这个宇宙合并的开始，乃是开始于神自己。神的目的就是要所有基督的信徒都合并到祂的合并里，成为一个扩大的合并。这扩大的合并揭示在约翰十四章十六至二十节。…这个合并就是基督得荣耀的结果。

在十四章有父的家，十五章有子的葡萄树，十六章有那灵所生的孩子。父的家、子的真葡萄树、和那灵的孩子，乃是基督得荣耀之结果，也就是宇宙合并的三个不同方面。（李常受文集一九九四至一九九七年第五册，四〇三至四〇四、四一二至四一三、四二二至四二三、四三〇页。）

参读：基督为父用神圣的荣耀所荣耀的结果，第一至六篇。

Just before He was about to be crucified, the Lord Jesus prayed not that the Father would resurrect Him but that the Father would glorify Him...The Father answered this prayer for glorification by resurrecting the Lord Jesus... Resurrection is for glorification. Resurrection is the cause, and glorification is the effect, the result...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. 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.

Christ's glorification produced an issue—an incorporation...God's desire in His economy is to have a unique incorporation. This is His universal concern...God's intention is to incorporate Himself with all the believers of Christ into one 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. This is the beginning of the universal incorporation, an incorporation that started with God Himself. God's intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation. This enlarged incorporation is unveiled in John 14:16-20...This incorporation is the issue of Christ's glorification.

In John 14 we have the Father's house; in John 15, the Son's vine; and in John 16, the child born of the Spirit. The house of the Father, the true vine of the Son, and the child of the Spirit are the three different aspects of the universal incorporation as the issue of Christ's glorification. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 320-321, 327, 335-336, 341-342)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1—6

## 第九周■周六

### 晨兴喂养

约十四 23“ 耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

十五 5“ 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

这父的家乃是借着父和子同着内住蒙救赎之选民的那灵，不断地眷临蒙救赎的选民而得以建造起来，成为终极完成之三一神与祂所救赎之选民相互的居所。…约翰十四章二节告诉我们，在父的家里有许多住处，在二十三节我们看见这些住处是借着父和子眷临爱祂的人而得以建造起来的。二十三节…含示了那灵，因为那灵住在所有爱主耶稣之人重生的灵里。

我们可能在家里、在学校或在工作中，但无论我们在哪里，父和子都来眷临我们，在我们里面作建造的工作，安排住处，这住处乃是三一神和我们相互居住的地方。父的家就是这样借着三一神不断的眷临而得以建造起来。（李常受文集一九九四至一九九七年第五册，四三一至四三二页。）

### 信息选读

我（所看见）的葡萄树乃是基督这真葡萄树。这葡萄树需要全球来伸展。主在约翰十五章说，“我是真葡萄树。”（1。）…唯有一棵葡萄树是真的，就是那伸展到全球的基督。基督这棵真葡萄树已经

## WEEK 9 — DAY 6

### Morning Nourishment

John 14:23 Jesus answered and said to him, 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.

15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

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 implied [in verse 23], for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

We may be at home, at school, or at work, but 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. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 342-343)

### Today's Reading

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

将祂自己从美国扩展到俄国、波兰、罗马尼亚、南非、南美、纽西兰和澳洲等地。

真葡萄树作包罗万有之基督的表号，乃是经过过程并终极完成之三一神的生机体。…其枝子乃是基督的信徒，他们按天性原是野橄榄树的枝子，借着信入基督，（三 15，）已被接枝在栽种的橄榄树上。（罗十一 17，24。）栽种的橄榄树和真葡萄树，二者都是表征基督。因此，接枝在栽种的橄榄树上，就是接枝在真葡萄树上。…其接上的枝子已得着重生而有了神圣的生命，被带进与钉死并复活之基督的生命联结里，且与经过过程并终极完成的三一神合并一起。

这是为使无限的三一神得着繁殖，作那不可度量之基督，就是经过过程并终极完成之三一神具体化身的扩增，（约三 29～30，）为着祂宇宙的扩展。这乃是借着基督的信徒这些枝子忠信地住在基督里面而结果子，（十五 4～5，16，）使父得着荣耀。（8。）

终极完成的那灵生了一个新孩子，新人。（十六 21，13～15。）这新人乃是由基督在十字架上，借着在祂的肉体里废掉了那规条中诫命的律法所创造的。（弗二 15。）…这新人也是同复活的基督在祂的复活中，由父所重生，（彼前一 3，罗一 4，）并由那灵在信徒的灵里所生。（约三 6 下。）因着基督受死离开他们而受苦的第一班信徒，乃是生产的妇人。（十六 20～21。）在复活中回来的基督，乃是新生的孩子，（22，）成为新人。（西三 10～11。）

我们借着在心思的灵里得着更新而穿上这新人，至终就要终极完成基督的身体；这基督的身体就是召会，要终极完成新耶路撒冷。（李常受文集一九九四至一九九七年第五册，四四五至四四七页。）

参读：活力排，第二、四篇；基督徒的生活，第七篇。

as Russia, Poland, Romania, South Africa, South America, New Zealand, and Australia.

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)...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).

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, 1994-1997, vol. 5, "The Vital Groups," chs. 2, 4; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 7

## 第九周诗歌

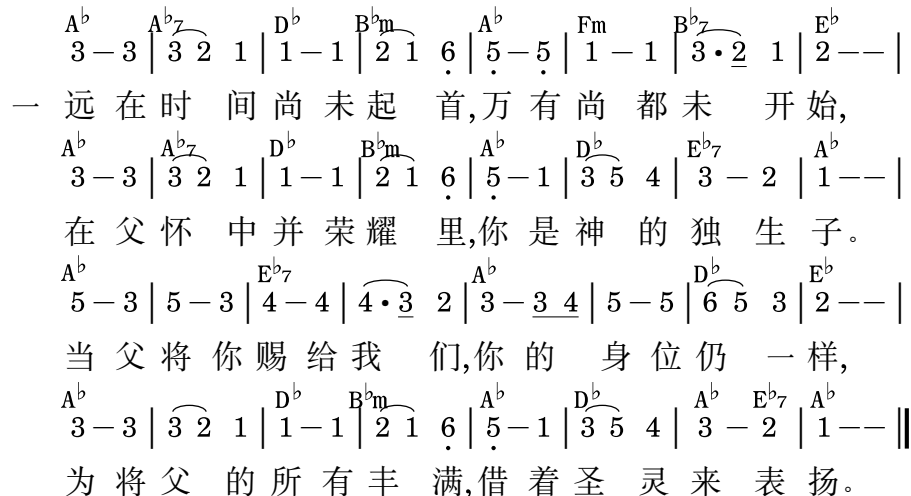
赞美主 — 祂的万有包罗性

154

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降 A 大调

3/4



二 借着 你死并你复活, 你就成为神长子;  
借着 重生分赐生命, 我们成为神众子。  
我们是 你生命繁殖, 是你许多的弟兄,  
我们是 你荣耀复本, 是你神圣的扩充。

三 你曾是那惟一麦粒, 落到地里而死了;  
借着 死亡, 并借复活, 显出繁殖的荣耀。  
你使我们由你得生, 变成许多的子粒;  
众人调和成为一饼, 作你丰满的身体。

四 我们是你的复制品、 是你身体并新妇、  
是你表现、是你丰满, 永远让你来居住。  
我们是 你普及、继续, 是你生命的开展、  
是你长成、是你富余, 与你合一永无间。

## WEEK 9 — HYMN

In the bosom of the Father

Praise of the Lord — His Increase

203



2. By Thy death and resurrection,  
Thou wast made God's firstborn Son;  
By Thy life to us imparting,  
Was Thy duplication done.  
We, in Thee regenerated,  
Many sons to God became;  
Truly as Thy many brethren,  
We are as Thyself the same.

3. Once Thou wast the only grain, Lord,  
Falling to the earth to die,  
That thru death and resurrection  
Thou in life may multiply.  
We were brought forth in Thy nature  
And the many grains became;  
As one loaf we all are blended,  
All Thy fulness to proclaim.

4. We're Thy total reproduction,  
Thy dear Body and Thy Bride,  
Thine expression and Thy fulness,  
For Thee ever to abide.  
We are Thy continuation,  
Thy life-increase and Thy spread,  
Thy full growth and Thy rich surplus,  
One with Thee, our glorious Head.

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]



## 第十周

### 约翰福音中所启示的荣耀 与得荣耀

读经：约一 14，二 11，五 44，八 54，十二 23，  
十三 31～32，十七 1，5，22

#### 【周一】

壹 荣耀是神的一个属性；荣耀是神的彰显，  
就是辉煌的彰显出来的神——出四十 34，  
徒七 55，彼后一 3，启二一 11。

贰 神的荣耀与神的经纶有内在的关系——弗  
一 6，10，12，14，三 21，五 27：

一 三一神乃是荣耀的神——徒七 2，弗一 17，三  
14，16，林前二 8，林后四 6，彼前四 14。

二 神永远的目标是要领祂许多的儿子进荣耀里  
去——来二 10，林前二 7，弗一 5～6，12，14。

三 人是神按着祂的形像造的，使人在祂的荣耀里  
彰显祂——创一 26，西一 15，林后四 4，6。

四 犯罪就是亏缺了神的荣耀，因而彰显罪和有罪  
的己，并且爱人的荣耀，过于爱神的荣耀——  
罗三 23，约五 44，七 18 上，十二 43。

五 基督的救赎满足了神荣耀的要求——罗三 24～  
25，来九 5，参创三 24。

## Week Ten

### Glory and Glorification as Revealed in the Gospel of John

Scripture Reading: John 1:14; 2:11; 5:44; 8:54; 12:23; 13:31-32;  
17:1, 5, 22

#### § Day 1

**I. Glory is an attribute of God; glory is the expression of God,  
God expressed in splendor—Exo. 40:34; Acts 7:55; 2 Pet. 1:3;  
Rev. 21:11.**

**II. The glory of God is intrinsically related to the economy of  
God—Eph. 1:6, 10, 12, 14; 3:21; 5:27:**

A. The Triune God is a God of glory—Acts 7:2; Eph. 1:17; 3:14, 16; 1 Cor. 2:8;  
2 Cor. 4:6; 1 Pet. 4:14.

B. God's eternal goal is to bring His many sons into glory—Heb. 2:10; 1 Cor.  
2:7; Eph. 1:5-6, 12, 14.

C. Man was created by God in His image in order that man may express Him  
in His glory—Gen. 1:26; Col. 1:15; 2 Cor. 4:4, 6.

D. To sin is to fall short of God's glory and thus to express sin and the sinful  
self and to love the glory of men more than the glory of God—Rom. 3:23;  
John 5:44; 7:18a; 12:43.

E. Christ's redemption has fulfilled the requirements of God's glory—Rom.  
3:24-25; Heb. 9:5; cf. Gen. 3:24.

六 神借着基督荣耀的福音，已经用祂永远的荣耀，呼召我们进入祂永远的荣耀里——林后四 4，提前一 11，帖前二 12，彼前五 10。

## 【周二】

七 包罗万有的基督住在我们里面，作荣耀的盼望——西一 27，三 4，11。

八 我们观看并返照主的荣光，就渐渐变化成为主的形像，从荣耀到荣耀——林后三 18。

九 神生机救恩的目标，以及这救恩的最后阶段，乃是荣耀——我们的得荣耀——来二 10，罗八 17，21，30。

十 神的建造乃是一神作到我们里面，使我们成为祂荣耀的团体彰显——弗二 21～22，三 17 上，19 下，21，四 16，五 27，参出四十 34，王上八 10～11，结四三 4～5，该二 7，9。

十一因着神的国与神的荣耀是不能分开的，神的荣耀必显明在要来的国度里——太六 13，十六 27，二六 29，帖前二 12，启五 13。

十二新耶路撒冷一个显著的特色是有神的荣耀，有神的彰显；新耶路撒冷全城（一个团体的人位）要带着神的荣耀，这荣耀就是神自己透过那城（祂的妻子）照耀出来——十九 7～9，二一 2，10～11。

十三在神的经纶里，神的荣耀与神圣启示的高峰有关——神成为人，为要使人在生命、性情和彰显上成为神，但无分于神格——约一 14，西三 4，来二 10，启二一 10～11。

十四神经纶的目标，乃是要我们众人都照耀出祂的荣耀——二，23～24 节。

F. Through the gospel of the glory of Christ, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10.

## § Day 2

G. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27; 3:4, 11.

H. 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.

I. The goal of God's organic salvation, and the last stage of this salvation, is glory—our glorification—Heb. 2:10; Rom. 8:17, 21, 30.

J. The building of God is the Triune God wrought into us so that we may become His glorious corporate expression—Eph. 2:21-22; 3:17a, 19b, 21; 4:16; 5:27; cf. Exo. 40:34; 1 Kings 8:10-11; Ezek. 43:4-5; Hag. 2:7, 9.

K. Since the kingdom of God and the glory of God are inseparable, the glory of God will be manifested in the coming kingdom—Matt. 6:13; 16:27; 26:29; 1 Thes. 2:12; Rev. 5:13.

L. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression; the entire city, a corporate person, of the New Jerusalem will bear the glory of God, which is God Himself shining out through the city, His wife—19:7-9; 21:2, 10-11.

M. The glory of God in the economy of God involves the high peak of the divine revelation—God becoming man so that man may become God in life, nature, and expression but not in the Godhead—John 1:14; Col. 3:4; Heb. 2:10; Rev. 21:10-11.

N. The goal of God's economy is that we all shine forth His glory—vv. 2, 23-24.

### 【周三】

叁 神的荣耀与基督的成肉体、经人生、钉死、复活、升天、再来，以及祂是新耶路撒冷的灯有关：

- 一 主耶稣在祂的生活和工作上，不寻求自己的荣耀，乃寻求那差祂来者的荣耀——约七 18，八 50，54。
- 二 基督在祂的复活里得着荣耀——路二四 26，约七 39，十七 5，徒三 13，彼前一 21。
- 三 基督在祂的升天里得着荣耀；主耶稣是“过河”进入神荣耀之人的模型，在荣耀里祂得了荣耀尊贵为冠冕——来二 9～10，六 19～20，九 24。
- 四 主作为人子，要在父的荣耀里来临——太十六 27，路二一 27。
- 五 在永世的新耶路撒冷里，那是灯的羔羊基督要凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮新耶路撒冷——启二一 11，23，二二 5。

### 【周四】

肆 在约翰福音里，我们能看见主耶稣的荣耀与得荣耀：

- 一 “我们…见过祂的荣耀，正是从父而来独生子的荣耀；”（一 14；）这是指基督在山上变化形像。（太十七 1～2，5。）
- 二 “耶稣…显出祂的荣耀来；”主的神性显明出来——约二 11。

### § Day 3

**III. The glory of God is involved with Christ's incarnation, human living, crucifixion, resurrection, ascension, and coming again and His being the lamp in the New Jerusalem:**

- A. In His life and work the Lord Jesus did not seek His own glory but the glory of the One who sent Him—John 7:18; 8:50, 54.
- B. Christ was glorified in His resurrection—Luke 24:26; John 7:39; 17:5; Acts 3:13; 1 Pet. 1:21.
- C. Christ was glorified in His ascension; the Lord Jesus was a model of a person who "crossed the river" and entered into God's glory, where He was crowned with glory and honor—Heb. 2:9-10; 6:19-20; 9:24.
- D. The Lord as the Son of Man will come in the glory of the Father—Matt. 16:27; Luke 21:27.
- E. In the New Jerusalem for eternity, Christ, the Lamb as the lamp, will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light—Rev. 21:11, 23; 22:5.

### § Day 4

**IV. In the Gospel of John we can see the glory and glorification of the Lord Jesus:**

- A. "We beheld His glory, glory as of the only Begotten from the Father" (1:14); this refers to Christ's transfiguration on the mount (Matt. 17:1-2, 5).
- B. "Jesus...manifested His glory"; the Lord's divinity was manifested—John 2:11.

三 主耶稣“不接受从人来的荣耀”，并且问：“你们互相受荣耀，却不寻求从独一之神来的荣耀，怎能信我呢？”——五 41， 44。

四 “那从自己说的，是寻求自己的荣耀；唯有那寻求差祂来者之荣耀的，这人才是真的”——七 18:

1 “我不寻求自己的荣耀，有一位为我寻求荣耀并审判人的”——八 50。

2 “我若荣耀自己，我的荣耀就算不得什么，荣耀我的乃是我的父”——54 节。

3 “他们爱人的荣耀，过于爱神的荣耀”——十二 43。

五 耶稣说，“人子得荣耀的时候到了；”（ 23; ）人子耶稣的得荣耀就是祂的复活。

## 【周五】

六 在十七章耶稣说，“父啊，…愿你荣耀你的儿子，使儿子也荣耀你；”（ 1; ）“父啊，现在求你使我和你同得荣耀，就是未有世界以先，我和你同有的荣耀”（ 5）:

1 这是主在约翰十七章祷告的主题。

2 主在这个祷告之先，曾预言祂要得荣耀，父也要在祂身上得荣耀——十二 23，十三 31 ~ 32。

3 基督要复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得着彰显，以致祂的全人，包括神性和人性，都得着荣耀；这样，父也在子身上得着荣耀。

七 主耶稣祷告，愿我们进入一的最高阶段——在神圣荣耀里的一，使三一神得着团体的彰显：“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样”——十七 22:

C. The Lord Jesus did "not receive glory from men," and asked, "How can you believe when you receive glory from one another and do not seek the glory that is from the only God?"—5:41, 44.

D. "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true"—7:18:

1. "I do not seek My glory; there is One who seeks glory for Me and judges"—8:50.

2. "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me"—v. 54.

3. "They loved the glory of men more than the glory of God"—12:43.

E. Jesus said, "The hour has come for the Son of Man to be glorified" (v. 23); for Jesus as the Son of Man to be glorified was for Him to be resurrected.

## § Day 5

F. In chapter 17 Jesus said, "Father,...glorify Your Son that the Son may glorify You" (v. 1); "Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was" (v. 5):

1. This is the subject of the Lord's prayer in John 17.

2. Before this prayer the Lord Jesus predicted that He would be glorified and that the Father would be glorified in Him—12:23; 13:31-32.

3. Christ would resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, with the result that His entire being, His divinity and His humanity, would be glorified; thus the Father would be glorified in the Son.

