

二〇二六年
六月半年度训练

信徒（一）

晨兴圣言

2026 JUNE
SEMIANNUAL TRAINING

THE BELIEVERS (1)

Holy Word for Morning Revival

标语

- (一) 主的门徒有三一神真实的同在作他们的大喜乐，而使他们成为那有“耶稣的人性”的人，对他们所接触者是甜美、迷人、吸引人的，毫无虚谎或伪善。
- (二) 永远的生命乃是神的生命带着神圣的性情，三一神乃是新约的结构，而神是自隐的神——隐藏的神。
- (三) 我们借着在基督这活石里，在神圣的生命中长大，变化为宝石；借着这变化的过程，三一神就被作到我们里面，并与我们构造在一起，使祂恩典的荣耀得着称赞，这恩典是祂在那蒙爱者里面所恩赐我们的，使我们成为新耶路撒冷，作为整本圣经的总结，并作为给整个宇宙的福音。
- (四) 基督是新郎，作基督新妇的召会必须是击败神仇敌的战士；借着属灵的争战，神永远的定旨就完全达成了。

Key Statements

- ① **The disciples of the Lord have the real presence of the Triune God as their exceeding joy to make them persons who are "Jesusly human," those who are sweet, charming, and attractive to those whom they contact, without any deception or hypocrisy.**
- ② **The eternal life is the life of God with the divine nature, the Triune God is the structure of the New Testament, and God is a God who hides Himself—the hidden God.**
- ③ **By our growth in the divine life in Christ as the living stone, we are being transformed into precious stones; through the process of transformation, the Triune God is being wrought into and structured together with us to the praise of the glory of His grace with which He graced us in the Beloved for us to become the New Jerusalem as the conclusion of the entire Bible and the good news to the entire universe.**
- ④ **Christ is the Bridegroom, the church as the bride of Christ must be a warrior to defeat God's enemy, and through spiritual warfare God's eternal purpose is completely accomplished.**

二〇二六年六月

半年度训练标语歌

C 大调 4/4

① 主的门徒有三一神 真实的同在 作他

们的大喜乐,而使 他们成为 那有“耶稣

的人性”的人 他们所接触者 是甜美、

迷人、吸引人 的,毫无虚谎[毫无虚谎]

或伪善。 ② 永 远 的 生 命 乃 是

神的生命 带着神圣的性情 [神圣的性

情], 三 一 神 乃 是 新 约 的 结 构, 而

神是自隐的神— 隐 藏 的 神。

③ 我们借着 在基 督 这活石里, 在神

圣的生命 中长大,变化为宝 石; 借着 这变化

^{Am} 1 2 | ^F 3 - ^G 3 2 3 | ^C 4 6 ^{Dm} 7 7 7 6 | 5 - - 2 3 | 4 6
 的过 程,三一神就 被作到我们里 面, 并与 我们
^G 7 · 7 | ^{Em} 5 · ^{Am} 3 1 2 3 | ^F 4 · ^D 4 3 1 | ^G 2 - - 2 3 | ^{G7} 4 -
 构造 在 一起,使祂 恩典的荣 耀 得 着
^C 3 1 2 | 1 - - 5 | ^G i · i i 5 | ^{Am} 2 - - 3 2 | i - i 3 |
 称 赞, 这 恩典是祂 在 那蒙 爱 者里
^{Em} 5 - - 1 | ^F 6 · 6 7 i | ^C 5 - - 1 | ^F 6 5 1 · 2 | ^G 2 - -
 面 所 恩 赐我们 的 [所 恩 赐我们 的],
^C 5 | i i i i 5 5 | ^G 2 · 2 2 3 2 | ^{Am} i · i i 3 3 |
 使 我们成为新耶 路撒冷,作为 整本圣经的
^{Em} 5 - 5 1 | ^F 6 · 6 6 7 i | ^{Em} 5 - i - | ^{Am} 6 i 7 · i | ^{G7}
 总 结,并 作为给整个 宇 宙 [宇 宙]的福
^C i - - - | i - - 5 | ^G i - i 5 | ^{Am} 2 - - 3 2 | i - i 3 |
 音。 ④ 基 督 是 新 郎, 作 基 督 新
^{Em} 5 - - 1 1 | ^F 6 · 6 7 i | ^C 5 - 5 1 | ^F 6 5 1 · 2 | ^G 2 - -
 妇 的召 会必须是 击 败神 仇敌的战 士;
^C 5 5 | i · i i 5 | ^G 2 - - 3 2 | ^{Am} i · i i 3 | ^{Em} 5 - -
 借着 属 灵 的争 战, 神 永 远 的定 旨
^F 1 | 6 - 7 i | ^{Em} 5 - i - | ^{Am} 6 i 7 · i | ^{G7} i - - - | ^C i - - - ||
 就 完 全 达 成 了 [完 全 达 成 了]。

信徒（一）

篇题

第一周	门徒、信徒、圣徒和基督徒
第二周	永远的生命—神的生命带着神圣的性情；三一神乃是圣经的结构；以及隐藏的神，自隐的神
第三周	生命的麦子、好种、地上的盐、世上的光、和得人的渔夫
第四周	神的后嗣
第五周	活石和羊
第六周	神长子基督的众弟兄
第七周	蒙怜悯得尊贵和荣耀的器皿、麦粒、和葡萄树的枝子
第八周	认识并经历马太福音里包罗万有的基督
第九周	柱子和发光之体
第十周	模成基督的死与达到杰出的复活
第十一周	众星、男孩子、初熟的果子、庄稼、以及碧玉和其他宝石
第十二周	新郎、新妇的成熟、以及作战士击败神的仇敌

The Believers (1)

Contents

Week 1: Disciples, Believers, Saints, and Christians
Week 2: The Eternal Life—the Life of God with the Divine Nature, the Triune God Being the Structure of the Bible, and the Hidden God, a God Who Hides Himself
Week 3: The Wheat of Life, the Good Seed, the Salt of the Earth, the Light of the World, and the Fishers of Men
Week 4: Heirs of God
Week 5: Living Stones and Sheep
Week 6: Brothers of Christ as the Firstborn Son of God
Week 7: Vessels of Mercy unto Honor and Glory, Grains of Wheat, and Branches of the Vine
Week 8: Knowing and Experiencing the All-inclusive Christ in Matthew
Week 9: Pillars and Luminaries
Week 10: Being Conformed to Christ's Death and Attaining to the Out-resurrection
Week 11: Stars, the Man-child, the Firstfruits, the Harvest, and Jasper and Other Precious Stones
Week 12: The Bridegroom, the Maturity of the Bride, and Being a Warrior to Defeat God's Enemy

第一周

门徒、信徒、圣徒和基督徒

诗歌：补 431

读经：太五 1，二八 19，林后六 14～16，林前一 2，彼前四 16

太 5:1 但祂看见这些群众，就上了山；既已坐下，门徒到祂跟前来。

太 28:19 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，

林后 6:14 你们跟不信的，不要不配地同负一轭，因为义和不法有什么合伙？光对黑暗有什么交通？

林后 6:15 基督对彼列有什么和谐？信的同不信的有什么同分？

林后 6:16 神的殿同偶像有什么一致？因为我们是活神的殿，就如神曾说，“我要在他们中间居住，在他们中间行走；我要作他们的神，他们要作我的子民。”

林前 1:2 写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各地呼求我们主耶稣基督之名的人；祂是他们的，也是我们的；

彼前 4:16 但若因是基督徒受苦，却不要羞耻，倒要因着这名荣耀神。

【周一、周二】

壹 我们是基督的门徒，就是跟从基督，并照着那在耶稣身上是实际者（就是耶稣一生的真实光景，如四福音所记载的）而学基督的人；这是在基督的经历里经历祂，好使我们能成为祂生机的繁殖和复制，使祂得着祂自己团体的彰显，而在召会中并在新耶路撒冷里得着荣耀——太五 1，二八

Week One

Disciples, Believers, Saints, and Christians

Hymns: 535

Scripture Reading: Matt. 5:1; 28:19; 2 Cor. 6:14-16; 1 Cor. 1:2; 1 Pet. 4:16

Matt. 5:1 And when He saw the crowds, He went up to the mountain. And after He sat down, His disciples came to Him.

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,

2 Cor. 6:14 Do not become dissimilarly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?

2 Cor. 6:15 And what concord does Christ have with Belial? Or what part does a believer have with an unbeliever?

2 Cor. 6:16 And what agreement does the temple of God have with idols? For we are the temple of the living God, even as God said, "I will dwell among them and walk among them; and I will be their God, and they will be My people."

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1 Pet. 4:16 But if as a Christian, let him not be ashamed, but let him glorify God in this name.

§ Day 1 & Day 2

I. We are disciples of Christ, those who are following and learning Christ according to the reality that is in Jesus, which is the actual condition of the God-man living of Jesus recorded in the four Gospels; this is to experience Christ in His experiences so that we might become His organic reproduction and duplication for Him to have a corporate expression of Himself for His glory in the church and in the

19, 弗四 20 ~ 24, 三 21, 赛四三 7, 启二一 11:

一 我们正在从一个天然的人被训练成一个神人, 照着基督这第一个神人的榜样, 否认我们天然的生命, 而活神圣的生命; 这就是学基督, 并在祂里面照着那在耶稣身上是实际者受教导, 好在我们心思的灵里被神的话更新, 使我们成为新的、团体的神人——弗四 23, 申十七 18 ~ 20:

- 1 “你们若住在我的话里, 就真是我的门徒; 你们必认识真理, 真理必叫你们得以自由”——约八 31 ~ 32, 36, 十五 7。
- 2 我们祷读主话, 并有耳可听那灵借着话语职事向众召会所说的话, 就借着心思的更新而变化, 受主训练作门徒——弗六 17 ~ 18, 启二 7, 罗十二 2, 弗四 23。
- 3 我们的心思得更新, 乃是在一切对人生事物的观念上, 受圣经的教训和圣灵的光照, 以接受神新的思想, 而有的去旧更新——诗一一九 105, 130。
- 4 我们要作主的门徒, 在基督自己这生命里得救, 而在生命中作王, 胜过撒但、罪与死, 就必须被神的圣言重新构成, 好使我们受祂的话指教、管治、管理并控制——罗五 10, 17, 申十七 18 ~ 20, 提后三 15 ~ 17。

【周三】

二 我们学基督, 就是借着吃基督而被基督顶替; 那在耶稣身上是实际者 (耶稣个人的神人生活), 得以成为基督身体的实际 (团体基督的神人生

New Jerusalem—Matt. 5:1; 28:19; Eph. 4:20-24; 3:21; Isa. 43:7; Rev. 21:11:

A. We are being disciplined from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man; this is to learn Christ and be taught in Him as the reality is in Jesus, to be renewed in the spirit of our mind by the word of God so that we may become a new and corporate God-man—Eph. 4:23; Deut. 17:18-20:

1. "If you abide in My word, you are truly My disciples; and you shall know the truth, and the truth shall set you free"—John 8:31-32, 36; 15:7.
2. By the prayerful reading of the Scriptures and by having an ear to hear what the Spirit says to the churches through the ministry of the word, we are being disciplined by the Lord through being transformed by the renewing of our mind—Eph. 6:17-18; Rev. 2:7; Rom. 12:2; Eph. 4:23.
3. For us to be renewed in our mind is to get rid of all the old concepts concerning the things of the human life through receiving the new thoughts of God by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit—Psa. 119:105, 130.
4. In order to be the Lord's disciples who are being saved in Christ Himself as life to reign in life over Satan, sin, and death, we must be reconstituted with the holy word of God so that we may be instructed, governed, ruled, and controlled by the word of God—Rom. 5:10, 17; Deut. 17:18-20; 2 Tim. 3:15-17.

§ Day 3

B. To learn Christ is for us to be replaced with Christ by eating Christ; the reality that is in Jesus (the God-man living of the individual Jesus) becomes the reality of the Body of Christ (the God-man living

活)，乃是借着我们吃基督以享受祂作供应，供给我们，加力量给我们，加强我们，并使我们有能力，以拣选并实行神的旨意，使祂在召会中得荣耀——约六 57，赛七 14～15，约十七 4，来五 8，腓二 8，约六 63，耶十五 16，来四 16，罗五 5，17，十二 2，林后五 14，弗三 20～21。

三 我们学基督，是借着每早晨被祂唤醒，使我们能有受教者的耳朵和舌头，好用言语扶助疲乏的人；我们是主的门徒、受教者，应当依赖祂，信靠祂的名，不自行造光——赛五十 4～5，10～11。

四 我们学基督作那心里柔和谦卑者，祂的轭是容易的，祂的担子是轻省的，并且祂将自己赐给我们，作我们魂的安息（完全的平安和完满的满足）——太十一 28～30。

五 我们学基督作那内住于我们之充足的秘诀，使我们在祂人性的美德里彰显神的属性，在各种环境、光景和境遇中活基督以显大基督——腓四 5～13。

六 我们照着基督爱和赦免的心并祂牧养和寻找的灵，学基督作那喜爱怜悯者——太九 12～13。

七 门徒跟从主三年半，看见主所作的、主如何行事为人并如何说话；吹入他们里面的生命与实际之灵，（约二十 22，）要引导他们进入他们对主所观察之一切的实际。（十六 13。）

八 主耶稣是在复活中，不凭自己，乃凭另一个源头——祂的父——而过人性生活的人；当我们凭另一个生命——内住于我们的基督——而在人性里活

of the corporate Christ) by our eating Christ to enjoy Christ as our supplying, energizing, empowering, and enabling supply, so that we may choose and carry out the will of God for His glory in the church—John 6:57; Isa. 7:14-15; John 17:4; Heb. 5:8; Phil. 2:8; John 6:63; Jer. 15:16; Heb. 4:16; Rom. 5:5, 17; 12:2; 2 Cor. 5:14; Eph. 3:20-21.

C. We are learning Christ by being awakened by Him morning by morning so that we can have the ear and tongue of an instructed one to sustain the weary with a word; as the Lord's disciples, His instructed ones, we should rely on Him, trust in His name, and not generate our own light—Isa. 50:4-5, 10-11.

D. We are learning Christ as the One who is meek and lowly in heart, as the One whose yoke is easy and whose burden is light, and as the One who gives us Himself as rest (perfect peace and full satisfaction) for our souls—Matt. 11:28-30.

E. We are learning Christ as our indwelling secret of sufficiency to express God's attributes in Christ's human virtues, living Him for His magnification in every kind of environment, situation, and circumstance—Phil. 4:5-13.

F. We are learning Christ as the One who desires mercy according to His loving and forgiving heart and His shepherding and seeking spirit—Matt. 9:12-13.

G. The disciples who followed the Lord for three and a half years saw what He did, how He behaved, and how He spoke; the Spirit of life and of reality who was breathed into them (John 20:22) would guide them into all the reality of what they had observed of the Lord (16:13).

H. The Lord Jesus was a person living a human life in resurrection, not by Himself but by another source, that is, His Father; when we live in our humanity by another life, by the Christ who indwells us, this kind of living

着，这种生活就使我们成为主真正的门徒。

九 主的门徒有三一神真实的同在作他们的大喜乐，而使他们成为那有“耶稣的人性”的人，对他们所接触者是甜美、迷人、吸引人的，毫无虚谎或伪善——太一23，诗四三4，罗十四17，尼八10，腓一25，四5，8～9，提前四15～16。

十 跟从基督的人受门徒训练，乃是借着基督在地上的人性生活，作为神人的模型——借着在人性里否认祂自己而活神；（约五19，30；）这彻底改变了他们关于人的观念。（腓三10，一21上。）

十一 “我在主的恢复中观察倪弟兄如何行事为人十八年之久。我在他身上所观察到的一切，都成了将我构成门徒的事物。”（李常受文集一九九四至一九九七年第五册，活力排，一〇二页。）

【周四】

贰 我们是基督里的信徒，就是凭神儿子的信得生并活着的人；信废除我们，并使我们活神、彰显神、且将神供应到人里面——林后六14～16，罗一17，来十一6，加二20：

一 在基督里的信徒（约三15～16）已经从亚当里迁到基督里，（林前十五22，）已经重生成为在基督里的新造，（林后五17，）现今在基督永远的生命里与祂联结，并与基督联合成为一灵（林前六17）：

1 我们在基督里的信徒已经出生两次，第一次出生为天然的人，但有一天我们再次出生，成为有神圣、永远生命之重生的人——约三6～7。

makes us the Lord's genuine disciples.

I. The disciples of the Lord have the real presence of the Triune God as their exceeding joy to make them persons who are "Jesusly human," those who are sweet, charming, and attractive to those whom they contact, without any deception or hypocrisy—Matt. 1:23; Psa. 43:4; Rom. 14:17; Neh. 8:10; Phil. 1:25; 4:5, 8-9; 1 Tim. 4:15-16.

J. The followers of Christ were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).

K. "I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things disciplining me" (The Collected Works of Witness Lee, 1994-1997, vol. 5, "The Vital Groups," p. 76).

§ Day 4

II. **We are believers in Christ, those who have life and live by the faith of the Son of God; faith annuls us and causes us to live God, to express God, and to minister God into people—2 Cor. 6:14-16; Rom. 1:17; Heb. 11:6; Gal. 2:20:**

A. The believers in Christ (John 3:15-16) have been transferred from Adam into Christ (1 Cor. 15:22), they have been regenerated to be a new creation in Christ (2 Cor. 5:17), they are united with Christ in His eternal life, and they are joined to Christ to be one spirit with Him (1 Cor. 6:17):

1. As believers in Christ, we have been generated twice; we were generated the first time to be the natural man, but one day we were regenerated to be born anew with the divine, eternal life—John 3:6-7.

2 我们的第二张出生证明（属灵出生证明），见于罗马八章十六节，那里说，那灵同我们的灵见证我们是神的儿女；我们神圣奥秘的出生证明乃是一个双重的灵，就是那灵同我们的灵（我们的灵已与主成为一灵）。

二 人听见基督，认识祂，欣赏祂，宝贵祂，祂就在人里面生发出信，叫人相信祂；这样，祂就成了人里面对祂的信——来十二 2。

三 信来自听见话；当我们听见基督，在神写出来的话里接触祂这神活的话，祂就成了应用的话，作为那灵分赐到我们里面，成为我们的信；因此，神化身在基督里，又实化为那灵，与我们的灵调和，这就是信——罗十 17，约一 1，五 39～40，六 63。

四 听信仰唤起我们爱的珍赏，我们越爱主，信就越运行，带我们进入那包罗万有之灵的丰富和益处里——加三 2，5，五 6。

五 罗马十二章三节说，“不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度”：

1 看自己过于所当看的，而不清明适度，就是抹煞身体生活中正确的等次；神给我们的信心，在质上是同样的，在量上却是不同的；量的多少乃在于我们如何长大；如果我们今天像使徒保罗一样长大，我们所接受那一分的信心就要大大地扩充。

2 神分给我们多少信心，乃在于我们的态度；如果我们不是清明适度的，（看自己过于所当看的，不看别人比自己强，以及自以为是什么，其实我们什么也不是，）神就不会在分给我们的信心上增加度量，甚至可能会把它减少——腓二 2～3，加六 3，林前八 1～3。

2. Our second birth certificate of our spiritual birth is seen in Romans 8:16, which says that the Spirit witnesses with our spirit that we are children of God; our divine and mystical birth certificate is a double spirit, the Spirit with our spirit, which has become one spirit with the Lord.

B. When man hears Christ, knows Him, appreciates Him, and treasures Him, He causes faith to be generated in man, enabling man to believe in Him; thus, He becomes the faith in man by which man believes in Him—Heb. 12:2.

C. Faith comes out of the hearing of the word; when we hear Christ and contact Him as the living word of God in the written word of God, He becomes the applied word as the Spirit dispensed into us to be our faith; thus, God embodied in Christ and realized as the Spirit mingled with our spirit is faith—Rom. 10:17; John 1:1; 5:39-40; 6:63.

D. The hearing of faith awakens our loving appreciation, and the more we love the Lord, the more faith operates to bring us into the riches, the profit, of the all-inclusive Spirit—Gal. 3:2, 5; 5:6.

E. Romans 12:3 says, "Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith":

1. To think more highly of ourselves than we ought to think without a sober mind annuls the proper order of the Body life; God gave us the same faith in quality but not in quantity; the matter of quantity depends upon how we grow; if we grow today as the apostle Paul grew, the portion of faith we receive will be greatly enlarged.

2. How much faith God apportions to us depends upon our attitude; if we are not sober-minded (thinking more highly of ourselves than we ought to think, not considering one another more excellent than ourselves, and thinking that we are something when we are nothing), God would not increase His apportioning of faith to us, and He probably would even decrease it—Phil. 2:2-3; Gal. 6:3; 1 Cor. 8:1-3.

六 我们信徒在以下与基督的关系里凭信而活：

- 1 基督是葡萄树，我们是祂的枝子——约十五 1 ~ 8。
- 2 基督是头，我们是祂的肢体——林前十二 27。
- 3 基督是生命的气、生命的水、生命的粮，我们是呼吸祂、吃祂、并喝祂的人——约二十 22，四 10，14，七 37 ~ 39 上，六 35，51 ~ 63，68。
- 4 基督是新郎，我们是祂的新妇——三 29，弗五 25 ~ 27，启十九 7 ~ 9，林后十一 2 ~ 3。
- 5 基督是孤儿的父，我们是孤儿，成了祂的儿女，享受祂的照顾和拯救（含示祂每天的救拔和解救）——约十四 18，诗六八 5 ~ 6，赛九 6，二二 19 ~ 22，约一 12 ~ 13，十四 10，诗一〇七 1 ~ 43，一一〇 4，启二 1，7，来七 25，罗五 10。
- 6 基督是我们的医生，我们是祂的病人，享受祂作我们的医治者，成为我们的赦免、享受、喜乐、满足和自由——出十五 23 ~ 26，可二 1 ~ 3 6。
- 7 基督是世界的光，我们是跟从祂的人，使我们得着生命的光，并成为扩散祂神圣之光的透光体——约八 12，太五 14 ~ 16，腓二 12 ~ 16，约壹一 5，7，9，启二 23。

【周五】

叁 我们是神的圣徒，是被分别且圣别归神的人——罗一 7，林前一 2，30，参民六 1 ~ 9：

- 一 我们在地位上，借祂救赎的血已经得着圣别——来十三 12。
- 二 我们在性质上，借祂圣别的性情正在被圣化——帖后二 13，来二 10 ~ 11，林前六 11，弗五

F. We believers live by faith in the following relationships with Christ:

1. Christ is the vine, and we are His branches—John 15:1-8.
2. Christ is the Head, and we are His members—1 Cor. 12:27.
3. Christ is the breath of life, the water of life, and the bread of life, and we are His breathers, eaters, and drinkers—John 20:22; 4:10, 14; 7:37-39a; 6:35, 51-63, 68.
4. Christ is the Bridegroom, and we are His bride—3:29; Eph. 5:25-27; Rev. 19:7-9; 2 Cor. 11:2-3.
5. Christ is the Father of the orphans, and we are the orphans who have become His children, enjoying His care and deliverance, which imply His rescue and saving every day—John 14:18; Psalms 68:5-6; Isaiah 9:6; 22:19-22; John 1:12-13; 14:10; Psalm 107:1-43; 110:4; Rev. 2:1, 7; Hebrews 7:25; Romans 5:10.
6. Christ is our Physician, and we are His patients, enjoying Him as our Healer to be our forgiveness, enjoyment, joy, satisfaction, and freedom—Exodus 15:23-26; Mark 2:1—3:6.
7. Christ is the light of the world, and we are His followers so that we may have the light of life and be His diffuser to spread the divine light—John 8:12; Matthew 5:14-16; Philippians 2:12-16; 1 John 1:5, 7, 9; Rev. 21:23.

§ Day 5

III. We are saints of God, those who have been separated and made holy unto God—Rom. 1:7; 1 Cor. 1:2, 30; cf. Num. 6:1-9:

- A. We have been sanctified with His redeeming blood positionally—Heb. 13:12.
- B. We are being sanctified with His holy nature dispositionally—2 Thes. 2:13; Heb. 2:10-11; 1 Cor. 6:11; Eph. 5:26; 1 Thes. 5:23-24.

【周六】

肆 我们是基督徒，基督人，与基督是一，因着与基督生机的联结，有祂作我们全备供应的内容，好在日常生活中活祂，使祂得以显大——徒十一 26，二六 28，彼前四 16，林前六 17，林后四 7，腓一 19 ~ 21 上：

一 作基督徒的目标，以及神在祂的经纶里为我们所定的定命，乃是要我们凭那灵生活行动，好活基督，使神得着荣耀，就是得着彰显——加二 20，五 16，25，六 17，赛四三 7，林前六 20，十 31。

二 每一个基督徒在地上，都有主在他身上所定的特别路程，作基督尽功用的肢体，为着祂身体的建造；这路程需要每一个基督徒自己走，没有人能取代他，他也不能取代任何人——徒十三 22，25，36，二十 24，林前九 24，十二 14 ~ 22，提后四 7 ~ 8。

§ Day 6

IV. We are Christians, Christ-men, those who are one with Christ, having Christ as our bountifully supplying contents in an organic union with Him to live Him for His magnification in our daily life—Acts 11:26; 26:28; 1 Pet. 4:16; 1 Cor. 6:17; 2 Cor. 4:7; Phil. 1:19-21a:

A. The goal of being a Christian and the destiny that God has ordained for us in His economy is for us to walk by the Spirit in order to live Christ for God's glory, His expression—Gal. 2:20; 5:16, 25; 6:17; Isa. 43:7; 1 Cor. 6:20; 10:31.

B. Every Christian on this earth has a special journey that the Lord has assigned to him as a functioning member of Christ for the building up of His Body; he has to take the journey himself; no one else can replace him, nor can he replace anyone else—Acts 13:22, 25, 36; 20:24; 1 Cor. 9:24; 12:14-22; 2 Tim. 4:7-8.

第一周■周一

晨兴喂养

太九 9 “耶稣从那里往前走，看见一个人名叫马太，坐在税关上，就对他说，跟从我。他就起来，跟从了耶稣。”

十一 29 “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。”

首先，信徒被称为门徒。“门徒”一辞在福音书和使徒行传里常常使用，但在书信里完全没有用到。（在）马太五章一节…基督在山上坐下，祂的门徒（不是那些群众）到祂跟前来，作祂的听众。…聚集在祂周围的群众是外圈，但祂的门徒是内圈。这些门徒是犹太信徒。然而，当他们在山上听国度宪法的颁布时，不是犹太人的代表，乃是新约信徒的代表。马太二十八章十九节，主耶稣告诉祂的门徒要去，使万民，就是外邦人，作主的门徒。这就是说，万民要悔改成为门徒。所以，犹太和外邦信徒都是门徒（新约总论第五册，八〇页）。

信息选读

门徒就是跟从基督的人。主耶稣在尽职事时，告诉人要悔改，因为神的国已经临近了（可一 15，太四 17）。当有些人悔改了，或有意与祂同行，祂就对他们说，“跟从我。”（太四 19，九 9，十九 21，路九 59）

门徒也是学基督的人。在马太十一章二十九节主耶稣说，“你们要负我的轭，且要跟我学。”跟从基督和学基督，都需要受管教。我们不能跟从祂或学祂，而不受管教。我们特别需要受管教，好学基督（新约总论第五册，八一页）。

WEEK 1 — DAY 1

Morning Nourishment

Matt. 9:9 And as Jesus passed on from there, He saw a man sitting at the tax office, called Matthew, and He said to him, Follow Me. And he rose and followed Him.

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

First, the believers are designated as disciples. The term disciples is often used in the Gospels and in Acts, but it is not used at all in the Epistles...[In Matthew 5:1], when Christ sat down on the mountain, His disciples, not the crowds, came to Him to be His audience...The crowds that gathered around Him were the outer circle, but His disciples were the inner circle. These disciples were Jewish believers. However, when they were on the mountain listening to the decree of the kingdom's constitution, they were representatives not of the Jewish people but of the New Testament believers. In Matthew 28:19 the Lord Jesus told His disciples to go and disciple the nations, that is, the Gentiles. This means that the nations would be converted into disciples. Therefore, both the Jewish and Gentile believers are disciples. (The Conclusion of the New Testament, p. 1131)

Today's Reading

Disciples are those who follow Christ. In His ministry the Lord Jesus told people to repent, for the kingdom of God has drawn near (Mark 1:15; Matt. 4:17). When some repented, or had an inclination to go with Him, He said to them, “Follow Me” (Matt. 4:19; 9:9; 19:21; Luke 9:59).

Disciples are also those who learn of Christ. In Matthew 11:29 the Lord Jesus said, “Take My yoke upon you and learn from Me.” Discipline is required for both following Christ and learning of Him. We cannot follow Him or learn of Him without being disciplined. We especially need to be disciplined in order to learn of Christ. (The Conclusion of the New Testament, p. 1132)

我们正在从一个天然的人被训练成为一个神人，照着基督这第一个神人的榜样，否认我们天然的生命，而活神圣的生命（太二八19）。年轻人来到全时间训练，不是按着人的领会来受训，乃是按着神圣的领会来受训。当我在帮助他们受训练时，我也天天在许多方面受训练，否认我天然的生命，而活神圣的生命。

我们应当照着基督这第一个神人的模型，过这样的生活。当基督在地上时，祂否认祂天然的生命，就是祂自己。祂说，祂所说的，不是祂的话，乃是差祂来之父的话（约十四24）。祂绝不从自己作什么（五19、30）。祂作每一件事都是从差祂来的父，也是凭差祂来的父作的。祂不是差遣者，祂乃是受差遣者。祂不是活祂自己；祂乃是活差祂来的父（六57上）。这就是第一个神人的模型。

在人类历史上，从未有过这样一个人。…神成肉体之后，在地上就有一个特别的人，乃是神人。这神人并不活祂人性的生命；乃是否认祂人性的生命，而活神圣的生命，就是神自己。主呼召一些人来跟从祂，单单来看祂如何生活，好使祂能给他们看见一个神人的榜样。有三年半之久，他们看见这个榜样，并受这个榜样的训练。在召会生活中，我们也在受主的训练。召会生活是一个训练的生活，把我们从一个人训练成为一个神人。神不在乎你是好人还是坏人，因为一切出于我们天然的东西，无论是好是坏，都必须上十字架。所有天然的人都应当受训练上十字架，因为在我们里面有另一个人。我们有另一个生命和性情，这生命和性情是神圣的，是我们必须照这生命和性情而活（李常受文集一九九四至一九九七年第五册，一二一至一二三页）。

参读：新约总论，第一百零五篇；以弗所书生命读经，第四十六至四十七篇；活力排，第二至四、六、十至十一篇。

We are being disciplined from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man (Matt. 28:19). The young people have come to the full-time training not to be trained in the human understanding but to be disciplined in the divine understanding. While I am helping them to be disciplined, I am also being disciplined day by day in many aspects to live the divine life by denying my natural life.

We should live such a life according to the model of Christ as the first God-man. When Christ was on this earth, He denied His natural life, Himself. He said that whatever He spoke was not His word but the word of the Father who sent Him (John 14:24). He never did anything out of Himself (5:19, 30). He did everything out of and by the sending Father. He was not the Sender but the sent One. He did not live Himself; instead, He lived the Sender, the Father (6:57a). This is the model of the first God-man.

There has never been such a man in all of human history...After God's incarnation there was a particular man on earth who was a God-man. This God-man did not live His human life. Instead, He lived the divine life, God Himself, by denying His human life. The Lord called some to follow Him just to see how He lived so that He could show them the pattern of a God-man. For three and a half years they saw and were disciplined by this pattern. In the church life we are also being disciplined by the Lord. The church life is a discipling life to disciple us from being a natural man to being a God-man. God does not care whether you are a good man or a bad man, because everything of your natural man, good or bad, must go to the cross. All the natural persons should be disciplined to the cross because we have another person in us. We have another life and nature, both divine, according to which we must live. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 88-89)

Further Reading: The Conclusion of the New Testament, msg. 105; Life-study of Ephesians, msgs. 46—47; CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2—4, 6, 10—11

第一周■周二

晨兴喂养

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

弗四 23 “而在你们心思的灵里得以更新。”

我们不要模仿这世界的样子，就是不要讲时髦，却要借着心思的更新而变化。…圣经里讲的更新，乃是心思的更新，完全是心思的问题。心思就是我们的心理、我们的哲学、我们的宗教思想以及对人事的看法等。我们需要被更新，主要的是我们的心思要更新。

以弗所四章二十三节说，“在你们心思的灵里得以更新。”前面一节说到脱去旧人（22），后面一节说到穿上新人（24），…心思的灵是指我们那与神的灵调和的重生之灵，扩展到我们的心思里，管制我们的心思。这样，我们的心思就得着更新。此外，罗马八章六节说，“心思置于灵，乃是生命平安。”这也给我们看见心思的重要；我们必须将心思置于灵，我们的心思才有可能得着更新（李常受文集一九九四至一九九七年第三册，五一九至五二〇页）。

信息选读

不仅如此，新约也教训我们，我们里面要思念基督耶稣里面所思念的（腓二5）。这就等于以基督耶稣的心思为心思。重生叫我们得着神的生命，圣化使我们有分于神的性情，更新改换了我们的心思。

WEEK 1 — DAY 2

Morning Nourishment

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

Eph. 4:23 And that you be renewed in the spirit of your mind.

We should not be fashioned according to this age. This means that we should not be fashionable. Rather, we should be transformed by the renewing of the mind...The renewing taught by the Scriptures is the renewing of the mind; it is altogether a matter related to the mind. The mind is our mentality, our philosophy, our religious concepts, our views concerning people and things, etc. We need to be renewed mainly in our mind.

Ephesians 4:23 says, “Be renewed in the spirit of your mind.” The preceding verse says to put off the old man (v. 22), the succeeding verse says to put on the new man (v. 24)...The spirit of our mind is the regenerated spirit mingled with the Spirit of God spreading into our mind to exercise control over it. In this way our mind is renewed. Furthermore, Romans 8:6 says, “The mind set on the spirit is life and peace.” This also shows us the importance of our mind. Our mind can be renewed only by our setting it on the spirit. (CWWL, 1994-1997, vol. 3, “The Organic Aspect of God’s Salvation,” p. 407)

Today's Reading

Not only so, the New Testament teaches us to have the mind in us which was also in Christ Jesus (Phil. 2:5). This is equivalent to taking the mind of Christ Jesus as our mind. By regeneration we have the life of God, by sanctification we partake of the nature of God, and by renewing we have a change in our mind.

得更新的路，就在于祷告和读圣经；因为心思的更新乃是在一切对人生事物的观念上，受圣经的教训和圣灵的光照，而有的去旧更新。你把圣经读熟了，圣灵就光照你、指导你。你这样天天祷告、读经，圣灵来把你光照一下，就把你里面的心思都去旧更新。这样，你的眼光就不同了，你这个人也就得着了更新。

此种心思上的更新，使信徒在属灵生命上有变化。提多书三章五节说到重生的洗涤和圣灵的更新。重生的洗涤把我们的老生命洗掉了，接着圣灵的更新就把我们的心思更换了。我们的心思一更新，全人就变化。这就是借着心思的更新而变化。重生的洗涤洁除我们旧人一切旧性情的东西，而圣灵的更新将新的东西，新人神圣的素质，分赐到我们里面。借此我们就从已往所在的老旧光景转入全新的光景，从旧造进入新造的情形。

今天人的问题大都出在心思上。…有时候人的心思不对了，就胡思乱想。作太太的胡思乱想，就哭起来了，这都是心思的故事。神作我们的生命，变化我们的性情，还要更新我们的心思，这样我们才有正确的观念，才能正确地追随基督。…我们的性情必须成为圣别，使我们有分于神圣别的性情；我们的心思也必须得更新，使我们在属灵的生命上有变化。这是神在祂的救恩中，在生机一面对我们所施的拯救（李常受文集一九九四至一九九七年第三册，五二〇至五二二页）。

参读：神救恩生机的一面，第三篇；倪柝声文集第一辑第十七册，讲经纪录（卷一），拣选的能力。

The way of renewing lies in prayer and in reading the Scriptures, because for us to be renewed in our mind is for us to get rid of all our old concepts concerning the things of the human life and be made new again by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit. When you read the Bible and become familiar with it, the Holy Spirit will enlighten you and guide you. When the Holy Spirit comes to enlighten you while you thus pray and read the Word day by day, the mind in you is being changed from the old to the new. Your view is different, and your being is renewed.

Such a renewing of the mind issues in the transformation of the believers in their spiritual life. Titus 3:5 refers to the washing of regeneration and the renewing of the Holy Spirit. The washing of regeneration washes away our old life; following this, the renewing of the Holy Spirit changes our mind. When our mind is renewed, our whole being is transformed. This is to be transformed by the renewing of the mind. The washing of regeneration purges away all the things in the old nature of our old man, whereas the renewing of the Holy Spirit dispenses the new things, the divine essence of the new man, into our being. Through this we turn from the old condition in which we were into a completely new condition, from the state of the old creation into the state of the new creation.

Today our problem is due mostly to our mind...Sometimes when someone has something wrong in his mind, he begins to have wild imaginations. A wife may begin to weep when she indulges in wild imaginations. All these matters are related to the mind. God Himself has become our life, He is changing our disposition, and He is also renewing our mind. Thus, we can have the proper concepts and can pursue Christ in a proper way...Our disposition needs to be sanctified so that we may partake of God's holy nature; our mind also needs to be renewed so that we may be transformed in our spiritual life. This is the saving that God renders to us in the organic aspect of His salvation. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 407-409)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 3; CWWN, vol. 17, "Notes on Scriptural Messages," pp. 111-120

第一周■周三

晨兴喂养

罗十二5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

腓三10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

〔有些人〕可能认为主的恢复只是为着地方召会的恢复。我说“不错”，然而有一个“但是”。…地方召会有许多显于物质事物的方面。你必须安排长老、设立执事，以照顾许多外面的事务。但就基督的身体而言，没有物质的事物。地方召会几乎百分之九十是物质的，但却该是为着属灵的一面，这属灵的一面就是基督的身体。

基督身体的实际乃是一种团体的生活，不是个人的生活。这团体的生活是许多圣徒的集大成，这些圣徒被他们里面那经过过程并终极完成的神所救赎、重生、圣别并变化。借着这内住之终极完成的神，这些蒙救赎的圣徒就被作成实际的神人（李常受文集一九九四至一九九七年第一册，一五七页）。

信息选读

一个人在重生时就成为神人，但还不是成熟的神人。…召会工作的手续是生、养，然后教导并成全，好叫圣徒能够成熟，在地方召会中被建造，为着建造基督的身体。

我们知道，神成为人，来作神人。…祂向祂的门徒和百姓显为真正的人。…但这人不凭自己活，不凭祂自己人的生命活。相反的，祂拒绝祂属人的生命。祂否认自己。…祂告诉我们，凡祂所作，凡祂所说的，都

WEEK 1 — DAY 3

Morning Nourishment

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

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

[Some] may consider that the recovery is for the recovery of the local churches. I say yes with a but...The local churches are too much in the expression of physical things. You have to arrange the elders and set up the deacons to take care of so many outward affairs. But with the Body of Christ there are no physical things. The local churches are nearly ninety percent physical, but they should be for something spiritual, and this spiritual thing is the Body of Christ.

The reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 127)

Today's Reading

In regeneration a person is made a God-man, but he is not a matured God-man...The procedure in the church work is to beget, to nourish, and then to teach and perfect so that the saints may be mature to be built in the local churches for the building up of the Body of Christ.

We know that God became a man to be a God-man...He appeared to His disciples and to the people as a genuine man...Yet this man would not live by Himself, by His own human life. Rather, He rejected His human life. He denied Himself...He told us that whatever He did and whatever He spoke

不是出于祂自己，而是出于差祂来的父（约十四 10、24）。祂是一个真实的人活在那里，但却向祂天然的生命死。…祂向天然的生命死，就是十字架；祂凭着神的生命而活，就是在复活里。…这位神人耶稣，乃是一个真正的人，…但祂不凭那个真正的人活着，而是把那个真正的人一直摆在十字架上。然后，在复活的意义上，祂活出神的生命。神的生命，带着其一切的属性，从这神人耶稣里面活出来，彰显为这神人的美德。

这（在个人耶稣基督里的）生命现今已经在许多人身上被重复、复制出来，这些人蒙了救赎、重生，如今在他们里面有神的生命。…基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来。

保罗活着，是借死而活（加二 20 上）。他向他天然的人死，而凭他的新人同神圣的生命活着。所以他说，借着耶稣基督之灵全备的供应，他活基督，并显大基督（腓一 19～21 上）。

基督身体的实际不仅仅是一个团体的生活，也是一个调和的生活。…这生活还在调和之中，尚未完成，仍在进行。…这种调和的生活，乃是在基督的复活里，而这复活的实际就是那灵。

假若在我们中间有这样的生活（即使不是全部，至少也是部分），那么基督身体的实际就在我们中间了。…任何一个人过这样一种调和的生活，就绝不会成为任何人的难处。他们已经蒙拯救脱离自己，得着变化，得着成全了。他们不藐视别人，不定罪别人，也不受别人的搅扰。他们不会有分于异议、背叛和分裂。反之，他们要在这里，在主的恢复里作耶路撒冷的高峰—锡安山（李常受文集一九九四至一九九七年第一册，一五七至一六二页）。

参读：关于相调的实行，第四至五章；神人的生活，第一至二、八、十至十一、十三至十五篇。

were not of Himself but of the Father who sent Him (John 14:10, 24). He was a real man living there, yet He was dying to His natural life...That dying to His natural life is the cross, and His living by the divine life is in resurrection. [Jesus was a human being, a genuine man], but He did not live by that genuine man. Instead, He kept that genuine man on the cross. Then, in the sense of resurrection, He lived God's life. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

This life [in an individual man, Jesus Christ], has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them...The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues.

Paul lived by dying to live [cf. Gal. 2:20]. He was dying to his natural man and living by his new man with the divine life. So he said that by the bountiful supply of the Spirit of Jesus Christ, he lived and magnified Christ (Phil. 1:19-21a).

The reality of the Body of Christ is not just a corporate living but a mingling living...This living is not completed; it is still going on...Such a mingling living is in the resurrection of Christ, and the reality of this resurrection is the Spirit.

If among us there is, if not in full at least in part, such a living, the reality of the Body of Christ is among us...Anyone who lives such a mingling life would never be a trouble to anyone. They have been delivered out of themselves and have been transformed and perfected. They would not despise or condemn anyone, nor would they be bothered by others. They would not have anything to do with dissension, rebellion, or division. Instead, they would be here in the recovery as the high peak, Mount Zion, in Jerusalem. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 127-131)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 4—5; CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 1—2, 8, 10—11, 13—15

第一周■周四

晨兴喂养

约一 12 ~ 13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人…“乃是从神生的。”

罗十二 3 “…不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。”

“信徒”这名称，表明他们是照着神新约信仰的经纶，〔信入〕基督是神儿子的人。…任何对基督没有信，〔没有信入〕基督的人，必然不是信徒。

信徒是那些接受基督作他们生产的生命，使他们成为神儿女的人。〔信入〕基督等于接受祂。我们〔信入〕基督，就是接受祂。我们借着〔信入〕祂而接受祂（新约总论第五册，八三、八八页）。

信息选读

我们乃是神重生的新造，在基督的神圣生命里与祂联结，与祂联合成为一灵（林后五 17，林前六 17）。我们不仅是在旧造里出生的人。我们已经生过两次。第一次是从父母所生而成为旧造。我们出生为天然的人，但有一天我们重生了。我们的出生证明是重要的正式文件，记载我们肉身出生的日期。我们的第二张出生证明，就是我们属灵出生的出生证明，乃是在罗马八章十六节，那里说，“那灵自己同我们的灵见证我们是神的儿女。”我们的出生证明乃是一个双重的灵，就是那灵同我们的灵（李常受文集一九九四至一九九七年第五册，一二一页）。

按照罗马十章十七节，信来自听见话。因此，信的源头乃是话，…话有三方面：首先有神写出来的

WEEK 1 — DAY 4

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten...of God.

Rom. 12:3 ...Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

The designation believers designates those who have believed in [to] Christ as the Son of God according to God's New Testament economy... Anyone who does not have faith in Christ, who does not believe in [to] Christ, is certainly not a believer.

The believers are those who have received Christ as their generating life for them to become the children of God. Believing into Christ equals receiving Him. When we believe into Christ, we receive Him. We receive Him by believing into Him. (The Conclusion of the New Testament, pp. 1133, 1137)

Today's Reading

We are God's regenerated new creation, united with Christ in His divine life, joined to Christ as one spirit (2 Cor. 5:17; 1 Cor. 6:17). We are not merely generated persons in the old creation. We have been generated twice. The first time was by our parents to be the old creation. We were generated to be the natural man, but one day we were regenerated. Our birth certificate is an important and official document that records the date of our physical birth. Our second birth certificate of our spiritual birth is seen in Romans 8:16, which says that the Spirit witnesses with our spirit that we are children of God. Our birth certificate is a double spirit, the Spirit with our spirit. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 88)

According to Romans 10:17, faith comes out of the hearing of the word. Thus, the source of faith is the word...There are three aspects of the word.

话—圣经（约十 35）；然后有神活的话—基督（一 1）；最后有神应用的话—那灵（弗六 17，约六 63）。

圣经是写出来的话，基督是活的话。然而，若没有那灵，活的话就不能应用在我们身上。借着那灵，活的话成了应用的话。神只有一种话。首先祂说话，而祂所说的写在一本书上，那就是圣经。

我们有这样的话，但真正从这话得着益处的人并不多。这就是为什么我们必须读或听圣经。每一周我们聚集在一起好几次，就是要来读、讲、听圣经的话。当圣经的话讲给我们听的时候，写出来的话立即就成了活的话。那就是基督。当活的话应用在我们身上，被我们得着的时候，就成了那灵的话。然后我们所听见那灵的话，就成了我们信的源头。信是来自听见这出于写成的圣经，借着活的基督，并凭着那灵所应用的话。

如果你以为自己在信心的度量上比保罗更大，你就太狂妄了，你的心思不是清明适度的（罗十二 3）。如果你真是清明适度，你会说，“保罗弟兄是一座大山，我只不过是一块小石头。”…不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次。

保罗在罗马十二章说到身体生活的实行。…神不仅分给我们信心，也照着我们的度量分给我们信心。祂给我们的信心，在质上是同样的，在量上却是不同的。量的多少乃在于你如何长大。如果你今天像使徒保罗一样长大，你所接受那一分的信心就要大大地扩充。神先是在质的一面分给我们信心，然后在量的一面分给我们不同的度量。你所得的是何种的信心，乃在于神的分给（李常受文集一九九四至一九九七年第一册，三五一至三五二、三八五页）。

参读：对同工长老们以及爱主寻求主者爱心的话，第二章；加拉太书生命读经，第十四篇。

First, there is the written word of God—the Bible (John 10:35). Then there is the living word of God—Christ (1:1). Finally, there is the applied word of God—the Spirit (Eph. 6:17; John 6:63).

The Bible is the written word, and Christ is the living word. Without the Spirit, however, the living word cannot be applied to us. The living word becomes the applied word through the Spirit. God has only one kind of word. First, He spoke, and what He spoke was written in a book. That is the Bible.

We have such a word, but not many have really been benefited by this word. This is why we have to either read or hear the Bible. Every week we gather together a number of times just to read, speak, and hear the word. When the word of the Bible is spoken to us and heard by us, right away the written word becomes the living word. That is Christ. When the living word is applied to us and received by us, it becomes the word of the Spirit. Then this word of the Spirit heard by us is the source of our faith. Faith comes from the hearing of this applied word by the Spirit through the living Christ out of the written Bible.

If you think you are bigger than Paul in the quantity of faith, you are crazy. You are not sober-minded [Rom. 12:3]. If you are really sober-minded, you will say, “Brother Paul was a big mountain. I am just a small stone.”...To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life.

In Romans 12 Paul deals with the practice of the Body life...God has not only allotted but also apportioned faith to us. He gave us the same faith in quality but not in quantity. The matter of quantity depends upon how you grow. If you grow today as the apostle Paul grew, the portion of faith you receive will be greatly enlarged. God first allotted faith to us in quality, and then He apportioned it in quantity. What kind of faith you have depends upon God’s allotment. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 286-287, 311-312)

Further Reading: CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” ch. 2; Life-study of Galatians, msg. 14

第一周■周五

晨兴喂养

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人…”

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

“圣徒”一辞指那些被分别且圣别归神的人。…在基督里的信徒乃是蒙召的圣徒（林前一 2），并不是蒙召作圣徒。这是地位上的事，是地位上的圣别，为了达到性质上的圣别。

按照文法，在林前一章二节，“给…神的召会”与“给在基督耶稣里被圣别（的人）”是同位语，指明“给…神的召会”等于“给在基督耶稣里被圣别，蒙召的圣徒”。这有力地指明，召会是众圣徒的组合，众圣徒是召会的构成分子。…就个别说，我们是圣徒；就团体说，我们是召会（新约总论第五册，九二至九三页）。

信息选读

当我们信入基督时，就是当我们借着相信祂，被带进与祂生机的联结时，基督乃是那将我们分别归神，使我们圣别归神的元素与范围。…圣别实际上就是神自己，而神又具体化身在基督里。所以，基督是我们的圣别。…借着基督的救赎，神已把我们放在基督里。既然我们在那是圣别之范围与元素的基督里，我们就被圣别，成为圣别。

WEEK 1 — DAY 5

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place...

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

The term saints denotes those who have been separated and made holy unto God...The believers in Christ are “the called saints” [1 Cor. 1:2]; they are not called to be saints. This is a positional matter, a sanctification in position with a view to sanctification in disposition.

According to grammar,...“to the church of God” is in apposition to “to those who have been sanctified in Christ Jesus” [v. 2]. This indicates that “to the church of God” equals “to those who have been sanctified in Christ Jesus.” This strongly indicates that the church is a composition of the saints and that the saints are the constituents of the church...Individually, we are the saints; corporately, we are the church. (The Conclusion of the New Testament, pp. 1141-1142)

Today's Reading

Christ is the element and sphere that separated us unto God, made us holy unto Him, when we believed in Him, that is, when we were brought into an organic union with Him through our faith in Him. Holiness is actually God Himself, and God is embodied in Christ. Therefore, Christ is our holiness...Through Christ's redemption, God has put us into Christ. Now that we are in Christ, who is the sphere and element of holiness, we are sanctified, made holy.