G. The Lord Jesus prayed that we would enter into the highest stage of oneness—the oneness in the divine glory for the corporate expression of the Triune God: "The glory which You have given Me I have given to them, that they may be one, even as We are one"—17:22:



- 1 这是信徒最深的一；这个一是在神圣的荣耀里，为着神团体的彰显。
- 2 在这个一的这面，信徒已完全否认己，享受父的荣耀作他们那个被成全之一的要素，得被建造而团体的彰显神。

## 【周六】

伍 子基督作为三一神的具体化身，乃是父的得荣耀——1, 5, 22 ~ 23 节：

一 得荣耀的意思就是显明；得荣就是得着显明。

二 主在约翰十四至十六章信息的要点，就是子要得荣耀，好使父在子身上得荣耀：

- 1 主在信息中说到得荣耀，祂在祷告中也为得荣耀祷告——十三 31 ~ 32，十四 13，十五 8，十七 1，5。
- 2 基督乃是在复活里，为父用神圣的荣耀所荣耀——七 39：
  - a “得着荣耀”是指“复活”，因为主是在复活时得着荣耀；祂的复活把祂带进荣耀里——路二四 26，林前十五 43，徒三 13，15。
  - b 按照新约的思想，复活乃是生命的释放，这种生命的释放就是得荣耀；所以，“得荣耀”与“复活”乃是同义辞。

三 今天，子乃是借着召会得着荣耀，使父在子里面，并借着子得着荣耀——约十七 22，弗三 21：

- 1 荣耀是神圣生命和神圣性情的彰显；我们越凭神圣生命和神圣性情活着，召会中就越有神圣的荣耀——约十七 22，弗三 21。
- 2 借着基督的信徒在那奇妙、互相内在的一里，在子里

1. This is the believers' deepest oneness, the oneness in the divine glory for the corporate expression of God.
2. In this aspect of oneness the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.

## § Day 6

V. **As the embodiment of the Triune God, Christ the Son is the Father's glorification—vv. 1, 5, 22-23:**

A. Glorification means manifestation; to be glorified is to be manifested.

B. The main point of the Lord's message in John 14 through 16 is that the Son may be glorified so that the Father may be glorified in the Son:

1. In His message the Lord spoke of glorification, and in His prayer He prayed for glorification—13:31-32; 14:13; 15:8; 17:1, 5.
2. Christ was glorified by the Father with the divine glory in His resurrection—7:39:
  - a. Glorified stands for resurrected, for the Lord was glorified when He was resurrected; His resurrection brought Him into glory—Luke 24:26; 1 Cor. 15:43; Acts 3:13, 15.
  - b. According to the New Testament thought, resurrection is a release in life, and this release in life is a matter of glorification; glorification is therefore a synonym of resurrection.

C. Today it is by the church that the Son will be glorified so that the Father might be glorified in and through the Son—John 17:22; Eph. 3:21:

1. Glory is the expression of the divine life and the divine nature; the more we live by the divine life and the divine nature, the more divine glory there will be in the church—John 17:22; Eph. 3:21.
2. The Father is glorified through the organic union of Christ's believers with



与父有生机的联结，父就得着荣耀——约十七 23：

- a 当我们是一时，基督就得着荣耀，父也得着荣耀。
- b 约翰十七章的一，乃是为着父在子里得荣耀；这个一实际上就是神圣的得荣。
- 3 在神圣的得荣里，三一神在人性里得着荣耀，而人性也在神性里得着荣耀——启二一 10 ~ 11。

the Father in the Son in a wonderful coinhering oneness—John 17:23:

- a. When we are one, Christ is glorified, and the Father also is glorified.
- b. The oneness in John 17 is for the Father's glorification in the Son; this oneness is actually the divine glorification.
- 3. In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity—Rev. 21:10-11.

## 第十周■周一

### 晨兴喂养

罗三 23 ~ 25“ 因为众人都犯了罪，亏缺了神的荣耀，但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，…显示祂的义。”

徒七 2“ …当日 我们的祖宗亚伯拉罕在米所波大米…的时候，荣耀的神向他显现。”

人是神按着祂的形像造的，使人为着祂的荣耀彰显祂。但人犯了罪，抵触了神的圣与义，不但没有彰显神，反倒彰显罪和有罪的己，因此亏缺了神的荣耀。这样亏缺神的荣耀与彰显，就是罪。我们罪人不仅在神圣别和公义的要求之下，也在神荣耀的要求之下。我们都干犯了神圣别的所是，和祂公义的律法，也都亏缺了神的荣耀。因此，我们都在神的定罪之下。（圣经恢复本，罗三 23 注 1。）

〔平息处〕是出埃及二十五章十七节约柜上的遮罪盖所预表的。约柜是神与人相会的地方，其中放着十条诫命的律法，借其圣别和公义的要求，暴露并定罪前来接触神之人的罪。但借着约柜的盖，连同遮罪日洒在其上遮罪的血，罪人的整个光景就完全得着遮盖。因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。…这预表基督作神的羔羊，除去人与神出事的罪，（约一 29，）满足了神一切圣别、公义和荣耀的要求，平息了人与神之间的关系。（罗三 25 注 2。）

## WEEK 10 — DAY 1

### Morning Nourishment

Rom. 3:23-25 For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption which is in Christ Jesus; whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness...

Acts 7:2 ...The God of glory appeared to our father Abraham while he was in Mesopotamia...

Man was made by God in His image that man might express Him for His glory. But man has sinned and has contradicted the holiness and righteousness of God. Instead of expressing God, man expresses sin and his sinful self. Hence, man falls short of God's glory. This falling short of God's glory and expression is sin. Sinners are not only under the requirements of God's holiness and righteousness but also under the demand of God's glory. All have offended God's holy being and have broken God's righteous law, and all are short of God's glory. Therefore, all are under God's condemnation. (Rom. 3:23, footnote 1)

The propitiation place is typified in Exodus 25:17 by the sin-covering lid on the Ark. The Ark was the place where God met with people. In the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God. However, by the lid of the Ark, with the expiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark...This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God (John 1:29), thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God. (Rom. 3:25, footnote 2)

( 那向亚伯拉罕显现之神的荣耀, ) 也许是看得见的荣耀, ( 参徒七 55, ) 就如云和火向以色列人显现, ( 出十六 10, 二四 16~17, … ) 并充满帐幕和殿。( 四十 35, 王上八 11。 ) 乃是这样荣耀的神, 向亚伯拉罕显现并呼召他。这荣耀对亚伯拉罕乃是极大的吸引, 将他从世界里分别( 圣别 ) 出来归给神; ( 出二九 43; ) 也是极大的鼓励和力量, 使他能跟从神。( 创十二 1, 4。 ) 同样的原则, 神也用祂看不见的荣耀, 呼召新约的信徒。( 彼后一 3。 ) ( 圣经恢复本, 徒七 2 注 2。 )

神的…一个奇妙属性是荣耀。行传七章五十五节说, “ 司提反…定睛望天, 看见神的荣耀。” 荣耀是神的彰显, 就是辉煌的彰显出来的神。神的荣耀对亚伯拉罕是极大的吸引, 将他从世界分别出来归给神。( 参 2。 ) 神的荣耀也是极大的鼓励和力量, 使亚伯拉罕能以跟从神。( 创十二 1, 4。 )

彼后一章三节说, 神用祂自己的荣耀和美德呼召我们, 或呼召我们到祂自己的荣耀和美德。此外, 彼前五章十节说, 神召我们进入祂永远的荣耀。按提后二章十节, 神的救恩乃是连同着永远的荣耀。这指明永远的荣耀是神救恩的终极目标。( 罗八 21。 ) 神的救恩领我们进入祂的荣耀。( 来二 10。 )

在约翰福音我们读到, 那是神的话成为肉体, 支搭帐幕在我们中间, 我们也见过祂的荣耀。( 一 1, 14。 ) 一章十八节接着说, “ 从来没有人看见神, 只有在父怀里的独生子, 将祂表明出来。” 神得表明的时候有荣耀。我们看见神, 就看见荣耀。…我们已被命定要得神的荣耀, 并且蒙召来得这荣耀。( 林前二 7, 帖前二 12。 ) ( 新约总论第一册, 一三一页。 )

参读: 新约总论, 第十一篇。

[The glory of the God who appeared to Abraham] might have been visible glory (cf. Acts 7:55), as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17...) and filled the tabernacle and the temple (40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to him. It separated (sanctified) him from the world unto God (Exo. 29:43) and was a great encouragement and strength that enabled him to follow God (Gen. 12:1, 4). In the same principle, God calls the New Testament believers by His invisible glory (2 Pet. 1:3). (Acts 7:2, footnote 2)

[A] marvelous attribute of God is glory...Acts 7:55 says, “Looking intently into heaven, he [Stephen] 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 [cf. v. 2]. 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).

In the Gospel of John we read that the Word, who was God, became flesh and tabernacled among us and that we beheld His glory (John 1:1, 14). John 1:18 goes on to say, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” There is glory in the declaration of God. When we see God, we see glory. We have been ordained for God's glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). (The Conclusion of the New Testament, pp. 111-112)

Further Reading: The Conclusion of the New Testament, msg. 11

## 第十周■周二

### 晨兴喂养

西一 27“ …基督在你们里面成了荣耀的盼望。”

来二 10“ …为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

启二一 11“ 城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

基督能成为我们荣耀的盼望，因为祂住在我们灵里，作我们的生命和我们的人位。照着歌罗西三章四节，基督是我们的生命，祂显现的时候，我们也要与祂一同显现在荣耀里。祂要显现，在我们蒙救赎、得变化的身体上得荣耀。（罗八 23，腓三 21，帖后一 9。）基督来的时候，我们要在祂身上得荣耀，祂也要在我们身上得荣耀。这指明内住的基督要浸透我们全人，包括我们物质的身体。这使我们的身体改变形状，以致与祂荣耀的身体一模一样。那时基督就要在我们身上得荣耀。这就是基督在我们里面作荣耀的盼望。…歌罗西一章二十七节指明，我们将要凭以得荣的荣耀，现今正住在我们里面。这荣耀不是一样东西；这荣耀乃是活的人位，就是内住的基督，经过过程之三一神包罗万有的具体化身。这位基督现今是我们里面荣耀的种子。…至终，这种子的长大要带进信徒得荣的“开花”。（新约总论第六册，四三四至四三五页。）

### 信息选读

现今我们信徒正被变化到（神的）荣耀里，（林后三 18，）并且要被带进这荣耀里。（来二 10。）至终我们要与基督同得这荣耀，（罗八 17，30，）在新耶路撒冷里带着神的荣耀作神的彰显。

## WEEK 10 — DAY 2

### Morning Nourishment

Col. 1:27 ...Christ in you, the hope of glory.

Heb. 2:10 For it was fitting for Him,...in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Christ can be our hope of glory because He dwells in our spirit to be our life and our person. According to Colossians 3:4, when Christ our life is manifested, we shall be manifested with Him in glory. He will appear to be glorified in our redeemed and transfigured body (Rom. 8:23; Phil. 3:21; 2 Thes. 1:10). When Christ comes, we shall be glorified in Him, and He will be glorified in us. This indicates that the indwelling Christ will saturate our entire being, including our physical body. This will cause our body to be transfigured and to become like His glorious body. At that time Christ will be glorified in us. This is Christ in us as the hope of glory. Colossians 1:27 indicates that the glory with which we shall be glorified dwells in us right now. This glory is not a thing—this glory is a living person, the indwelling Christ, the all-inclusive embodiment of the processed Triune God. This very Christ is now the seed of glory within us...Eventually, the growth of this seed will issue in the “blossom” of the believers’ glorification. (The Conclusion of the New Testament, p. 1951)

### Today's Reading

As believers, we are being transformed into [God's] 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.



神创造我们作祂的器皿，以盛装祂并彰显祂。神在我们这些预备得荣耀的器皿上，（九 23，）彰显祂荣耀的丰富。我们被祂的主宰预定来作祂的容器，祂贵重的器皿，以彰显祂在荣耀里的所是。这要在新耶路撒冷里完全得显明。…新耶路撒冷一个显著的特色是有神的荣耀，（启二一 11，）有神的彰显。新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己透过那城照耀出来。事实上，神的荣耀乃是新耶路撒冷的内容，因这城要完全被神的荣耀所充满。这指明那城是器皿，盛装神并彰显神。…新耶路撒冷满了神的荣耀，意思就是神在这城里得显明。今天召会生活也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂。（新约总论第一册，一三一至一三二页。）

神莫大救恩的最后一步，是要领许多的儿子进荣耀里去。罗马八章告诉我们，神在我们身上恩典的工作，开始于祂的预知，经过祂的预定、呼召、称义，终结于祂叫我们得荣耀。（29～30。）八章也告诉我们，一切受造之物，正在热切等待神的众子显示出来（得荣耀），指望着受造之物自己，也要得享神儿女之荣耀的自由。（19～21。）这要借着主的再来得着成就，（腓三 21，）那时我们要与祂一同显现在荣耀里；（西三 4；）这是我们的盼望。（一 27。）神的众子这样得荣耀，乃是神救恩的目标，要持续地经过千年国，且要完满的显于新耶路撒冷，直到永远。（启二一 11，23。）（圣经恢复本，来二 10 注 3。）

身为开拓者、先锋的耶稣，（来六 20，）已领先进入荣耀；现今我们这些跟从祂的人，正在同一路上，也要被带进神所为我们命定同样的荣耀里。（林前二 7，帖前二 12。）祂已经开了路，我们现今正行在其中。（来二 10 注 5。）

参读：新约总论，第一百八十篇；真理课程四级卷四，第五十一课。

God created us as His vessels to contain Him and express Him. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory [9:23]. 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. Actually, the glory of God will be the content of the New Jerusalem, for this city will be completely filled with His glory. This indicates that the city is a vessel to contain God and express Him...The fact that the New Jerusalem is full of God's glory means that God is manifested in this city. The church life today should also have God's glory, manifesting and expressing Him in this marvelous divine attribute. (The Conclusion of the New Testament, p. 112)

The last step of God's great salvation is to bring His many sons into glory. Romans 8 tells us that God's work of grace upon us began with His foreknowing, passed through His predestination, calling, and justification, and will end with His glorification (vv. 29-30). Also, Romans 8 tells us that the whole creation eagerly awaits the revelation (glorification) of the sons of God, in hope that the creation itself will enter into the freedom of the glory of the children of God (vv. 19-21). This will be accomplished by the Lord's coming back (Phil. 3:21), at which time we will be manifested with Him in glory (Col. 3:4); this is our hope (1:27). This glorification of the sons of God, as the goal of God's salvation, will last through the millennial kingdom and will be manifested in full in the New Jerusalem for eternity (Rev. 21:11, 23). (Heb. 2:10, footnote 3)

Jesus, as the Pioneer, the Forerunner (Heb. 6:20), took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us (1 Cor. 2:7; 1 Thes. 2:12). He cut the way, and we are now taking the way. (Heb. 2:10, footnote 4)

Further Reading: The Conclusion of the New Testament, msg. 180; Truth Lessons—Level Four, vol. 4, lsn. 51



## 第十周■周三

### 晨兴喂养

约七 18“ 那从自己说的，是寻求自己的荣耀；唯有那寻求差祂来者之荣耀的，这人才是真的，在祂里面没有不义。”

太二五 31“ 但是，当人子在祂的荣耀里，所有的天使同着祂来的时候，祂要坐在祂荣耀的宝座上。”

（主）的荣耀包含祂神性的荣耀、（约十七 22, 24、）人性的荣耀、（诗四五 3、）复活的荣耀（约七 39, 徒三 13～15）以及升天的荣耀。（来二 9。）（圣经恢复本，太二五 31 注 3。）

主过着受约束的生活，不为自己行事，祂是为着神的满足，寻求神的荣耀。…（在约翰七章十六至十八节）我们看见，主不凭自己说话，不寻求自己的荣耀，乃寻求那差祂来者的荣耀。

主作为一个为着神的满足，寻求神荣耀的人，并不在于祂所行、所作的，而是在于祂属于神，受神差遣，从神而来，并且说出神。…（七章）启示祂是受神约束的人，祂属于神，祂受神差遣，从神而来，祂不说自己的话，而是讲说神。主说神的话，神就借着祂的说话彰显出来。（李常受文集一九八二年第二册，二九三至二九四页。）

### 信息选读

基督乃是在复活里，为父用神圣的荣耀所荣耀。约翰七章三十九节下半说，“那时还没有那灵，因为耶稣尚未得着荣耀。”许多圣经读者可能觉得，

## WEEK 10 — DAY 3

### Morning Nourishment

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

Matt. 25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

The Lord's glory comprises the glory of His divinity (John 17:22, 24), the glory of His humanity (Psa. 45:3), the glory of His resurrection (John 7:39; Acts 3:13-15), and the glory of His ascension (Heb. 2:9). (Matt. 25:31, footnote 4)

As One who lived a restricted life, a life restricted from doing things for self, the Lord sought the glory of God for God's satisfaction...[In John 7:16-18] we see that the Lord did not seek His own glory, in that He did not speak from Himself. Rather, He sought the glory of the One who sent Him.

The Lord's being a person who sought God's glory for God's satisfaction did not depend on what He did or on His works; it depended instead on the fact that He was of God, that He was sent by God, that He came from God, and that He spoke God...John 7 reveals that He was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own word but spoke God. When the Lord spoke God's word, God was expressed through His speaking. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 230)

### Today's Reading

Christ was glorified by the Father with the divine glory in His resurrection. John 7:39b says, "The Spirit was not yet, because Jesus had not yet been glorified." Many readers of the Bible might find this verse

这里若是用“复活”而不是用“得着荣耀”，这一节就比较易懂。…但这节不是说“尚未复活”，而是说“尚未得着荣耀”。然而，“得着荣耀”实际上是指“复活”，因为主是在复活时得着荣耀。在路加二十四章二十六节，主论到自己说，“基督受这些害，又进入祂的荣耀，岂不是应当的么？”这是指祂的复活，（46，）这把祂带进荣耀。（林前十五43上，徒三13上，15上。）基督进入祂的荣耀，进入祂的得荣，就是进入祂的复活。这就是说，祂是在祂的复活里得着荣耀。祂的复活就是祂的得荣。

按照新约的思想，复活乃是生命的释放，这种生命的释放就是得荣耀。…所以，“得荣耀”与“复活”乃是同义辞。…复活是原因，得荣耀是结果。（新约总论第九册，二三四至二三五页。）

耶稣受了死的苦，完成救赎之后，就在复活里得着荣耀，（路二四26，）并在升天里在诸天之上得着荣耀尊贵为冠冕。（来二9。）虽然主耶稣是神子也是人子，但在说到祂得了荣耀尊贵为冠冕时，我们要特别注意祂的人性，注意祂是人子。希伯来一章说祂是神，二章说祂是人。我们读一章时，应当特别注意祂的神性；读二章时，就要特别注意祂的人性。祂乃是在祂的人性里得着荣耀尊贵为冠冕。祂乃是以升到诸天之上人的身分，得了冠冕。

这位生于马槽，长于拿撒勒贫寒之家，没有佳形容的微小耶稣，却在升到诸天之上时，得了荣耀尊贵为冠冕。…荣耀是指与耶稣人位有关的荣美；尊贵是指与耶稣价值、宝贵（彼前二章七节的宝贵与这里的尊贵，原文同字）及尊荣有关的珍贵，这尊荣与祂的地位有关。（彼后一17，罗十三7。）（希伯来书生命读经，一〇一页。）

参读：新约总论，第二百八十八篇。

easier to understand if resurrected were used instead of glorified...But the verse does not say, “Had not yet been resurrected”; it says, “Had not yet been glorified.” However, glorified actually stands for resurrected, for the Lord was glorified when He was resurrected. In Luke 24:26 the Lord said of Himself, “Was it not necessary for the Christ to suffer these things and enter into His glory?” This refers to His resurrection (v. 46), which brought Him into glory (1 Cor. 15:43a; Acts 3:13a, 15a). For Christ to enter into His glory, into His glorification, was for Him to enter into His resurrection. This means that He was glorified in His resurrection. His resurrection was His glorification.

According to the New Testament thought, resurrection is a release in life, and this release in life is a matter of glorification...Glorification is therefore a synonym of resurrection. (The Conclusion of the New Testament, pp. 2954-2955)

After He accomplished redemption by suffering death, Jesus was glorified in His resurrection (Luke 24:26) and in His ascension to the heavens was crowned with glory and honor (Heb. 2:9). Although the Lord Jesus is both the Son of God and Son of Man, when we come to the matter of His being crowned with glory and honor, we must pay special attention to His humanity, to His being the Son of Man. In Hebrews 1 He is God; in Hebrews 2 He is man. When we are reading Hebrews 1, we must pay our full attention to the Lord's divinity. However, when we come to Hebrews 2, we must pay our full attention to His humanity. It is in His humanity that He is crowned with glory and honor. As a man in His ascension to the heavens, He was crowned in this way.

The little Jesus who was born in the manger, who was raised in a poor home in Nazareth, and who had no beauty or comeliness, in His ascension to the heavens has been crowned with glory and honor...Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth, value, and dignity, which is related to His position (2 Pet. 1:17; Rom. 13:7). In 1 Peter 2:7 the Greek word for preciousness is the same as that for honor here. (Life-study of Hebrews, 2nd ed., p. 84)

Further Reading: The Conclusion of the New Testament, msg. 288

## 第十周■周四

### 晨兴喂养

约一 14“ …丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

太十七 2“ 就在他们面前变了形像，脸面发光如日头，衣服变白如光。”

约十二 23“ 耶稣回答说，人子得荣耀的时候到了。”

〔 约翰〕与彼得和雅各，乃是在山上主变化形像时，见过主的荣耀。〔 约一 14。〕…当祂还活在人性里，在山上变化形像时，祂神性的荣耀才向祂的门徒短暂地显示一下。〔 太十七 2。〕…彼得在彼后一章十七至十八节也说到这事：“ 因为祂从父神领受尊贵荣耀的时候，从显赫的荣耀中，有这样的声音向祂发出：这是我的爱子，我所喜悦的。我们同祂在圣山的时候，亲自听见这声音从天上发出。”（ 李常受文集一九九四至一九九七年第五册，四〇二至四〇三页。）

### 信息选读

子是神成为肉体，祂的肉体乃是一个帐幕，给神在地上居住。（ 约一 14。）祂神圣的元素限制在祂的人性里，如同神的荣光遮藏在帐幕里。在变化山上，祂神圣的元素曾从肉体里释放出来，彰显在荣耀里，为三个门徒所看见。（ 太十七 1～4。）但在这之后，这神圣的元素又遮藏在祂的肉体里。主在约翰十七章所记载的祷告之先，曾预言祂要得荣耀，父也要在祂身上得荣耀。（ 十二 23，十三 31～32。）现在祂要经过死，使祂人性的体壳得以破裂，

## WEEK 10 — DAY 4

### Morning Nourishment

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

Matt. 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

John..., along with Peter and James, beheld the Lord's glory when He was transfigured on the mountain [John 1:14]. His transfiguration was a glorification...In Christ's transfiguration on the mountain, while He was living in His humanity,...the glory of His divinity was manifested for a glimpse to His disciples [Matt. 17:2]...Peter refers to this in 2 Peter 1:17-18: "He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight. And this voice we heard being borne out of heaven while we were with Him in the holy mountain." (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 319-320)

### Today's Reading

The Son was God incarnated, and His flesh was a tabernacle for God's dwelling on earth (John 1:14). His divine element was confined in His humanity, just as God's shekinah glory was concealed within the tabernacle. Once, on the mountain of transfiguration, His divine element was released from within His flesh and expressed in glory, being seen by the three disciples (Matt. 17:1-4). However, it was concealed again in His flesh. Before the prayer recorded in John 17, the Lord predicted that He would be glorified and that the Father would be glorified in Him (John 12:23; 13:31-32). Now He was going to pass through death that the concealing shell of His humanity might

让祂神圣的元素，神圣的生命释放出来；祂也要复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得着彰显，以致祂的全人，包括神性和人性，都得着荣耀。这样，父就在祂身上得着荣耀。

（在十七章）主耶稣这关于得荣的祷告，要在三个阶段里得着成就。首先，这祷告是在祂的复活里得着成就。这是由于祂神圣的元素，神圣的生命，从祂的人性释放出来，进入许多信徒里面，（十二 23～24，）而祂的全人，包括祂的人性，都被带进荣耀里；（路二四 26；）也是由于父神神圣的元素，在主的复活得荣里，得着了彰显。在主的复活里，神答应并成就了祂的祷告。（徒三 13～15。）其次，这祷告已在召会里得着成就。这是因为祂复活的生命借祂许多肢体得了彰显，祂就在他们里面得了荣耀，父也在祂里面借着召会得着彰显。（弗三 21，提前三 15～16。）第三，这祷告要在新耶路撒冷得着终极的成就，因为那时祂要在荣耀里完全得着彰显，神也要在祂里面，借着圣城得着荣耀，直到永远。（启二一 11，23～24。）

神圣得荣的主题，即父在子的得荣里得荣耀，乃是约翰福音中一段很长的主题。本段开始于十二章中间，往前直到十七章末了。在十二章二十三节主耶稣宣告：“人子得荣耀的时候到了。”…二十四节指明，人子得荣耀，就是祂神圣的元素，神圣的生命，从祂人性的体壳释放出来，在复活里产生许多信徒，如一粒麦子落在地里死了，把生命的元素释放出来，结出许多果实，就是许多子粒。…由（二十四节）我们看见，主得荣耀就是祂死而复活，为要结出许多子粒来。这意思是说，结出子粒就是祂的得荣耀。（新约总论第六册，一一一至一一三页。）

参读：新约总论，第一百五十三篇；基督为父用神圣的荣耀所荣耀的结果，第一章。

be broken for His divine element, His divine life, to be released. He was also to resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, that His entire being, both divinity and humanity, might be glorified. Thus, the Father would be glorified in Him.

This prayer of the Lord Jesus [in John 17] concerning glorification will be fulfilled in three stages. First, it was fulfilled in His resurrection, in that His divine element, His divine life, was released from within His humanity into His many believers (John 12:23-24), and His whole being including His humanity was brought into glory (Luke 24:26), and in that the Father's divine element was expressed. God answered and fulfilled His prayer in His resurrection (Acts 3:13-15). Second, it has been fulfilled in the church, in that as His resurrection life has been expressed through His many members, He has been glorified in them and the Father has been glorified in Him through the church (Eph. 3:21; 1 Tim. 3:15-16). Third, it will be ultimately fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will also be glorified in Him through the holy city for eternity (Rev. 21:11, 23-24).

The subject of the divine glorification, the glorification of the Father in the glorification of the Son, is the subject of a lengthy section of the Gospel of John. This section begins from the middle of chapter 12 and goes through the end of chapter 17. In John 12:23 the Lord Jesus declared, "The hour has come for the Son of Man to be glorified."...As verse 24 indicates, for the Son of Man to be glorified is for Him to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection, just as a grain of wheat releases its life element by falling into the ground and dying in order to bear much fruit and thereby bring forth many grains...From [verse 24] we see that for the Lord to be glorified is for Him to die and be resurrected in order to bear much fruit. This means that the bearing of fruit is His glorification. (The Conclusion of the New Testament, pp. 1666-1668)

Further Reading: The Conclusion of the New Testament, msg. 153; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," ch. 1



## 第十周■周五

### 晨兴喂养

约十七 1“ 耶稣…说，父啊，时候到了，愿你荣耀你的儿子，使儿子也荣耀你。”

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

〔 在约翰十七章二十二至二十三节，〕 父的荣耀已经赐给了子，子又赐给了信徒；这里有信徒在这荣耀里的一。这荣耀是要借着神的生命和性情来彰显祂。（李常受文集一九八二年第二册，六三七至六三八页。）

### 信息选读

〔 信徒〕合一的第一个根据乃是重生，接受父的生命；第二个根据是圣别，从神以外的一切事物中分别出来…归给神自己。…这第三个根据比前两个更深且更高。这是在神圣荣耀的彰显里的一。我们…从世界分别出来以后，必须借着否认己，凭着基督作生命活着。这位基督在我们里面是我们荣耀的盼望。（西一 27。）

我们若要在神圣的荣耀里成为一，就必须弃绝自己并忘掉自己。必须不再是我，乃是基督在我里面活着。（加二 20。）这“我”已经被钉死，己必须被否认，基督才能活在我们里面。我们不但要弃绝世界，还要弃绝自己。一面，我们已经从许多属世的场合和属世的事物中圣别出来，进入了父的家；另一面，我们每个人都有自己的意见、思想或观念。如果

## WEEK 10 — DAY 5

### Morning Nourishment

John 17:1 ...Jesus...said, Father, the hour has come; glorify Your Son that the Son may glorify You.

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

[In John 17:22 and 23] we have the oneness of the believers in the Father's glory given to the Son and given to the believers by the Son. This glory is for the expression of God through His life and nature. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 497)

### Today's Reading

The first ground of [the believers'] oneness is regeneration, receiving the life of the Father, and the second ground is sanctification, being separated from everything other than God...to God Himself...The third ground of this oneness is even deeper and higher than this. It is the oneness in the manifestation of the divine glory. After we have been...separated from the world, we must live, through the denying of ourselves, by Christ as our life who is the hope of glory within us (Col. 1:27).

If we would be one in the divine glory, we must forsake and forget ourselves. It must be no longer I but Christ who lives in me (Gal. 2:20). The "I" has been crucified, and the self must be denied that Christ may live in us. We must not only renounce the world but also ourselves. On the one hand, we have been sanctified from so many worldly places and worldly things and have come home to the Father's house. On the other hand, each of us has his opinions, thoughts, or ideas. If this is the situation, how can



情形是这样，我们如何能成为一？从前我们分别在各种属世的场合中，现今我们虽然回家了，但我们仍有己的难处。为这缘故，我们不可凭自己的生命活着，乃要凭荣耀的生命，神圣的生命活着。…这样，在这生命的荣耀里，我们就要成为一。因此，信徒的一有三个根据，或三个阶段：重生、圣别并得荣。第一阶段是借着重生，得着神为我们的父；第二阶段是借着圣言，从世界分别出来，归给三一神；第三阶段是借着否认己，凭荣耀的神圣生命活着。

借着否认己，我们能经历神圣的生命到这样的地步，我们就被成全成为一。在召会生活中，如果有一天弟兄们互相辩论争吵，然后在第二天彼此认错道歉，这就表明他们还没有被成全成为一。直到有一天，他们完全认识十字架，知道“我”已经钉在十字架上，他们凭神圣荣耀的生命活着，那就是他们众人被成全成为一的日子。到那日，我们再也没有争论或争吵，因为己和意见都没有了。于是，我们被成全成为一。…我们达到这个点，我们就会在一的最高水平上，借着赐给信徒的神圣荣耀，被成全成为一，团体的彰显三一神。

信徒中间一的第三面，就是为着神团体的彰显，在神圣荣耀里的一。在这个一的这面，信徒已完全否认己，享受父的荣耀作他们那个被成全之一的要素，得被建造而团体的彰显神。…信徒中间终极的一，乃是在神永远的生命里（在父的名里）；借着神圣别的话；并且在神圣的荣耀里，彰显三一神，直到永远。（约翰福音生命读经，五四七至五五二页。）

参读：约翰著作中帐幕和祭物的应验，第五十至五十一、五十三至五十四篇；约翰福音生命读经，第四十篇。

we be one? Once we were separated into various worldly places, but now, having come home, we may still have trouble with the self. For this reason we must not live by our own life but by the life of glory, the divine life... Then, in the glory of this life, we will be one. Hence, there are three grounds or steps of the oneness of the believers: regeneration, sanctification, and glorification. Having God as our Father by regeneration is the first step; coming to the Triune God by separation from the world through the holy word is the second step; and living by the divine life of glory through denying ourselves is the third step.

By denying ourselves we can experience the divine life to such a degree that we are perfected into one. If the brothers in the church life argue and debate with one another one day and then confess and apologize to one another the next day, it means that they have not yet been perfected into one. On the day they realize in full the matter of crucifixion, that the “I” has been crucified on the cross and that they are living by the life of the divine glory, that will be the day when they all will be perfected into one. On that day they will no longer debate or quarrel, because there will not be the self and the opinions. Then they will be perfected into one...When we reach this point, we will be on the highest level of oneness, having been perfected into one by the divine glory given to the believers to express the Triune God in a corporate way.

The third aspect of the believers’ oneness is the oneness in the divine glory for the corporate expression of the Triune God. In this aspect of oneness, the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way...The ultimate oneness of the believers is in the eternal life (in the Father’s name), by the holy word, and in the divine glory to express the Triune God for eternity. (Life-study of John, 2nd ed., pp. 467-471)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 50—51, 53—54; Life-study of John, msg. 40

## 第十周■周六

### 晨兴喂养

约十七 5“ 父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。”

22“ 你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。”

弗三 21“ 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代代，永永远远。阿们。”

主在约翰十四至十六章信息的要点，就是子得荣耀，好使父在子身上得荣耀。

基督在成为肉体以前是神的独生子，在荣耀里与父同在，并与父同享这荣耀。但祂借着成为肉体穿上肉体的时候，这荣耀就遮藏在祂的肉体里。…神圣的荣耀，就是神圣生命和性情的彰显，被限制并遮藏在主的人性里。

今天子如何得着荣耀，使父在子里面，并借着子得着荣耀？乃是借着召会。当召会经过重生、圣别、钉死，并且在荣耀里与基督联结，那时神的儿子就要得着彰显并显明。神的儿子要在召会的一里得着荣耀。神的儿子这样得了荣耀，父也就同时在子里面，并借着子得了荣耀。因此，“愿你荣耀你的儿子，使儿子也荣耀你，”（十七 1，）这个祷告包含并在于召会经过重生、圣别、钉死、以及与神的儿子联结成为一。在召会时代，神在基督里，并在召会中，得着荣耀。（弗三 21。）（新约总论第九册，二三〇、二三四至二三五页。）

### 信息选读

## WEEK 10 — DAY 6

### Morning Nourishment

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

22...The glory which You have given Me I have given to them, that they may be one, even as We are one.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

The main point of the Lord's message in John 14 through 16 is that the Son may be glorified so that the Father may be glorified in the Son.

Before His incarnation Christ as the only begotten Son of God was with the Father in glory and enjoyed this glory with the Father. But when He with this glory put on flesh through incarnation, this glory was concealed in His flesh... The divine glory, the expression of the divine life and nature, was therefore confined and concealed within the Lord's humanity.

By what way will the Son be glorified today so that the Father might be glorified in and through the Son? It is by the church. When the church has been regenerated, sanctified, crucified, and united with Christ in glory, then the Son of God will be expressed and manifested. The Son of God will be glorified in the oneness of the church, and the Father at that time will also be glorified in and through the Son. Therefore, the prayer, "Glorify Your Son that the Son may glorify You," includes and depends upon the matter of the church being regenerated, sanctified, crucified, and united in oneness with the Son of God. God is glorified in Christ and in the church in the church age (Eph. 3:21). (The Conclusion of the New Testament, pp. 2951, 2954-2955)

### Today's Reading

荣耀是神圣生命和神圣性情的彰显。我们若凭着神圣的生命和性情而活，我们就会彰显出神圣的荣耀。圣徒越凭着神圣生命和神圣性情而活，召会生活就越荣耀，召会中也越有神圣的荣耀。

借着基督的信徒在子里生机的与父联结为一，父就得着荣耀。（约十七 23。）约翰十五章清楚的启示，我们在基督里面，基督也在我们里面。（4～5。）但在十七章，主…祷告，要叫我们知道我们在祂里面，正如祂在父里面一样，并且祂在我们里面，正如父在祂里面一样。神圣的三一有这奇妙的互相内在的一。这互相内在的一，已经重复在基督和祂的信徒身上。今天基督在祂的信徒里面，使祂的信徒也得以在祂里面。这就如父在子里面，使子也得以在父里面。基督在十七章的祷告，启示出这样互相内在的一。

十七章所启示的一，是为着父在子里得着荣耀。这一实际上就是神圣的得荣。子在召会里得着荣耀，而父在子里得着荣耀。…这一就是得荣，得荣就是新人，新人就是葡萄树，葡萄树就是父的家。（十四～十七。）主所求的得荣，实际上就是神性与人性的神圣调和，这种调和就是十七章所启示美妙的一。这一在父的名里、在三一神里、并在三一神荣耀的彰显里得着护卫。这就是新约启示的中心点。

在神圣的得荣里，三一神在人性里得着荣耀，而人性也在神性里得着荣耀。有一天，主耶稣要带着实际显明出来的荣耀来临，我们也要被带进那荣耀里。然后就有得荣加上得荣，并有在得荣里的得荣。至终，就有终极的完成——新耶路撒冷。（启二一 10～11。）（新约总论第九册，二三六至二四〇页。）

参读：神建造的论据，第四篇；李常受文集一九五九年第一册，五一七至五三八页；神生命的救恩，第四章。

Glory is the expression of the divine life and the divine nature. If we live by the divine life and nature, we shall express the divine glory. The more the saints live by the divine life and the divine nature, the more glorious the church life is, and the more divine glory there will be in the church.

The Father is glorified through the organic union of Christ's believers with the Father in the Son in oneness (John 17:23). In John 15 the fact of our being in Christ and Christ being in us is clearly revealed (vv. 4-5). But in John 17 the Lord prayed...so that we would realize that we are in Him just as He is in the Father, and He is in us just as the Father is in Him. With the Divine Trinity there is such a wonderful coinhering oneness. This coinhering oneness has been duplicated by Christ with His believers. Today Christ is in His believers, causing His believers to be in Him. This is like the Father being in the Son, causing the Son to be in the Father. The prayer of Christ in John 17 is a revelation of such a coinhering oneness.

The oneness revealed in chapter 17 is for the Father's glorification in the Son. This oneness is actually the divine glorification. The Son is glorified in the church, and the Father is glorified in the Son...The oneness is the glorification, the glorification is the new man, the new man is the vine, and the vine is the Father's house [chs. 14—17]. The glorification for which the Lord prayed is actually the divine mingling with humanity, and this mingling is the marvelous oneness...in chapter 17. This oneness is safeguarded in the name of the Father, in the Triune God, and in the glorious expression of the Triune God. This is the central point of the revelation of the New Testament.