我们圣徒是在地位上，借基督凭祂救赎的血所圣别的。…基督的身体在城门外受十字架的死，祂的血被带进至圣所里圣别我们（来十三 11～12）。希伯来书揭示，神属天的呼召是要使我们成为圣别的子民（三 1），就是圣别归神的人。基督是那圣别人的（二 11），祂在十字架上受死，流出血来，又带着祂的血进入至圣所（九 12），使祂能借着祂属天祭司职分（七 26）的天上职事（八 2、6），作圣别人的工作；并使我们借着祂的血进入幔内（六 19），有分于祂这属天的圣别人者。…基督救赎的血是在地位上圣别我们。

我们圣徒也在性质上，借着圣灵用神圣别的性情所圣别。圣灵不断地使我们的性质与神圣别的性质调和，借此改变我们的性质。这是主观的圣别。…这是一个漫长的过程，开始于重生（彼前一 2～3，多三 5），经过整个基督徒的生活（帖前四 3，来十二 14，弗五 26），并在被提的时候，在生命成熟时达到完成（帖前五 23）。

说到性质上圣别的另一处经文是帖后二章十三节。…我们蒙神拣选，叫我们得救，这是那灵的拯救和圣别。我们乃是借着那灵的圣别而得救。当圣灵圣别我们的时候，神就拯救我们。所以，我们是借着那灵的圣别而得救。那灵的圣别实际上就是神的变化。借此我们彻底得救脱离一切老旧和消极的事物，成为新造，好得着主的荣耀。

每天我们都在被圣别；那圣别我们的一位，乃是那灵。…那灵终日在圣别我们，将父所计划的和子所成就的，应用到我们身上。那灵受托付要圣别我们；神将那灵赐给我们，目的是为着完成圣别的工作。我们圣徒有这样一位实际的、活的并主观的圣别人者（新约总论第五册，九四至九八页）。

参读：新约总论，第一百零六篇。

As saints, we have been sanctified by Christ with His redeeming blood positionally...Christ's body suffered the death of the cross outside the gate, and His blood was brought into the Holy of Holies for our sanctification (Heb. 13:11-12). The book of Hebrews unveils that God's heavenly calling is to make us a heavenly people (3:1), a people who are sanctified unto God. Christ is the Sanctifier (2:11). He suffered the death of the cross, shed His blood on it, and entered the Holy of Holies with His blood (9:12) that He might be able to do the sanctifying work by the heavenly ministry (8:2, 6) of His heavenly priesthood (7:26) and that we might enter "within the veil" (6:19) by His blood to participate in Him as the heavenly Sanctifier. Christ's redeeming blood sanctifies us positionally.

As saints, we are also being sanctified dispositionally by the Holy Spirit with God's holy nature. The Holy Spirit is changing our disposition by causing it to be mingled with the holy disposition of God. This is subjective sanctification...This is a matter of a long process, beginning with regeneration (1 Pet. 1:2-3; Titus 3:5), passing through the whole Christian life (1 Thes. 4:3; Heb. 12:14; Eph. 5:26), and reaching completion at the time of rapture, at the maturity of life (1 Thes. 5:23).

Another verse that speaks of dispositional sanctification is 2 Thessalonians 2:13...The salvation unto which we were chosen by God is salvation and sanctification of the Spirit...While the Holy Spirit is sanctifying us, God is saving us. Therefore, we are being saved in sanctification of the Spirit. This sanctification of the Spirit is actually the divine transformation. By this we are thoroughly saved from all old and negative things and made a new creation to obtain the Lord's glory.

Every day we are being sanctified, and the One who sanctifies us is the Spirit...All day long the Spirit is sanctifying us, applying to us what the Father has planned and what the Son has accomplished. The Spirit has been commissioned to sanctify us; He has been given to us for the purpose of completing the work of sanctification. As saints, we have such a practical, living, and subjective Sanctifier. (The Conclusion of the New Testament, pp. 1142-1146)

Further Reading: The Conclusion of the New Testament, msg. 106

第一周■周六

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

在新约里，信徒也称为基督徒（徒十一 26，二六 28）。…在行传十一章二十六节，“基督徒”是羞辱的名称。在安提阿的门徒给人加上这样羞辱的绰号，指明他们必定为主作了刚强的见证，使他们在不信的人眼中显得不同且特别（新约总论第五册，九九页）。

信息选读

“基督徒”这名称也用在彼前四章十六节，这节指明他们是基督的依附者，受祂所受的辱骂。这节的上下文与有分于基督的苦难有关（14 上）。…在基督的名里，实际上就是在基督的人位里，在基督自己里，因为名指人位。信徒既已信入基督（约三 15），浸入祂的名里（徒十九 5），就是浸入祂自己（加三 27），他们就是在基督里（林前一 30），并且与祂是一（六 17）。当他们在祂的名里受辱骂，他们就与祂同受辱骂，有分于祂的苦难。彼得说到在基督的名里受辱骂以后，在彼前四章十六节继续说，信徒“若因是基督徒受苦，却不要羞耻，倒要因着这名荣耀神”。

在彼得和保罗的时代，基督徒是羞辱的名称，但今天这名称该有正面的意义，指明他们是属基督的人，与基督是一；他们不仅属于祂，更因与祂生机的联结，有祂的生命和性情，并且在日常生活中凭祂而活，甚至活祂。我们若因是这样的人而受苦，

WEEK 1 — DAY 6

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

In the New Testament the believers are also designated as Christians [Acts 11:26; 26:28]...In 11:26 Christian is a term of reproach. That the disciples in Antioch were given such a nickname as a term of reproach indicates that they must have borne a strong testimony for the Lord, a testimony that made them distinct and peculiar in the eyes of the unbelievers. (The Conclusion of the New Testament, pp. 1146-1147)

Today's Reading

The designation Christian is used again in 1 Peter 4:16, where it denotes those who are adherents of Christ, bearing His reproach. The context of this verse concerns sharing the sufferings of Christ [v. 14a]...“In the name of Christ” is actually in the person of Christ, in Christ Himself, because the name denotes the person. The believers, having believed into Christ (John 3:15) and having been baptized into His name (Acts 19:5), that is, into Himself (Gal. 3:27), are in Christ (1 Cor. 1:30) and one with Him (6:17). When they are reproached in His name, they are reproached with Him, sharing His sufferings. After speaking of being reproached in the name of Christ, Peter goes on to say in 1 Peter 4:16 that if a believer suffers “as a Christian, let him not be ashamed, but let him glorify God in this name.”

Whereas in the time of Peter and Paul Christian was a term of reproach, today it should bear a positive significance, that is, a man of Christ, one who is one with Christ, not only belonging to Him but having His life and nature in an organic union with Him, and who is living by Him, even living Him, in his daily life. If we suffer for being such a person, we should not feel ashamed,

就不该觉得羞耻，倒要凭圣别佳美的品行放胆承认，以显大基督，在这名里荣耀（彰显）神。

当我们相信基督，我们与祂之间就发生了生机的联结。借着相信基督，我们信入祂，借此与祂成为一灵（林前六 17）。这就是我们所说生机的联结一辞的意义。…我们与基督生机的联结，也包含我们浸入基督（加三 27）。神在祂经纶里的心意，是要将我们放在基督里面，并要基督进入我们里面，活在我们里面。所以，浸入基督，就是进入与三一神之具体化身的生机联结里。这能变化我们全人。…如今我们基督徒，就是属基督并与祂是一的人，需要在日常生活中凭祂而活，甚至活祂。…我们若凭基督而活，仍然是在作一件事。活基督乃是说，基督是我们的生命（西三 4）。我们活，祂就活。祂活，我们就活。

圣经里的中心思想是：基督必须是我们的生命，我们必须活祂作我们的生活。作基督徒的目标是活基督。不仅如此，神在祂的经纶里为我们所定的定命，乃是我们活基督。神的经纶是要将祂自己分赐到我们里面，将自己作到我们里面，使我们接受基督作我们的生命和生命的供应以活祂。神的愿望是要我们活基督。…基督要作我们的生命、我们日常的行事为人和我们的一切。

在加拉太二章二十节保罗宣告：“基督在我里面活着。”保罗不仅能说基督在他里面活着，也能说在他，活着就是基督（腓一 21）。一面，基督活在保罗里面；另一面，保罗活基督。在里面，基督是保罗的生命；在外面，基督是保罗的生活。保罗与基督因此同有一个生命，同过一个生活。基督的生命就是保罗的生命，保罗的生活就是基督的生活。基督与保罗，两个活着如同一个。…我们与基督之间所发生的生机联结，使我们与祂如此亲近、亲密，甚至与祂成为一灵（林前六 17）（新约总论第五册，一〇〇至一〇四页）。

参读：生命的认识，第十四篇；腓立比书生命读经，第二十九篇。

but be bold to magnify Christ in our confession by our holy and excellent manner of life to glorify, express, God in this name.

When we believed in Christ, an organic union took place between us and Him. By believing in Christ, we believed into Him and thereby became one spirit with Him (1 Cor. 6:17). This is what we mean by the expression organic union. Our organic union with Christ also involves our being baptized into Christ (Gal. 3:27). God's intention in His economy is to put us into Him and to come into us and live in us. Therefore, to be baptized into Christ is to enter into an organic union with the embodiment of the Triune God, which is able to transform our whole being. Now as Christians, those who are of Christ and are one with Him, we need to live by Him, and even live Him, in our daily life...If we are living by Christ, we are still doing the living. To live Christ means that Christ is our life (Col. 3:4). When we live, He lives. When He lives, we live.

The central thought in the Bible is that Christ must be our life and that we must live Him as our living. The goal of being a Christian is to live Christ. Furthermore, the destiny God has ordained for us in His economy is that we live Christ. God's economy is to dispense Himself into us and to work Himself into us that we may take Christ as our life and life supply in order to live Him. God's desire is that we live Christ...Christ is to be our life, our daily walk, our everything.

In Galatians 2:20 Paul declared, "Christ...lives in me." Paul could say not only that Christ lived in him, but also that to him to live was Christ [Phil. 1:21]. On the one hand, Christ lived in Paul; on the other hand, Paul lived Christ. Inwardly Christ was Paul's life, and outwardly Christ was Paul's living. Paul and Christ thus had one life and one living. Christ's life was Paul's life, and Paul's living was Christ's living. The two, Christ and Paul, lived as one...The organic union that has taken place between us and Christ causes us to be so close and intimate with Him that we are even one spirit with Him [1 Cor. 6:17]. (The Conclusion of the New Testament, pp. 1147-1150)

Further Reading: CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 14; Life-study of Philippians, msg. 29

第一周诗歌

补 431

在信的人凡事都能

(英 535)

降 A 大调 3/4

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

一 只要相 信 耶 稣 大 名, 在 信 的 人 凡

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

事 都 能; 主,求 使 我 不 辱 你 名,

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

使 你 真 理 在 我 显 明。 只 要 对 你 坚

2 - 2 | 3 - - | 3 2 1 | 6̣ - 1 | 2 - 2 | 1 - - ||

信 确 定, 在 信 的 人 凡 事 都 能。

- | | |
|---|---------------------------------------|
| 二 罪恶权势纠缠不已,
但你应许罪奴得释,
并无一事在主难成, | 我欲挣脱,毫无能力;
此事必成,我心深知。
在信的人凡事都能。 |
| 三 任凭阴府否认圣言,
罪恶锁链纵然顽强,
难成之事必然得成, | 神的话语坚定在天;
主能打碎,将人释放。
在信的人凡事都能。 |
| 四 不仅在神凡事都能,
祂是“神能”显于人身,
罪恶权势不再得逞, | 在主基督凡事亦然一
我在祂里全人更新,
在信的人凡事都能。 |
| 五 哦主,你这神的大能,
直到活着不再是我,
此时我要甘甜唱出: | 求在我里开展、扩增,
乃是基督在我活着;
你爱大能无量、全足。 |

WEEK 1 — HYMN

All things are possible to him

Experience of Christ — As the All-Sufficient One

535

1. All things are pos - si - ble to him

That can in Je - sus' name be - lieve;

Lord, I no more Thy name blas - pheme,

Thy truth I lov - ing - ly re - ceive.

I can, I do be - lieve in Thee;

All things are pos - si - ble to me.

- | | |
|--|--|
| 2. 'Twas most impossible of all
That here sin's reign in me should cease;
Yet shall it be, I know it shall;
Jesus, I trust Thy faithfulness.
If nothing is too hard for Thee,
All things are possible to me. | 4. All things are possible to God;
To Christ, the power of God in man;
To me when I am all renewed,
In Christ am fully formed again,
And from the reign of sin set free,
All things are possible to me. |
| 3. Though earth and hell the Word gainsay,
The Word of God shall never fail;
The Lord can break sin's iron sway;
'Tis certain, though impossible.
The thing impossible shall be,
All things are possible to me. | 5. All things are possible to God;
To Christ, the power of God in me;
Now shed Thy mighty Self abroad,
Let me no longer live, but Thee;
Give me this hour in Thee to prove
The sweet omnipotence of love. |

第一周 · 申言

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:

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.

第二周

永远的生命—

神的生命带着神圣的性情；
三一神乃是圣经的结构；
以及隐藏的神，自隐的神

诗歌：382

读经：约四 24，彼后一 1，4～11，约壹一 5，四 8，16，路十八 1～18

约 4:24 神是灵；敬拜祂的，必须在灵和真实里敬拜。
彼后 1:1 耶稣基督的仆人和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人：
彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。
彼后 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，
彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，
彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。
彼后 1:8 因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。
彼后 1:9 那没有这几样的，就是眼瞎、近视，忘了他旧日的罪已经得了洁净。
彼后 1:10 所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。
彼后 1:11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。
约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。
约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。
约壹 4:16 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。

Week Two

The Eternal Life—

the Life of God with the Divine Nature,
the Triune God Being the Structure of the Bible,
and the Hidden God, a God Who Hides Himself

Hymns: 501

Scripture Reading: John 4:24; 2 Pet. 1:1, 4-11; 1 John 1:5; 4:8, 16; Luke 18:1-18

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
2 Pet. 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:
2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.
2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.
2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.
2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.
1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
1 John 4:8 He who does not love has not known God, because God is love.
1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

路 18:1 耶稣又对他们讲一个比喻，是要人常常祷告，不可灰心，说，
路 18:2 某城里有一个审判官，不惧怕神，也不尊重人。
路 18:3 那城里有个寡妇，常到他那里，说，我有一个对头，求你给我伸冤。
路 18:4 他多时不肯，后来心里说，我虽不惧怕神，也不尊重人，
路 18:5 只因这寡妇常常搅扰我，我就给她伸冤吧，免得她不断来缠磨我。
路 18:6 主说，你们听这不义的审判官所说的。
路 18:7 神的选民昼夜呼吁祂，祂纵然为他们忍耐着，岂不终久给他们伸冤么？
路 18:8 我告诉你们，祂要快快地给他们伸冤了。然而，人子来的时候，在地上找得到信心么？
路 18:9 耶稣也向那些仗着自己是义人，藐视别人的，说了这个比喻：
路 18:10 有两个人上殿里去祷告，一个是法利赛人，另一个是税吏。
路 18:11 法利赛人站着，自言自语地祷告说，神啊，我感谢你，我不像别人，勒索、不义、奸淫，也不像这个税吏。
路 18:12 我一周禁食两次，凡我所得的，都献上十分之一。
路 18:13 那税吏却远远地站着，连举目望天也不敢，只捶着胸说，神啊，宽恕我这个罪人！
路 18:14 我告诉你们，这人回家去，得称为义，那人却不然。因为凡高抬自己的，必降为卑；降卑自己的，必升为高。
路 18:15 有人把婴孩也带到耶稣那里，要祂摸他们，门徒看见，就责备那些人。
路 18:16 耶稣却叫他们来，说，让小孩子到我这里来，不要禁止他们，因为神的国正是这等人的。
路 18:17 我实在告诉你们，凡不像小孩子一样接受神国的，绝不能进去。
路 18:18 有一个官问耶稣说，良善的夫子，我该作什么，才可以承受永远的生命？

【周一】

壹 神圣的生命可视为神首要且基本的属性：

一 神的生命是唯一的生命。

二 以弗所四章十八节是说到神的生命唯一的经文：
“他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了。”

三 在全宇宙中，唯有神的生命才算为生命——约壹

Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart,
Luke 18:2 Saying, There was a certain judge in a certain city who did not fear God and did not regard man.
Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.
Luke 18:4 And for a time he would not; but afterward he said within himself, Even though I do not fear God nor regard man,
Luke 18:5 Yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out.
Luke 18:6 And the Lord said, Hear what the unrighteous judge says.
Luke 18:7 And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them?
Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?
Luke 18:9 And He told this parable also to certain ones who trusted in themselves that they were righteous and despised the rest:
Luke 18:10 Two men went up to the temple to pray, the one a Pharisee and the other a tax collector.
Luke 18:11 The Pharisee stood and prayed these things to himself: God, I thank You that I am not like the rest of men-extortioners, unjust, adulterers, or even like this tax collector.
Luke 18:12 I fast twice a week; I give a tenth of all that I get.
Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!
Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.
Luke 18:15 And they were bringing to Him also their babies that He might touch them. But when the disciples saw this they rebuked them.
Luke 18:16 But Jesus called them to Him, saying, Allow the little children to come to Me, and do not forbid them, for of such is the kingdom of God.
Luke 18:17 Truly I say to you, Whoever does not receive the kingdom of God like a little child shall by no means enter into it.
Luke 18:18 And a certain ruler questioned Him, saying, Good Teacher, what shall I do to inherit eternal life?

§ Day 1

I. The divine life may be considered as the first and the basic attribute of God:

A. God's life is the unique life.

B. Ephesians 4:18 is the unique verse that speaks of the life of God: "Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart."

C. In the whole universe only the life of God can be counted as life—1 John

五 12。

四 在神看来，唯有祂的生命是生命；因此，新约里提到神的生命时，就把这生命看作唯一的生命——约一 4，十 10，十一 25，十四 6。

五 神的生命是非受造、无始无终、自有永有、永存不变的。

六 从永远的观点看，唯有神的生命才是生命。

贰 永远的生命乃是神的生命带着神圣的性情：

一 永远的生命，神的生命：

1 今世得永远的生命：

a 永远的生命就是神的生命——约壹一 1 ~ 2。

b 永远的生命是在主耶稣里面——五 11 ~ 12，约一 4。

c 永远的生命是神白白赐给的——罗六 23，约壹五 11。

d 永远的生命是一信就得着的——约三 16，36，五 24。

e 有永远的生命是今世可以知道的——约壹五 13。

f 有了永远的生命就永不灭亡——约十 28 ~ 29。

【周二】

2 来世得永远的生命：

a “人为我和福音，撇下…，没有不在今世得百倍，…且要在来世得永远生命的”——可十 29 ~ 30。

b “你务要至死忠信，我就赐给你那生命的冠冕”——启二 10。

c “得胜的，我必将神乐园中生命树的果子赐给他

5:12.

D. In the sight of God only His life is life; therefore, when the life of God is mentioned in the New Testament, it is treated as if it is the unique life—John 1:4; 10:10; 11:25; 14:6.

E. The life of God is uncreated, without beginning or ending, existing by itself, and ever, unchangeably existing.

F. From the standpoint of eternity, only the life of God is life.

II. The eternal life is the life of God with the divine nature:

A. The eternal life, the life of God:

1. Obtaining eternal life in this age:

a. Eternal life being the life of God—1 John 1:1-2.

b. Eternal life being in the Lord Jesus—5:11-12; John 1:4.

c. Eternal life being given freely by God—Rom. 6:23; 1 John 5:11.

d. Eternal life being obtained at the time of believing—John 3:16, 36; 5:24.

e. Eternal life being known in the present age—1 John 5:13.

f. Having eternal life and never perishing—John 10:28-29.

§ Day 2

2. Obtaining eternal life in the coming age:

a. "No one who has left...for My sake and for the gospel's sake, but that he shall receive a hundred times as much now at this time...and in the coming age, eternal life"—Mark 10:29-30.

b. "Be faithful unto death, and I will give you the crown of life"—Rev. 2:10.

c. "To him who overcomes, to him I will give to eat of the tree of life,

吃”——7 节。

【周三】

3 永世享永远的生命：

- a “我所赐的水，要在他里面成为泉源，直涌入永远的生命”——约四 14。
- b “我要将生命泉的水白白赐给那口渴的人喝”——启二一 6。
- c “可得权柄到生命树那里”——二二 14。

二 神的生命具有神圣的性情：

- 1 我们这些在基督里的信徒既接受同样宝贵的信，就应当有分于神的性情——彼后一 4：
 - a “神圣的性情”是指神的所是，也就是神所是的丰富、元素和构成成分——约四 24，约壹一 5，四 8，16。
 - b 神圣的生命和神圣的性情是分不开的；神圣的性情是神圣生命的本质，并且在神圣生命里面——一 1 ~ 2，五 11 ~ 13。
- 2 神圣的种子已经撒在我们里面，我们需要经历那包含在这神圣种子里之神圣生命和神圣性情的发展，使我们得以丰富地进入永远的国——彼后一 1，4 ~ 11。
- 3 我们既是神的儿女，就是神人，从神而生，拥有神的生命和性情，属于神的种类——约一 12 ~ 13。
- 4 我们重生时，有另一个性情分赐到我们里面；这就是神的性情，神圣的性情——彼后一 4。
- 5 神圣性情的有分者，就是享受神圣性情并有分于神圣性情的人——4 节。

which is in the Paradise of God"—v. 7.

§ Day 3

3. Enjoying eternal life in eternity:

- a. "The water that I will give him will become in him a fountain of water springing up into eternal life"—John 4:14.
- b. "I will give to him who thirsts from the spring of the water of life freely"—Rev. 21:6.
- c. "They may have right to the tree of life"—22:14.

B. The life of God with the divine nature:

- 1. As those who have received equally precious faith, we, the believers in Christ, should be partakers of the divine nature—2 Pet. 1:4:
 - a. The divine nature refers to what God is, that is, the riches, the elements, and the constituents of God's being—John 4:24; 1 John 1:5; 4:8, 16.
 - b. The divine life and the divine nature are inseparable; the divine nature is the substance of the divine life and is within the divine life—1:1-2; 5:11-13.
- 2. We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us that we may have a rich entrance into the eternal kingdom—2 Pet. 1:1, 4-11.
- 3. As children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—John 1:12-13.
- 4. At our regeneration, another nature was imparted into us; this is the nature of God, the divine nature—2 Pet. 1:4.
- 5. A partaker of the divine nature is one who enjoys the divine nature and participates in the divine nature—v. 4.

6 我们若享受神，并有分于祂所是的丰富，就会被神圣的性情所构成，而在生命和性情上（但不在神格上）成为与神一式一样，并在我们一切的所是和所作上彰显祂——3 节。

【周四】

叁 三一神乃是新约的结构：

- 一 “我若靠着神的灵赶鬼，这就是神的国临到你们了”——太十二 28。
- 二 “使万民作我的门徒，将他们浸入父、子、圣灵的名里”——二八 19。
- 三 “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”——约十四 26。
- 四 “我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证”——十五 26。
- 五 “祂既被高举在神的右边，又从父领受了所应许的圣灵”——徒二 33 上。
- 六 “那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體”——罗八 11。
- 七 “因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！”——加四 6。
- 八 “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”——弗三 16～17 上。

6. If we enjoy God and partake of the riches of His being, we will be constituted with the divine nature, becoming the same as God in life and nature but not in the Godhead and expressing Him in all that we are and do—v. 3.

§ Day 4

III. The Triune God is the structure of the New Testament:

- A. "If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you"—Matt. 12:28.
- B. "Disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit"—28:19.
- C. "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"—John 14:26.
- D. "When the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me"—15:26.
- E. "Having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father"—Acts 2:33a.
- F. "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you"—Rom. 8:11.
- G. "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!"—Gal. 4:6.
- H. "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"—Eph. 3:16-17a.

- 九 “一位灵，…一主，…一位…神与父”——四 4～6。
- 十 “何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”——来九 14。
- 十一 “照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人”——彼前一 2 上。
- 十二 “愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们”——启一 4 下～5 上。

【周五】

肆 神是自隐的神——隐藏的神：

- 一 “救主以色列的神啊，你实在是自隐的神”——赛四 15：
- 1 如以斯帖记所指明，我们的神虽然是无所不在、无所不能、且满了赦免之恩，祂也是隐藏的神——四 14。
 - 2 神造了宇宙，祂就隐藏在宇宙中人所不知道的地方，以致人找不着祂——伯二三 3。
 - 3 神在以色列人中间，也在他们个人的生活里，作了许许多多的事，但神却把自己隐藏起来；祂不停地作工，却始终是隐藏的——赛四五 15。
 - 4 我们需要领悟，我们所事奉那无所不能的神，仍在隐藏自己，尤其是在祂帮助我们的时候——约十四 26，罗八 28。
 - 5 自隐的神默默却强有力地在我们里面运行——腓二

- I. "One Spirit...one Lord...one God and Father"—4:4-6.
- J. "How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?"—Heb. 9:14.
- K. "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ"—1 Pet. 1:2a.
- L. "Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth"—Rev. 1:4b-5a.

§ Day 5

IV. God is a God who hides Himself—the hidden God:

- A. "Surely You are a God who hides Himself, / O God of Israel, the Savior"—Isa. 45:15:
1. Although our God is omnipresent, omnipotent, and full of forgiveness, He is also the hiding God, as the book of Esther indicates—4:14.
 2. God created the universe and then hid Himself in it, until we do not know where to find Him—Job 23:3.
 3. God did countless things in the midst of the children of Israel and countless things in their personal lives, yet He concealed Himself; He was ceaselessly working, yet He was always hidden—Isa. 45:15.
 4. We need to realize that the omnipotent God whom we are serving is still hiding Himself, especially when He is helping us—John 14:26; Rom. 8:28.
 5. The God who hides Himself is operating within us silently yet mightily—Phil.

【周六】

二 路加十八章一至八节的比喻意义深奥，我们需要照着其中所启示的，认识神是隐藏的神：

- 1 三节的寡妇表征信徒；就某种意义说，在基督里的信徒在今世是寡妇，因为表面看来，他们的丈夫基督不在他们这里了——林后十一 2。
 - 2 这比喻里的寡妇一直来到不义的审判官面前，求审判官向她的对头给她伸冤；我们应当为这伸冤恒切祷告，不可灰心——路十八 1，3：
 - a 当我们的丈夫表面上不在，留我们在地上如同寡妇的时候，我们的神暂时好像是不义的审判官——6 节。
 - b 虽然祂看似不义，但我们仍要向祂求诉，恒切祷告，一再地烦扰祂，因为祂要快地给祂那些“昼夜呼吁祂”的选民伸冤——7 ~ 8 节上。
 - 3 “人子来的时候，在地上找得到信心么？”——8 节下：
 - a “信心”原文直译是“那信心”；这是指恒切祷告的恒切信心，就像那寡妇的信心。
 - b 我们借以得救的信是信的起始阶段；将我们带进与基督生命联结的信是联结的信——借着我们不断接触三一神而进到我们里面的信，使我们凭神的儿子而活——罗一 17，加二 20，约十四 19。
 - c 联结的信乃是对得胜者神圣的要求，使他们可以在基督凯旋回来时与祂相见——路十八 8 下：
- (一) 联结的信乃是在我们里面运行的三一神，把我们联于祂追测不尽的丰富——弗三 8。

§ Day 6

B. The significance of the parable in Luke 18:1-8 is profound, and we need to know God as He is revealed, as the hidden God:

1. The widow in verse 3 signifies the believers; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is apparently absent from them—2 Cor. 11:2.
2. The widow in the parable kept coming to the unrighteous judge and asking him to avenge her of her opponent; we ought to pray persistently for this avenging and should not lose heart—Luke 18:1, 3:
 - a. When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge—v. 6.
 - b. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again, for He will carry out quickly the avenging of His chosen ones, who "cry to Him day and night"—vv. 7-8a.
3. "When the Son of Man comes, will He find faith on the earth?"—v. 8b:
 - a. Literally, the Greek words rendered "faith" mean "the faith"; this denotes the persistent faith for our persistent prayer, like that of the widow.
 - b. The faith through which we were saved is the initial stage of faith; the faith that brought us into a life union with Christ is the linking faith—the faith that comes into us through our contacting the Triune God continually so that we may live by the Son of God—Rom. 1:17; Gal. 2:20; John 14:19.
 - c. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—Luke 18:8b:
 - (1) Linking faith is the Triune God moving in us to link us to His unsearchable riches—Eph. 3:8.

- (二) 联结的信乃是信徒那不信靠自己，只信靠神的信——林后一 9。
- (三) 主耶稣回来时，会找着一些凭这联结之信而活的得胜者，以他们为祂作王一千年之国度里的珍宝——路十八 8 下，启二十 4，6。

- (2) Linking faith is the faith of the believers who have no trust in themselves; rather, their trust is in God—2 Cor. 1:9.
- (3) When the Lord Jesus returns, He will find a number of overcomers who are living by the linking faith and will regard them as treasures for His kingdom in the thousand years of His reign—Luke 18:8b; Rev. 20:4, 6.

第二周■周一

晨兴喂养

约一 4 “生命在祂里面，这生命就是人的光。”

约壹五 12 “人有了神的儿子，就有生命；没有神的儿子，就没有生命。”

永生（永远的生命）…是圣经中一个很大的题目，并且也可以说，是神在祂的救恩里所赐给我们的最大的福分。关于得着永生，享受永生的福分，圣经给我们看见，是分作三个不同的时期的。一个是在今世得永生，一个是在来世得永生，另一个是在永世享永生。…今世得永生，是在我们相信的时候。我们在今世相信主的时候，就得着永生，不必等到来世或永世才得着。

许多人把永生领会错了，以为永生乃是永远的福气。其实圣经给我们看见，永生不是永远的福气，乃是永远的生命。永生虽然能叫我们得到永远的福气，但永生的本身却不是永远的福气，乃是永远的生命。这个永远的生命，在这里说，是起初就有的（约壹一 1）。只有神的生命，是起初就有的。所以这个永远的生命就是神的生命，是在宇宙和时间之先就有的（李常受文集一九三二至一九四九年第三册，二九七至二九八页）。

信息选读

永远的生命就是神的生命，因为神是永远的（约壹一 2）。…神是永远的，是无始无终的，所以祂的生命也是永远的，也是无始无终的。神这个无始无终永远的生命，就是我们平常所说的永生。

神的儿子乃是神的化身，神自己是藏在祂儿子里面，所以神的生命，也是在祂儿子里面（五 11～12）。这个在神儿子里面的生命，就是永生。…话成了肉体的

WEEK 2 — DAY 1

Morning Nourishment

John 1:4 In Him was life, and the life was the light of men.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

Eternal life is a great topic in the Bible; it is the greatest blessing that God gives us in His salvation. Obtaining eternal life and enjoying the blessings of eternal life are divided into three different periods. The first period involves obtaining eternal life in this age, the second involves obtaining eternal life in the coming age, and the third involves the enjoyment of eternal life in eternity. We obtain eternal life in this age when we believe. When we believe in the Lord in this age, we obtain eternal life. We do not have to wait for the next age or for eternity to obtain it.

Many misunderstand and think that eternal life involves a blessing in eternity. Actually, the Bible shows that eternal life is not a blessing in eternity; rather, it is the life of eternity. This eternal life was from the beginning [1 John 1:1]. Only the life of God was from the beginning. Therefore, the eternal life is just the life of God, which existed before the universe and time began. (CWVL, 1932-1949, vol. 3, “Crucial Truths in the Holy Scriptures, Volume 1,” p. 222)

Today's Reading

Eternal life is the life of God because God is eternal [1 John 1:2]...God is eternal, without beginning and without end, so His life is also eternal, without beginning and without end. The life of God, which has no beginning and no end, is the eternal life.

The Son of God is God incarnated, God Himself embodied in His Son; therefore, the life of God is also in His Son [5:11-12]. This life, which is in God's Son, is the eternal life. The incarnated Lord Jesus is the Son of God,

主耶稣就是神的儿子，所以神的生命—永生—是在祂里面，我们接受祂，得着祂，就得着在祂里面的永生。

神是把祂的生命，就是永远的生命，当作一个礼物，在主耶稣里白白地赐给我们〔罗六 23〕，不需要我们出任何的代价，只要我们接受，就能得着。…永远的生命—神的生命—既是神给我们的一个礼物，就是神赐给我们的，不是神赏给我们的〔约壹五 11〕。

神爱我们，把祂的生命，就是永远的生命，放在祂儿子里面赐给我们，要我们接受〔约三 16〕。接受的方法，就是信入祂的儿子。我们一信入祂的儿子，一有信心接受祂的儿子，我们就得着在祂儿子里面永远的生命。…神既把祂的生命，就是永生，放在祂儿子里面当作礼物赐给我们，就我们一信入祂的儿子，一得着祂的儿子，自然就有了在祂儿子里面的永生〔36〕。

我们一听见主的话—福音，而相信了神，我们就有了永远的生命〔五 24〕。许多人以为，我们现在信主，等到将来才有永远的生命。岂知“信”和“有”的中间，是没有时间的；…我们一信主，就有永远的生命。我们信了之后，一点不必等，更不必等到将来，立刻就有永远的生命。

在基督教里也有许多人以为并主张说，我们信主的人现在不能知道自己有没有永远的生命。但〔约壹五章十三节〕清清楚楚告诉我们，神的话—就是圣经的话—叫我们信的人知道自己有永远的生命。…我们有了这永远的生命，当然就永不灭亡。这生命的永远性质，必使我们永存不亡。并且我们有了永远生命的人，又是在主和父的手里，谁也不能把我们夺去〔约十 28～29〕。我们里面有神永远的生命支持我们，外面又有主和父大能的手保守我们，这样我们怎能灭亡？（李常受文集一九三二至一九四九年第三册，二九八至三〇一页）

参读：圣经要道（卷一），第十二题。

so God's life, the eternal life, is in Him [John 1:4]. When we receive Him and obtain Him, we also obtain the eternal life in Him.

God considers His life, the eternal life, to be a gift freely given to us in the Lord Jesus [Rom. 6:23]. We do not need to pay for it; as long as we receive it, we obtain it. Since the eternal life, the life of God, was given to us by God, it is God's gift, not God's reward, to us [1 John 5:11].

God loves us and gives us His life, the eternal life, which is in His Son for us to receive [John 3:16]. The way to receive eternal life is to believe in His Son. As soon as we believe in His Son and receive His Son by faith, we obtain the eternal life that is in the Son. Since the eternal life of God that is in His Son is a gift, as soon as we believe into His Son and obtain His Son, we spontaneously obtain the eternal life within His Son [v. 36].

When we hear the Lord's word, the gospel, and believe in Him, we immediately have eternal life [5:24]. Many think that even though we believe in the Lord now, we do not obtain eternal life until some time in the future. They do not realize that there is no time between believes and has...As soon as we believe in the Lord, we have eternal life. After we believe, we do not need to wait, for even the slightest moment, to obtain eternal life. There is no need to wait for what we are immediately given.

In Christianity many think and suggest that those who believe in the Lord cannot know whether or not they have eternal life in the present age. However, 1 John 5:13 clearly says that the Word of God, the Bible, enables us to know that we have eternal life. Because the life we obtained is eternal, we will never perish. This life's eternal nature ensures that we will never perish. Moreover, once we have eternal life, we are in the hands of the Lord and the Father, so no one can snatch us away [John 10:28-29]. We have the eternal life of God to uphold us inwardly, and we have the Lord's and the Father's hands to protect us outwardly. How can we perish? (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 222-224)

Further Reading: CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," ch. 12

第二周■周二

晨兴喂养

可十 29 ~ 30 “…人为我〔耶稣〕和福音，撇下…，没有不在此世得百倍，…且要在来世得永远生命的。”

启二 10 “…务要至死忠信，我就赐给你那生命的冠冕。”

来世得永生，是在将来千年国的时候，只关系我们在国度时得赏赐，并不关系我们永远得救。

主耶稣在〔马可十章二十九至三十节〕说到今世和来世。今世就是现今的世代，也就是我们今天所处的这恩典时代。来世是将来的世代，也就是将要来的国度时代。主在这里应许说，我们若为祂和福音撇下一切，必在来世得永远的生命。这给我们看见，来世得永远的生命，乃是一个赏赐，是需要我们出代价——就是为主和福音撇下一切——才能得着的。…前面所看的，…是一信就得着永远的生命；这是在今世撇下一切，等到来世才得着永远的生命。所以这不关系我们永远得救，乃关系我们在国度时得赏赐（李常受文集一九三二至一九四九年第三册，三〇一至三〇二页）。

信息选读

这个需要我们撇下一切，换得在来世才得着的永远生命，必是主在千年国时，所给我们的赏赐。这是告诉我们，主是把千年国时，人对永远的生命一段时期的享受，特别划出来，作为那些忠心跟从祂者的赏赐。

WEEK 2 — DAY 2

Morning Nourishment

Mark 10:29-30 ...There is no one who has left...for My sake and for the gospel's sake, but that he shall receive a hundred times as much now at this time...and in the coming age, eternal life.

Rev. 2:10 ...Be faithful unto death, and I will give you the crown of life.

Obtaining life in the coming age, which is the time of the millennial kingdom, is related only to the matter of reward in the kingdom age; it is not related to our eternal salvation.

In Mark 10:29-30 the Lord Jesus speaks of the present age and the coming age. The present age is the age today; it is the age of grace in which we live. The coming age is the next age; it is the age of the coming millennial kingdom. The Lord promised that if we leave everything for His sake and for the gospel's sake, we will obtain eternal life in the coming age. This shows that obtaining eternal life in the coming age is a reward for which we must pay a price, the price of leaving everything for the Lord's sake and for the gospel's sake...Previously, we gained eternal life by believing, but in these verses we will obtain eternal life in the coming age only if we leave everything. Therefore, this obtaining is not related to eternal salvation; instead, it is related to our reward in the coming kingdom age. (CWVL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 224-225)

Today's Reading

Since obtaining eternal life in the coming age requires us to leave everything in this age, it must be related to the reward that the Lord gives in the millennial kingdom. This shows that the Lord especially designated the kingdom age as a period of enjoyment of eternal life as a reward for those who faithfully follow Him.

主…应许说，祂要把生命的冠冕，赐给为祂至死忠信的人（启二10）。冠冕乃是作王的荣耀的表号。生命的冠冕，就是在生命中作王之荣耀的表号。…这个在生命中作王的荣耀，乃是主赐给为祂至死忠信的人的，所以是为主至死忠信所换得的。这不是因信白白在今世得到的永生的恩赐，乃是因出了极大的代价，换得在来世得到的永生的赏赐。这个赏赐，就是得以在将来享受在生命中作王的荣耀。这自然是在千年国的时候。

（启示录二章七节）所说的神的乐园，里面有生命树。所以这乐园就是将来的新耶路撒冷，因为将来只有新耶路撒冷里有生命树（二二2）。新耶路撒冷和其中的一切福分，是神为我们所有蒙恩的人所预备的，要我们在永世里—就是在新天新地时—享受。但主在这里（二7）却应许，要把新耶路撒冷里生命树的果子，当作赏赐，赏给得胜的信徒吃。…主要是在千年国的时候，先把新耶路撒冷里生命树的果子，当作赏赐，赏给祂的得胜者。这就叫我们知道，虽然所有的信徒将来在新天新地时，都得享受新耶路撒冷和其中的福分，但只有得胜的信徒，才能在千年国时，得预尝新耶路撒冷里生命树的果子。吃生命树的果子，就是享受永生的福分，也就是享受永生。预尝生命树的果子，就是预先享受永生的福分。这永生福分的享受，到新天新地时，是所有蒙恩的人都得有分的。但这永生福分的预享预尝，只是得胜的信徒在千年国时所能有分的。新天新地还未来到之前，主在千年国的时候，先把永生的福分—就是生命树的果子—的新鲜，当作赏赐，给得胜的信徒预尝预享。所以这是在来世得享永生，和在今世得永生，或在永世享永生，都是不同的（李常受文集一九三二至一九四九年第三册，三〇二至三〇四页）。

参读：约翰一书生命读经，第四篇。

The Lord promises to give the crown of life to those who are faithful unto death [Rev. 2:10]. A crown is a symbol of the glory of reigning as a king. The crown of life is a symbol of the glory of reigning in life...The glory of reigning in life is given to those who are faithful unto death; it is bought at the price of being faithful unto death. This is not related to the free, gracious gift of eternal life obtained by faith in this age; rather, it is the reward of eternal life obtained in the coming age for paying the highest price. This reward is to enjoy the glory of reigning in life in the coming age. This will be in the millennial kingdom.

The Paradise of God spoken of [in verse 7] has the tree of life. Therefore, this Paradise must be the future New Jerusalem because the coming New Jerusalem has the tree of life (22:2). The New Jerusalem and all its blessings have been prepared for us by God and are for our enjoyment in eternity in the new heaven and new earth. In 2:7 the Lord promised that to eat of the fruit of the tree of life in the New Jerusalem would be a reward to the overcoming believers...The Lord will give the fruit of the tree of life in the New Jerusalem as a reward to the overcoming believers in the millennial kingdom. Although all believers will enjoy the New Jerusalem with its blessings in the new heaven and new earth, only the overcomers will have a foretaste of the fruit of the tree of life in the New Jerusalem during the millennial kingdom. To eat the fruit of the tree of life is to enjoy the blessing of eternal life, to enjoy eternal life itself. To have a foretaste of the fruit of the tree of life is to have an early enjoyment of the blessing of eternal life. This enjoyment of the blessing of eternal life is something every saved one will partake of in the new heaven and new earth. However, only the overcomers will enjoy the foretaste of the blessing of eternal life in the millennial kingdom. Before the coming of the new heaven and new earth, the Lord first gives the freshness of the blessing of eternal life, the fruit of the tree of life, as a reward to the overcomers as a foretaste and early enjoyment in the millennial kingdom. Thus, enjoying eternal life in the coming age is different from obtaining eternal life in the present age and enjoying eternal life in eternity. (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 225-226)

Further Reading: Life-study of 1 John, msg. 4

第二周■周三

晨兴喂养

约四 14 “…我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

启二一 6 “…我要将生命泉的水白白赐给那口渴的人喝。”

我们一因信，得着主的生命，我们的名字就记在主的生命册上（启三 5）。主的生命是永远的生命，我们得着主这永远的生命，就永不灭亡（约十 28）。…我们因信得着永远的生命，就永不灭亡，是没有条件的。但主在这里所应许的，名字不至于从生命册上被涂抹，是以得胜为条件的。所以（启示录三章五节）…是一个赏赐的问题，不是一个恩赐的问题。因为恩赐是白赐的，赏赐才是有条件的。既是赏赐，就是在千年国时。以永远的救恩说，所有蒙恩的人都永不灭亡；以国度的赏赐说，只有得胜的信徒，得在千年国时，有名字享受永生的福分。…（恩赐）是白得的，（赏赐）是换得的（李常受文集一九三二至一九四九年第三册，三〇四至三〇五页）。

信息选读

永世享永生，是在新天新地的时候，乃是神救恩的完满享受，是所有蒙恩得救的人，都永远有分的。…主所赐我们的水，就是祂的生命。这生命要在我们里面成为泉源，一直涌流，直到把我们涌流到永远的生命里面（约四 14），在永世里永远享受生命的福分。…神救恩的完满福分，都在将来的新耶路撒冷里，给蒙恩的人在永世里永远享受。这福分是所有有了主永远的生命，名字记在主生命册上的人都有分的（参启二一 27）。

WEEK 2 — DAY 3

Morning Nourishment

John 4:14 ...The water that I will give him will become in him a fountain of water springing up into eternal life.

Rev. 21:6 ...I will give to him who thirsts from the spring of the water of life freely.

As soon as we believe and obtain the Lord's life, our names are written in the book of life [Rev. 3:5]. The Lord's life is the eternal life, so if we obtain the Lord's eternal life, we will never perish (John 10:28)...Obtaining eternal life by faith and not perishing in eternity have no requirements related to overcoming. But the Lord's promise to not erase our names from the book of life has the requirement of overcoming. Therefore, Revelation 3:5 is related to the matter of reward, not to the gift of grace. A gift is given freely, but a reward has requirements. Since this is a reward, it is related to the millennial kingdom. With respect to eternal salvation, no saved person can perish; with respect to the reward of the millennial kingdom, only overcoming believers will enjoy the blessing of having their names in the book of life during the millennial kingdom...The gift is free; the reward is earned. (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 226-227)

Today's Reading

The enjoyment of eternal life in eternity in the new heaven and new earth is the full enjoyment of God's salvation, which all the saved ones will share in eternity. The water the Lord gives is His life. This life will become a fountain of water in us, springing up and flowing us into eternal life [John 4:14]. Thus, we will enjoy the blessing of eternal life in eternity. The full blessing of God's salvation is the coming New Jerusalem, which is given to all the saved ones for their enjoyment in eternity. All those who have the Lord's eternal life and whose names are written in the Lamb's book of life will participate in this blessing [Rev. 21:27].

所有得救的人，将来在新耶路撒冷里所享受的永生的福分，其中有一种就是生命泉的水（6，参二二1）。…所有蒙恩的人在永世里，永远喝这生命的水，永远享受神永活的生命。…所有得救的人将来在新耶路撒冷里所享受的福分，还有一种，就是生命树（14）。…我们蒙恩的人将来在永世里所享受的，就是神永活的生命，使我们永永远远不饥也不渴。

我们在今世一信，就得着永生，就是得着主的生命。从得着这生命之后，我们就能享受这生命，而靠着这生命活着。我们若是在今天靠着这生命的能力，作一个得胜者为主而活，我们就得以在来世国度里，和主一同在生命中作王，享受生命的荣耀，预尝永生的福分。以后永世来到时，我们就和所有蒙恩有永生的人，在新耶路撒冷里，永永远远享受永生的福分（李常受文集一九三二至一九四九年第 三册，三〇五至三〇七页）。

彼后一章四节说到“有分于神的性情”。…我们这些在基督里的信徒是得着同样宝贵之信的人，我们应当也是有分于神圣性情的人。…神圣的性情是指神的所是，也就是神所是的丰富、元素和构成成分（约四 24，约壹一 5，四 8、16）。神圣的性情，主要指神圣生命的构成，神的构成，乃是由那灵、爱、光所构成。神圣的生命和神圣的性情是分不开的；神圣的性情是神圣生命的本质，并且在神圣生命里面（一 1～2，五 11～13）。我们这些神的儿女乃是神人，从神而生，拥有神的生命和性情，属于神的种类（三 1，约一 12～13）。…神圣的性情是在神圣的生命里，所以使我们得以重生的神圣生命里面有神圣的性情（三 3、5～6、15）。凡信入神儿子的人就由神而生，并有权利成为神的儿女；因此，信徒有权利有分、享受神的性情（一 12～13）（新约总论第十三册，二八四至二八五页）。

参读：新约总论，第三百八十九篇。

All the saved ones will enjoy the blessings of eternal life in the New Jerusalem, and one of these blessings will be the water of life [v. 6; 22:1]... All the saved ones will eternally drink of this water of life and eternally enjoy God's ever-living life. All the saved ones will enjoy the blessings of the New Jerusalem, including another blessing—the tree of life [v. 14]... In eternity future we will enjoy God's ever-living life, causing us to never hunger or thirst.

In this age we obtain eternal life as soon as we believe. After obtaining eternal life, we can enjoy it and live by it. If we live for the Lord today by the power of this eternal life, we will be overcomers. Then during the coming kingdom age, we will reign in life together with the Lord, we will enjoy the glory of life, and we will have a foretaste of the blessings of eternity. Finally, when eternity arrives, we, who have received eternal life through salvation, will enjoy the blessings of eternal life in the New Jerusalem for eternity. (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 227-228)

Second Peter 1:4 speaks of the "partakers of the divine nature."...As those who have received equally precious faith, we, the believers in Christ, should be partakers of the divine nature. The divine nature refers to what God is, that is, the riches, the elements, and the constituents of God's being (John 4:24; 1 John 1:5; 4:8, 16). The divine nature, which mainly refers to the constitution of the divine life, the constitution of God, is constituted with Spirit, love, and light. The divine life and the divine nature are inseparable; the divine nature is the substance of the divine life and is within the divine life (1:1-2; 5:11-13). As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God (3:1; John 1:12-13)...Because the divine nature is in the divine life, the divine life with which we were born again has the divine nature within it (3:3, 5-6, 15). Whoever believes into the Son of God is born of God and has the right to become a child of God; thus, a believer has the right to partake of, to enjoy, the nature of God (1:12-13). (The Conclusion of the New Testament, pp. 3932-3933)

Further Reading: The Conclusion of the New Testament, msg. 389

第二周■周四

晨兴喂养

约十四 16～17 “我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵…”。

26 “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。”

照圣经的启示来看，圣灵住在我们里面，主要有以下六方面的功用：

圣灵进到我们里面，首先乃是作素质的灵，为着我们的生存、所是、生命和生活。祂是经过过程之三神一的终极总结，也就是基督在复活里所成的赐生命的灵（林前十五 45）。这灵进到我们这信祂的人里面（约二十 22），并活在我们里面，作我们里面神圣生命、性情和所是的素质。

〔第二，〕圣灵进到我们里面，也是作生命的灵（罗八 2）。生命就是神圣三一的内容。当生命的灵进到我们里面，就把神那永远的生命分赐给我们，作我们的生命。…〔直到〕信徒全人灵、魂、体，…都为这生命的灵所充满、圣别，且被模成神长子的形状（29），成为神的众子，作祂团体的彰显（真理课程一级卷四，六六至六七页）。

信息选读

〔第三，〕圣灵进到我们里面，也是在我们里面作印记（弗一 13，四 30，林后一 22）。…信徒被盖上圣灵为印记，就是被圣灵这活的印记所标明，表明他们是属神的，是神的基业（弗一 11）。…祂的盖印…从我们的灵，印到我们的思想、情感和意志，

WEEK 2 — DAY 4

Morning Nourishment

John 14:16-17 And I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality...

26 But 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.

According to the revelation of the Bible, the indwelling Spirit in us has the following six main functions:

First, the Spirit enters into us as the essential Spirit for our existence, being, life, and living. He is the ultimate consummation of the processed Triune God, the life-giving Spirit whom Christ became in resurrection (1 Cor. 15:45). This Spirit enters into us who have believed in Christ (John 20:22) and lives in us to be the essence of the divine life, nature, and being within us.

[Second], the Spirit enters into us as the Spirit of life (Rom. 8:2). Life is the contents of the Divine Trinity. When the Spirit of life enters into us, He imparts the eternal life of God into us to be our life...[until] the Spirit of life fills our entire being, including our spirit, soul, and body, sanctifying us and conforming us to the image of the firstborn Son of God (v. 29) that we may become the many sons of God to be His corporate expression. (Truth Lessons—Level One, vol. 4, pp. 56-57)

Today's Reading

[Third], the Holy Spirit enters into us also as the seal within us (Eph. 1:13; 4:30; 2 Cor. 1:22)...That we, the believers, are sealed with the Holy Spirit means that we are marked with the Holy Spirit as a living seal, indicating that we belong to God, that is, that we are God's inheritance (Eph. 1:11)... This sealing is spreading from our spirit to our mind, emotion, and will for

以圣别、变化我们的魂，至终也将我们的身体印透，就是将我们的身体浸透，而变化形像，那就是我们的身体得赎。

〔第四，〕圣灵…也在我们里面作神圣基业的凭质（14，林后一22下，五5下）。在神的经纶中，我们是神的基业（弗一11），神也是我们的基业（14），神与我们乃是互为基业。…圣灵在我们里面作印记，使神圣的成分形成一种形像，印在我们里面，以彰显神；圣灵在我们里面作凭质，让我们预尝，作为我们对神全享的样品和保证。

〔第五，〕圣灵在我们里面，也作内住的灵（罗八9，林前六19）。主耶稣在约翰十四章十七节清楚、确定的应许，圣灵来了，要住在信徒里面。到主耶稣复活的晚上，祂就来到门徒们中间，向他们吹入一口气，叫他们受圣灵（二十22）。…内住的灵…不是来我们里面作客，乃是要在我们里面定居、安家，并占有我们全人，好在我们里面将神和基督向我们启示出来，使我们能在基督里得着并享受神的一切丰富。

〔第六，〕圣灵内住在我们里面也是作基督的实际。约翰十四章十六至二十节，启示出那将要来的保惠师，乃是主耶稣的化身。…内住在我们里面的圣灵，就是那死而复活，来住在我们里面的基督。…〔在〕二十六节…保惠师就是圣灵，是父在子的名里所差来的。在子的名里来，就等于子来。这证明圣灵来就是子来，圣灵住在我们里面，就是子基督住在我们里面。…圣灵住在信徒里面，乃是要向信徒启示基督，荣耀基督，使基督在信徒里面成为实际（十六12～15）。…凡神的所是和所有，都具体表现在基督里面（西二9，约十六15）；凡基督的所是和所有，又都归于那灵承受，且借着那灵向信徒启示为实际（14～15）。所以，圣灵在我们里面，就是基督在我们里面（真理课程一级卷四，六八至七一页）。

参读：新约总论，第一百三十篇；健康的话，第二章；真理信息，第二章。

the sanctification and transformation of our soul. Eventually, even our body will be thoroughly sealed, that is, saturated and transfigured; that will be the redemption of our body.