In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity. One day the Lord Jesus will come in a physical manifestation of glory, and we shall be brought into that glory. Then there will be glorification upon glorification and glorification within glorification. Eventually, there will be the ultimate consummation—the New Jerusalem (Rev. 21:10-11). (The Conclusion of the New Testament, pp. 2956-2959)

Further Reading: CWWL, 1958, vol. 2, "The Basis for the Building Work of God," ch. 4; CWWL, 1959, vol. 1, pp. 402-417; CWWL, 1993, vol. 1, "God's Salvation in Life," ch. 4

# 第十周诗歌

# WEEK 10 — HYMN

763

## 荣耀的盼望 — 基督作荣耀

降B大调

特副 (英 949)

6/8

一 荣 耀 盼 望 是 基 督，我 的 生 命 是 祂；  
 祂 已 将 我 灵 重 生，现 将 我 魂 变 化；  
 还 要 改 变 我 身 体，用 祂 归 服 大 能，  
 使 之 和 祂 身 体 同，有 祂 荣 形。  
 (副) 祂 来， 祂 来， 祂 来 将 我 荣 耀！  
 将 我 身 体 改 变 形 状，和 祂 身 体 相 肖。  
 祂 来， 祂 来， 为 我 身 体 需 要！  
 祂 是 我 们 荣 耀 盼 望 来 将 我 们 荣 耀。

- 二 荣耀盼望是基督，  
 使我有分神丰满，  
 祂来使我能与神  
 使我有分祂荣耀，  
 祂是神的奥秘；  
 将神带到我里。  
 在各方面相调，  
 将祂返照。
- 三 荣耀盼望是基督，  
 将我身体来救赎，  
 祂来使我的身体  
 永远吞灭了死亡，  
 祂是我的救赎：  
 脱离死的痛苦。  
 变成荣耀形状；  
 将我释放。
- 四 荣耀盼望是基督，  
 祂的生命我经历，  
 祂来要将我带进  
 完全与祂成为一，  
 祂是我的履历：  
 祂乃与我合一；  
 祂的荣耀、自由，  
 直到永久。

## Christ is the hope of glory, my very life is He Hope of Glory — Christ as the Glorification

949

1. Christ is the hope of glo - ry, my ve - ry life is He, He has regen - e - rat - ed and sa - turat - ed  
 me; He comes to change my bo - dy by His subdu - ing might Like to His glorious bo - dy in glo - ry  
 bright! (C) He comes, He comes, Christ comes to glorify me! My bo - dy He'll transfigure, like His own it then will  
 be. He comes, He comes, re - demp - tion to ap -  
 ply! As Hope of glo - ry He will come, His saints to glo - ri - fy.

2. Christ is the hope of glory, He is God's mystery;  
 He shares with me God's fulness and brings God into me.  
 He comes to make me blended with God in every way,  
 That I may share His glory with Him for aye.
3. Christ is the hope of glory, redemption full is He:  
 Redemption to my body, from death to set it free,  
 He comes to make my body a glorious one to be  
 And swallow death forever in victory.
4. Christ is the hope of glory, He is my history:  
 His life is my experience, for He is one with me;  
 He comes to bring me into His glorious liberty,  
 That one with Him completely I'll ever be.

## 第十周申言

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]



## 第十一周

### 在父的家里—

### 活在那借着基督的死与复活 所为我们预备的地方

读经：约十四 1～3, 6, 10～11, 20, 23, 一 4,  
14, 16, 十一 25

#### 【周一】

壹 约翰十四章的中心思想就是我们必须信入神，因而进到神里面——1 节：

- 一 相信神是客观的，信入神是主观的；乃是主观的信，将我们带进神里面。
- 二 借着信入主，我们进入祂里面，与祂成为一，得享祂，并有分于祂为我们所完成的一切——三 15。
- 三 借着信入基督，我们与祂有生机的联结，并且我们全人浸没在祂里面，使二者在生机上成为一——十五 4～5。

贰 父的家乃是三一神——借着成为肉体、钉十字架、复活——将祂自己作到信徒里面，为要完全与他们调和，好把他们建造成为一个生机体，作祂的居所和彰显——十四 2～3, 23:

## Week Eleven

### In the Father's House—

### Living in the Place Prepared for Us through the Death and Resurrection of Christ

Scripture Reading: John 14:1-3, 6, 10-11, 20, 23; 1:4, 14, 16; 11:25

#### § Day 1

I. **The central thought of John 14 is that we must believe into God and thereby enter into God—v. 1:**

- A. To believe in God is objective, but to believe into God is subjective; it is the subjective believing that brings us into God.
- B. It is by believing into the Lord that we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us—3:15.
- C. Through believing into Christ, we have an organic union with Him and have our being merged into His so that we two may be one organically—15:4-5.

II. **The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression—14:2-3, 23:**

- 一 在二章十六节,“我父的家”是指神在地上的居所,就是殿;殿乃是耶稣身体的预表或象征;这身体在复活里已扩大为基督的身体——19~22节。
- 二 在十四章二节,“我父的家”乃是基督的身体,也就是召会作神的家——弗一22~23,二21~22,提前三15。

## 【周二】

- 三 父的家乃是经过过程并终极完成的神,与蒙祂救赎、重生并变化的选民,所构成的一个神人二性的合并——约十四20。
- 四 在父的家里,有许多住处——2节:
  - 1 许多住处乃是基督身体的许多肢体,这身体就是神的殿——罗十二5,林前三16~17。
  - 2 所有在基督里的信徒,都是神的建造——父的家——里的住处;这建造就是基督的身体——弗一22~23,二21~22,五30,林前十二27。
- 五 “我去是为你们预备地方,”意思就是,主要预备地方,完成救赎,为我们开路并作出立场,好使我们进入神里面——约十四2~3,6:
  - 1 借着死与复活,主耶稣铺好了路,预备了地方,好把我们带进神里面——20节。
  - 2 借着死与复活,主耶稣为我们在神面前,并在神里面,预备了立场;这样,祂就在神里面为我们预备了地方——2~3,6节。

## 【周三】

- 3 在神里面的立场扩大之后,就成为在基督身体里的

- A. In 2:16 My Father's house refers to the dwelling place of God on earth, the temple; the temple is a type, or figure, of the body of Jesus, which in resurrection has been enlarged to be the Body of Christ—vv. 19-22.
- B. My Father's house in 14:2 is the Body of Christ, the church as the house of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15.

## § Day 2

- C. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect—John 14:20.
- D. In the Father's house are many abodes—v. 2:
  - 1. The many abodes are the many members of the Body of Christ, which is God's temple—Rom. 12:5; 1 Cor. 3:16-17.
  - 2. All the believers in Christ are the abodes in God's building, the Father's house; this building is the Body of Christ—Eph. 1:22-23; 2:21-22; 5:30; 1 Cor. 12:27.
- E. I go to prepare a place for you means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for us to enter into God—John 14:2-3, 6:
  - 1. By death and resurrection the Lord Jesus paved the way and prepared the place so that we might be brought into God—v. 20.
  - 2. By His death and resurrection He prepared a standing for us before God and in God; in this way He prepared a place for us in God—vv. 2-3, 6.

## § Day 3

- 3. The standing in God, being enlarged, becomes the standing in the Body of

立场——罗十二 4 ~ 5，弗五 30，林前十二 27：

- a 凡在神里面没有立场、没有地方的，他在基督的身体，就是父的家，神的居所里，也没有地方——弗一 22 ~ 23，二 21 ~ 22。
- b 我们这些在基督里的信徒，都在神里并在基督身体里有地方，现今我们都该活在那借着基督的死与复活所为我们预备的地方——约十四 2 ~ 3，20，林前十二 27。

六 主的来把神带到人里面，祂的去把人带到神里面；借着这样的来和去，祂将神建造到人里面，并将人建造到神里面，借此建造神的家——约一 14，十 10 下，十四 2 ~ 3。

### 【周四】

- 七 神的儿子主耶稣基督，凭着那灵并借着祂的死与复活，正在建造一个生机体，召会，就是祂的身体和父的家，是由三一神与蒙祂拣选并救赎之人调和而产生的——7 ~ 24 节。
- 八 父的家乃是借着父和子同着那灵，不断眷临蒙救赎的选民而得以建造起来——23 节。
- 九 父的家分为三个阶段：神成为肉体的阶段；基督与祂的信徒一同复活，建造成为召会的阶段；以及终极完成的阶段，就是新耶路撒冷——二 19 ~ 21，启二一 2 ~ 3，9 ~ 10。

### 【周五】

叁 父的家，召会，是在父神里——约十四 2，20，帖前一 1，帖后一 1：

一 召会要在父神里面，神就必须成为我们的父，

Christ—Rom. 12:4-5; Eph. 5:30; 1 Cor. 12:27:

- a. Anyone who does not have a standing, a place, in God does not have a place in the Body of Christ, which is the Father's house, the dwelling place of God—Eph. 1:22-23; 2:21-22.
- b. As believers in Christ, we all have a place in God and a place in the Body, and now we should live in the place prepared for us through the death and resurrection of Christ—John 14:2-3, 20; 1 Cor. 12:27.

F. The Lord's coming brought God into man, and His going brought man into God; by this coming and going, He builds up the house of God by building God into man and man into God—John 1:14; 10:10b; 14:2-3.

### § Day 4

- G. By the Spirit and through His death and resurrection, the Son of God, the Lord Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by the mingling of the Triune God with His chosen and redeemed people—vv. 7-24.
- H. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—v. 23.
- I. The Father's house is in three stages: the stage of God's incarnation, the stage of Christ resurrected with His believers to be built up as the church, and the consummate stage—the New Jerusalem—2:19-21; Rev. 21:2-3, 9-10.

### § Day 5

III. The Father's house, the church, is in God the Father—John 14:2, 20; 1 Thes. 1:1; 2 Thes. 1:1:

A. For the church to be in God the Father, God must become the Father to us,

## 我们需要与神有生命的关系——约二十 17:

- 1 在新约里，“父”是指生命的源头——五 26。
- 2 “神”这名称是指创造；“父”这名称是指生命的分赐与繁增——约壹三 1。
- 3 神不再仅仅是我们的创造主，祂也是我们的父，是生我们的那位，因为祂已经用祂的生命生了我们——约一 12 ~ 13。
- 4 我们能称神为我们的父，因为我们已经从神而生；如今我们是祂的儿女，就与祂有生命的关系——罗八 15 ~ 16。
- 5 主借着祂释放生命的死和分赐生命的复活，已使我们与祂成为一；祂的父如今也是我们的父——约二十 17。
- 6 借着祂的死与复活，主耶稣把我们带进祂自己里面；因着祂在父里面，我们就借着在祂（主耶稣）里面而在父里面——十四 20。

## 二 在父神里的召会，意思就是在那是独一的源头、发起者和起始者里面的召会——林前八 6:

- 1 认识神是父，就是认识一切都是由祂发起，一切都是由祂而出——太十五 13，罗十一 36。
- 2 在召会生活中，父应当是独一的源头，我们众人应当在祂独一的定旨和计划里——提后一 9，罗八 28。

## 【周六】

肆 我们需要看见，活在召会这父的家里内在的意义——约十四 2 ~ 3，23:

- 一 活在召会这父的家里，乃是活在那是生命的三一神里——一 4，五 26，六 53，十一 25，十四 6。
- 二 活在召会这父的家里，乃是活在光中——一 4，八 12。

## and we need to have a life relationship with Him—John 20:17:

1. In the New Testament the Father denotes the source of life—5:26.
2. The title God refers to creation; the title Father refers to the impartation and multiplication of life—1 John 3:1.
3. God is no longer merely our Creator; He is also our Father, our Begetter, for He has begotten us with His life—John 1:12-13.
4. We can call God our Father because we have been born of Him, and now, as His children, we have a life relationship with Him—Rom. 8:15-16.
5. Through His life-releasing death and life-imparting resurrection the Lord has made us one with Him; His Father is now our Father—John 20:17.
6. By His death and resurrection the Lord Jesus has brought us into Him; since He is in the Father, we are in the Father by being in Him, the Lord Jesus—14:20.

## B. For the church to be in God the Father means that the church is in the One who is the unique source, the Originator and Initiator—1 Cor. 8:6:

1. To know God as the Father is to know that everything originates from Him and that everything proceeds from Him—Matt. 15:13; Rom. 11:36.
2. In the church life the Father should be the unique source, and we all should be in His unique purpose and plan—2 Tim. 1:9; Rom. 8:28.

## § Day 6

IV. We need to see the intrinsic significance of living in the church as the Father's house—John 14:2-3, 23:

- A. To live in the church as the Father's house is to live in the Triune God as life—1:4; 5:26; 6:53; 11:25; 14:6.
- B. To live in the church as the Father's house is to live in the light—1:4; 8:12.

- 三 活在召会这父的家里，乃是活在复活里——十一 25。
- 四 活在召会这父的家里，乃是活在恩典和实际里——一 14, 16～17, 十四 6, 十六 13。
- 五 活在召会这父的家里，乃是活在神圣的荣耀里——十七 22～23。
- 六 活在召会这父的家里，乃是活在祷告和敬拜的殿(家)里——十四 13, 十五 7, 16, 十六 23～24, 四 23～24。
- 七 活在召会这父的家里，乃是过牧养的生活——十 10～11, 15～17, 二一 15～17。
- 八 活在召会这父的家里，乃是活在神的建造里，并为神的建造而活——二 19～21, 十四 23。
- 九 活在召会这父的家里，乃是活在终极完成之灵的神圣奥秘范围里，为着保守——七 39, 十四 16～20, 十六 13, 十七 11, 21, 23。
- 十 活在召会这父的家里，乃是活在经过过程并终极完成之三一神与蒙救赎并重生之三部分信徒神人二性的合并里——十四 10～11, 20。

- C. To live in the church as the Father's house is to live in resurrection—11:25.
- D. To live in the church as the Father's house is to live in grace and reality—1:14, 16-17; 14:6; 16:13.
- E. To live in the church as the Father's house is to live in the divine glory—17:22-23.
- F. To live in the church as the Father's house is to live in a house of prayer and worship—14:13; 15:7, 16; 16:23-24; 4:23-24.
- G. To live in the church as the Father's house is to live a life of shepherding—10:10-11, 15-17; 21:15-17.
- H. To live in the church as the Father's house is to live in and for God's building—2:19-21; 14:23.
- I. To live in the church as the Father's house is to live in the divine and mystical realm of the consummated Spirit for the keeping of oneness—7:39; 14:16-20; 16:13; 17:11, 21, 23.
- J. To live in the church as the Father's house is to live in the divine and human incorporation of the processed and consummated Triune God with the redeemed and regenerated tripartite believers—14:10-11, 20.





# 第十一周■周一

## 晨兴喂养

约十四 1～2“你们心里不要受搅扰，你们当信入神，也当信入我。在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”

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

约翰十四章一节启示了两个非常重要的点。第一是主与神相同。人若信入神，也必信入主，因为主与神自己是相同的。事实上，主就是神自己。

一节第二个重要的点乃是：信神和信入神不同。你也许说你信神，但你是否信入神？…这章的基本思想乃是：主要帮助或教导门徒在神里面。我们必须记住，信神是客观的，信入神是主观的。乃是这种主观的信，将我们带进神里面。主实在是说，“你们若信入神，也当信入我。”“入”字是很要紧的。…我们不可遗漏这字。这里不是客观的相信事实，乃是主观的相信，将我们带进神里面。本章的中心思想就是我们必须信入神。（约翰福音生命读经，三九五、三九七页。）

## 信息选读

按照天然的观念，大多数基督徒都认为，约翰十四章二节所说父的家必是指父神所住的第三层天。但我们不可按照我们天然的观点解释圣经。我们必须用圣经解释圣经。…“我父的家”这辞在约翰福音中用过两次。第一次在二章十六节，在那里

# WEEK 11 — DAY 1

## Morning Nourishment

John 14:1-2 Do not let your heart be troubled; believe into God, believe also into Me. 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.

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

John 14:1 reveals two very important points. The first is that the Lord is the same as God. If one believes into God, he must also believe into the Lord, for the Lord is the same as God Himself. In fact, the Lord is God Himself.

The second important point in 14:1 is that believing God is different from believing into God. You may say that you believe God, but do you believe into God?... The basic thought of this chapter is that the Lord intended to help or instruct the disciples to be in God. We must remember that to believe God is objective but to believe into God is subjective. It is this kind of subjective believing that brings us into God. In effect, the Lord was saying, “If you believe into God, you must also believe into Me.” The preposition into is very important...We must not miss the preposition. It is not a matter of believing the fact objectively; it is a matter of the subjective believing that brings us into God. The central thought of this chapter is that we must believe into God. (Life-study of John, 2nd ed., pp. 336, 338)

## Today's Reading

According to the natural concept, most Christians think that the Father's house mentioned in John 14:2 must refer to the third heaven where God the Father dwells. But we must not interpret the Bible according to our natural concepts. Rather, we must interpret the Scripture with the Scripture...The phrase My Father's house is used twice in the Gospel of John. It is used the

清楚的指圣殿，指神在地上的居所。这殿是耶稣身体的预表。（21。）…这殿在复活里已扩大为基督的身体。…在十六节，“我父的家”是在地上的殿。这不是指诸天之上的一个地方，乃是指神在地上的殿。殿既是耶稣身体的预表，耶稣的身体就是帐幕，（一14，）就是殿，作神在地上的居所。“我父的家”这辞的解释，在二章中已经清楚表明了。…我们不该以为十四章二节的这辞，和二章十六节的同一个辞意义不同，因为那是不合逻辑的。这辞在同一卷福音书中第二次用到时，必须与第一次用到时意义相同。所以，在约翰十四章里父家的意思，也必定是神在地上的居所，不会是第三层天。在二章，父的家最终就是基督的身体；在十四章，父的家也必定是基督的身体。…现在我们有“我父的家”这辞正确的解释，就是基督的身体，也就是召会。

在书信中，关于基督的身体是召会，以及召会是神的家这启示，得着完全的发展。提前三章十五节揭示召会是活神的家。因此，父的家必是指活神在地上的居所，而不是指天上。林前三章十六节告诉我们，全体信徒是神的殿。彼前二章五节说，我们这些活石被建造成为属灵的殿。…此外，希伯来三章六节说，我们就是神的家。以弗所二章二十一至二十二节说，信徒同被建造成为神的居所，不是在诸天之上，乃是在灵里。因此全本新约支持这个解释，就是：父的家至终乃是约翰福音本身可看到的基督的身体。在约翰福音和本全新约里，父的家不是指天上，乃是指基督的身体，就是作神在地上居所的召会。（约翰福音生命读经，三九七至三九九页。）

参读：约翰福音生命读经，第二十九至三十篇。

first time in 2:16, where it clearly refers to the temple, the dwelling place of God on earth. The temple is a type, a figure, of the body of Jesus (v. 21), which...has in resurrection been enlarged into the Body of Christ...In 2:16 My Father's house refers to the temple on earth. It does not denote a place in the heavens but God's temple on earth. Since the temple is the type of the body of Jesus, the body of Jesus is the tabernacle (1:14), the temple, for God's dwelling place on earth. This interpretation of the phrase My Father's house is clearly shown in chapter 2...We should not take this phrase in 14:2 to have a different meaning from the same phrase found in 2:16, for that would be illogical. The second time that this phrase is used in the same Gospel, it must have the same definition as the first time it is used. Thus, the Father's house in chapter 14 must also mean God's dwelling place on earth. It cannot mean the third heaven. In chapter 2 the Father's house is eventually the Body of Christ, and in chapter 14 it must also be the Body of Christ...Now we have the proper interpretation of the phrase My Father's house: it is the Body of Christ, that is, the church.