[Fourth], the Holy Spirit is...also the pledge of the divine inheritance (v. 14; 2 Cor. 1:22b; 5:5b). In God's economy we are an inheritance to God (Eph. 1:11), and God is an inheritance to us (v. 14). God and we are a mutual inheritance...As the seal, the Holy Spirit forms the divine elements into an impression in us for God's expression; as the pledge, He gives us a foretaste as a sample and guarantee of the full taste of God.

[Fifth], the Holy Spirit in us is also the indwelling Spirit (Rom. 8:9; 1 Cor. 6:19). In John 14:17 the Lord Jesus clearly and definitely promised that when the Holy Spirit came, He would indwell the disciples. Then on the night of His resurrection, He came into the midst of the disciples and breathed into them that they might receive the Holy Spirit (20:22)...The indwelling Spirit...comes into us not to visit but to settle down in us, to make His home in us, even to occupy our whole being, that He may reveal God and Christ to us and that we may receive and enjoy all the riches of God in Christ.

[Sixth], the indwelling Spirit in us is also the reality of Christ. John 14:16-20 reveals that the Comforter who was coming was the embodiment of Christ...The Spirit who indwells us is the Christ who died and was resurrected and who indwells us. [In verse 26] the Comforter is the Holy Spirit, whom the Father will send in the name of the Son. To come in the name of the Son is to come as the Son. This proves that when the Spirit comes, it is the Son who comes, and that when the Spirit dwells in us, it is Christ the Son who dwells in us. The Spirit's indwelling the believers is to reveal Christ, to glorify Christ, and to make Christ real in the believers [16:12-15]...All that God is and has is embodied in Christ (Col. 2:9; John 16:15), and all that Christ is and has is received by the Spirit and is revealed to the believers through the Spirit (vv. 14-15). Therefore, when the Spirit is in us, it is Christ who is in us. (Truth Lessons—Level One, vol. 4, pp. 57-59)

Further Reading: The Conclusion of the New Testament, msg. 130; CWWL, 1978, vol. 3, "The Healthy Word," ch. 2; CWWL, 1978, vol. 3, "Truth Messages," ch. 2

第二周■周五

晨兴喂养

赛四五15“救主以色列的神啊，你实在是自隐的神。”

约一 18“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

你若把圣经好好地读过，就看见神有一个脾气，就是不乐意显扬。祂不愿意在明处作事，祂喜欢在暗中作工。祂造了宇宙，祂就隐藏在宇宙中人所不知道的地方，以致人找不着祂。祂住在一个人里面，但几乎没有人认识那个人。人接触祂一次，不过看祂是一个称为拿撒勒人耶稣的人。再接触祂一次，就觉得祂是一个比常人更聪明的人。接触祂第三次，就想这必定是一个申言者。人再接触祂一次，就觉得这个人必定比申言者大多了。但要确切地找出祂是谁，不是容易的事。就连祂的门徒与祂同在三年半，还未能真正地认识祂。这在在告诉我们，祂是一直把自己隐藏着。有一刻祂把自己显出来，随后又隐藏回去（李常受文集一九五六年第二册，一三至一四页）。

信息选读

我们要注意以赛亚是如何表达这个思想：“以色列的神啊，你实在是自隐的神。”（赛四五15）他这一句话是非常重的。…乃是他根据许多的事实所产生出来的发表。…当申言者看看神所作的事，看看以色列人在神手中的遭遇，看看神百姓的经历，就叫他不能不承认，神的确是一位自隐的神。以赛亚为什么会得到这一个结论？…那是因为神在以色列人中间，在以色列人身上，作了许许多多的事，但神却把自己隐藏起来。…许多事都是祂作的，以

WEEK 2 — DAY 5

Morning Nourishment

Isa. 45:15 Surely You are a God who hides Himself, O God of Israel, the Savior.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

If you study the Scriptures carefully, you will see that God has the kind of temperament that dislikes ostentation. He likes to work secretly rather than openly. He created the universe and then hid Himself in it, until we do not know where to find Him. He took up His abode in a man, but that man was almost unknowable. On first meeting Him, men just saw a man called Jesus of Nazareth. On meeting Him a second time, they recognized in Him a man of more than average intellect; and on the third time of meeting, they thought that He must be a prophet. When they met Him still later, they felt, “This man is surely more than a prophet.” But to discover exactly who He was, was no easy matter. Even His disciples, during their three and a half years in His company, did not arrive at a true knowledge of Him. All of this tells us that He was continually hiding Himself. He would manifest Himself for a moment and then would conceal Himself again. (CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 6-7)

Today's Reading

Note how Isaiah expresses this thought: “Surely You are a God who hides Himself, / O God of Israel” (Isa. 45:15). This statement of his is most emphatic...His utterance is based on an accumulation of facts...What he has seen of God's doings, what he has observed happen to Israel under the hand of God, what he has beheld of the experiences of God's people—all these observations have forced the prophet to acknowledge that God is a God who hides Himself. Why did Isaiah come to this conclusion?...It was because God did countless things in the midst of the children of Israel and countless things in their personal lives, yet He concealed Himself...Very much was being done

色列人却不知道作事者是谁。所以有一天以赛亚就惊叹说，“神啊，你实在是自隐的神。”（李常受文集一九五六年第二册，八至九页）

如果你把整个宇宙的故事，把所有人类中间的故事，把旧约的故事，把新约的故事，一点一点地都看过，你也会得到和以赛亚同样的结论，就是承认神实在是一位自隐的神。…在宇宙中有这么多的东西，有太多的故事；但是六千年来，还没有一个人看见过神。…到了新约，就有父怀里的独生子将神表明出来（约一18）。但实际上，就是这个表明也是隐藏的。这一位独生子，虽然是要来表明神，但祂却把神藏在人里面，并且是藏在一个不像样的人里面。这一个人面貌憔悴，形容枯槁，并没有什么佳形威仪（赛五二14，五三2下），实在叫人看不出祂就是神。祂生长在加利利省的拿撒勒城。那个省是小省，那个城也是个小城。犹太人都公认，那个地方并没有出过什么申言者或名人（约七52，一46）。所以当这一个拿撒勒人耶稣出来的时候，不要说人不会想到神在祂里面，就是想到祂是申言者的人都不很多。可是神却藏在祂里面！这是何等奇妙的事实！（李常受文集一九五六年第三册，一九至二〇页）

因为我们的神是隐藏的神，别人也许会问我们：“你们的神在哪里？祂的国在哪里？”我们这样被质问时，也许要这样回答：“我的神是隐藏的。我看不见祂，你也看不见。但你需要知道，我这隐藏的神迟早要进来为我作些事，并且对付不相信祂的人。”

今天我们需要领悟，我们所事奉那无所不能的神，仍在隐藏自己，尤其是在祂帮助我们的时候。我们看不见祂，表面看来，祂没有为我们作什么。事实上，祂始终隐藏地与我们同在，并且正为我们作许多事（以斯帖记生命读经，五、七页）。

参读：以斯帖记生命读经，第一篇；自隐的神。

by Him, yet the Israelites were utterly ignorant as to who the doer was. Then one day Isaiah exclaimed, “Surely You are a God who hides Himself, / O God.” (CWWL, 1956, vol. 2, “A God Who Hides Himself,” p. 3)

If we carefully examine the history of the universe, the history of mankind, the history of the Old Testament, and the history of the New Testament, we will arrive at the same conclusion: God is a God who hides Himself...There are many things and many stories in the universe, yet in six thousand years no one has seen God [John 1:18]...In the New Testament times, although the only begotten Son, who is in the bosom of the Father, came to declare God, this declaration was also hidden. Although the only begotten Son came for the very purpose of declaring God, God was hidden inside a man, even an unbecoming man. This man's visage and form were marred; He had no attracting form nor beautiful appearance (Isa. 53:2). This made it truly difficult for anyone to recognize that He was God. He grew up in the small town of Nazareth in an insignificant province of Galilee. The Jews recognized that no prophet or person of repute had ever come from Nazareth (John 1:46). Therefore, when Jesus the Nazarene appeared, very few thought that He could be a prophet, let alone that God was in Him. Yet God was hidden within Him. What a wondrous fact this is! (CWWL, 1956, vol. 3, p. 16)

Because our God is a hiding God, others may check with us and ask, “Where is your God? Where is His kingdom?” When we are questioned in such a manner, we may want to answer in this way: “My God is hidden. I cannot see Him, and you cannot see Him either. But you need to realize that sooner or later my hidden God will come in to do something on my behalf and to deal with those who do not believe in Him.”

Today we need to realize that the omnipotent God whom we are serving is still hiding Himself, especially when He is helping us. We cannot see Him, and apparently, He is not doing anything for us. Actually, He is with us all the time and, in a hidden way, He is doing many things for us. (Life-study of Esther, pp. 4-5)

Further Reading: Life-study of Esther, msg. 1; CWWL, 1956, vol. 3, pp. 17, 24-35

第二周■周六

晨兴喂养

路十八 1～3 “耶稣又对他们讲一个比喻，是要人常常祷告，不可灰心，说，某城里有一个审判官，不惧怕神，也不尊重人。那城里有个寡妇，常到他那里，说，我有一个对头，求你给我伸冤。”

路加十八章三节的寡妇表征信徒。就某种意义上说，在基督里的信徒在今世是寡妇，因他们的丈夫基督（林后十一 2）不在他们这里了。

主在这个比喻中指明，基督里的信徒有一个对头，就是魔鬼撒但，这对头我们需要神的伸冤。我们应当为此恒切祷告（见启六 9～10），不可灰心。

照路加十八章四节看，那审判官多时不肯为寡妇伸冤。然后他心里说，“我虽不惧怕神，也不尊重人，只因这寡妇常常搅扰我，我就给她伸冤吧，免得她不断来缠磨我。”（4～5）接着，主说，“你们听这不义的审判官所说的。神的选民昼夜呼吁祂，祂纵然为他们忍耐着，岂不终久给他们伸冤么？我告诉你们，祂要快地给他们伸冤了。然而，人子来的时候，在地上找得到信心么？”（6～8）主在八节的话指明，神报复我们的仇敌，乃是在救主回来的时候（路加福音生命读经，三九八至三九九页）。

信息选读

三一神是给人享受的，但是堕落的人类对这事完全没有观念，完全没有知觉。世界的人忙着嫁娶、买卖、栽种、盖造（路十七 27～28）。他们没有想

WEEK 2 — DAY 6

Morning Nourishment

Luke 18:1-3 And He told them a parable to the end that they ought always to pray and not lose heart, saying, There was a certain judge in a certain city who did not fear God and did not regard man. And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

The widow in Luke 18:3 signifies the believers. In a sense, the believers in Christ are a widow in the present age because their Husband, Christ (2 Cor. 11:2), is absent from them.

In this parable the Lord indicated that the believers in Christ have an opponent. This opponent is Satan the devil, concerning whom we need God's avenging. We ought to pray persistently for this avenging (see Rev. 6:9-10) and should not lose heart.

According to Luke 18:4, the judge for a time would not avenge the widow of her opponent. Then he said within himself, “Even though I do not fear God nor regard man, yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out” (vv. 4-5). Following this, the Lord went on to say, “Hear what the unrighteous judge says. And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them? I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?” (vv. 6-8). The Lord's word in verse 8 indicates that God's avenging us of our enemy will be at the Savior's coming back. (Life-study of Luke, p. 337)

Today's Reading

The Triune God is for man's enjoyment. Nevertheless, the fallen human race has no concept of this whatever; it has no sense concerning it at all. The people of the world are busy with marrying and giving in marriage, with buying and selling, with

到神是他们的享受，因为他们都被麻醉了。所以，主在从加利利到耶路撒冷的漫长旅程上，几次论到这件事。比方，祂在路加十四章告诉门徒，他们必须恨恶这世代的事物，甚至需要恨恶自己的魂生命，因为凡打岔他们享受基督的事物，他们都该恨恶。在十七章主又说到，被麻醉的世代阻止神的百姓享受神圣的产业。主在十八章再次论到这件事以前，向我们揭示与我们享受禧年有关的另一件事，就是从我们对头来的逼迫。

我们需要领悟，我们这些神的百姓，在这被麻醉且麻醉人的世代中，就像寡妇一样。就某种意义说，主，我们的丈夫，已经不在。不仅如此，我们有一个一直在逼迫我们的对头。

主也向祂的门徒启示，当我们寻求祂时，需要恨恶任何阻挠我们享受祂的事物。不仅如此，我们在享受祂时，会遭受逼迫。这逼迫来自我们的对头，祂是神的仇敌，也成了我们的仇敌，因我们站在神这一边。

十八章一至八节的比喻指明，当主表面上不在的期间，我们从我们的对头所受的苦难。实际上主没有离去，祂与我们同在。但当祂表面上不在的期间，我们是寡妇，反对我们的人一直在搅扰我们。

我们的神似乎是不义的，因为祂允许祂的儿女遭受不义的逼迫。比方，施浸者约翰被斩，彼得殉道，保罗下监，约翰被放逐。…甚至今天我们仍遭受不义的错待。

当我们的丈夫表面上不在，留我们在地上如同寡妇的时候，我们的神暂时好像是不义的审判官。虽然祂看似不义，但我们仍要向祂求诉，恒切祷告，一再地烦扰祂（路加福音生命读经，四〇〇至四〇二、四〇四页）。

参读：路加福音生命读经，第四十篇。

planting and building (Luke 17:27-28). They have no thought concerning God being their enjoyment, for they all have been drugged, stupefied. Therefore, in His long journey from Galilee to Jerusalem, the Lord touched this matter a few times. For example, in chapter 14 He told His disciples that they must hate the things of this generation. They even need to hate their own soul-life, for they should hate anything that distracts them from the enjoyment of Christ. In chapter 17 the Lord came to this point again when He spoke about the stupefied generation, which keeps God's people away from their enjoyment of the divine inheritance. Before He touched this matter again in chapter 18, He unveiled something else that concerns our enjoyment of the jubilee, and this is the persecution that comes from our opponent.

We need to realize that as God's people in this stupefied and stupefying generation, we are like a widow. In a sense, our Husband, the Lord, is absent. Furthermore, we have an opponent who is constantly persecuting us.

The Lord's word to His disciples reveals that while we are seeking Him, we need to hate any thing and any matter that frustrate us from our enjoyment of Him. Furthermore, as we are enjoying Him, we will suffer persecution. This persecution comes from our opponent, the one who is the enemy of God and who has become our enemy because we take sides with God.

The parable in 18:1-8 indicates the suffering we have from our opponent during the Lord's apparent absence. Actually, the Lord is not absent; He is present. But during His apparent absence, we are a widow whose opposer is troubling her all the time.

It seems that our God is not righteous, for He allows His children to be unrighteously persecuted. For example, John the Baptist was beheaded, Peter was martyred, Paul was imprisoned, and John was exiled...Even today we are still undergoing unrighteous mistreatment.

When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again. (Life-study of Luke, pp. 338-339, 341)

Further Reading: Life-study of Luke, msg. 40

第二周诗歌

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经历基督 — 作生命

降 A 大调

8 8 8 8 副 (英 501, 不同调)

6/8

一 荣 耀 基 督, 亲 爱 救 主, 你 是 神 的 荣 耀
显 出! 原 是 永 远 无 限 的 神, 竟
作 时 间 有 限 的 人。副 荣 耀 基 督, 大
神 化 身, 奥 妙、丰 富, 享 受 不 尽! 圣
中 之 圣, 人 中 之 人, 在 我 灵 里 作 我 福 分!

- | | |
|---------------|-------------|
| 二 神的丰盛藏你里面, | 神的荣耀从你彰显; |
| 前在肉身成功救赎, | 今成那灵与我联属。 |
| 三 凡父所有全由你承, | 凡你所是都归于灵; |
| 灵进我灵作你实际, | 使你成为我的经历。 |
| 四 灵今借你生命活话, | 在我里面将你实化; |
| 接受这话, 接触这灵, | 你就作了我的供应。 |
| 五 灵里敬拜, 灵里瞻仰, | 如镜返照你的荣光, |
| 我就变成你的形状, | 使你从我得着显彰。 |
| 六 惟有如此才能成圣, | 必须如此才能得胜; |
| 舍此无法摸着生命, | 舍此无路可以属灵。 |
| 七 借此你灵浸透全人, | 到处是你, 到处是神! |
| 我就脱离天然自我, | 与众圣徒作神居所。 |

WEEK 2 — HYMN

O glorious Christ, Savior mine

Experience of Christ — As Life

501

- | | |
|--|---|
| 2. The fulness of God dwells in Thee;
Thou dost manifest God's glory;
In flesh Thou hast redemption wrought;
As Spirit, oneness with me sought. | 5. In spirit while gazing on Thee,
As a glass reflecting Thy glory,
Like to Thyself transformed I'll be,
That Thou might be expressed thru me. |
| 3. All things of the Father are Thine;
All Thou art in Spirit is mine;
The Spirit makes Thee real to me,
That Thou experienced might be. | 6. In no other way could we be
Sanctified and share Thy vict'ry;
Thus only spiritual we'll be
And touch the life of glory. |
| 4. The Spirit of life causes Thee
By Thy Word to transfer to me.
Thy Spirit touched, Thy word received,
Thy life in me is thus conceived. | 7. Thy Spirit will me saturate
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan. |

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第三周

生命的麦子、好种、
地上的盐、世上的光、
和得人的渔夫

诗歌：298

读经：太三 12，十三 38，五 13～16，四 16～20

- 太 3:12 祂手里拿着扬场的簸箕，要扬净祂的禾场，把祂的麦子收在仓里，把糠秕用不灭的火烧尽了。
- 太 13:38 田地就是世界，好种就是国度之子，稗子就是恶者之子，
- 太 5:13 你们是地上的盐；盐若失了味，可用什么叫它再咸？既无任何用处，只好丢在外面，任人践踏了。
- 太 5:14 你们是世上的光。城立在山上，是不能隐藏的。
- 太 5:15 人点灯，也不放在斗底下，乃是放在灯台上，就照亮所有在家里的人。
- 太 5:16 你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。
- 太 4:16 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。
- 太 4:17 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。
- 太 4:18 耶稣在加利利海边行走，看见两个兄弟，就是那称呼彼得的西门，和他的兄弟安得烈，向海里撒网；他们本是渔夫。
- 太 4:19 耶稣对他们说，来跟从我，我要使你们作得人的渔夫。
- 太 4:20 他们就立刻撇下网，跟从了祂。

【周一】

壹 信徒由生命的麦子所象征；这些麦子要被收在主的仓里——太三 11～12，十三 24～30，38～42：

Week Three

The Wheat of Life, the Good Seed,
the Salt of the Earth,
the Light of the World, and the Fishers of Men

Hymns: 395

Scripture Reading: Matt. 3:12; 13:38; 5:13-16; 4:16-20

- Matt. 3:12 Whose winnowing fan is in His hand. And He will thoroughly cleanse His threshing floor and will gather His wheat into the barn, but the chaff He will burn up with unquenchable fire.
- Matt. 13:38 And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;
- Matt. 5:13 You are the salt of the earth. But if the salt has become tasteless, with what shall it be salted? It is no longer good for anything except to be cast out and trampled underfoot by men.
- Matt. 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.
- Matt. 5:15 Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house.
- Matt. 5:16 In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.
- 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."
- Matt. 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.
- Matt. 4:18 And while He was walking beside the Sea of Galilee, He saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen.
- Matt. 4:19 And He said to them, Come after Me, and I will make you fishers of men.
- Matt. 4:20 And immediately leaving the nets, they followed Him.

§ Day 1

I. The believers are symbolized by the wheat of life, which will be gathered into the Lord's barn—Matt. 3:11-12; 13:24-30, 38-42:

一 信徒是麦子，里面有神圣的生命；生命乃是神自己给人享受——诗三六 7～9，约一 4，十 10，十四 6，六 63。

二 我们若要基督的生命在我们里面不受拦阻，就必须经历十字架的破碎，就是基督在包罗万有之灵里的治死，使我们里面的障碍能受对付并被除去，如下所述：

- 1 作基督徒的意思是，顾到我们里面活的基督，并且不以基督之外的任何事物为目标；这事的障碍乃是不认识生命的路线，并且不以基督为我们的生命——太七 13～14，腓三 8～14，西三 4，罗八 28～29。
- 2 第二个障碍是假冒为善；人的属灵不是以外貌来断定，乃是以如何对待基督来断定——太六 1～6，十五 7～8，约五 44，十二 42～43，参书七 21。

【周二】

- 3 第三个障碍是背叛；我们也许作事非常主动热心，却仍忽略活的基督，而将祂监禁在我们里面，并且不服从祂——利十四 9，14～18，十一 1～2，46～47，罗十六 17，林前十五 33。
- 4 第四个障碍是我们天然的才能；我们身上的这些天然才能若没有破碎，就会成为基督生命的难处——二 14～15，三 12～17，犹 19～21。

【周三、周四】

贰 信徒由好种所象征，就是主所撒的国度之子，要在祂的国里长大——太十三 24，38：

A. The believers as the wheat have the divine life within them; life is God Himself enjoyed by man—Psa. 36:7-9; John 1:4; 10:10; 14:6; 6:63.

B. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross, the killing death of Christ in the all-inclusive Spirit, so that the following obstacles within us can be dealt with and removed:

1. Being a Christian means taking care of the living Christ in us and not taking anything other than Christ as our aim; the obstacle to this is in not knowing the pathway of life and not taking Christ as our life—Matt. 7:13-14; Phil. 3:8-14; Col. 3:4; Rom. 8:28-29.
2. The second obstacle is hypocrisy; a person's spirituality is not determined by outward appearance but by how he takes care of Christ—Matt. 6:1-6; 15:7-8; John 5:44; 12:42-43; cf. Josh. 7:21.

§ Day 2

3. The third obstacle is rebellion; we may be very active and zealous in doing things but still imprison and disobey the living Christ within us by ignoring Him—Lev. 14:9, 14-18; 11:1-2, 46-47; Rom. 16:17; 1 Cor. 15:33.
4. The fourth obstacle is our natural capabilities; if these natural capabilities remain unbroken in us, they will become a problem to Christ's life—2:14-15; 3:12-17; Jude 19-21.

§ Day 3 & Day 4

II. The believers are symbolized by the good seed, the sons of the kingdom who are sown by the Lord to grow in His kingdom—Matt. 13:24, 38:

- 一 种子是神的话，(4, 19, 路八 11,) 基督自己，(彼前一 23,) 撒在我们里面，使我们成为好种，就是复活的众子。(太十三 38, 路二十 36~38。)
- 二 神的话像麦粒，将神当作生命分赐到我们里面，滋养我们；此外，话也像火焚烧我们和我们所信靠的许多事物，话又像大锤打碎我们的己、我们天然的生命、我们的肉体、我们的情欲、和我们的观念—耶二三 28~29。
- 三 我们是好种，必须跟随主落到地里死了，在复活里结出许多子粒；死并经历十字架，乃是否认并拒绝我们的魂生命、我们天然的生命，而凭神的生命活着—约十二 23~26, 31~32。
- 四 好种的撒下是一种殉道，因为“你所种的，若不死就不能生”；(林前十五 36) 我们能在肉身上、在心理上、或在属灵上作殉道者。(提后四 6, 太十六 25, 林前十六 12, 林后二 12~14。)
- 五 基督情感的爱困迫我们，使我们向祂而活而死，并使我们成为祂的殉道者—五 14~15, 罗八 35~37, 十四 7~9, 启二 10, 十二 11。
- 六 在我们环境里耶稣的治死，与内住的灵合作，杀死我们天然的人，并释放神圣的生命—罗八 2, 13, 林后四 10~13, 耶四八 11。
- 七 我们对主的一切事奉必须是发源于神，而不是发源于自己，这样我们让主的死在我们身上发动，就使祂复活的生命能借着祂分赐到人里面—林后四 12~13, 一 8~9, 四 5, 十 13:
 - 1 大卫爱神，敬畏神，与神合作，好让神作工；虽然大卫有能力建造神的殿，但神的话临到他时，他就停下来—撒下七 18, 25, 27, 参路一 38。

- A. The seed is the word of God (vv. 4, 19; Luke 8:11), Christ Himself (1 Pet. 1:23), sown into us to make us the good seed, the sons of the resurrection (Matt. 13:38; Luke 20:36-38).
- B. The word of God as a grain of wheat dispenses God as life into us to nourish us; also, the word as fire burns us and many of the things in which we have confidence, and the word as a hammer breaks down our self, our natural life, our flesh, our lusts, and our concepts—Jer. 23:28-29.
- C. As the good seed, we must follow the Lord into the ground to die and bear much fruit in resurrection; to die and experience the cross is to deny and reject our soul-life, our natural life, to live by the divine life—John 12:23-26, 31-32.
- D. The sowing of the good seed is martyrdom, for "what you sow is not made alive unless it dies" (1 Cor. 15:36); we can be martyrs physically, psychologically, or spiritually (2 Tim. 4:6; Matt. 16:25; 1 Cor. 16:12; 2 Cor. 2:12-14).
- E. Christ's love of affection constrains us to live and die to Him and makes us martyrs for Him—5:14-15; Rom. 8:35-37; 14:7-9; Rev. 2:10; 12:11.
- F. The putting to death of Jesus in our environment cooperates with the indwelling Spirit to kill our natural man and release the divine life—Rom. 8:2, 13; 2 Cor. 4:10-13; Jer. 48:11.
- G. All our service to the Lord must originate from God, not from ourselves, as we allow His death to operate in us so that His resurrection life can be imparted through us into others—2 Cor. 4:12-13; 1:8-9; 4:5; 10:13:
 1. David loved God, feared God, and cooperated with God in order to let God work; although he had the ability to build the temple of God, he stopped when God's word came to him—2 Sam. 7:18, 25, 27; cf. Luke 1:38.

- 2 大卫的停下来，建立了宇宙中的双重见证：第一，这宇宙中的一切工作必须来自神，而不是来自人；第二，要紧的是神为人作什么，而不是人为神作什么。
- 3 殿的建造者和殿址，都出自于大卫的罪孽得着赦免，出自神为大卫所作的一撒下十二 24 ~ 25，二四 1 ~ 10，18 ~ 25，代上二一 18，代下三 1，诗五一。
- 4 和受恩 (M. E. Barber) 姊妹说，“凡不能为神的缘故不作工的，都不能为神的缘故作工。”

叁 信徒是地上的盐，就是在地上杀菌防腐的人——太五 13，参利二 13：

- 一 罗得的妻子变成一根盐柱，失去她盐的功能，是因她留恋所多玛，回头观望；这指明她贪爱并宝贝神所即将毁灭的邪恶世界——创十九 15，24 ~ 26，路十七 32。
- 二 我们在跟从主的生涯中，必须为此奉献我们的一切所有和所能作的；否则，我们会失败，成为失了味的盐，从荣耀的范围里，被扔进羞愧的范围——十四 31 ~ 35，参启三 21，约十六 33。
- 三 我们不该灰心或失望，乃该凭着经过过程并终极完成的三一神作全丰全足的恩典，得着加强并加力，而能活出神圣的经纶——林前十五 10，林后十二 9，提后四 22，西四 6。

【周五】

肆 信徒是世上的光，就是让他们的光照在人前，消除世界黑暗的人——太五 14 ~ 16，弗五 8：

2. David's stopping established a twofold testimony in the universe: first, all the work in this universe should come from God, not from man; second, all that matters is what God does for man, not what man does for God.
3. The builder of the temple and the site of the temple both came out of David's being forgiven of his sins, out of what God did for David—2 Sam. 12:24-25; 24:1-10, 18-25; 1 Chron. 21:18; 2 Chron. 3:1; Psalms 51.
4. Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God."

III. The believers are the salt of the earth, those who kill and eliminate the earth's germs of corruption and rottenness—Matt. 5:13; cf. Lev. 2:13:

- A. Lot's wife became a pillar of salt and lost her salting function because she took a lingering look backward at Sodom, indicating that she loved and treasured the evil world that God was going to destroy—Gen. 19:15, 24-26; Luke 17:32.
- B. To make a career of following the Lord, we must give all we have and all we can do to it; otherwise, we will be a failure, becoming the tasteless salt and being thrown out of the glorious realm into a sphere of shame—14:31-35; cf. Rev. 3:21; John 16:33.
- C. We should not be disappointed or discouraged but strengthened and enabled to live out the divine economy by the processed and consummated Triune God as the all-sufficient grace—1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22; Col. 4:6.

§ Day 5

IV. The believers are the light of the world, those who let their light shine before men to dispel the world's darkness—Matt. 5:14-16; Eph. 5:8:

一 光是神的同在；因着我们由神而生，我们现今在主里乃是光，行事为人要像光的儿女——约壹一5，弗五8～9。

二 蒙拯救脱离着迷、自欺的路，乃是活在光中，向神的光照敞开，而不自己造光——诗三六8～9，八十17～19，一三九23～24，约壹一5，7，9，赛二5，五十10～11：

1 着迷之人的现象是，他所想所作的完全是错的，却自以为并相信他完全是对的——太六22～23，赛五20。

2 犯罪是污秽的问题；一个人犯了罪，却相信自己没有犯罪，还以为是对的，乃是黑暗的问题——约壹一8，10。

3 着迷、自欺的原因乃是不爱光倒爱黑暗；（约三19～20；）骄傲；（俄3；）不领受对真理的爱；（帖后二10～11，箴二三23；）并且不寻求从独一之神来的荣耀。（约五44。）

三 生命来自光的照耀，光是在神的话里，并且光是生命的内里感觉——林后四6，诗一一九105，130，赛六六2，约八12，罗八6，14。

四 “你的眼睛就是身上的灯，你的眼睛单一的时候，全身就明亮；但你的眼睛不专的时候，身体就黑暗。所以你要察看，你里面的光是否黑暗了。若是你全身明亮，毫无黑暗，就必完全明亮，如同灯的明光照亮你”——路十一34～36。

【周六】

伍 信徒是得人的渔夫——太四16～20：

A. Light is the presence of God; because we have been born of God, we are now light in the Lord and must walk as children of light—1 John 1:5; Eph. 5:8-9.

B. The way to be saved from obsession, self-deception, is to live in the light, be open to God's shining, and not generate our own light—Psa. 36:8-9; 80:17-19; 139:23-24; 1 John 1:5, 7, 9; Isa. 2:5; 50:10-11:

1. The symptom of a person who is obsessed is that what he thinks and does are totally wrong, yet he thinks and believes that he is totally right—Matt. 6:22-23; Isa. 5:20.

2. To have sinned is a matter of defilement; to sin, yet believing that one has not sinned and justifying it, is a matter of darkness—1 John 1:8, 10.

3. The reasons for obsession, self-deception, are loving the darkness rather than the light (John 3:19-20), pride (Obad. 3), not receiving the love of the truth (2 Thes. 2:10-11; Prov. 23:23), and not seeking the glory that is from the only God (John 5:44).

C. Life comes from the shining of light, light is in the word of God, and light is the inner sense of life—2 Cor. 4:6; Psa. 119:105, 130; Isa. 66:2; John 8:12; Rom. 8:6, 14.

D. "The lamp of the body is your eye. When your eye is single, your whole body also is full of light; but when it is evil, your body also is dark. Watch out therefore that the light which is in you is not darkness. If therefore your whole body is full of light and does not have any dark part, the whole will be full of light as when the lamp with its rays illuminates you"—Luke 11:34-36.

§ Day 6

V. The believers are the fishers of men—Matt. 4:16-20:

- 一 作得人的渔夫，就是将人从世界（由海同其死水所表征）带出来，带到诸天的国里——路五 10。
- 二 将人从世界带出来，带到诸天之国里的路，乃是借着将国度的福音，就是神完整救恩的福音，传遍天下——太二四 14，路四 18～19，弗三 8～9。

- A. To be a fisher of men is to bring men out of the world, signified by the sea with its death waters, into the kingdom of the heavens—Luke 5:10.
- B. The way to bring others out of the world and into the kingdom of the heavens is by preaching the gospel of the kingdom, the gospel of God's complete salvation, to the whole inhabited earth—Matt. 24:14; Luke 4:18-19; Eph. 3:8-9.

第三周■周一

晨兴喂养

太三 11 ~ 12 “我是将你们浸在水里，叫你们悔改；但那在我以后来的，能力比我更大，…祂要将你们浸在圣灵与火里。祂手里拿着扬场的簸箕，要扬净祂的禾场，把祂的麦子收在仓里，把糠秕用不灭的火烧尽了。”

新约用生命的麦子象征信徒〔参太三 12〕。…那些由麦子所表征的人，里面有生命；他们是神活的儿女。主耶稣要把他们浸在圣灵里（11），并要把他们提去，收在空中的仓里。…我们需要从水和灵生（约三 5）。…这样我们就重生成为神的儿女，成为由生命的麦子所象征的信徒；这些麦子要被收在主的仓里（新约总论第五册，一〇五至一〇六页）。

信息选读

我们要来看，神的生命在我们里面所遇到的难处。

神的生命在人身上，所遇到的第一个难处，可说是“不认识”的难处。每一个人得救，作了基督徒后，难得会没有自己的想法，没有自己的观念。…我们里面的观念，都是在黑暗里，叫我们不能认识生命，认识基督。

好比我们…刚受浸，就有个观念要大发热心，广传福音。然而…早晨…我们祷告神，与神交通时，这位活的基督在你我里面，把我们摸了一下；祂在你我里面，不断地运行，把我们里面推动了起来，结果故事就来了。…祂不停地运行，使我们看见，从前…责怪丈夫，埋怨别人，是不合宜的，应当去向他们认罪。这样一来，我们的面子就得丢下，到他们面前，对他们说，“我从前实在对不起你，也

WEEK 3 — DAY 1

Morning Nourishment

Matt. 3:11-12 I baptize you in water unto repentance, but He who is coming after me is stronger than I...He Himself will baptize you in the Holy Spirit and fire, whose winnowing fan is in His hand. And He will thoroughly cleanse His threshing floor and will gather His wheat into the barn, but the chaff He will burn up with unquenchable fire.

The New Testament uses the wheat of life to symbolize the believers [cf. Matt. 3:12]...Those symbolized by wheat have life within; they are the living children of God. The Lord Jesus will baptize them in the Holy Spirit (v. 11) and gather them into His barn in heaven by rapture...We need to be born of water and of the Spirit (John 3:5)...In this way we are regenerated to become children of God, the believers symbolized by the wheat of life, which will be gathered into the Lord's barn. (The Conclusion of the New Testament, pp. 1151-1152)

Today's Reading

We need to see the obstacles that God's life encounters in us.

The first problem that God's life encounters in man is the problem of ignorance. After any person is saved and becomes a Christian, he still has his thoughts and concepts...All our human concepts are in darkness, and they prevent us from knowing life and Christ.

As soon as we are baptized, we typically think that we should be zealous and preach the gospel. However, when we pray and fellowship with God in the morning, the living Christ in us may touch us in a different way according to His constant operation and move in us. Then things truly begin to happen in us. For example, as He operates in us, we will see that some things we may have done in the past are inappropriate, such as...blaming our husbands and complaining about others. We will even have a sense that we should apologize. Therefore, we need to lose our face and go to those whom we have offended

实在得罪了神，现在求你饶恕我。”这就是基督在我们里面的故事。

我们若真认识主，当早晨我们向主祷告，主在我们里面运行，给我们感觉，要我们向妻子认罪，我们在祷告过后，就当谦卑下来，到妻子面前承认已过的不是。承认之后，就要对主说，“主啊，感谢你，你在我里面所运行的，我跟从了。我没有拣选，没有自己的观念；我所拣选的只有你，只有你的观念。”我们若肯这样作，那位活的基督就会非常有地位、有机会，（再向我们说话，）给我们感觉。这样继续运行的结果，就会运行到对待别人的事上，可能会摸着我们对待人的不当。这时，我们必须只要基督，不要面子，不要自尊，到人跟前，承认自己已往的不当。如此，我们里面的基督，自然会越发有地位。

其次，生命在我们里面所遇到的难处，就是假冒。从前在南京召会，有位姊妹说话慢慢的，走起路来轻轻的，无论作什么都是轻声细语的。所以，南京召会的负责弟兄们都认为她很属灵；然而实在说，那是假冒的属灵。我们必须知道慢不一定是生命，快也不一定不是生命。

生命就是神自己，生命就是基督，生命就是圣灵。凡不是神、基督、圣灵的，就不是生命。所以，那些无论多么够得上道德标准，甚至超过道德标准的，都不一定是生命。

生命…就是不理睬你的天性，不管你的爱好，让…基督…简单地在你里面运行，破碎你自己；这时，你凭着基督在你里面的运行所作的，就是生命。若是你凡事都凭天性、天然去作，其结果无论是什么都是假冒（李常受文集一九五三年第一册，一六八、一七〇至一七二、一七四至一七五、一七七至一七八页）。

参读：新约总论，第一百零七篇。

and say, “I am truly sorry about how I treated you in the past. I also offended God. Now I ask you to please forgive me.” This is what Christ is doing in us.

If we genuinely know the Lord, when we pray to Him in the morning, He will move in us and give us a sense of our need to apologize to our wife. After praying, we should humble ourselves and apologize for our past wrongdoings to our wife. After apologizing, we need to say to the Lord, “O Lord, thank You. I have obeyed Your moving in me. I have no choice; I do not want to have my own concept. You are my only choice and my only concept.” If we would all do this, the living Christ would have more ground and opportunity to speak to us and to give us even more feelings. The result of this continual operation would spread to our dealings with others, or it may touch our wrong actions toward others. At such moments we need to care only for Christ, not for our face or self-esteem. We need to go to people and apologize for our past wrongdoings. In this way Christ will surely have more ground in us.

The second problem that life encounters in us is hypocrisy. There was a sister in the church in Nanking who spoke slowly and walked softly; everything she did was soft and gentle. Consequently, all the responsible brothers in the church in Nanking thought that she was very spiritual. However, strictly speaking, this was a false spirituality. We need to see that being slow is not necessarily of life and being quick is not necessarily of life.

Life is God Himself, life is Christ, and life is the Holy Spirit. Anything that is not of God, Christ, or the Holy Spirit is not life. Hence, regardless of how much a person can meet—and even go beyond—the standard of morality, this is still not necessarily life.

The expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy. (CWWL, 1953, vol. 1, “Knowing Life and the Church,” pp. 131-135, 137-138)

Further Reading: The Conclusion of the New Testament, msg. 107

第三周■周二

晨兴喂养

西三4“基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

林前二14～15“…属魂的人不领受神的灵的事，因他以这些事为愚拙，并且他不能明白，因为这些事是凭灵看透的。唯有属灵的人看透万事，却没有一人看透他。”

第三，生命在我们里面所遇到的难处，就是悖逆。比方基督在你里面运行，给你感动，…叫你明明知道祂要你作什么，祂向你要求什么，要带领你什么，对付你什么，你却偏不顺服，一味地在那里违反你里面的感觉，不接受，也不肯出代价。你这样的反叛、顶撞，就是悖逆。这样一来，你身上只有你的自由、你的兴趣，完全没有生命的道路。

探访福音朋友，与弟兄姊妹交通，都是很甜美的行动；然而，在那些行动中，我们〔也许〕积极热心，却是把活的基督关在里面，既不理祂，也不睬祂。所以，实际上，我们是违背了那在我们里面活的基督。…我们不照着祂的意思作，明显就是背叛。这是我们许多人天天都在犯的罪；我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们的感觉的罪恶。（基督活在我们里面，）祂一直并随时给我们…里面生命的感觉。我们应该顺从祂，然而我们却常不顺从。祂要我们作的，我们不作；祂不要我们作的，我们偏去作。我们经常是这样地悖逆祂；这个悖逆，使祂的生命在我们里面，常常遇到难处（李常受文集一九五三年第一册，一七九至一八〇页）。

信息选读

WEEK 3 — DAY 2

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

1 Cor. 2:14-15 ...A soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually. But the spiritual man discerns all things, but he himself is discerned by no one.

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion. In this case we may have our freedom and choice, but we will not have the way of life.

Visiting gospel friends and fellowshiping with the brothers and sisters are very pleasant things to do. However, we may be very active and zealous in doing those things but still may imprison the living Christ within us by ignoring Him. Thus, we are actually disobeying the living Christ in us...Our unwillingness to do things according to His will is clearly rebellion. Many of us commit this sin every day. The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is constantly giving us an inward sense of life. We should obey Him, but we often disobey Him. We often do not do what He wants us to do, and we often do what He does not want us to do. We often rebel against Him. Rebellion continually creates obstacles for His life in us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 138-139)

Today's Reading

第四，我们人天然的干才，是生命在我们里面所遇到的第四个难处。无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面，不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻。…有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的。然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。

我们都知道，有些人的难处是罪恶，有些人的难处是世界，有些人的难处是他们的个性。然而，天然的干才这一类的难处，我们不容易察觉。…比方，有一班弟兄姊妹，他们天然的干才很强，本事相当高。虽然他们爱主，追求主，但他们的干才和本能，没有被基督破碎过。所以，你在他们身上…所能摸着的，就是他们的本事和干才。你碰着他们时，你只能说，他们是要主的人，是追求主的人，但他们身上那些天然的干才，并没有被破碎过。主在他们身上所碰到的，所行不通的，就是这个干才。

这样的弟兄姊妹，在我们中间为数不少。他们有干才，有本能；他们认为这不是罪恶，不是污秽。他们甚至以为这是好的，是对召会有用的。…他们不仅一点没有轻看这些干才，反而宝贝他们…的干才；这在他们身上牢不可破，以致成了基督生命的难处。

愿主怜悯我们，…〔使我们〕能够看见在我们身上有多少难处，并且给神的生命多少的限制。要知道，在我们身上的难处不止于此。这些难处在我们身上，只有一条解决的路，就是经过十字架，让十字架来破碎。我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付，被除掉，让基督的生命能从我们里面活出来（李常受文集一九五三年第一册，一八〇至一八二页）。

参读：认识生命与召会，第三、十六篇。

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious...Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them.

We all know that some people have a problem with sin, others have a problem with the world, and still others have a problem with their disposition. However, it is not easy for us to be aware of the problem of our natural capability. For example, a group of brothers and sisters, who are very strong in their natural capability and ability, may truly love and pursue the Lord. But when a person touches them, he only senses their capability and ability because they have never been broken in their capability and ability. When he contacts them, he can only say that they seek and pursue the Lord but that their natural capability has not been broken. This is because the Lord is unable to get through in them when He encounters their capability.

There are many brothers and sisters like this among us. They are capable and talented, but they do not consider these things as sin or filthiness. They even think that these are good and useful things to the church...They do not despise their natural capabilities; instead, they treasure them. If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 139-140)

Further Reading: CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 3, 16

第三周■周三

晨兴喂养

太十三24“耶稣在他们跟前另设一个比喻，说，诸天的国好比人撒好种在他的田里。”

38 “田地就是世界，好种就是国度之子…”。

〔大卫〕发热心要为神建造圣殿（撒下七1～3）。…大卫这个想到神的心愿、爱神的心愿，神是悦纳的；但大卫的这个定意、这个定规，神拒绝。神立即差遣申言者拿单，对大卫说，“你要建造殿宇给我居住么？”（5）神拒绝了大卫的好意。

没有一件事奉神的事，是人可以定规的。你可以爱神，这是对的；但你想要为神定规什么，这个神不要。你要事奉神的那个心，祂悦纳；但你所作的定规，神不悦纳。神说，“你要…么？”…要不要建造圣殿，不是大卫所能定规的。…神反过来对大卫说，“我耶和华向你宣告，耶和华必为你建立家室。”（11）神的意思是：“大卫，你要为我建造一个家么？你真是不知道自己在说什么，倒是我要为你建立一个家。”（李常受文集一九五三年第一册，三八三页）

信息选读

大卫实在是敬畏神的人。他不像今天有的基督徒，觉得想要盖个礼拜堂，就去盖个礼拜堂。那些人觉得反正他们有钱，只要有心愿作，随时都可以作成。然而在大卫身上，我们看见一个敬畏神的人，在他遇见机会，看见那个需要，并且自己也有那个能力时，他却停了下来。…好比传福音总是不错的；然而，若是人发起的，神就要说，慢慢来。等人的发起停了下来，神就会发起，祂会发号命令。

WEEK 3 — DAY 3

Morning Nourishment

Matt. 13:24 Another parable He set before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field.

38 And the field is the world; and the good seed, these are the sons of the kingdom...

[David] was zealous to build a temple for God (2 Sam. 7:1-3)...His desire to care for God and love God was accepted by God, but his intention and determination to build a house were rejected by God, who immediately sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?" (v. 5). God rejected David's good intention.

No matter related to our service to God should be determined by us. It is right for us to love God, but God does not want us to think about doing something for Him. Our heart to serve Him is acceptable, but our decision to do something for Him is not acceptable. God said, "Is it you...?"...It was not up to David to decide whether or not to build the temple...God replied to David, "Jehovah declares to you that Jehovah will make you a house" (v. 11), as if to say, "David, you do not know what you are saying when you speak of building Me a house. It is I who will build you a house." (CWWL, 1953, vol. 1, "Knowing Life and the Church," p. 282)

Today's Reading

David was one who truly feared God. He was not like some Christians today who build a "church" whenever they please. Such people think that as long as they have money and a heart, they can do what they want when they want. In David, however, we see one who feared God. Although he had the opportunity, saw the need, and had the ability to build the temple for God, he stopped...If something is initiated by man, God will say, "Slow down." When man's initiation ceases, God initiates and gives a command.

我们读圣经，要从这…事例里看见亮光。在事奉神的事上，没有一个人可以发起什么，来为着神。我们爱神不怕太过，心向着神不怕太过；神要求于你的，就是你的爱、你的心。然而…我们不能越过一步。…我们只能说定规在神，我们在此等候；祂发命令，我们才能作。我们爱神，我们等候祂的吩咐；我们寻求祂的旨意，等候祂的启示。我们必须像出埃及记里，那些爱主人的仆人一样，耳朵贴在门框上被穿通了，专专等候主人的命令（二一6）。

基督教的紊乱，并不在那些不热心的人身上，乃在那些热心的人身上。他们一热心，就造出一间间会堂；一爱神，就创办一所所学校。…爱神是对的，但现今的情形是在爱神这个对的后面，走了一段不对的道路。…我们只能爱神，却不能为神发起什么。

我实在羡慕大卫在神面前的光景，如果当时大卫不是敬畏神的人，…恐怕大卫会想：“你在说什么？我身在王宫里，有钱有势，现在这里有一个需要，我愿意配合，有一个行动，这难道不是神的旨意？”…然而，大卫是个敬畏神的人，他没有那样作，他停了下来。不要以为停下是一件小事。

和受恩教士…说，“凡不能为神的缘故不作工的，都不能为神的缘故作工。”…大卫知道神需要圣殿，但神的话临到他，…他立即停下不作。…大卫能为着神不作工，这给我们看见大卫的属灵。…如果我们是大卫，我们能否停下来？…机会是到了，但有神的话临到，说，“不要作。你慢慢来，你的章程要改一改，我的定规才算得数。”今天有许多为神热心的人，听不见这些话；这就是今天许多神的工人不能同工的原因。求神开我们的眼睛（李常受文集一九五三年第一册，三八三至三八六页）。

参读：得胜者，第二至三章。

When we read the Bible, we must see the light in [this] example. In the matter of service, no one can initiate anything for God. There is no limit to how much we should love God or turn our heart toward Him. What God demands of us is our love and our heart, but we cannot overstep the boundaries...God is the One who decides, and we must wait. When He gives a command, we can work. We should love God and wait for His command; we should seek His will and wait for His revelation. Just as the slaves in the Old Testament loved their masters and allowed their ears to be bored through with an awl to a doorpost, we must focus on waiting for our Master's command (Exo. 21:6).

The confusion in Christianity is not caused by lukewarm ones but by zealous ones. Out of their zeal for God, they build one chapel after another; out of their love for God, they establish one school after another...It is right to love God, but in spite of a proper love for God, many Christians are walking on the wrong way. We should only love God; we should not initiate anything for God.

I truly admire David's condition before God. If David did not fear God... he might have thought, "What are you talking about? I am in the palace; I have both money and authority. There is a need, and I want to cooperate by taking action. Is this not God's will?"...Because David feared God, however, he did not react to Nathan; rather, he stopped. It is not a small thing to stop.

Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God."...David knew that God needed a temple, but when God's word came to him, he immediately stopped his work...The ability of David not to work for God shows his spirituality. If we were David, could we have stopped? Opportunities will come, but God's word may also come, saying, "Do not do anything. Slow down. Change your plan. Only My decision counts." Many who are zealous for God cannot hear such a word. This is the reason many workers of God cannot work for God. May God open our eyes. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 282-284)

Further Reading: CWWL, 1991-1992, vol. 4, "The Overcomers," chs. 2—3

第三周■周四

晨兴喂养

太五 13 “你们是地上的盐；盐若失了味，可用什么叫它再咸？既无任何用处，只好丢在外面，任人践踏了。”

路十七 32 “你们要回想罗得的妻子。”

大卫那次的停下，在宇宙中树立了一个见证：宇宙中的事，只能出于神，不能出于人；这是第一。第二，不是在乎人为神作什么，乃是在乎神为人作什么。大卫要造一个圣殿给神；神说，祂要为大卫建立一个家，从那个家要兴起一个国来。神对大卫说了这话后，大卫竟然两次跌倒：一次杀了乌利亚，霸占了乌利亚的妻子（撒下十一 2～17、26～27）；一次是数点以色列人（二四 1～10）。奇妙的是，大卫杀了乌利亚，与拔示巴生了一个儿子，就是所罗门；大卫因数点百姓被神惩治后，就在神指示的一块地上献祭，那块地就是后来建造圣殿的基地（18～25，代下三 1）。

盖造圣殿的儿子和基地，都是大卫犯罪得赦免而得着的。…所有看见的人，都要低头敬拜说，“不是人为神作了什么，乃是神为人作了什么。”…神只需要我们与祂配合，神不需要我们为祂作什么。…你要停下你的主张，停下你的定规，停下你的看法，让祂说话，让祂进来，让祂发号施令；你只需要与祂配合（李常受文集一九五三年第一册，三八六页）。

信息选读

WEEK 3 — DAY 4

Morning Nourishment

Matt. 5:13 You are the salt of the earth. But if the salt has become tasteless, with what shall it be salted? It is no longer good for anything except to be cast out and trampled underfoot by men.