In the Epistles the revelation that the Body of Christ is the church and that the church is the house of God is fully developed. First Timothy 3:15 discloses that the church is the house of the living God. Hence, the Father's house must mean the house of the living God on earth and not in heaven. First Corinthians 3:16 tells us that the believers, as a whole entity, are the temple of God. First Peter 2:5 says that we, as living stones, are being built up as a spiritual house...Furthermore, Hebrews 3:6 says that we are the house of God, and Ephesians 2:21-22 says that the believers are being built together as God's dwelling place, not in the heavens but in spirit. Thus, the whole New Testament supports the interpretation, as found in the Gospel of John itself, that the Father's house is eventually the Body of Christ. The Father's house in the Gospel of John and in the whole New Testament is not heaven but the Body of Christ, which is the church as the dwelling place, the habitation of God on earth. (Life-study of John, 2nd ed., pp. 338-339)

Further Reading: Life-study of John, msgs. 29—30

## 第十一周■周二

### 晨兴喂养

林前三16“岂不知你们是神的殿，神的灵住在你们里面么？”

十二27“你们就是基督的身体，并且各自作肢体。”

在父的家里，有许多住处。（约十四2。）这里的“住处”（复数）和约翰十四章二十三节的“住处”（单数）原文同。“住处”是什么意思？这许多住处是指基督身体的许多肢体，（罗十二5，）这身体就是神的殿。（林前三16～17。）主的身体有许多肢体，每个肢体就是一个住处。许多住处就是身体的许多肢体，这由约翰十四章二十三节得到充分证明。那里说，主与父要同爱祂的人安排住处。…我们都是神建造的住处。这建造就是基督的身体，所有的住处乃是基督身体的肢体。（约翰福音生命读经，四〇一页。）

### 信息选读

约翰十四章二节的“我去”，意思是主要经过死与复活而去，将人带进神里面，以建造神的居所。这就是马太十六章十八节所说召会的建造。在那里主说，“我要把我的召会建造…”。在约翰十四章二节这里主说，“我去是为你们预备地方。”…主只有一个工作。…我们若把这两段话摆在一起，就会看见预备地方就是建造召会。主为着建造召会，就必须去预备地方。这件事最终的结果将是新耶路撒冷的建造。（启二一2。）主现今在建造召会。这个建造召会就等于建造新耶路撒冷。我们曾看过，在全宇宙中，神只有一个建造——用祂的赎民，建造祂活的居所。

## WEEK 11 — DAY 2

### Morning Nourishment

1 Cor. 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

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

In the Father's house are many abodes (John 14:2). The Greek word for abodes in verse 2 is the plural form of the word translated "abode" in verse 23. What does abode mean? The many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). The Lord's Body has many members, and each member is an abode. That the many abodes are the many members of the Body is adequately proven by John 14:23, which says that the Lord with the Father will make an abode with the one who loves Him...We all are the abodes of God's building. This building is the Body of Christ, and all the abodes are the members of the Body of Christ. (Life-study of John, 2nd ed., p. 343)

### Today's Reading

The words I go in John 14:2 mean that the Lord was going through death and resurrection to bring man into God for the building of God's habitation. This is the building of the church mentioned in Matthew 16:18, where the Lord said, "I will build My church." Here, in John 14:2 the Lord said, "I go to prepare a place for you..."The Lord has only one work...If we put these two portions of the Word together, we will see that the preparing of a place is just the building of the church. In order for the Lord to build the church, He had to go to prepare a place. The consummate result of this will be the building of the New Jerusalem (Rev. 21:2). The Lord is now building the church. This building of the church is equal to the building of the New Jerusalem...In all the universe God has only one building—the building of His living habitation with His redeemed people.

“我去是为你们预备地方，”意思就是：主要预备地方，完成救赎，为人开路，并为人作出立场，好使人进入神里面。…这是约翰十四章的中心思想。我们若要让神住在我们里面，我们首先必须进入祂里面。我们若不进入祂里面，祂就不会进入我们里面。一旦我们住在神里面，祂就要住在我们里面。

罪人怎能进入神里面？所有隔离的元素：罪性、罪行、世界、魔鬼、死亡、肉体、以及己，都必须除去，然后我们才会亲近神，不只到神面前，更是到神里面。…为此，需要一些工作，一些预备。主必须作预备的工作。祂必须去，不是到诸天之上，乃是到十字架，好除掉所有的障碍。所有的障碍都被主那包罗万有的死除掉了。…祂对付了罪性、罪行、世界、这世界的王、肉体、己、旧人、甚至死亡。借着死与复活，主铺好了路，预备了地方，好把我们带进神里面。…借着祂的死与复活，主开辟、预备了道路，铺好了大道，能立刻领人进入神里面。主挪移了所有的山冈，填平了所有的凹地，铺好了大道，付上了所有的过路费。我们无须付上什么，我们可以直接进入神里面。

借着主的死而复活，祂不只开了进入神的道路，也为我们在神面前，并在神里面，预备了立场。…只要我们相信主耶稣的名，我们就在神面前，并在神里面有了立场。我们都必须喊说，“阿利路亚！我在神面前，甚至在神里面有了立场，甚至神自己也不能拒绝我。哦，因着基督预备的工作，公义的神永远不能赶逐我。我在神里面有这样一个坚固的立场。”我能向你们见证，对于我在神里面的这个事实，我十分有把握。没有钉死并复活的基督，我们绝不能有这个保证。但主既经过了十字架，并且从死人中复活，我们就知道我们在神面前有了地位，在神里面也有了立场。（约翰福音生命读经，四〇一至四〇四页。）

参读：约翰福音生命读经，第三十一至三十二篇。

I go to prepare a place for you means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for man to get into God...This is the central thought of John 14. If we are going to allow God to dwell in us, we must first get into Him. If we do not get into Him, He will not get into us. Once we dwell in God, then He will dwell in us.

How can sinners get into God? All the separating elements, the obstacles of sin, sins, the world, the devil, death, the flesh, the self, and the old man, must be abolished. Then we will be brought near to God, and not only to God but into God. For this, some work, some preparation, was needed. The Lord had to do a work of preparation. He had to go not to the heavens but to the cross to remove all the obstacles. All the obstacles have been removed by the Lord's all-inclusive death...He dealt with sin, sins, the world, the ruler of this world, the flesh, the self, the old man, and even death. By death and resurrection the Lord paved the way and prepared the place that we might be brought into God. By His death and resurrection the Lord cut and prepared the way and paved the highway that can bring any person into God immediately. The Lord removed all the mountains, filled all the gaps, paved the highway, and paid all the tolls. There is no charge for us to pay. We may come directly into God.

By His death and resurrection the Lord has not only opened the way into God but also prepared a standing for us before and in God...As long as we believe into the name of the Lord Jesus, we have a standing before God and in God. We all must shout, "Hallelujah! I have a standing before God. I even have a standing within God. Even God Himself cannot reject me. Oh, because of the preparing work of Christ, the righteous God can never cast me out. I have such a firm standing in God." I can testify to you that I am so secure about the fact that I am in God. Without the crucified and resurrected Christ we could never have this assurance. But since the Lord has gone through the cross and has been raised from the dead, we know that we have a position before God and a standing in God. (Life-study of John, 2nd ed., pp. 343-345)

Further Reading: Life-study of John, msgs. 31—32



## 第十一周■周三

### 晨兴喂养

约十四 3“ 我若去为你们预备了地方，就再来接你们到我那里，我在哪里，叫你们也在哪里。”

20“ 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

主的救赎不是为我们在天上预备地方，主的救赎乃是为我们在神里面预备地方。…这个思想是在最高的水平上。主救赎了我们，将我们带进神里面，在神里面为我们预备地方。…当我们蒙了救赎、得救、重生之后，我们在哪里？我们在基督里面，也在神里面。连约翰一书也启示，我们住在神里面，神也住在我们里面。（四 13。）整本新约的中心思想乃是说，在我们得救重生之后，我们就在神里面，也在基督里面。神与基督是我们的居所。再者，我们也成了神的居所。这样，神与我们，我们与神，乃是互为居所。主…预备地方，使我们能进入神里面，使主能借着祂的救赎，将我们带进神里面。借着祂的死而复活，祂已把我们带进神里面。赞美主，我们每个人在神里面都有地方！（约翰福音生命读经，四〇五页。）

### 信息选读

主去是要将人带进神里面，以建造祂的居所。祂上十字架成功救赎，除去人神之间的一切障碍，好为人开路，并为人作出立场，使人进入神里面。在神里面的立场扩大之后，就成为在基督身体里的立场。凡在神里面没有立场、没有地方的，祂在基督的身体，就是神的居所里，也没有地方；这身体就

## WEEK 11 — DAY 3

### Morning Nourishment

John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.

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

The Lord's redemption was not to prepare a place for us in heaven. The Lord's redemption was to prepare a place for us in God...This thought is on the highest plane. The Lord redeemed us to bring us into God, to prepare a place for us in God...After we have been redeemed, after we have been saved, after we have been regenerated, please tell me where we are. We are in Christ and in God. Even John's first Epistle reveals that we abide in God and that God abides in us (4:13). Throughout the whole New Testament the central thought is that after we have been saved and regenerated, we are in God and in Christ. God and Christ are our dwelling place. Furthermore, we have become the dwelling place for God. Thus, God and we, we and God, are a mutual abode...[The Lord] was preparing a place that we might get into God, that the Lord might bring us into God by His redemption. By His death and resurrection He has brought us into God. Praise the Lord that each one of us has a place in God! (Life-study of John, 2nd ed., pp. 346-347)

### Today's Reading

The Lord's going was to bring man into God for the building of His habitation. He went to the cross to accomplish redemption, removing all the obstacles between man and God, that He might open the way and make a standing for man to get into God. The standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have the standing, a place, in God does not have a place in the Body of Christ, which is

是神的居所。因此，主去成功救赎，乃是为门徒在祂的身体里预备地方。

约翰十四章三节…证明主的去（借着死与复活）就是祂的来（到门徒这里——18, 28）。这就是说，…祂借着去而来。…主的心意是要进入门徒里面。祂曾在肉体里来，（一14，）也曾 在门徒中间，但祂在肉体里无法进到门徒里面。祂必须进一步经过死与复活，使祂得以变化形像，从肉体变化为灵，好进入并居住在门徒里面，如十四章十七至二十节所启示的。祂复活之后的确来了，将祂自己，就是圣灵，吹进门徒里面。（二十19～22。）因此，祂的去就是祂的来。

主说，“就再来接你们到我那里。”（十四3。）这不是说，主要接我们到一个地方，乃是要接我们到祂自己里面。主接门徒到祂那里，乃是把他们摆在祂自己里面，如二十节所说，“你们在我里面。”

在三节主说，祂要接我们到祂那里，以致“我在哪里，叫你们也在哪里”。主在哪里？祂在天上么？不，祂在父里面。主要门徒也在父里面。（十七21。）主既在父里面，所以祂也要把我们带进父里面。…借着祂的死而复活，主已将我们带到祂自己里面。借着在祂里面，我们也就在父里面，因为祂在父里面。祂在哪里，我们也在哪里。…在祂死而复活以前，主耶稣在父里面，门徒却不然。在祂死而复活之后，所有的门徒都进入父里面，正如主在父里面一样。那时主就能说，“我在哪里，叫你们也在哪里。”

主自己是活的道路，把人带进父神这活的地方。门徒像我们一样，以为地方与道路都是地方，不是人位。可是主对他们说，“我就是道路。”（十四6。）（约翰福音生命读经，四〇六至四〇九页。）

参读：神圣奥秘的范围，第三章。

God's habitation. Hence, the Lord's going to accomplish redemption was to prepare a place in His Body for the disciples.

John 14:3...proves that the Lord's going (through His death and resurrection) was His coming (to His disciples—vv. 18, 28). The tense here is very strange to the English language. It means that His going was His coming, that He was coming by going...The Lord's intention was to get into His disciples. He came in the flesh (1:14) and was among His disciples, but while He was in the flesh, He could not get into them. He had to take the further step of passing through death and resurrection that He might be transfigured from the flesh into the Spirit that He might come into the disciples and dwell in them, as is revealed in 14:17-20. After His resurrection He came to breathe Himself as the Holy Spirit into the disciples (20:19-22). Therefore, His going was just His coming.

The Lord said, "I am coming again and will receive you to Myself" (14:3). This does not mean that the Lord receives us into a place but that He receives us into Himself. In receiving the disciples to Himself, the Lord put them into Himself, as is indicated by the words you in Me in verse 20.

In verse 3 the Lord said that He would receive us to Himself so that "where I am you also may be." Where is the Lord? Is He in heaven? No, He is in the Father. The Lord wants His disciples to also be in the Father (17:21). Since the Lord is in the Father, He will also bring us into the Father...Through His death and resurrection the Lord has brought us into Himself. By being in Him we are also in the Father because He is in the Father. Where He is, there we are also...Before His death and resurrection the Lord Jesus was in the Father, but the disciples were not. After His death and resurrection all the disciples got into the Father, just as the Lord was and is in the Father. At that time the Lord could say, "Where I am you also may be."

The Lord Himself is the living way by which man is brought into God the Father, the living place. Like us, the disciples thought that both the place and the way were places, not persons. Notwithstanding, the Lord said to them, "I am the way." (Life-study of John, 2nd ed., pp. 347-349)

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

## 第十一周■周四

### 晨兴喂养

约十四 21“ 有了我的诫命又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。”

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

约翰十四章主要的是启示三一神如何将祂自己分赐到我们里面，好使祂和我们，我们和祂，能在神性与人性的调和里建造起来。这章揭示父子灵三一神，将祂自己分赐到在耶稣基督里的信徒里面，使这位神与信徒得以建造在一起，就是神性与人性的建造；至终这个建造成了相互的住处：神住在人里面，人住在神里面。这就是主在十五章四节所说之话的根据：“你们要住在我里面，我也住在你们里面。”这是相互的居住，因为我们住在祂里面，祂也住在我们里面。（约翰福音生命读经，四二三页。）

### 信息选读

在约翰十四章二十三节主耶稣不是说，“父与我要与他同住，”祂乃是说，“我们要到他那里去，同他安排住处。”“与他同住”和“同他安排住处”，这两种说法是不同的。…说“父与我要到他那里去，与他同住”，就语法说是正确的；但是说“父与我要到他那里去，同他安排住处”，是更有意义的。如何更有意义？因为父与子要以爱耶稣的人作祂们的住处，信徒要成为祂们的住处。主似乎说，“我

## WEEK 11 — DAY 4

### Morning Nourishment

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.

23 Jesus answered and said to him, 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.

John 14 reveals mainly how the Triune God is dispensing Himself into us in order that He and we, we and He, might be built together in the mingling of divinity with humanity. This chapter unfolds that the Triune God—the Father, Son, and Spirit—is dispensing Himself into the believers in Jesus Christ; that this very God and the believers are being built together, a building of divinity with humanity; that eventually, this building becomes a mutual abode; and that God dwells in man and man in God. This is the basis for the Lord’s word in 15:4: “Abide in Me and I in you.” This is a mutual abiding, for we abide in Him and He abides in us. (Life-study of John, 2nd ed., p. 361)

### Today’s Reading

In John 14:23 the Lord Jesus did not say, “The Father and I will abide with him,” but He said, “We will come to him and make an abode with him.” There is a difference between the two expressions abide with and make an abode with...To say “The Father and I will come to abide with him” is correct as far as language is concerned. But to say “The Father and I will come to him and make an abode with him” is more meaningful. In what way is it more meaningful? In the way that the Father and the Son will take the lover of Jesus as Their abode and that the believer will be an abode to Them. The

们要同他安排住处，使他与我们能有一个住处。他要成为我们的住处，我们要成为他的住处。”

我们能住在祂里面，祂也能住在我们里面。在这样一种局面里，就没有罪、世界、撒但、旧人或肉体的地位。这一切东西都被赶出去了。

你们已没有这种经历么？在你深处对主耶稣有甜美的珍赏，你说，“主，我爱你。”主就说，“你既爱我，我命令你不要作这作那。”你说，“阿们，主耶稣。”也许你是含着泪说阿们，但你立刻觉得祂在你里面显现了。你真是祂的同在中。那时你觉得祂以自己充满你，你也被吸引到祂里面。你住在祂里面，祂也住在你里面。你是祂的住处，祂也是你的住处。…我们需要终日有这种经历。

三一神同信徒安排祂的住处，乃是为着建造祂的居所。每当你甘甜地觉得你在主的同在中，并且主极其丰满地住在你里面，那时你也觉得你爱所有的信徒。按照你当时的领悟，你与任何信徒都没有问题，你也可以随时赦免每位弟兄姊妹的过错。…这就是为着神的建造切望与信徒是一。…今天神在地上人间居所的建造，完全根据这个经历。也许有两位弟兄彼此有问题，有什么办法可以解决？不容易。有一天，他们二人都开始爱主，并且对祂有深切甘甜的珍赏。主给他们诫命，他们也接受了。他们立刻都在主的同在中，问题就过去了。这就是主在我们中间作神圣建造工作的方法。这不是组织、规条或外面教导的事，这完全是爱主、经历祂显现、并经历祂同住的事。（约翰福音生命读经，四三一至四三三页。）

参读：约翰著作中帐幕和祭物的应验，第三十六至四十五篇。

Lord seemed to be saying, “We will make an abode with him that he and We may have an abiding place. He will be Our abode, and We will be his abode.”

We can abide in Him, and He can abide in us. In such a situation there is no place for sin, the world, Satan, the old man, or the flesh. All such things have been chased away.

Have you not had this experience in the past? Deep within you there was a sweet appreciation toward the Lord Jesus, and you said, “Lord, I love You.” Then the Lord said, “Since you love Me, My commandment is that you do not do this and that.” You said, “Amen, Lord Jesus.” Perhaps you said Amen with tears in your eyes. Immediately, you had the sense of His manifestation within you. You were so much in His presence. At that time you had the sense that He was filling you up with Himself and that you were being drawn into Him. You were abiding in Him, and He was abiding in you. You were His abode, and He was yours...We need to have this experience all day long.

The Triune God’s making His abode with the believers is for the building of His habitation. Whenever you have had the sweet sensation that you were in the presence of the Lord and that the Lord was indwelling you to the fullest, you also had the feeling that you loved all the believers. According to your realization at the time, you had no problem with any believer, and you were ready to forgive every brother’s or sister’s fault...This is the desire to be one with the believers for God’s building...The building of God’s habitation among men on earth today is altogether dependent upon this experience. Perhaps two brothers have a problem with each other. What can solve it? It is not easy to do. One day they both begin to love the Lord, and they have a deep and sweet appreciation of Him. The Lord gives them a commandment, and they take it. Immediately, they are both in the Lord’s presence, and the problem is over. This is the way in which the Lord does the divine work of building among us. It is not a matter of organization, regulation, or outward teaching. It is absolutely a matter of our loving the Lord and experiencing His manifestation and His abiding with us. (Life-study of John, 2nd ed., pp. 367-369)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 36—45



# 第十一周■周五

## 晨兴喂养

帖前一1“ 保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安归与你们。”

罗十一 36“ 因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

〔 帖前一章一节启示，〕 召会不仅是神的，是基督的；召会也是在神里，在基督里的。

〔 一节〕 这里的“ 父” 字指明生命的关系。…神是召会人的父，因为我们都已经从神而生。我们已经从神而生，现今神乃是我们的父！

假定你的父亲是美国总统，你提到他的时候就可以说，“ 我的父亲总统。” …只说“ 我们的总统”，指明你可能是公民。但你若说“ 我的父亲总统”，这就指明总统是你的父亲，你与他有生命的关系。同样的原则，我们能说神是我们的父。神不再仅仅是我们的创造者，祂已成了我们的父，因为我们已经从神而生。（帖撒罗尼迦前书生命读经，五一至五二页。）

## 信息选读

父是源头；祂是创始者、发起者、筹划者、设计者。…主耶稣说，“ 我却认识祂，因为我是从祂来的，是祂差了我来。” 〔 约七 29。〕 这句简短的话指明父是源头。父是源头，差遣子来。约翰十三章三节也指明父是源头：“ 耶稣知道父已将万有交在祂手里，且知道自己是从神出来的，又要往神那

# WEEK 11 — DAY 5

## Morning Nourishment

1 Thes. 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

In 1 Thessalonians we have the revelation that the church is not only of God and of Christ but also in God the Father and in the Lord Jesus Christ.

The word Father [in 1:1] indicates a relationship of life...God is the Father of the church people, for we have all been born of Him. It is a wonderful fact that we have been born of God and that He is now our Father!

Suppose your father was the president of the United States. If such were the case, you could refer to him as “my father, the president.”...To refer to our president may indicate that you are a citizen. But if you could say, “my father, the president,” that would indicate that the president is your father and that you have a life relationship with him. In the same principle, we can speak of God as being our Father. No longer is God only our Creator. He has become our Father, for we have been born of Him. (Life-study of 1 Thessalonians, 2nd ed., pp. 42-43)

## Today's Reading

The Father is the source; He is the Originator, the Initiator, the Planner, and the Designer...The Lord Jesus said, “I know Him, because I am from Him, and He sent Me” [John 7:29]. This brief word indicates that the Father is the source. As the source, the Father sent the Son. John 13:3 also indicates that the Father is the source: “Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God.” The



里去。”父是筹划者，祂差遣子来执行祂的计划。因为父是创始者、发起者，子从祂出来，并且从祂领受了一切。（李常受文集一九八二年第二册，五一二页。）

神是父，意思就是神是创造者，神是唯一的发起人。子是父差遣来的。“子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”（约五 19。）这是我们必须有的经历。我们必须蒙神的恩典，看见我们在神面前不能发起一件事。…起初不是我，起初是神。（创一 1。）神是父，一切都是出乎神。

有一天神给你看见“神是父”的时候，那一天是你有福的一天。那一天你会认识你不能作什么，你没有办法。你并不是勒住自己不作一件事，勒住自己不作两件事；你乃是问说，神起头了没有？这就是亚伯拉罕的经历。他的经历就是给我们看见，他不是自己要作神的子民。亚伯拉罕没有起头，是神起头的，是神从伯拉大河那一边把他带过来。（十二 1～5。）

我们如果真知道神是父，我们自己就没有这么多把握，就不能说，我要作什么就作什么；只能说，主若愿意，我才能作，主怎么说，我才怎么定规。这不是说要你作一个犹豫不决的人，这是说你自己真的不知道，只有父指示了你才知道。

亚伯拉罕认识神是父。这一种的认识，不是道理上的认识。这一种的认识，是真被神带到一个地步，看见说，“神啊，我不是根源，你是万有的根源，也是我的根源。没有你，就没有起头。”这是亚伯拉罕。…我们需要学习的第一个功课就是这一个——我自己不能作什么，一切都在乎神，祂是父，祂是一切的起头。（倪柝声文集第二辑第十五册，六至八页。）

参读：亚伯拉罕以撒雅各的神，第一章。

Father is the Planner, and He sent the Son to carry out His plan. Because the Father is the Originator and the Initiator, the Son came forth from Him and received all from Him. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 397)

For God to be the Father means that God is the Creator, the unique Initiator. The Son was sent from the Father. “The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner” (John 5:19). This must be our experience. We must receive grace from God to realize that we cannot initiate anything...In the beginning it was not us, but God [Gen. 1:1]. God is the Father, and everything originates from Him.

The day that God shows you that He is the Father will be a blessed day. On that day you will realize that you cannot do anything and that you are helpless. You will not have to try to hold yourself back from doing this thing or that thing. Instead you will ask, “Has God initiated this?” This is the experience of Abraham. His experience shows us that he had no thought of becoming God’s people. Abraham did not initiate anything. It was God who initiated. It was God who brought him from the other side of the Euphrates River (12:1-5).

If you know that God is the Father, you will not be so confident and will not say that you can do whatever you want. You will only say, “If the Lord is willing, I will do this and that. Whatever the Lord says, I will do.” This does not mean that you should be indecisive. It means that you truly do not know what to do and that you only know after the Father has revealed His will.

Abraham knew God as the Father. This kind of knowledge is not a knowledge in doctrine. It is a knowledge in which one is brought to the point of confessing, “God, I am not the source. You are the source of everything, and You are my source. Without You, I cannot have a beginning.” This was Abraham...The first lesson we have to learn is to realize that we can do nothing and that everything depends on God. He is the Father, and He is the Initiator of everything. (CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” pp. 8-9)

Further Reading: CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 1

# 第十一周■周六

## 晨兴喂养

约十七 21“ 使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

23“ 我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

所有的信徒，都应当在终极完成之灵的这个神圣奥秘的范围里与三一神调和，为着保守一。

所有的信徒都应当住在子里面，使子也住在他们里面，好叫他们多结果子，使父得着荣耀（彰显）。（约十五 4～5，8。）

所有的信徒都应当成为一；正如父在子里面，子在父里面，使信徒也在父和子里面。子在信徒里面，父在子里面，使信徒被成全成为一。（十七 21，23。）我们的一必须与三一神三者之间的一一样。事实上，信徒的一就是三一神的一。我们在三一神里，才能被成全成为一。因此，真实的一乃是在三一神里。（李常受文集一九九四至一九九七年第四册，一四九页。）

## 信息选读

在约翰十四至十六章主耶稣向门徒陈明一篇信息，然后在十七章祂向父祷告。在祂结束的祷告里，祂指明我们的一应当是在三一神里，在是灵的基督和终极完成的灵里。这一就是真正的一，乃是信徒与三一神的调和。信徒要有这样的一，就必须是在三一神这神圣奥秘的范围里。这里父在子

# WEEK 11 — DAY 6

## 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; that the world may believe that You have sent Me.

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 abide in the Son that the Son may abide in them that they may bear much fruit for the glorification (expression) of the Father (John 15:4-5, 8).

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 (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 14—16 the Lord Jesus presented a message to His disciples, and then in John 17 He 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

里面，子在信徒里面，信徒也在子里面，子又在父里面。这指明信徒乃是在是灵之基督与终极完成之灵那神圣奥秘的范围里，与三一神是一。（李常受文集一九九四至一九九七年第四册，一四九至一五〇页。）

神在祂神圣的三一里，乃是一个合并。（约十四10～11。）…神圣三一的三者是借着互相内在而成为一个合并。主耶稣论到这点说，“我在父里面，父在我里面，你不信么？”（10上。）

子在父里面，我们在子里面，子在我们里面，我们又由实际的灵所内住。这就是经过过程的神与重生信徒的合并。…父的家乃是经过过程并终极完成的神，与蒙祂救赎、重生并变化的选民，所构成的一个神圣且属人的合并。

在这建造里，基督正安家在信徒的心里；他们为父照着祂荣耀的丰富，借着祂的灵，用大能加强到里面的人里，而成为终极完成之三一神的丰满（彰显）。（弗三16～19。）

父家的目的，第一乃是使看不见且奥秘的三一神，在地上人间，有一个看得见且具体的显现，就是召会。（提前三15～16。）…第二，父家的目的是要使经过过程并终极完成的三一神得着满足和安息。…（第三，）父家的目的也是要使永远且有目的之三一神，得以完成祂永远的经纶，终极完成祂永远的目标新耶路撒冷，为着祂永远的扩展和彰显。父的家就是神的居所，至终就是新耶路撒冷；这是神永远的目标，为着祂永远的扩展和彰显。（李常受文集一九九四至一九九七年第五册，四二〇、四二九、四三一至四三二、四三四页。）

参读：基督为父用神圣的荣耀所荣耀的结果，第三至六篇。

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. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 120)

God in His Divine Trinity is an incorporation (John 14:10-11). 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, 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 Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution; it is an incorporation.

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 (Eph. 3:16-19).

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. 334, 341-344)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 3—6

# 第十一周诗歌

## 敬拜父 — 众子的赞美

49

10 4 10 4 10 10 (英 52)

降 A 大调

3/4

一 父啊, 我们在你面前拜礼, 尊敬郑重;  
 现在我们这些儿女聚集, 是要称颂:  
 奇恩如何带领我们回家,  
 与你儿子一同亲近阿爸!

二 知爱的人都知这里的爱, 何等的深;  
 从祂身上你爱已经布开, 我父我神!  
 现今祂在你的面前带同  
 所有称颂你爱的人称颂。

三 祂领诗歌, 你耳何等乐听 祂的颂称;  
 但你岂不也是一样爱聆 我们和声;  
 你心爱祂远在创世之前,  
 你也定规我们作祂同伴。

# WEEK 11 — HYMN

## Father, to Thee a joyful song we raise

### Worship of the Father — His Praise from Many Sons

52

1. Fa-ther, to Thee a joy-ful song we raise With all Thine own;  
 And in Thy pre-sence sound a note of praise To Thee a-lone;  
 Bro't nigh, bro't home to Thee—O won-drous grace,  
 That gives us now with Thine own Son our place.

2. How deep the holy joy that fills that scene,  
 Where love is known!  
 Thy love, our God and Father, now is seen,  
 In Him alone;  
 As, in the holy calm of Thine own rest,  
 He leads the praise of those Thy love has blessed.

3. He leads the praise! How precious to Thine ear  
 The song He sings!  
 How precious, too, to Thee—how near, how dear  
 Are those He brings  
 To share His place: 'twas thus that Thou didst plan;  
 Thou lovedst Him before the world began.

## 第十一周申言

申言稿: \_\_\_\_\_

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

### ***Composition for prophecy with main point and sub-points.***

This image shows a full page of blank white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page, providing a template for writing or drawing. There are no margins, text, or other markings on the page.



## 第十二周

### 神圣的三一、 耶稣的灵与神的国

读经 徒一3, 二32~36, 八12, 十四22, 十六6~7, 二十28, 二八23, 31

#### 【周一】

壹 神圣的三一乃是整本新约的架构; 照样, 神圣的三一也是使徒行传的结构; 一章又一章, 使徒行传揭示出神圣三一为着执行神新约经纶而有的运行——例如一1~2, 4~5, 8, 11, 21, 二4, 17~18, 21~24, 27, 31~33, 36, 38, 十三2, 4, 7, 9~10, 12, 16, 23, 30, 33~39, 49~50, 52, 二八15, 23, 25, 31:

一 三一神——父、子、灵——完全包含在子的升天和那灵的浇灌里——二32~36:

- 1 子升天, 父高举祂, 那灵浇灌下来——路二四51, 腓二9, 徒一9~11, 二32~36。
- 2 父、子、灵都紧密的联于那灵的浇灌, 那灵乃是经过过程之三一神的终极完成——33节, 约七37~39, 腓一19。

#### 【周二】

## Week Twelve

### The Divine Trinity, the Spirit of Jesus, and the Kingdom of God

Scripture Reading: Acts 1:3; 2:32-36; 8:12; 14:22; 16:6-7; 20:28; 28:23, 31

#### § Day 1

I. Even as the Divine Trinity is the framework of the entire New Testament, so the Divine Trinity is the structure of the book of Acts; chapter after chapter of Acts unveils the operation of the Divine Trinity for the carrying out of God's New Testament economy—e.g., 1:1-2, 4-5, 8, 11, 21; 2:4, 17-18, 21-24, 27, 31-33, 36, 38; 13:2, 4, 7, 9-10, 12, 16, 23, 30, 33-39, 49-50, 52; 28:15, 23, 25, 31:

A. The Triune God—the Father, the Son, and the Spirit—was fully involved with the Son's ascension and the pouring out of the Spirit—2:32-36:

1. The Son ascended, the Father exalted Him, and the Spirit was poured out—Luke 24:51; Phil. 2:9; Acts 1:9-11; 2:32-36.
2. The Father, the Son, and the Spirit were all wrapped up with the outpouring of the Spirit as the consummation of the processed Triune God—v. 33; John 7:37-39; Phil. 1:19.

#### § Day 2

## 二 在行传十六章六至七节，“圣灵”与“耶稣的灵”交互使用，启示耶稣的灵就是圣灵：

- 1 在新约里，“圣灵”是神的灵一般的称呼——徒九 17，31。
- 2 保罗作为盛装三一神的器皿，完全是由圣灵与耶稣的灵所构成——弗三 14 ~ 17，路一 35，徒二 32 ~ 36，腓一 19。
- 3 我们为主作那一种工，在于我们由那一种灵所引导、指引、教导并构成；当包罗万有的灵成了我们的构成，我们的工作就要成为这灵的彰显——徒十六 6 ~ 7，罗八 9，腓一 19。

## 三 神“用自己的血”买了召会——徒二十 28:

- 1 神付了祂“自己的血”为代价，将召会买来。
- 2 借着成为肉体，我们的神，创造主，那永远者，就与人调和——约一 1，14：
  - a 结果，祂不再仅仅是神——祂成了神人，有血并且能为我们死——约壹一 7。
  - b 当神人主耶稣死在十字架上时，祂不仅作为人受死，也作为神受死。
- 3 祂所流的血，不仅是那人耶稣的血，也是神人的血。
- 4 因此，神用以将召会买来的这血，乃是祂“自己的血”——徒二十 28。

贰 “耶稣的灵”是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活 and 十字架上的死——十六 7:

## B. In Acts 16:6-7 the Holy Spirit and the Spirit of Jesus are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit:

1. The Holy Spirit is a general title of the Spirit of God in the New Testament—Acts 9:17, 31.
2. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit and of the Spirit of Jesus—Eph. 3:14-17; Luke 1:35; Acts 2:32-36; Phil. 1:19.
3. The kind of work that we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted; when the all-inclusive Spirit becomes our constitution, our work will be the expression of this Spirit—Acts 16:6-7; Rom. 8:9; Phil. 1:19.

## C. God obtained the church "through His own blood"—Acts 20:28:

1. God purchased the church by paying the price of "His own blood."
2. Through incarnation our God, the Creator, the eternal One, became mingled with man—John 1:1, 14:
  - a. As a result, He was no longer only God—He became a God-man, who had blood and was able to die for us—1 John 1:7.
  - b. When the Lord Jesus, the God-man, died on the cross, He died not only as man but also as God.
3. The blood that He shed was not only the blood of the man Jesus but also the blood of the God-man.
4. Therefore, His blood, through which God obtained the church, is "His own blood"—Acts 20:28.

**II. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—16:7:**

- 一 在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素——一 3。

### 【周三】

- 二 耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦——罗八 18，林后一 5：
- 1 保罗在他的受苦里需要耶稣的灵，因为在耶稣的灵里，有受苦的元素和忍受逼迫的能力——西一 24，徒九 15～16，十六 7。
  - 2 今天当我们传福音时，我们也需要耶稣的灵以面对反对和逼迫。
- 三 耶稣的灵所涵括的比圣灵所涵括的更多——6～7 节：
- 1 圣灵仅仅涵括主耶稣的成为肉体 and 出生——路一 35，太一 18，20。
  - 2 耶稣的灵涵括祂的人性、为人生活、包罗万有的死、分赐生命的复活、以及升天——徒一 1～3，8，二 23，32，36。

### 【周四】

- 四 正如基督的灵是基督的实际，耶稣的灵乃是耶稣的实际——罗八 9，徒十六 7：
- 1 我们若没有耶稣的灵，耶稣对我们就不真实。
  - 2 耶稣对我们是真实的，因为我们有耶稣的灵作耶稣的实际、实化——7 节。

### 【周五】

- A. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—1:3.

### § Day 3

- B. The Spirit of Jesus is not only the Spirit of God with divinity in Him so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings—Rom. 8:18; 2 Cor. 1:5:
1. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.
  2. In our preaching of the gospel today, we also need the Spirit of Jesus to face the opposition and persecution.
- C. The Spirit of Jesus involves more than the Holy Spirit—vv. 6-7:
1. The Holy Spirit involves only the incarnation and birth of the Lord Jesus—Luke 1:35; Matt. 1:18, 20.
  2. The Spirit of Jesus involves His humanity, human living, all-inclusive death, life-imparting resurrection, and ascension—Acts 1:1-3, 8; 2:23, 32, 36.

### § Day 4

- D. Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus—Rom. 8:9; Acts 16:7:
1. If we do not have the Spirit of Jesus, Jesus will not be real to us.
  2. Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus—v. 7.

### § Day 5

叁 神的国乃是使徒行传中使徒们传讲的主题——一 3, 八 12, 十四 22, 十九 8, 二十 25, 二八 23, 31:

- 一 复活的基督有四十天之久, 向使徒们显现, 对他们讲说“神国的事”, 这指明神的国乃是使徒们在五旬节后的使命中, 所要传讲的主题——一 3。
- 二 按照新约, 神的国不是眼所能见物质的范围; 实际上, 神的国乃是一个位, 就是主耶稣基督自己——路十七 20 ~ 21。
- 三 众召会与神的国是并行的; 由复活基督的繁殖所产生的众召会, 乃是今天在地上神的国——徒十四 22, 二十 25:
  - 1 这位在升天里, 凭着那灵, 借着门徒, 繁殖祂自己的复活基督, 乃是神国的实际; 神的国就是祂的扩大——一 8, 八 12:
    - a 众召会就是这位来把自己当作神国种子撒播出去之基督的扩大; 这是福音书里所启示的——可四 3, 26。
    - b 在福音书里, 基督乃是国度的种子; 在使徒行传里有这种子的繁殖, 以产生众召会, 就是神的国——八 1, 12, 十三 1 ~ 4。
  - 2 我们在众召会里乃是基督的繁殖, 也是基督的扩大, 并且我们正在扩展神的国——启一 9, 11。

## 【周六】

四 神的国是基督作生命扩展到祂的信徒里, 形成神在祂生命里管治的范围——彼后一 3 ~ 11:

## III. The kingdom of God is the main subject of the apostles' preaching in Acts—1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31:

- A. The fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them "the things concerning the kingdom of God" indicates that the kingdom would be the main subject of the apostles' preaching in their coming commission after Pentecost—1:3.
- B. According to the New Testament, the kingdom of God is not a visible, material realm; actually, the kingdom of God is a person, the Lord Jesus Christ Himself—Luke 17:20-21.
- C. The churches and the kingdom of God go together; the churches produced by the propagation of the resurrected Christ are the kingdom of God on earth today—Acts 14:22; 20:25:
  1. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God; the kingdom of God is His expansion—1:8; 8:12:
    - a. The churches are the expansion of Christ, who came to sow Himself as the seed of the kingdom of God; this is revealed in the Gospels—Mark 4:3, 26.
    - b. In the Gospels Christ was the seed of the kingdom; in the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God—8:1, 12; 13:1-4.
  2. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God—Rev. 1:9, 11.