Luke 17:32 Remember Lot's wife.

David's stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God. David wanted to build a temple for God, but God said that He would build a house for David from which a kingdom would come forth. Even after God spoke this word to David, he fell twice. First, he murdered Uriah and usurped his wife Bath-sheba (2 Sam. 11:2-17, 26-27). Second, he numbered the children of Israel (24:1-10). It is amazing that after the murder of Uriah, Bath-sheba bore David a son, Solomon, and after David was chastised by God for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the site for the building of the temple (vv. 18-25; 1 Chron. 21:1; 2 Chron. 3:1).

The son and the site for the building of the temple both came out of David's being forgiven of his sins. Those who can see this will bow their head and worship God, saying, "It is not we who can do something for You, but You who does something for man..." God wants only our cooperation; He does not need us to do anything for Him... We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him. (CWWL, 1953, vol. 1, "Knowing Life and the Church," p. 284)

Today's Reading

马太五章十三节的“你们”，专指在国度生活里得胜的信徒。不仅如此，作地上的盐是团体的事，不是个别的事。…国度子民这个团体的实体是地上的盐。我们若是离开召会生活，就无法作这样的盐。

我们是地上的盐，意思是我们防止地完全败坏。…神所创造的地堕落了。就一面说，地成了腐化且败坏的。但是盐能够杀菌、防腐，将东西保存在原初的光景里。…因此，盐的功用是要保存神所创造的。全地越来越腐化。…对败坏的地，诸天之国的子民就是这个元素，防止地完全败坏。他们有盐杀菌、防腐的功能，而将东西保守在原初的光景里，或将东西带回神所创造的光景里。

千年国来临时，全地都要被盐腌。地上一切的病菌都要彻底被消杀。全地不仅要被基督复得，也要被带回神所创造的光景。这工作要由国度子民来完成。国度子民无论在哪里，都该对他们周围的人运用盐的影响力。在我们的邻舍中，我们该运用我们杀菌的功用。…我们若灵里贫穷、哀恸、温柔、公义、怜悯并清心寻求神，我们就有盐的功用。不需要责备别人，或指出他们的错误和短处。他们会被我们的同在所腌。这就是作盐消杀这败坏之地病菌的意义（新约总论第五册，一一三至一一四页）。

罗得的妻子变成一根盐柱，是因她留恋所多玛，回头观望；这指明她贪爱并宝贝神即将审判并彻底毁灭的邪恶世界。她虽被救出所多玛，却没有到达罗得所到的安全地方（创十九 15～30）。她没有灭亡，也没有完全得救。她就像失了味的盐（路十四 34～35），被撒在蒙羞之地。这对贪爱世界的信徒，是个严肃的警告（路加福音生命读经，三八七页）。

参读：路加福音生命读经，第三十三、三十九篇。

The “you” in Matthew 5:13 refers to the overcoming believers in the kingdom life. Furthermore, being the salt of the earth is a corporate matter, not an individual matter...It is as a corporate entity that the kingdom people are the salt of the earth. If we separate ourselves from the church life, we cannot be such salt.

For us to be the salt of the earth means that we keep the earth from being fully corrupted...The earth, which was created by God, has become fallen. In a sense, it has become rotten and corrupted. But salt kills germs, eliminates rottenness, and preserves things in their original condition...Hence, the function of salt is to preserve what God has created. The entire earth is becoming more and more rotten...To the corrupted earth the people of the kingdom of the heavens are the element that keeps the earth from being fully corrupted. They have the salting function of killing germs, eliminating rottenness, and keeping things in their original condition or bringing them back to their God-created condition.

When the millennial kingdom comes, the whole earth will be salted. All the germs on earth will be utterly killed, and the whole earth will be not only regained by Christ but also brought back to its God-created condition. This work will be done by the kingdom people. Wherever the kingdom people are, they should exercise a salting influence over those around them. In our neighborhoods we should exercise our function of killing germs...If we are poor in spirit, mourning, meek, righteous, merciful, and pure in seeking God, we shall have a salting function. There will be no need to rebuke others or point out their mistakes and shortcomings. They will be salted simply by our presence. This is what it means to be the salt that kills the germs of this corrupted earth. (The Conclusion of the New Testament, pp. 1157-1158)

Lot's wife became a pillar of salt because she took a lingering look backward at Sodom. That look indicated that she loved and treasured the evil world that God was about to judge and utterly destroy. She was rescued from Sodom, but she did not reach the safe place that Lot reached (Gen. 19:15-30). She did not perish; neither was she fully saved. Like the salt that becomes tasteless (Luke 14:34-35), she was left in a place of shame. This is a solemn warning to world-loving believers. (Life-study of Luke, p. 328)

Further Reading: Life-study of Luke, msgs. 33, 39

第三周■周五

晨兴喂养

太五 14～16 “你们是世上的光。城立在山上，是不能隐藏的。人点灯，也不放在斗底下，乃是放在灯台上，就照亮所有在家里的人。你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。”

国度子民在性质上是医治的盐〔太五 13〕，在行为上是照亮的光〔14〕。

主耶稣在马太五章十三节说到地，在十四节说到世界。地需要盐，而世界需要光。黑暗不是在地上，乃是在世界里；世界指人类的社会，撒但的系统。世界这个撒但的系统，黑暗的人类社会，需要光。十四节里世上的光，乃是灯的照耀，光照在黑暗里的人。对于这黑暗的世界，诸天之国的子民就是这样的光，除去世界的黑暗（新约总论第五册，一一四至一一五页）。

信息选读

被附，乃是直接落在撒但的手中，受撒但的支配和约束。着迷，就是自欺。约壹一章八节提到，说自己无罪的乃是自欺的人，也就是着迷的人。至于说谎，与着迷是不同的。说谎的人，良心会受到责备。着迷的人，自己顶有把握，以为绝不是说谎，其实就是说谎。…着迷的人乃是用自己的理想，来作为事实，而且以为是对的。帖后二章十至十二节所说灭亡的人，不领受对真理的爱，反而信从虚谎，这是一件最凄惨的事。我们基督徒若对自己有一种了不得的估价，这乃是心思中的谎言；若是这种谎言不除去，迟早这样的人会着迷。

WEEK 3 — DAY 5

Morning Nourishment

Matt. 5:14-16 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden. Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house. In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

In nature the kingdom people are the healing salt [Matt. 5:13], and in behavior they are the shining light [v. 14].

In Matthew 5:13 the Lord Jesus spoke of the earth and in verse 14, of the world. For the earth there is the need of salt, but for the world there is the need of light. The darkness is not upon the earth; rather, it is in the world, which denotes human society, a system of Satan. The world, Satan's system, the dark human society, needs light. The light of the world in verse 14 is the shining of a lamp to enlighten those in darkness. To the darkened world, the people of the kingdom of the heavens are such a light effacing its darkness. (The Conclusion of the New Testament, pp. 1158-1159)

Today's Reading

When a person is possessed, he falls directly into Satan's hand and is controlled and bound by Satan. When a person is obsessed, he is deceived by himself. First John 1:8 says that those who say that they have not sinned are deceiving themselves; they are obsessed. Lying is different from being obsessed. Those who lie are condemned in their conscience, but those who are obsessed are very confident in themselves. They are convinced that they are not lying when they really are...A man who is obsessed takes his perception of reality as reality and considers his reality to be absolutely right. Second Thessalonians 2:10-12 speaks of the perishing ones who do not receive a love of the truth but instead believe lies. This is very sad. When a Christian overestimates himself, he follows the lies of his mind. Unless these lies are removed, he will fall into obsession sooner or later.

着迷的拯救乃在于诗篇三十六篇九节：“在你的光中，我们必得见光。”这里“你的光”，是指神的光照；“我们必得见光，”是指我们因神的光照，而看见了事情的真相。许多人喜欢根据自己的心思、想法、想像、臆测来看事情，这样的看法，常常与事实是不对的。世界上最可怜的人，乃是自以为是，有把握，又能与人辩论的人。…我们要存着恐惧战兢的心，来到主面前，活在祂的光照中。这样，我们在主的事奉和工作上，才不容易着迷，不至像保罗在没信主之前，所作的事一样。

光照的原则乃是，只要有一点的缝，光就进来。主说，光是在你里面（太六 23），这里面的光就是圣灵住在你里面的光照。但这里面的光照是会受到拦阻的。…约翰三章十九至二十节说，当人自己有了主意，有了成见，就不来就光。所以拦阻得着光照的，第一件事就是自己有了成见，不肯来就光。在真理上进入越深的人，应当越过越对自己没有把握；那些很有把握，不肯就光的人，乃是危险的。第二，喜欢得着从人来的荣耀的，也不能来到主前得光照。由此可见，要得光照乃是有条件的。…第一个条件就是，存心要神的旨意。一个人如果存心要神的旨意，就能晓得事情的真相（七 17）。但是就连这样的心，有的时候还有假的可能。为此，我们要求主的怜悯，保守我们有一颗真实要神旨意的心。…谎言…不需要代价，谎言是便宜的。我们若要得着真理，就必须付代价（箴二三 23）。这是得光照的第二个条件。求神怜悯我们，使我们真有一颗要神旨意的心，并且愿付代价得着真理（倪柝声文集第二辑第二十四册，二〇五至二〇八页）。

参读：倪柝声文集第二辑第二十四册，第一百一十七至一百一十九篇。

The way to be delivered from obsession is found in Psalm 36:9: “In Your light we see light.” “Your light” refers to God’s light, and “we see light” refers to our seeing the true nature of things through the shining of God’s light. Many people like to judge according to their mind, ideas, imagination, and conjecture. Such views are often contrary to facts. The most pitiful men are those who presume that they are right, who are very confident of themselves, and who are good at arguing with others…We should come before the Lord in fear and trembling and come under His shining. If we do this, we will not become obsessed in the Lord’s service and will not act like Paul before his conversion.

One principle of enlightenment is that light shines through an opening. The Lord said that the light is in us in Matthew 6:23. This inner light is the enlightening of the Holy Spirit within. Yet there can be hindrances to this inner enlightening…John 3:19-20 indicates that a man will not receive light once he is prejudiced and has preconceived ideas. Hence, the first hindrance to light is prejudice and a refusal to come to the light. The deeper a person is in the truth, the less assurance he should have of himself. A person who is prejudiced and who does not want to come under the light is dangerous. The second hindrance to receiving light from the Lord is one’s desire to receive glory from men. There are certain conditions one has to clearly fulfill before he can receive light. The first condition is having a heart that seeks after God’s will. If one seeks after God’s will, he will know the true nature of things (John 7:17). However, even such a heart cannot always guarantee that we will not be deceived. Therefore, we have to ask the Lord for mercy so that He would put in us a heart that genuinely seeks after His will…Lies do not involve any price; they are cheap. If we want the truth, we have to pay a price [cf. Prov. 23:23]. This is the second condition for receiving light. May the Lord be merciful to us so that we will have a heart that seeks after God’s will and will pay the price to gain the truth. (CWWN, vol. 44, pp. 901-903)

Further Reading: CWWN, vol. 44, chs. 117—119

第三周■周六

晨兴喂养

太四 19 “耶稣对他们说，来跟从我，我要使你们作得人的渔夫。”

二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

主耶稣对彼得和安得烈说，“来跟从我，我要使你们作得人的渔夫。”（太四 19）他们就立刻撇下网，跟从诸天之国的王，好作得人的渔夫。至终，彼得在五旬节那天，成了头一个建立诸天之国的伟大渔夫（徒二 37～42，四 4）。

作得人的渔夫，就是将人从世界（由海同其死水所表征）带出来，带到诸天的国里。这就是说，捕捉人，“得人”（路五 10），叫人得生命（徒十一 18），就是将他们带到国度里。在五旬节那天，彼得开始了将人带到诸天之国里的职事。他带进各种的人，就是犹太人和外邦人。他是真正得人的渔夫（新约总论第五册，一一〇页）。

信息选读

得人需要忍耐。彼得这急性的人，也许在马太十七章二十四至二十七节学会了这事。彼得急躁地答复关于基督纳殿税的事以后，主耶稣问他：“西门，你怎么看？地上的君王向谁征收关税或丁税？向自己的儿子，还是向外人？”彼得一说，向外人，耶稣就对他说，“既然如此，儿子就可以免了。”（25～26）然后主继续说，“但为免绊跌他们，你要到海边去钓鱼，拿起先钓上来的鱼，开它的口，就必找到一块钱，可以拿去给他们，作你我的殿

WEEK 3 — DAY 6

Morning Nourishment

Matt. 4:19 And He said to them, Come after Me, and I will make you fishers of men.

24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

The Lord Jesus said to Peter and Andrew, “Come after Me, and I will make you fishers of men” (Matt. 4:19). Immediately they left their nets and followed the King of the kingdom of the heavens to be fishers of men. Eventually, on the day of Pentecost, Peter became the first great fisher for the establishment of the kingdom of the heavens (Acts 2:37-42; 4:4).

To be a fisher of men is to bring men out of the world, signified by the sea with its death waters, into the kingdom of the heavens. This means that to fish for men, “catching men alive” (Luke 5:10), that is, unto life (Acts 11:18), is to bring them into the kingdom. On the day of Pentecost Peter began his ministry of bringing people into the kingdom of the heavens. He brought in all kinds of people, Gentiles as well as Jews. He was a real fisher of men. (The Conclusion of the New Testament, p. 1155)

Today's Reading

To fish for men requires patience. Peter, a quick person, may have learned this in Matthew 17:24-27. After Peter gave a hasty answer concerning Christ's paying the half-shekel, the Lord Jesus asked him, “What do you think, Simon? From whom do the kings of the earth receive custom or poll tax, from their sons or from strangers? And when he said, From strangers, Jesus said to him, So then the sons are free” (vv. 25-26). Then the Lord went on to say, “But that we do not stumble them, go to the sea and cast a hook, and take the first fish that comes up. And when you open its mouth, you will find a stater; take that and give it to them for Me and you” (v. 27).

税。”（27）彼得必须去钓鱼，并且等候一条口含一块钱的鱼出现；毫无疑问，这必使他难为。结果，彼得也许学知得人的渔夫必须有忍耐。我们若要作得人的渔夫，为着基督的扩增去得人，我们也需要忍耐。我们无法迅速得着扩增，繁增。

将人从世界带出来，而进入诸天之路，不是借着今天肤浅的福音，乃是借着诸天之路的福音（参二四 14）。…国度的福音，不仅包括赦罪（路二四 47）及分赐生命（约二十 31），也包括诸天的国，具有来世的能力（来六 5）赶鬼并医病（赛三五 5～6，太十 1）。

国度的福音，也包括恩典的福音（徒二十 24），不仅把人带进神的救恩，也把人带进诸天的国（启一 9）。恩典的福音重在罪的赦免、神的救赎和永远的生命；国度的福音重在神属天的管治和主的权柄。

新约说到生命的福音、恩典的福音和救恩的福音。然而，这些都是国度不同的方面。国度乃是中心、轮轴，一切其他的项目可视为以轮轴为中心的轮辐。生命的福音是为着国度，救恩的福音是为着国度，赦罪的福音也是为着国度。…国度乃是真正的福音。…我们若要完全认识福音，就必须领悟，国度是包罗万有的福音。在今世的末期来到以前，这国度的福音要传遍天下，对万民作见证。天下的意思是人所居住的每个地方。我信主恢复里的众召会都有负担，将这福音带到整个居人之地。恩典的福音已在各大洲传扬，国度的福音却没有。…这更高〔之国度〕的福音，必须借着主恢复里的众召会，带到全球各大洲（新约总论第五册，一一〇至一一二页）。

参读：基督是道路真理和生命，第二篇。

Peter, no doubt, was troubled that he had to go fishing and wait for a fish to appear with a stater. As a result, Peter may have learned that a fisher of men must have patience. If we would be fishers of men, gaining others for Christ's increase, we also need patience. We cannot have the increase, the multiplication, in a quick way.

The way to bring others out of the world and into the kingdom of the heavens is not by today's superficial gospel but by the gospel of the kingdom of the heavens [cf. Matt. 24:14]...The gospel of the kingdom includes not only forgiveness of sins (Luke 24:47) and the impartation of life (John 20:31) but also the kingdom of the heavens with the power of the coming age (Heb. 6:5) to cast out demons and heal diseases (Isa. 35:5-6; Matt. 10:1).

The gospel of the kingdom, which also includes the gospel of grace (Acts 20:24), not only brings people into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The emphasis of the gospel of grace is on forgiveness of sin, God's redemption, and eternal life, whereas the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord.

The New Testament speaks of the gospel of life, the gospel of grace, and the gospel of salvation. However, all these are different aspects of the kingdom. The kingdom is the center, the hub, and all the other items may be considered the spokes, which are centered on the hub. The gospel of life is for the kingdom, the gospel of salvation is for the kingdom, and the gospel of forgiveness is for the kingdom...The kingdom is the real gospel...If we want to know the gospel in a full way, we must realize that the kingdom is the all-inclusive gospel. This gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age comes. The inhabited earth means every place inhabited by man. I believe that the churches in the Lord's recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent but not the gospel of the kingdom...This higher gospel [of the kingdom] must be brought to every continent through the churches in the Lord's recovery. (The Conclusion of the New Testament, pp. 1155-1157)

Further Reading: CWWN, vol. 36, pp. 73-83

第三周诗歌

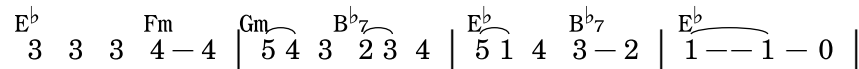
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羡慕 — 在主里的长进

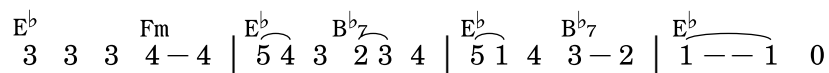
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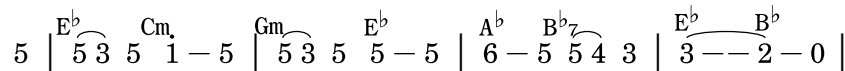
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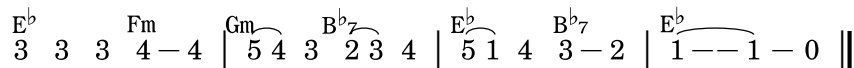
一 哦主,求你长在我心,你外再无他求!



使我逐日与你更亲,逐日向罪自由。



(副) 愿你逐日维持的力,仍然顾我软弱,



你的亮光除我阴翳,生命吞我死涸。

二 当你荣光照我心头, 所有恶念都消;
“我是无有,你是万有”, 我愿常受此教。

三 你这圣洁、荣耀的主, 让我更多瞻仰;
无论快乐或是艰苦, 我愿作你活像。

四 天上喜乐,求你膏我, 灵力,求你助我;
但愿你的热切爱火, 从我全人射过。

五 可怜的己,愿其消沉, 惟你作我目标,
使我逐日借着你恩, 更配与你相交。

第一节的“长”,意思是生长、长大。

WEEK 3 — HYMN

O Jesus Christ, grow Thou in me

Longings — For Growth in Christ

395



2. In Thy bright beams which on me fall,
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

3. More of Thy glory let me see,
Thou Holy, Wise, and True;
I would Thy living image be,
In joy and sorrow too.

4. Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through all my being shine.

5. Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第四周

神的后嗣

诗歌：25

读经：加三 29，四 7，罗八 17，弗一 18，多三 7

加 3:29 你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。
加 4:7 这样，你不再是奴仆，乃是儿子了；既是儿子，也就借着神为后嗣。
罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。
弗 1:18 光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富；
多 3:7 好叫我们既因祂的恩典得称义，就可以照着永远生命的盼望成为后嗣。

【周一】

壹 后嗣是指一个人在另一个人死了之后，依法有权继承其产业、资产或所有权。

贰 后嗣的字面意义是“被指定接受基业的人”。

叁 信徒成为后嗣：

- 一 我们既借着重生而得更新，得着神圣的素质，也就照着永远生命的盼望，（多三 7，）成为神的后嗣，有资格承受父神的产业。（罗四 14，八 17，加三 29，四 7。）
- 二 永远的生命是我们今世的享受和来世的盼望，叫我们不但在今世活神并享受神，更要在来世

Week Four

Heirs of God

Hymns: 30

Scripture Reading: Gal. 3:29; 4:7; Rom. 8:17; Eph. 1:18; Titus 3:7

Gal. 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
Gal. 4:7 So then you are no longer a slave but a son; and if a son, an heir also through God.
Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
Titus 3:7 In order that having been justified by His grace, we might become heirs according to the hope of eternal life.

§ Day 1

I. An heir is a person legally entitled to inherit the property, assets, or title of another person upon his death.

II. The literal meaning of heir is "someone who has been appointed to receive an inheritance."

III. The believers become heirs:

- A. Since we are renewed through regeneration to receive the divine essence, we are also made heirs of God, who are qualified to inherit the estate of God the Father (Rom. 4:14; 8:17; Gal. 3:29; 4:7), according to the hope of eternal life (Titus 3:7).
- B. The eternal life, which is our enjoyment in this age and our hope in the coming age, is not only for us to live and enjoy God in this age but also for

和永世里，承受神之于我们的一切丰富；因此，我们有永远生命的盼望。

三 我们照着这个盼望作神的后嗣，承受祂一切的丰富，直到永远。

肆 在圣经中，后嗣是合法接受产业的人：

一 神的后嗣乃是借着相信基督而生入神的家，从神领受应许或基业的人。

二 “神的后嗣”表征承受永远的生命、神的国和属灵的福分，常被描述为与基督同作后嗣。

三 在圣经中，后嗣是领受基业的人，通常是儿子或指定的亲人，取得父亲的产业、权利和责任。

四 在属灵上，后嗣是指生入神家中的信徒；他们与基督同作后嗣，领受了所应许的救恩、永远的生命和神的国。

【周二】

伍 以下是圣经里关于“神的后嗣”主要的经文：

一 “既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀”——罗八 17：

1 这表明作后嗣是有条件的。

2 我们是神的儿女，并不就是后嗣。

3 我们生为儿女后，必须在生命里长大成为儿子；还必须经过受苦，才可得荣成为法定的后嗣。

us to inherit all the riches of what God is to us in the coming age and in eternity; hence, we have the hope of eternal life.

C. According to this hope, we are made heirs of God to inherit all His riches for eternity.

IV. In the Bible an heir is one who rightfully receives the property:

A. An heir of God is a recipient of a promise or inheritance from God, born into His family through faith in Christ.

B. Heirs of God signifies inheriting eternal life, the kingdom of God, and spiritual blessings, often described as being co-heirs with Christ.

C. In the Bible, an heir is one who receives an inheritance, typically a son or a designated relative who takes possession of a father's estate, rights, and responsibilities.

D. Spiritually, it refers to believers born into God's family who, as co-heirs with Christ, receive the promises of salvation, eternal life, and the kingdom of God.

§ Day 2

V. The following verses are key Bible verses regarding "heirs of God":

A. "If children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him"—Rom. 8:17:

1. This shows that there is a condition for us to be heirs.

2. It is not that we are heirs simply because we are children of God.

3. Rather, after being born as children, we must grow in life to become sons, and then we must pass through suffering that we may be glorified to become legal heirs.

二 “你…乃是儿子了；既是儿子，也就借着神为后嗣”——加四 7:

- 1 新约的信徒不再是律法下作工的奴仆，乃是恩典下在生命里的儿子。
- 2 新约的信徒成为神的后嗣，不是借着律法，也不是借着肉身的父亲，乃是借着神，就是三一神——父，差出子和灵；（加四 4，6；）子，为儿子的名成功救赎；（5；）灵，在我们里面完成儿子的名分。（6。）

三 “你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了”——三 29:

- 1 要成为亚伯拉罕的后裔，我们就必须属于基督，成为基督的一部分。
- 2 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，祂是经过过程之三一神终极的完成，作了我们的分。
- 3 在新约之下作神选民的信徒，是成年的儿子，乃是这样的后嗣，不在律法之下，乃在基督里。

陆 现在我们要来看信徒作神后嗣的身分:

- 一 基督是承受万有者，（来一 2，）而信徒命定要和基督同作后嗣。
- 二 我们得救以后是神的儿女、神的儿子、神性情的有分者、和神的后嗣。
- 三 当我们长大达到和基督同作后嗣的阶段时，我们就要得荣耀。

B. "You are... a son; and if a son, an heir also through God"—Gal. 4:7:

1. The New Testament believer is no longer a slave to works under law but is a son in life under grace.
2. The New Testament believers become heirs of God not through the law nor through their fleshly father but through God, even the Triune God—the Father, who sent forth the Son and the Spirit (vv. 4, 6); the Son, who accomplished redemption for sonship (v. 5); and the Spirit, who carries out the sonship within us (v. 6).

C. "If you are of Christ, then you are Abraham's seed, heirs according to promise"—3:29:

1. To be Abraham's seed we must be of Christ, be a part of Christ.
2. 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 God, who is our portion.
3. Under the new testament, the believers as God's chosen people, being sons of full age, are such heirs, not under law but in Christ.

VI. Now we will consider the believers' status as heirs of God:

- A. Christ is the Heir of all things (Heb. 1:2), and the believers are destined to be joint heirs with Christ.
- B. After being saved, we are children of God, sons of God, partakers of the divine nature, and heirs of God.
- C. When we reach the stage of growth of being joint heirs with Christ, we will be glorified.