## § Day 6

D. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life—2 Pet. 1:3-11:



- 1 人要进这国，就需要为罪悔改，相信福音，使他们的罪得赦免，并使他们由神重生，得着符合这国神圣性质之神圣生命——可一 15，约三 3，5。
  - 2 所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平、并圣灵中的喜乐里享受神——罗十四 17。
  - 3 神的国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，好叫他们与基督同王一千年——林前六 9～11，加五 19～21，弗五 5，启二十四 4，6。
  - 4 神的国是永远的国，要成为神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远——二一 1～4，二二 1～5，14，17。
- 五 在行传十四章二十二节，保罗劝勉那些恒守信仰的信徒说，我们进入神的国，必须经历许多患难，因为全世界都反对我们进入其中；进入神的国就是进入对基督作为国度的完全享受。
- 六 在行传十九章我们看见，撒但抵挡神在地上开展祂的国；为着繁殖基督的优胜职事，乃是为着神国的争战——23～41 节。
- 七 保罗在行传二十八章三十一节宣扬神的国，乃是复活基督的繁殖：
- 1 这可由“教导主耶稣基督的事”这句话得着证明；主耶稣基督的事乃是与神的国并行的——23 节。
  - 2 教导基督的事，就是普及神的国；所以，神的国实际上就是复活基督的繁殖——这过程今天借由信徒得以继续进行——31 节。

1. To enter into this kingdom, people need to repent of their sins and believe in the gospel so that their sins may be forgiven and so that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.
  2. All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.
  3. The kingdom of God will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age so that they may reign with Christ for a thousand years—1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:5; Rev. 20:4, 6.
  4. As the eternal kingdom, the kingdom of God will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14, 17.
- E. In Acts 14:22 Paul entreated the believers who were continuing in the faith to realize that through many tribulations we must enter into the kingdom of God, because the whole world opposes our entering in; to enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom.
- F. In Acts 19 we see that Satan is fighting against God's spreading of His kingdom on earth; the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom—vv. 23-41.
- G. Paul's proclaiming the kingdom of God in Acts 28:31 was the propagation of the resurrected Christ:
1. This is proved by the words teaching the things concerning the Lord Jesus Christ, which things go together with the kingdom of God—v. 23.
  2. To teach concerning Christ is to spread the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.





## 第十二周■周一

### 晨兴喂养

徒二 32～33“这位耶稣，神已经叫祂复活了，我们都是这事的见证人。祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。”

圣经告诉我们，基督升到天上；（弗四 8～9，来九 24；）圣经也说，祂被带到天上，并且被神高举。（可十六 19，路二四 51，腓二 9。）神高举祂以后，圣灵就浇灌在门徒身上。子升天，父高举祂，那灵浇灌下来。三一神——父、子、灵——完全包含在（子的）升天和那灵的浇灌里。三一神包含在子的死里，三一神包含在子的复活里，三一神也包含在子的升天和高举里。父、子、灵是与子的升天和那灵的浇灌调在一起的。（李常受文集一九八四年第三册，二六六至二六七页。）

被高举的基督接受圣灵的应许，实际上就是接受圣灵自己。基督在素质一面，为着祂在人性里的所是，由圣灵成孕；（路一 35，太一 18，20；）基督在经纶一面，为着祂在人间的职事，被那灵所膏。（三 16，路四 18。）祂复活升天以后，仍然需要在经纶一面再次接受那灵，使祂能将自己浇灌在祂的身体上，以在地上完成祂天上的职事，成就神新约的经纶。（圣经恢复本，徒二 33 注 1。）

### 信息选读

在行传二章十五节彼得…说，“这些人并不是像你们所想的喝醉了，因为时候不过是上午九时。”…十六至十八节接着说，“这正是借着申言者约珥所

## WEEK 12 — DAY 1

### Morning Nourishment

Acts 2:32-33 This Jesus God has raised up, of which we all are witnesses. Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

The Bible tells us that Christ ascended into heaven (Eph. 4:8-9; Heb. 9:24), but it also says that He was taken up and exalted by God (Mark 16:19; Luke 24:51; Phil. 2:9). After God exalted Him, the Holy Spirit was poured out on the disciples. The Son ascended, the Father exalted Him, and the Spirit was poured out. The Triune God—the Father, the Son, and the Spirit—was fully involved with the ascension and the pouring out of the Spirit. In the Son's death the Triune God was involved, in the Son's resurrection the Triune God was involved, and in the Son's ascension and exaltation the Triune God was also involved. The Father, the Son, and the Spirit were wrapped up with the Son's ascension and the pouring out of the Spirit. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 192-193)

The exalted Christ's receiving of the promise of the Holy Spirit was actually His receiving of the Holy Spirit Himself. Christ was conceived of the Spirit essentially for His existence in humanity (Luke 1:35; Matt. 1:18, 20) and was anointed with the Spirit economically for His ministry among men (Matt. 3:16; Luke 4:18). After His resurrection and ascension, He still needed to receive the Spirit economically again that He might pour Himself out upon His Body to carry out His heavenly ministry on earth for the accomplishing of God's New Testament economy. (Acts 2:33, footnote 1)

### Today's Reading

In Acts 2:15 Peter [said]..."These men are not drunk, as you suppose, for it is the third hour of the day." The third hour of the day was nine o'clock in the morning. Verses 16 through 18 continue: "This is what is spoken through

说的，‘神说，在末后的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说预言，你们的青年人要见异象，你们的老年人要作异梦。在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说预言。’”十七节所说末后的日子是指今世结束的时期，（彼后三 3，犹 18，）开始于基督的第一次来临，（彼前一 20，）一直持续到基督的第二次来临。（见提后三 1 注 2。）

那灵浇灌在一切属肉体的人身上，与基督在复活后，从祂口中将圣灵吹进门徒里面不同。（约二十 22。）神的灵是在基督的升天里，从诸天之上浇灌下来。（约翰二十章）是那灵在素质一面，为着门徒的生活，吹进他们里面作生命；（行传二章）是那灵在经纶一面，为着门徒的工作，浇灌在他们身上作能力。同一位灵就素质说，是在他们里面；就经纶说，是在他们身上。

那灵在基督的升天里浇灌下来，就是复活升天的基督成为包罗万有的灵降下来，要为着神新约的经纶，在地上执行祂天上的职事，建造祂的召会，（太十六 18，）作祂的身体。（弗一 23。）

圣灵经纶的充溢，实际上乃是圣灵的浇灌。这浇灌与圣灵的吹气不同。我们也需要看见，在五旬节那天浇灌下来的圣灵，实际上就是复活升天的基督自己。

在行传二章二十一节彼得接着说，“那时，凡呼求主名的，就必得救。”呼求主名不是新约的新作法。这件事开始于创世记四章二十六节，人类的第三代以挪士。（使徒行传生命读经，七五至七七页。）

参读：使徒行传生命读经，第九、十四篇。

the prophet Joel: ‘And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams; and indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.’ “The last days mentioned in verse 17 denote the closing period of the present age (2 Pet. 3:3; Jude 18), which began from Christ’s first coming (1 Pet. 1:20) and will last until Christ’s second coming (see footnote 2 on 2 Tim. 3:1).

The pouring out of the Spirit upon all flesh differs from the breathing of the Spirit into the disciples out of the mouth of Christ after His resurrection (John 20:22). The pouring out of God’s Spirit was from the heavens after Christ’s ascension. The former is the essential aspect of the Spirit in His being breathed into the disciples as life for their living; the latter is the economical aspect of the Spirit in His being poured upon them as power for their work. The same Spirit is within them essentially and upon them economically.

The pouring out of the Spirit after Christ’s ascension was the descension of the resurrected and ascended Christ as the all-inclusive Spirit to carry out His heavenly ministry on earth to build up His church (Matt. 16:18) as His Body (Eph. 1:23) for God’s New Testament economy.

The economical filling of the Holy Spirit was actually the outpouring of the Holy Spirit. This outpouring was different from the breathing of the Holy Spirit. We also need to see that the Holy Spirit poured out on the day of Pentecost was actually the resurrected and ascended Christ Himself.

In Acts 2:21 Peter went on to say, “‘And it shall be that everyone who calls on the name of the Lord shall be saved.’ “Calling on the name of the Lord is not a new practice that began with the New Testament. Rather, it began with Enosh, the third generation of mankind, in Genesis 4:26. (Life-study of Acts, 2nd ed., pp. 66-67)

Further Reading: Life-study of Acts, msgs. 9, 14

## 第十二周■周二

### 晨兴喂养

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

彼前一 18～19“ …你们得赎，…不是用能坏的金银等物，乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。”

（行传二十章二十八节里）“祂…自己的血”这辞很不寻常。神就是神；祂不是人或受造之物。那么，神这位创造主怎么会有血？在成为肉体之前，神的确没有血。然而借着成为肉体，我们的神，创造主，那永远者，耶和華，就与人调和。结果，祂不再仅仅是神——祂成了神人。祂这位神人确实有血，祂就是用这血买来了，得着了召会。

当基督这位神人死在十字架上时，祂不仅作为人受死，也作为神受死。死在十字架上的，乃是从神成孕，并且带着神而生的那一位。因为祂是神人，所以神的元素在祂里面，神圣的元素与祂的人性调和。神就这样将自己联于人性，来作救主，（路二 11，）为我们受死、流血。（新约总论第七册，二〇二至二〇三页。）

### 信息选读

救赎堕落人类的血，乃是神儿子耶稣的血。我们人类需要真正的人血来救赎我们。因为主耶稣是人，所以祂能满足这要求。祂是人，流出了人的血来救赎堕落的人类。主也是神的儿子，就是神自己。因此，祂的血有“永远”的元素，这元素保证祂的血永远有功效。

## WEEK 12 — DAY 2

### Morning Nourishment

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

1 Pet. 1:18-19 ...You were redeemed...with precious blood, as of a Lamb without blemish and without spot, the blood of Christ.

The phrase His own blood [in Acts 20:28] is very unusual. God is God; He is not a man or a creature. How, then, can God, the Creator, have blood? Prior to incarnation, God certainly did not have blood. But through incarnation our God, the Creator, the eternal One, Jehovah, became mingled with man. As a result, He was no longer only God—He became a God-man. As the God-man, He surely had blood with which to obtain, acquire, the church.

When Christ, the God-man, died on the cross, He died not only as man but also as God. The One who died on the cross was the One who had been conceived of God and born with God. Because He was a God-man, the element of God was in Him. The divine element was mingled with His humanity. In this way God joined Himself to humanity to be the Savior (Luke 2:11) who died and shed His blood for us. (The Conclusion of the New Testament, p. 2219)

### Today's Reading

The blood that has redeemed fallen human beings is the blood of Jesus, the Son of God. As human beings, we need genuine human blood for our redemption. Because the Lord Jesus was a man, He could fulfill this requirement. As a man, He shed human blood to redeem fallen human beings. The Lord is also the Son of God, even God Himself. Therefore, with His blood there is the element of eternity, and this element insures the eternal efficacy of His blood.

这位用自己的血将召会买来的神，乃是经过过程的神；这位神成了一个人，称为耶稣和以马内利——神与我们同在。祂既是这样的一位，就…是神与人调和。就着祂仅仅是神来说，祂的确没有血；但是就着祂是神成为肉体，神与人调和来说，在祂的人性里确实有血，让祂在十字架上流出，好将召会买来。这就是为什么保罗能说，这位呼召我们的神已经用祂自己的血为代价买了我们，得着了我们。（新约总论第七册，二〇三至二〇四页。）

使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是借着圣灵，照着神的意旨，如同我们在腓利受差传福音时所看到的。（徒八 29, 39。）他们想要在亚西亚讲道，圣灵却禁止他们。（十六 6。）禁止也是圣灵引导的一部分。

〔在行传十六章六至七节，〕圣灵禁止，耶稣的灵不许，指明保罗和他的同工该向前直走，…朝着马其顿和亚该亚。然而，保罗没有想到要往哪里去，所以需要主在夜间给他异象；在这异象中，马其顿人的召唤临到保罗。（9。）

耶稣的灵与…圣灵交互使用，（6～7，）启示耶稣的灵就是圣灵。在新约里，圣灵是神的灵一般的称呼；耶稣的灵是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架上的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。使徒传讲的职事，乃是在人的生命里，为着人类并在人类中间，一个受苦的职事，因此需要这样一位包罗万有的灵。（使徒行传生命读经，四三四至四三六页。）

参读：使徒行传生命读经，第四十四篇。

The God who purchased the church with His own blood is the processed God, the God who became a man called Jesus and Emmanuel, God with us. As such a One,...He is God mingled with man. In the matter of His being God only, He surely did not have blood. But in the matter of His being God incarnate, God mingled with man, He surely, in His humanity, had blood to shed on the cross to purchase the church. This is the reason Paul could say that the very God who called us has obtained us, acquired us, purchasing us with the price of His own blood. (The Conclusion of the New Testament, pp. 2219-2220)

As in the evangelistic work of Philip (Acts 8:29, 39), the move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by human council, but by the Holy Spirit according to God's counsel. They intended to speak the word in Asia, but the Holy Spirit forbade them [16:6]. Forbidding is also a part of the Holy Spirit's leading.

The Holy Spirit's forbidding and the Spirit of Jesus' not allowing [in verses 6 and 7] indicated that Paul and his coworkers should go directly forward,... toward Macedonia and Achaia. Paul, however, did not have the thought of going there. This made it necessary for the Lord to give him a vision during the night, and in this vision a Macedonian call came to Paul (v. 9).

The Spirit of Jesus and the Holy Spirit [vv. 6-7]...are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life. (Life-study of Acts, 2nd ed., pp. 369-370)

Further Reading: Life-study of Acts, msg. 44



## 第十二周■周三

### 晨兴喂养

徒十六 6～7“ 圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

“ 圣灵” 这名称第一次是用在主耶稣成孕的时候。乃是到了这时，为着…替基督的来临预备道路，并为祂预备人体，才用圣灵这名称。（路一 15, 35，太一 18, 20。）…（ 圣灵）这名称涵括主的成为肉体。因此，按首次提到的原则，圣灵与基督的成为肉体 and 出生有关。

在行传十六章七节，路加从圣灵转到耶稣的灵。耶稣这人，首先过为人的生活，然后被钉十字架并复活，又升到诸天之上，被立为主为基督。耶稣的灵所涵括的比圣灵所涵括的更多。圣灵仅仅涵括主耶稣的成为肉体 and 出生，但耶稣的灵涵括祂的人性、为人生活、死、复活和升天。（使徒行传生命读经，四三六至四三七页。）

### 信息选读

在行传十六章，…使徒在福音工作上的行动，严格说来，不是借着神的灵，乃是借着圣灵与耶稣的灵。圣灵涵括主的成为肉体 and 出生，耶稣的灵涵括主的人性、为人生活、死、复活和升天。这两个神圣的名称有力的指明，保罗在他福音工作上的行动，不是照着旧经纶的作法。这行动若是照着旧经纶的作法，就该提到神的灵或耶和华的灵。但十六章…却告诉我们，圣灵禁止保罗和他的同工在亚西亚讲道，耶稣的灵不许他们往庇推尼去。路加说到圣灵

## WEEK 12 — DAY 3

### Morning Nourishment

Acts 16:6-7 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

The title the Holy Spirit was used for the first time at the time of the conception of the Lord Jesus...when the time came to prepare the way for Christ's coming and to prepare a human body for Him...(Luke 1:15, 35; Matt. 1:18, 20)...This title [the Holy Spirit] is involved with the Lord's incarnation. Hence, according to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth.

In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus. As a man, Jesus was first living a human life and then was crucified and resurrected, and He ascended to the heavens and has been made Lord and Christ. The Spirit of Jesus involves more than the Holy Spirit does. The Holy Spirit involves only the incarnation and birth of the Lord Jesus, but the Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension. (Life-study of Acts, 2nd ed., p. 371)

### Today's Reading

In Acts 16...the move of the apostles in their evangelistic work was strictly speaking not by the Spirit of God. Rather, it was by the Holy Spirit, who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus, who was involved with the Lord's humanity, human living, death, resurrection, and ascension. These two divine titles indicate strongly that Paul's move in his evangelistic work was not something in the way of the old dispensation. If it had been a move in the old dispensational way, then the Spirit of God or the Spirit of Jehovah should have been mentioned...Instead, [in Acts 16] we are told that Paul and his co-workers were forbidden by the Holy Spirit to speak the word in Asia

和耶稣的灵，指明使徒的福音工作乃是神新约经纶里新的行动。

神新约的经纶借着主的成为肉体、人性、为人生活、死、复活和升天得以完成。圣灵与耶稣的灵包括了这些事。…当我们有这圣灵与耶稣的灵，我们就有这位在成为肉体里，在人性 and 为人生活里，并在死、复活和升天里的基督。

基督复活之后，在祂的复活里成了是灵的基督。这位是灵的基督与那灵乃是一。（林前十五 45，林后三 17。）…这位是灵的基督乃是由一些元素所构成的，这些元素是成为肉体、人性、为人生活、死、复活和升天。在整个宇宙中，祂是唯一有这六项资格的。唯有祂具备…资格。…耶稣的灵乃是这合格之耶稣的实化。耶稣的灵（也就是圣灵，乃）是这样一位包罗万有者的总和。

禁止保罗和西拉在亚西亚讲道的不是神的灵，也不是耶和华的灵，乃是完成救主成孕的圣灵。他们试着要往庇推尼去的时候，不是神的灵或耶和华的灵不许他们——乃是耶稣的灵不许他们往那里去。耶稣的灵就是带着人性，在地上过三十三年半的为人生活，经过包罗万有的死，从死人中复活，将神圣的生命分赐到所有的信徒里面，以繁殖这生命，并且升到诸天之上，被立为主为基督的那一位的灵。…这灵乃是包罗万有之耶稣的总和与完全的实化。…使徒是在这样一位包罗万有之灵的指引与引导下行动。（使徒行传生命读经，四三七至四四〇页。）

参读：书信中神的灵同人的灵，第一、八章；书信中的灵，第一部分，第七至八篇。

and were not allowed by the Spirit of Jesus to go into Bithynia. The fact that Luke speaks of the Holy Spirit and the Spirit of Jesus indicates that the evangelistic work of the apostles was a new move in God's New Testament economy.

God's New Testament economy is carried out through the Lord's incarnation, humanity, human living, death, resurrection, and ascension. The Holy Spirit and the Spirit of Jesus include these matters...When we have this Holy Spirit and the Spirit of Jesus, we have Christ in His incarnation, in His humanity and human living, and in His death, resurrection, and ascension.

After His resurrection and in His resurrection, Christ has become the pneumatic Christ. The pneumatic Christ is identical to the Spirit (1 Cor. 15:45; 2 Cor. 3:17)...The pneumatic Christ is constituted of certain elements: incarnation, humanity, human living, death, resurrection, and ascension. In the entire universe He is the only One who possesses these six qualifications. Only He is qualified...The Spirit of Jesus is the realization of this qualified Jesus. The Spirit of Jesus [who is also the Holy Spirit] is the totality of such an all-inclusive One.

Paul and Silas were forbidden to speak the word in Asia not by the Spirit of God or by the Spirit of Jehovah but by the Holy Spirit, who carried out the conception of the Savior. When they tried to go into Bithynia, it was not the Spirit of God or the Spirit of Jehovah who did not allow them—it was the Spirit of Jesus who did not allow them to go there. The Spirit of Jesus is the Spirit of the One with humanity, who lived a human life on earth for thirty-three and a half years, who died an all-inclusive death, who resurrected from the dead to propagate the divine life by imparting it into all His believers, and who ascended to the heavens to be made Lord and Christ...This Spirit is the totality and the full realization of the all-inclusive Jesus...The apostles were moving under the direction and guidance of such an all-inclusive Spirit. (Life-study of Acts, 2nd ed., pp. 371-373)

Further Reading: CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," chs. 1, 8; CWWL, 1965, vol. 3, "The Spirit in the Epistles," chs. 7—8

## 第十二周■周四

### 晨兴喂养

罗八 9“ 但神的灵若住在你们里面，你们就…在灵里了；然而人若没有基督的灵，就不是属基督的。”

腓一 19～20“ …这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，…无论是生，是死，总叫基督在我身体上，现今也照常显大。”

我们为主作哪一种工，在于我们受哪一种灵的引导、指引、教导并构成。保罗不是由神的灵或耶和华的灵所构成，而是由圣灵与耶稣的灵所构成。保罗是盛装三一神的器皿，完全由圣灵（涵括了主的成为肉体 and 出生），与耶稣的灵（涵括了主的人性、为人生活、包罗万有的死、分赐生命的复活和升天）所构成。保罗乃是由这包罗万有的灵所构成的人。因此，他出来传讲的时候，能真实的传讲耶稣基督。

这灵应当成为我们的构成，然后我们的工作就要成为这灵的彰显。比如，你认为以利亚可能受圣灵引导么？他可能为耶稣这带着人性、为人生活、死、复活和升天的成为肉体者作工么？不，以利亚…只有神的灵与耶和华的灵。以利亚可能有能力的灵，却没有由耶稣的灵所构成。因这缘故，他绝不能传讲耶稣是那包罗万有者，或将祂这样的一位传输给人。（使徒行传生命读经，四四〇页。）

### 信息选读

正如基督的灵是基督的实际，耶稣的灵乃是耶稣的实际。我们若没有耶稣的灵，耶稣对我们就不真

## WEEK 12 — DAY 4

### Morning Nourishment

Rom. 8:9 But you are...in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Phil. 1:19-20 ...This will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that...Christ will be magnified in my body, whether through life or through death.

The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted. Paul was not constituted of the Spirit of God or of the Spirit of Jehovah but of the Holy Spirit and the Spirit of Jesus. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit, who was involved with the Lord's incarnation and birth, and of the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension. Paul was a person constituted of this all-inclusive Spirit. Thus, when he came out to preach, he could truly preach Jesus Christ.

This Spirit should become our constitution. Then our work will be the expression of this Spirit. For example, do you think it would have been possible for Elijah to be led by the Holy Spirit or for him to do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension? No, Elijah...had only the Spirit of God and the Spirit of Jehovah. Elijah may have had a powerful Spirit, but he was not constituted of the Spirit of Jesus. For this reason he could never do the work of ministering Jesus as the all-inclusive One or convey Him as such a One to others. (Life-study of Acts, 2nd ed., p. 374)

### Today's Reading

Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus. If we do not have the Spirit of Jesus, Jesus will not be real

实。然而，今天耶稣对我们是真实的，因为我们有耶稣的灵作为耶稣的实际、实化。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是有极大受苦能力之人的灵。祂是人的灵，也是受苦能力的灵。

身为传福音者，保罗出去传道也受了苦。在苦难中，他需要耶稣的灵；因为在耶稣的灵里，有受苦的元素和忍受逼迫的受苦力量。今天我们传福音时，也需要耶稣的灵以面对反对和逼迫。耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦。（新约总论第九册，二八七至二八八页。）

罗马十章十二节说，万有的主对一切呼求祂的人是丰富的。主是丰富的，祂对一切呼求祂的人是丰富的。享受主丰富的方法是呼求祂。主不但是丰富的，而且同章八节说，祂也是相近且便利的，因为祂是赐生命的灵。祂是灵，所以是无所不在的。随时随地，我们都可以呼求祂的名。当我们呼求祂，祂这灵就临到我们，我们就享受祂的丰富。当你呼求耶稣，那灵就来到。

哥林多前书是一卷享受基督的书。在十二章，保罗告诉我们如何享受祂。享受祂的方法就是呼求祂的名。（3，一2。）每当我们说“主耶稣”，我们就饮于祂这赐生命的灵。（十二13。）十五章四十五节告诉我们，主现在就是那赐生命的灵。每当我们呼喊“主耶稣”，祂这灵就临到我们。我若呼喊一个人的名字，他若是真的、活的，又在旁边，就必到我这里来。主是真的、活的、同在的，祂对我们总是便利的。所以每当我们呼求，祂就来了。（创世记生命读经，四二〇页。）

参读：创世记生命读经，第二十五篇；基督包罗万有的灵，七五二至七六〇页。

to us. But today Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, the Spirit of Jesus is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength.

As an evangelist, Paul went out to preach, and he also suffered. In that suffering he needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution. In our preaching today we also need the Spirit of Jesus to face the opposition and persecution. The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. (The Conclusion of the New Testament, p. 2999)

Romans 10:12 says that the Lord of all is rich to all who call upon Him. The Lord is rich and rich to all who call upon Him. The way to enjoy the riches of the Lord is to call upon Him. The Lord is not only rich, but also nigh and available as mentioned in verse 8 of the same chapter because He is the life-giving Spirit. As the Spirit, He is omnipresent. At any time and in any place we may call on His name. When we call on Him, He comes to us as the Spirit, and we enjoy His riches. When you call on Jesus, the Spirit comes.

First Corinthians is a book on the enjoyment of Christ. In chapter 12 Paul tells us how to enjoy Him. The way to enjoy the Lord is to call on His name (12:3; 1:2). Whenever we say, “Lord Jesus,” we drink of Him, the life-giving Spirit (12:13). In 15:45 we are told that the Lord is now the life-giving Spirit. Whenever we call, “Lord Jesus,” He comes as the Spirit. If I call a person’s name, and if he is real, living, and present, then that person will come to me. The Lord Jesus is real, living, and present. He is always available. Whenever we call on Him, He comes. (Life-study of Genesis, p. 343)

Further Reading: Life-study of Genesis, msg. 25; CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” pp. 562-567



## 第十二周■周五

### 晨兴喂养

徒一 3“ 祂受害之后，用许多确据，将自己活地显给使徒看，四十天之久向他们显现，讲说神国的事。”

路十七 20～21“ …耶稣回答说，神的国来到，不是观察得到的；…因为看哪，神的国就在你们中间。”

虽然使徒行传没有告诉我们，关于国度主说了什么，但我们可以借着主其他部分的话，推论祂所说的。在福音书里，主耶稣教导门徒许多关于国度的事。…在福音书，当主说到国度时，门徒不能领会主，就是他们的“教授”，所教导他们的。因此，我信主耶稣在复活与升天之间的四十天里，重复祂的教训。

当主耶稣在死而复活以前对门徒讲说国度的时候，祂还不在于他们里面，因为祂仍然在肉体里。因着那时主不在门徒里面，他们就没有属灵的见识来领会神的国。（使徒行传生命读经，二九至三〇页。）

### 信息选读

认识神的国需要属灵的领悟，属灵的见识。…在约翰二十章，〔门徒们〕将复活基督奇妙的人位，就是赐生命的灵，接受到他们里面。结果，在行传一章他们就非常不同了。一面他们还是同样的人；另一面他们不同了，因为基督，就是赐生命的灵，现今在他们里面作他们的生命和人位。因着他们里面有赐生命的灵，所以他们能够领会主关于神国的讲论。

## WEEK 12 — DAY 5

### Morning Nourishment

Acts 1:3 ...He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.

Luke 17:20-21 ...He answered them and said, The kingdom of God does not come with observation;...For behold, the kingdom of God is in the midst of you.

Although we are not told in Acts what the Lord spoke concerning the kingdom, we may infer what He said by considering other portions of the Word. In the Gospels the Lord Jesus taught the disciples a lot concerning the kingdom...When the Lord spoke regarding the kingdom in the Gospels, the disciples were not able to understand what the Lord as their “Professor” was teaching them. Therefore, I believe that the Lord Jesus repeated His teaching in the forty days between His resurrection and His ascension.

When the Lord Jesus spoke to His disciples about the kingdom before His death and resurrection, He was not yet in them, for He was still in the flesh. Because the Lord was not in the disciples at that time, they did not have the spiritual insight to understand the kingdom of God. (Life-study of Acts, 2nd ed., pp. 25-26)

### Today's Reading

Knowing the kingdom of God requires spiritual perception, spiritual insight... In John 20 they [the disciples] received the wonderful person of the resurrected Christ into them as the life-giving Spirit. As a result, in Acts 1 they were very different. On the one hand, they were the same people; on the other hand, they were different because Christ, the life-giving Spirit, was now within them as their life and person. Because they had the life-giving Spirit within them, they were able to understand the Lord's speaking concerning the kingdom of God.



神的国是什么？神的国不是人眼所能见物质的国；神的国乃是神圣生命的国。神的国是基督作生命扩展到祂的信徒里，形成神在祂生命里管治的范围。行传一章三节提到国度，这事实指明，国度乃是使徒在五旬节后的使命中，所要传讲的主题。（八12，十四22，十九8，二十25，二八23，31。）

神的国就是神的管治、掌权，连同其一切福分和享受。神的国乃是神的福音和耶稣基督福音的目标。人要进这国，就需要为罪悔改，相信福音，（可一15，）使他们的罪得赦免，并由神重生，得着符合这国神圣性质的神圣生命。（约三3，5。）

所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平、并圣灵中的喜乐里享受神。（罗十四17。）这国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，（林前六9～10，加五21，弗五5，）好叫他们与基督同王一千年。（启二十4，6。）然后，因这国是永远的国，所以将是神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远。（二一1～4，二二1～5，14，17。）

神的国乃是召会的实际，借着福音，由基督复活的生命所产生；（林前四15；）重生是其入门，（约三5，）而信徒里面神圣生命的长大是其发展。（彼后一3～11。）

神的国乃是救主自己（路十七21）作生命的种子，撒到祂的信徒，就是神的选民里面，（可四3，26，）并发展为一个范围，就是神的国，使神在祂神圣的生命里在其中掌权。（使徒行传生命读经，三〇至三二页。）

参读：约珥书生命读经，第十三至十五篇；一个在神计划中的青年人，第四章。

What is the kingdom of God? The kingdom of God is not a material kingdom visible to human sight; the kingdom of God is a kingdom of the divine life. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life. The fact that the kingdom is mentioned in 1:3 indicates that it would be the main subject of the apostles' preaching in their commission that was to come after Pentecost (8:12; 14:22; 19:8; 20:25; 28:23, 31).

The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the gospel of God and of Jesus Christ. To enter into this kingdom, people need to repent of their sins and believe in the gospel (Mark 1:15) so that their sins may be forgiven, and they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom (John 3:3, 5).

All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). It will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age (1 Cor. 6:9-10; Gal. 5:21; Eph. 5:5) that they may reign with Christ one thousand years (Rev. 20:4, 6). Then, as the eternal kingdom, it will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity (21:1-4; 22:1-5, 14, 17).

The kingdom of God is the reality of the church brought forth by the resurrection life of Christ through the gospel (1 Cor. 4:15). Regeneration is its entrance (John 3:5), and the growth of the divine life within the believers is its development (2 Pet. 1:3-11).

The kingdom of God is the Savior Himself (Luke 17:21) as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm over which God can rule as His kingdom in His divine life. (Life-study of Acts, 2nd ed., pp. 26-27)

Further Reading: Life-study of Joel, msgs. 13—15; CWWL, 1964, vol. 1, "A Young Man in God's Plan," ch. 4

## 第十二周■周六

### 晨兴喂养

徒二八 30 ~ 31“ 保罗在自己所租的房子里，住了足足两年，欢迎一切前来见他的人，全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

十四 22“ 坚固门徒的魂，劝勉他们恒守信仰，又说，我们进入神的国，必须经历许多患难。”

神国的入门是重生，其发展是信徒在神圣生命里的长大。神的国在今天是召会的生活，是忠信的信徒在其中生活的，（ 罗十四 17，）并要发展为要来的国度，作得胜圣徒在千年国里所要承受的赏赐。（ 加五 21，弗五 5。）至终，神的国要完成于新耶路撒冷，作神永远的国，并神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。（ 使徒行传生命读经，三二页。）

### 信息选读

路加写的…使徒行传，开始于神的国，（ 一 3，）也结束于神的国。（ 二八 31。）

国度的宣扬是复活基督的繁殖，这个事实由二十八章三十一节“ 教导主耶稣基督的事” 这句话得着证明。这指明神的国和主耶稣基督的事是并行的。将基督的事教导人，就是开展神的国。所以，神的国实际上就是复活基督的繁殖。（ 使徒行传生命读经，七一四至七一五页。）

## WEEK 12 — DAY 6

### Morning Nourishment

Acts 28:30-31 ...He remained two whole years in his own rented dwelling and welcomed all those who came to him, proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

The entrance into the kingdom is regeneration, and...the development of the kingdom is the believers' growth in the divine life. The kingdom of God is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium. Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God and the eternal realm of the eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity. (Life-study of Acts, 2nd ed., pp. 27-28)

### Today's Reading

Luke's writing [of Acts] both begins [1:3] and ends [28:31] with the kingdom of God.

The fact that the proclaiming of the kingdom is the propagation of the resurrected Christ is proved by the words teaching the things concerning the Lord Jesus Christ in 28:31. This indicates that the kingdom of God goes together with the things concerning the Lord Jesus Christ. To teach people the things concerning Christ is to spread the kingdom of God. Therefore, the kingdom of God is actually the propagation of the resurrected Christ.

〔使徒行传〕没有结束，乃是敞口待加的。这必是因为圣灵借着基督的信徒，传扬基督，使基督得到繁殖、扩增并普及的工作，还没有完毕，还需要很长一大段时间的继续。这种使基督繁殖、扩增并普及的福音工作，乃是照着神新约的经纶，为神产生许多的儿子，（罗八 29，）作基督的肢体，构成基督的身体，（十二 5，）以完成神永远的计划，成全祂永远的旨意。这是使徒行传以后，二十一卷书信，和一卷启示录，所接着详尽启示的。基督这样的繁殖、扩增所产生的召会，乃是神在基督里得彰显并掌权的范围，所以就成为神的国。神的国乃是由神的生命，随着基督的繁殖、扩增而生长出来并普及的。使徒行传是基督的普及，也是神国的普及，因为神的国乃是基督的扩大。使徒行传内所广传的福音，是以基督为福音，（五 42，）是基督的福音，也是以神的国为福音，（八 12，）也是神国的福音。这福音的传扬，一直继续向前，直到全地都成了基督的国。（启十一 15。）

在四福音是神成为肉体、经过人生、死而复活，完成了基督，就是三一神的化身。（西二 9。）到使徒行传是神这化身成为赐生命的灵，（林前十五 45，）将基督普及到信祂的人里面，也就是将经过种种过程的三一神，作到祂所拣选、救赎、并变化的人里面，使神借着这些人所构成的召会得着彰显，其终极结果乃是要来在永世里的新耶路撒冷，作神完满并永远的彰显。那也将是神永远的国，作祂在永世里，在祂的神圣生命中，掌权的范围，直到永远永远。这该是今天一切福音传扬的实际和目标。（圣经恢复本，徒二八 31 注 2。）

参读：使徒行传生命读经，第五十五、六十九篇。

This book was not actually ended; rather, it was left open that more may be added. The reason for this must have been that the work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time. Such an evangelistic work for Christ's propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God (Rom. 8:29) that they might be the members of Christ to constitute His Body (12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will. This is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow Acts. The church produced by Christ's propagation and multiplication is the sphere in which God is expressed and in which He reigns in Christ; hence, the church becomes the kingdom of God. The kingdom of God, along with Christ's propagation and multiplication, grows out of and spreads from God's life. Acts is a record of the spreading of Christ; it is also a record of the kingdom of God, because the kingdom of God is the expansion of Christ. The gospel that is widely preached in this book is the very Christ as the gospel (5:42), the gospel of Christ, and it is also the kingdom of God as the gospel (8:12), the gospel of the kingdom of God. The preaching of such a gospel will continue and advance until the whole earth becomes the kingdom of Christ (Rev. 11:15).

In the four Gospels God was incarnated, passed through human living, died, and resurrected, thus completing Christ, the embodiment of the Triune God (Col. 2:9). In Acts this embodiment of God, as the life-giving Spirit (1 Cor. 15:45), spreads Christ into His believers, i.e., works the processed Triune God into His chosen, redeemed, and transformed people to make them the constituents of the church, through which God may be expressed. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression, which will also be God's eternal kingdom as the sphere in which He reigns in His divine life in eternity forever and ever. This should be the reality and goal of all gospel preaching today. (Life-study of Acts, 2nd ed., pp. 605-606)

Further Reading: Life-study of Acts, msgs. 55, 69

## 第十二周诗歌

196

### 圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

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5 | 1̣ 1̣ 1̣ 1̣ 2̣ 3̣ 2̣ | 1 — — 7̣ 1̣ | 2̣ 2̣ 2̣ 2̣ 3̣ 4̣ 2̣ | 3̣ — —

一 今日我们神的灵，成了耶稣基督灵；

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

死而复活的神人，得荣升天，此灵成。

二 从那升天的耶稣， 这灵降到我灵里，  
使祂一切的实际， 都成我们的经历。

三 这个耶稣基督灵， 包含一切的成分；  
神、人二性其中存， 人生、神荣也藏隐。

四 死的功能及受苦， 复活大能并升天、  
宝座、权柄和国度， 全都在这灵中含。

五 凭这一切的成分， 这灵运行在我灵；  
借祂膏油的涂抹， 我得享受主丰盛。

六 这个包罗万有灵， 是我一切的秘诀；  
多方作工在我里， 使神作我的一切。

## WEEK 12 — HYMN

### The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242

1. The Spir - it of God to - day The Spir - it of Je - sus

is, The God--man who died and rose, As - cend - ing to glo ry His.

2. 'Tis from such a Jesus came  
The Spirit of Jesus to us,  
To make His reality  
Experience unto us.

3. The Spirit of Jesus has  
All elements human, divine,  
The living of man in Him  
And glory of God combine.

4. The suffering of human life,  
Effectiveness of His death,  
His rising and reigning too  
Are all in the Spirit's breath.

5. With all these components true  
His Spirit in us doth move,  
And by His anointing full  
The riches of Christ we prove.

6. This Spirit of Jesus doth  
Encompass both great and small;  
Inclusively He doth work  
In us, making God our all.

## 第十二周申言

申言稿: \_\_\_\_\_

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

***Composition for prophecy with main point and sub-points:***

[illegible]