四 “好叫我们既因祂的恩典得称义，就可以照着永远生命的盼望成为后嗣”——多三 7:

- 1 提多书三章七节的“后嗣”不仅是儿子，更是有资格承受父产业的后嗣——罗四 14，八 17，加三 29，四 7。
- 2 这样的后嗣乃是由神永远的生命（约三 16）所生。（一 12 ~ 13。）

五 信徒借着在基督的复活里重生，就成了神的后嗣——十一 25:

- 1 当基督复活的时候，我们这些信祂的人全都包括在祂里面；因此，我们也与祂一同复活——弗二 6。
- 2 在祂的复活里，祂把神圣的生命分赐到我们里面，使我们在生命和性情上与祂一样。
- 3 这是我们重生成为神的后嗣基本的因素。

【周五】

六 信徒在作神后嗣的身分里，在光中与众圣徒同享那具体化在基督里的三一神，作他们的分——西一 12。

七 行传二十六章十八节说到因信入基督得蒙赦罪，并在圣别的人中得着基业。

八 这神圣的基业乃是三一神自己并祂所有的、所作出的、以及为祂赎民所要作的一切。

九 信徒是神的后嗣，也要与基督同得荣耀——罗八 17 下:

- 1 基督如今是在荣耀里。
- 2 至终我们要被带进荣耀里，与基督同得荣耀。
- 3 当我们得荣耀时，我们卑贱的身体要改变形状，成为荣耀的身体——腓三 21。

D. "In order that having been justified by His grace, we might become heirs according to the hope of eternal life"—Titus 3:7:

1. Heirs in Titus 3:7 refers to not merely sons but heirs who are qualified to inherit the Father's estate—Rom. 4:14; 8:17; Gal. 3:29; 4:7.
2. Such heirs are born (John 1:12-13) of God's eternal life (3:16).

E. The believers have become heirs of God through regeneration in the resurrection of Christ—11:25:

1. When Christ was resurrected, we, His believers, were all included in Him; thus, we were resurrected with Him—Eph. 2:6.
2. In His resurrection He imparted the divine life into us and made us the same as He is in life and nature.
3. This is the basic factor of our regeneration to become heirs of God.

§ Day 5

F. In their status as heirs of God, the believers share with all the saints in the light the Triune God embodied in Christ as their portion—Col. 1:12.

G. Acts 26:18 speaks of the forgiveness of sins and an inheritance among those who have been sanctified by faith in Christ.

H. This divine inheritance is the Triune God with all He has, all He has done, and all He will do for His redeemed people.

I. As heirs of God, the believers will also be glorified with Christ—Rom. 8:17b:

1. Christ is now in glory.
2. Eventually, we will be brought into glory and be glorified with Christ.
3. When we are glorified, the body of our humiliation will be transfigured into a glorious body—Phil. 3:21.

- 4 我们里面所有作种子的生命，乃是荣耀的生命；这是基督在我们里面成了荣耀的盼望——西一 27。
- 5 当我们被荣耀的元素饱和并浸透时，那荣耀就从我们透出来；这就是我们这些神的后嗣与基督同得荣耀的意思。

【周六】

十 圣徒对神圣基业的享受将完成于成为神的基业——弗一 18：

- 1 作为神的后嗣，信徒和基督同作后嗣，是照着永远生命的应许和盼望，借着因基督的恩典得称义，并在基督的复活里得重生。
- 2 以弗所一章十八节指明神的基业是在圣徒中。
- 3 我们既是神的基业，就受了圣灵为印记——13 节。

十一 我们感谢主，带我们深入关于信徒是神后嗣的真理中。

4. The life that we have within us as a seed is the life of glory; this is Christ in us, the hope of glory—Col. 1:27.
5. When we have been permeated and saturated with the element of glory, that glory will come out of us; this is what it means for us, the heirs of God, to be glorified with Christ.

§ Day 6

J. The believers' enjoyment of the divine inheritance will consummate in being made God's inheritance—Eph. 1:18:

1. As heirs of God, the believers are joint heirs with Christ according to the promise and the hope of eternal life, through justification by the grace of Christ and regeneration in the resurrection of Christ.
2. Ephesians 1:18 indicates that God's inheritance is in the saints.
3. As those who are God's inheritance, we have been sealed with the Holy Spirit—v. 13.

K. We thank the Lord for bringing us deep into the truth concerning the believers as heirs of God.

第四周■周一

晨兴喂养

多三 7 “好叫我们既因祂的恩典得称义，就可以照着永远生命的盼望成为后嗣。”

约一 12～13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人…乃是从神生的。”

加拉太四章七节说，“你不再是奴仆，乃是儿子了；既是儿子，也就借着神为后嗣。”这里后嗣是指法定的成年人（保罗以罗马法律为例），有资格承受父亲产业的人。新约的信徒成为神的后嗣，不是借着律法，也不是借着肉身的父亲，乃是借着神，就是三一神一父，差出子和灵（4、6）；子，为儿子的名分成功救赎（5）；灵，在我们里面完成儿子的名分（6）（新约总论第五册，二四页）。

信息选读

在〔提多书三章七节〕我们看见，信徒不仅是儿子，更是有资格承受父产业的后嗣（罗四 14，八 17，加三 29，四 7）。我们由神永远的生命（约三 16）所生（一 12～13），这永远的生命使我们不仅在今世活神并享受神，更要在来世和永世里，承受神之于我们的一切丰富。此外，永远的生命含示盼望。…因为永远的生命是永远的，不能被了结，它就给我们盼望。因此，我们有永远生命的盼望。神永远的生命是我们今日享受，也是我们明日的盼望。

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，持续到永远，在性质上也是永远、神圣的。神永远的生命是赐给所有在基督里的

WEEK 4 — DAY 1

Morning Nourishment

Titus 3:7 In order that having been justified by His grace, we might become heirs according to the hope of eternal life.

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten...of God.

Galatians 4:7 says, “You are no longer a slave but a son; and if a son, an heir also through God.” Here an heir is one who is of full age according to the law (the Roman law is used by Paul for illustration) and who is qualified to inherit the father’s estate. The New Testament believers become heirs of God not through the law or through their fleshly father but through God, even the Triune God—the Father who sent forth the Son and the Spirit (vv. 4, 6), the Son who accomplished redemption for sonship (v. 5), and the Spirit who carries out the sonship within us (v. 6). (The Conclusion of the New Testament, p. 1081)

Today's Reading

In Titus 3:7b we see that the believers are not only sons but also heirs who are qualified to inherit the Father’s estate (Rom. 4:14; 8:17; Gal. 3:29; 4:7). We were born of God (John 1:12-13) with His eternal life (3:16). This eternal life is for us not only to live and enjoy God in this age, but also to inherit all the riches of what He is to us in the coming age and in eternity. Moreover, eternal life implies hope...Because eternal life is forever and cannot be terminated, it gives us hope. Hence, there is the hope of eternal life. God’s eternal life is our enjoyment today and our hope tomorrow.

Eternal life is the divine life, the uncreated life of God. It is not only everlasting, lasting forever, with respect to time, but in its nature it is also eternal and divine. The eternal life of God is given to all believers

信徒（提前一 16），也是所赐给我们神圣恩典的主要成分（罗五 17、21）。这生命已经征服死（徒二 24），还要吞灭死（林后五 4）。这生命以及随之而有的不朽坏，借着福音的传扬，已经照耀出来，使众人都得看见（提后一 10）。不仅如此，永远的生命不但今天给我们有分并享受，将来也要给我们完全承受（太十九 29），直到永远。…今天对这生命的享受是预尝，来世和永远对这生命的承受是全享，这承受就是永远生命的盼望。这就是提多书二章十三节所启示那有福的盼望，包括完满儿子名分之荣耀的自由，我们身体的得赎（罗八 21～25），在末后的时期要显现的救恩（彼前一 5），以及对那存留在诸天之上，不能朽坏、不能玷污、不能衰残之基业活的盼望（3～4）。这就是提前四章八节所提，在千年国和新天新地里，永远生命之完满、属灵、神圣、属天的福分和享受（彼后一 11，三 13，启二一 6～7）。我们照着这盼望成为神的后嗣，承受祂一切的丰富，直到永远。这是神在基督里借着恩典所赐给我们，祂永远救恩连同永远生命的顶点，也就是这救恩的永远目标。

信徒借着因基督的恩典得称义，作神的后嗣（多三 7 上）。称义（罗三 24，加二 16）是神照着祂的标准称许人。神能这样称许我们，是基于基督的救赎。…当基督的救赎应用到我们身上，我们就得称义。

提多书三章七节上半告诉我们，我们因基督的恩典得称义。基督的恩典不仅仅是不配得的好处；实际上，基督的恩典就是基督自己作生命和一切，分赐到我们里面，作我们的享受。这恩典是成为肉体、钉十字架、复活并升天的基督传输到我们里面。这恩典在神救恩的经纶里担任最重要的角色。我们接受基督的恩典，就得称义，成为神的后嗣（新约总论第五册，二六至二八页）。

参读：新约总论，第一百零一篇。

in Christ (1 Tim. 1:16) and is the main element of the divine grace given to us (Rom. 5:17, 21). This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4). Eternal life and its consequent incorruption have been brought to light and made visible to men through the preaching of the gospel (2 Tim. 1:10). Furthermore, eternal life is not only for us to partake of and enjoy today, but also for us to inherit (Matt. 19:29) in its full extent for eternity...Its enjoyment today is a foretaste; the full taste will be the inheritance of it in the coming age and in eternity, which is the hope of eternal life. This is the blessed hope revealed in Titus 2:13, which is composed of the freedom of the glory of full sonship, the redemption of our body (Rom. 8:21-25), the salvation to be revealed in the last time (1 Pet. 1:5), and the living hope of the incorruptible, undefiled, and unfading inheritance reserved in heaven (vv. 3-4). This is the full, spiritual, divine, and heavenly blessing and enjoyment of eternal life, both in the millennium and in the new heaven and new earth (2 Pet. 1:11; 3:13; Rev. 21:6-7), referred to in 1 Timothy 4:8. According to this hope, we become heirs of God to inherit all His riches for eternity. This is the climax as the eternal goal of God's eternal salvation with His eternal life given to us by grace in Christ.

The believers are heirs of God through justification by the grace of Christ (Titus 3:7a). To be justified (Rom. 3:24; Gal. 2:16) is to be approved by God according to His standard of righteousness. God can approve us in this way because our justification is based on the redemption of Christ...When the redemption of Christ is applied to us, we are justified.

Titus 3:7a tells us that we are justified by the grace of Christ. The grace of Christ is not merely His unmerited favor. The grace of Christ is actually Christ Himself as life and everything dispensed into us for our enjoyment. This grace is the transmission of the incarnated, crucified, resurrected, and ascended Christ into us. This grace plays the most important role in the economy of God's salvation. When we received the grace of Christ, we were justified to become heirs of God. (The Conclusion of the New Testament, pp. 1083-1084)

Further Reading: The Conclusion of the New Testament, msg. 101

第四周■周二

晨兴喂养

罗八14“因为凡被神的灵引导的，都是神的儿子。”

16～17“那灵自己同我们的灵见证我们是神的儿女。既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。”

新约说到信徒是神的儿女、神的儿子和神的后嗣。作神的儿女，是我们与神初步或基本的关系。我们可能只是儿女，没有长大成为儿子；或者我们只是儿子，没有后嗣的资格。因此，我们需要长大，好成为神的儿子。然后我们还需要进一步长大达到成熟，好成为神的后嗣。作为后嗣，我们就可承受神圣的产业（新约总论第五册，二四页）。

信息选读

（罗马八章十四至十七节）用了三个重要的辞——儿女、儿子、后嗣。…神的生命在三个阶段里作工，使我们成为神的儿子。神的生命在我们灵里重生我们，在我们魂里变化我们，并且将我们的身体改变形状。因此，我们有重生、变化和改变形状。这些加在一起，就给我们完满的儿子名分。这三个阶段的结果，就使众子完全得成熟。

罗马书这一段告诉我们，那灵同我们的灵见证我们是神的儿女（16）。十六节不是说儿子或后嗣，因为在儿子名分的第一阶段，我们只是借着神的生命得重生的小孩子。此后我们会长大。然后十四节说，“凡被神的灵引导的，都是神的儿子。”…我们能被那灵引导，意思是我们达到

WEEK 4 — DAY 2

Morning Nourishment

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

16-17 The Spirit Himself witnesses with our spirit that we are children of God. And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.

The New Testament speaks of the believers as children of God, sons of God, and heirs of God. Being children of God is our initial, or primary, relationship with God. We may be children without the growth of a son, or we may be sons without the qualification of an heir. Therefore, we need to grow in order to become sons of God. Then we need further growth, growth to maturity, in order to be heirs of God. As heirs, we shall inherit the divine inheritance. (The Conclusion of the New Testament, p. 1081)

Today's Reading

[In Romans 8:14-17] three significant terms are used—children, sons, and heirs...The life of God works in three stages to make us sons of God. The life of God regenerates us in our spirit, transforms us in our soul, and transfigures our body. Hence, we have regeneration, transformation, and transfiguration. These together give us full sonship. As the result of these three steps, the sons are fully matured.

In this portion of Romans we are told that the Spirit witnesses with our spirit that we are children of God (v. 16). Verse 16 does not say “sons” or “heirs,” for in the first stage of sonship, we are simply little children who have been regenerated by the life of God. After this we will grow. Then verse 14 says that “as many as are led by the Spirit of God, these are sons of God.”...When we are capable of being led by the Spirit, it means that we have attained a certain

了某种生命的成长。我们已从儿女长到能接受那灵引导的儿子。这就是说，我们在第二阶段，变化的阶段。最终，我们要成为后嗣。…所以，罗马书这段有重生的儿女、变化的儿子，以及改变形状或得荣的后嗣。我们生为神的儿女，现在正长成神的儿子，且在等候我们完全成熟并依法被宣布为神法定后嗣的时候。…我们的身体改变形状，会使我们有资格作神圣产业的后嗣。这改变形状要借着得荣而完成。

这三个阶段的结果，乃是使我们得着完满的儿子名分。（儿子名分）这三个阶段符合神救恩的三个阶段：第一阶段，称义，产生儿女；第二阶段，圣别，使儿女能长成儿子；第三阶段，得荣，结果使身体改变形状，使我们成为神圣产业的法定后嗣。

作神的后嗣，和基督同作后嗣，条件是“我们与祂一同受苦，好叫我们也与祂一同得荣耀”（17）。…要记得苦难是恩典的化身。…我们若与祂一同受苦，我们就要与祂一同得荣耀。…我们经过的苦难越多，我们的荣耀就越加强，因为苦难增加我们荣耀的强度。…在林前十五章四十一节保罗说，“这星和那星在荣耀上也有分别，”指明有些星比别的星照耀得更明亮。我们都会照耀，我们也都得荣耀，但我们荣耀的强度会在于我们愿意接受多少苦难。到那日使徒保罗确实会比我们众人照耀得更明亮。…我们都会得荣耀，但我们荣耀的强度会照着我们的苦难而有所不同。所以保罗在罗马第八章十八节说，“因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。”今时的苦楚比起将来的荣耀，就算不得什么（罗马书生命读经，二七八至二七九、二六八至二六九页）。

参读：罗马书生命读经，第十九篇。

growth in life. We have grown from children into sons who are able to take the leading of the Spirit. This means that we are in the second stage, the stage of transformation. Ultimately, we will become heirs...Therefore, in this portion of Romans we have children by regeneration, sons by transformation, and heirs by transfiguration, or glorification. We were born the children of God, we are growing up as the sons of God, and we are waiting for the time when we will be fully matured and legally declared to be the rightful heirs of God... The transfiguration of our body will qualify us to be the heirs of the divine inheritance. This transfiguration will be accomplished by glorification.

As a result of these three stages, we will obtain full sonship. These three stages [of sonship] correspond to the three stages of God's salvation: the first stage, justification, produces children; the second stage, sanctification, enables the children to grow into sons; and the third stage, glorification, results in the transfiguration of the body so that we may become the legal heirs of the divine inheritance.

The condition for being heirs of God and joint heirs with Christ is that “we suffer with Him that we may also be glorified with Him” (v. 17)... Remember that suffering is the incarnation of grace...If we suffer with Him, we will be glorified with Him...The more suffering we pass through, the more our glory will be intensified, for suffering increases the intensity of our glory...In 1 Corinthians 15:41 Paul says that “star differs from star in glory,” indicating that some stars shine more brightly than others. We all will shine, and we all will be glorified, but the intensity of our glory will depend on the amount of suffering we are willing to take. It is certain that the apostle Paul in that day will shine more brightly than all of us...We will all be glorified, but the intensity of our glory will differ according to our suffering. Therefore, Paul says in Romans 8:18, “I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.” The present suffering means nothing compared with the coming glory. (Life-study of Romans, pp. 226-228, 219-220)

Further Reading: Life-study of Romans, msg. 19

第四周■周三

晨兴喂养

加四 7 “这样，你不再是奴仆，乃是儿子了；既是儿子，也就借着神为后嗣。”

三 29 “你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。”

加拉太三章二十九节启示，信徒是照着神赐给亚伯拉罕的应许为后嗣。…亚伯拉罕的后裔只有一位，就是基督（16）。因此，要成为亚伯拉罕的后裔，我们就必须属于基督，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，祂是经过过程之三一神终极的完成，作了我们的分。在神新约的经纶里，作神选民的信徒，是神的儿子，乃是这样的后嗣，不在律法之下，乃在基督里（新约总论第五册，二五至二六页）。

信息选读

加拉太三章启示神要照着祂永远的定旨，赐给亚伯拉罕应许。在这应许成就以前，神赐下律法作为祂选民的监护人。然后，在预定的时候，基督这应许的后裔，来成就神对亚伯拉罕的应许。…如今我们在那已成就应许的基督里面，承受所成就的应许，并享受应许给亚伯拉罕的福。这福就是经过过程的三一神这包罗万有赐生命的灵。

信徒借着在基督的复活里重生（彼前一 3），成为神的后嗣。…重生，就如救赎和称义，乃是神完全救恩的一面。救赎和称义解决了我们与神之间的难处，使我们与神和好；重生是用神的生命点活我

WEEK 4 — DAY 3

Morning Nourishment

Gal. 4:7 So then you are no longer a slave but a son; and if a son, an heir also through God.

3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.

Galatians 3:29 reveals that the believers are heirs according to the promise given by God to Abraham...Abraham's seed 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 also 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. In God's New Testament economy, the believers as God's chosen people, being sons of God, are such heirs, not under law but in Christ. (The Conclusion of the New Testament, p. 1082)

Today's Reading

Galatians 3 reveals that God intended to give the promise to Abraham according to His eternal purpose. Before this promise was accomplished, the law was given to serve as the custodian of God's chosen people. Then, at the appointed time, Christ, the promised seed, came to fulfill God's promise to Abraham...Now we are in Christ, the One who has fulfilled the promise, to inherit the fulfilled promise and to enjoy the blessing of the promise to Abraham. This blessing is the processed Triune God as the all-inclusive life-giving Spirit.

The believers have become heirs of God through regeneration in the resurrection of Christ [1 Pet. 1:3]...Regeneration, like redemption and justification, is an aspect of God's full salvation. Redemption and justification solve our problem with God and reconcile us to God. Regeneration enlivens

们，把我们带进与神生命的关系，生机的联结里，因此带来并产生活的盼望。这样的重生是借着基督从死人中复活所成全的。基督复活时，我们这些信徒都包括在祂里面。因此，我们与祂一同复活（弗二6）。在祂的复活里，祂将神圣的生命分赐到我们里面，使我们在生命和性情上与祂一样。这是我们重生成神的后嗣基本的因素。

重生就是在人的生命以外得着另一个生命，就是神圣的生命。…因着神的拣选、那灵的圣别并基督的救赎（彼前一2），神生了我们，重生了我们。结果，我们就有第二次的出生。借着重生，父神将神圣的生命分赐到我们里面。因此，第一次出生是我们人生命的出生，第二次出生是神圣生命的出生。…人一生下来，就有权利享受属地的产业。同样的原则，人一蒙神用祂的灵重生，他一出生就有活的盼望，这活的盼望就是一切与永远生命有关，属灵、属天之福的基业（4）。每天我们都需要得着这基业，享受这基业。

借着在基督的复活里重生，我们成了后嗣，承受三一神作我们的基业，以圣灵作凭质。“所应许的圣灵”就是“我们得基业的凭质，为使神所买的产业得赎”（弗一13下～14）。神是我们的基业。我们要承受神的一切所是和所有。…以弗所一章十四节的“凭质”，原文的意思也是预尝，担保，先付的部分款。神将圣灵赐给我们，不仅作我们基业的保证，担保我们所承受的，也作我们从神所要承受的预尝。…在古时，“凭质”的原文是用于土地的买卖，卖主给买主那片土地的一些泥土作样品；因此，根据古代希腊文的用法，凭质也是样品。圣灵作凭质，乃是我们从三一神所要完满承受之产业的样品（新约总论第五册，二六、二九至三〇页）。

参读：新约总论，第一百零一篇。

us with God's life and brings us into a relationship of life, an organic union, with God. Hence, regeneration issues and results in a living hope. Such regeneration takes place through the resurrection of Christ from among the dead. When Christ was resurrected, we, His believers, were all included in Him. Thus, we were resurrected with Him (Eph. 2:6). In His resurrection He imparted the divine life into us and made us the same as He is in life and nature. This is the basic factor of our regeneration to become heirs of God.

To be regenerated is to receive another life, the divine life, in addition to the human life...Because of God's choosing, the Spirit's sanctifying, and Christ's redeeming (1 Pet. 1:2), God begets us, regenerates us. As a result, we have a second birth. Through regeneration God the Father imparts the divine life into us. Therefore, the first birth was the birth of our human life, and the second birth, the birth of the divine life. Once a person has been born on earth, he has the right to enjoy an earthly inheritance. In the same principle, once a person has been born again by God with His Spirit, that one is born unto a living hope, and this living hope is the inheritance (v. 4) of all the spiritual and heavenly blessings related to eternal life. Daily we need to take possession of this inheritance and enjoy it.

Through regeneration in the resurrection of Christ we have become heirs to inherit the Triune God as our inheritance with the Holy Spirit as the pledge. The "Holy Spirit of the promise" is the "pledge of our inheritance, unto the redemption of the acquired possession" (Eph. 1:13b-14). God is our inheritance. We shall inherit all that God is and has...The Greek word for pledge in verse 14 also means foretaste, guarantee, a partial payment in advance. God gives His Holy Spirit to us not only as a guarantee of our inheritance, securing our heritage, but also as a foretaste of what we shall inherit of God. In ancient times the Greek word for pledge was used in the purchase of land. The seller gave the buyer a sample of the soil from the land being purchased. Hence, according to ancient Greek usage, a pledge was also a sample. As a pledge, the Holy Spirit is the sample of what we shall inherit of the Triune God. (The Conclusion of the New Testament, pp. 1083, 1085-1086)

Further Reading: The Conclusion of the New Testament, msg. 101

第四周■周四

晨兴喂养

彼前一3～4“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望，可以得着不能朽坏、不能玷污、不能衰残，为你们存留在诸天之上的基业。”

我们需要对这事实有深刻的印象：我们的基业是三一神自己。…我们基业的凭质是圣灵。…物质的大厦不需要那灵神圣的人位作凭质、样品、预尝和担保。我们基业的凭质既是神圣的人位，就基业也必是神圣的人位——三一神自己。三一神是神要赐给我们的基业，而那灵作为三一神临到我们的终极完成，乃是这基业的凭质。那灵作我们基业的凭质，担保三一神要作我们的分，给我们享受。这是三一神作我们的基业（新约总论第五册，三〇至三一页）。

信息选读

以弗所一章十四节说，那灵是我们得基业的凭质，为使神所买的产业得赎。我们蒙神救赎的人一召会，乃是神用基督的宝血所买的产业（徒二十8）。在神的经纶里，神成了我们的基业，我们也成了神的产业。我们是神的产业，但我们的身体仍需要得赎，因我们的身体仍在旧造里。…一面，三一神是我们的基业；另一面，我们是祂的产业。以弗所一章十四节里要紧的事，乃是那灵质押到我们里面，担保神要完满地作我们的基业。…在荣耀里，我们要享受神作我们的基业，祂也要享受我们作祂的产业。

WEEK 4 — DAY 4

Morning Nourishment

1 Pet. 1:3-4 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead, unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you.

We need to be impressed with the fact that our inheritance is the Triune God Himself...The pledge of our inheritance is the Holy Spirit...A material mansion would not need the divine person of the Spirit as a pledge, sample, foretaste, and guarantee. Since the pledge of our inheritance is a divine person, the inheritance must also be a divine person—the Triune God Himself. The Triune God is the inheritance God intends to give to us, and the Spirit as the ultimate consummation of the Triune God reaching us is the pledge of this inheritance. As the pledge of our inheritance, the Spirit guarantees that the Triune God will be our portion for our enjoyment. This is the Triune God as our inheritance. (The Conclusion of the New Testament, p. 1086)

Today's Reading

Ephesians 1:14 says that the Spirit is the pledge of our inheritance unto the redemption of the acquired possession. We, God's redeemed ones, the church, are God's possession acquired by His purchase with the precious blood of Christ (Acts 20:28). In God's economy God becomes our inheritance, and we become God's possession. As God's possession, we still need the redemption of our body, for our body is still in the old creation... On the one hand, the Triune God is our inheritance; on the other hand, we are His possession. The crucial matter in Ephesians 1:14 is that the Spirit is pledged into us as a guarantee that God will be our inheritance in full...In the glory, we shall enjoy God as our inheritance, and He will enjoy us as His possession.

我们的基业不是任何物质的事物。神圣的三一是我们的基业，并且祂那终极完成的灵已分赐到我们这人里面作凭质。如今这凭质在我们里面做工，救赎神的产业，直到我们享受祂作我们的分，祂也享受我们作祂产业的日子。

彼前一章三节告诉我们，借着基督的复活，我们蒙了重生，使我们有活的盼望。然后四节继续说，“可以得着不能朽坏、不能玷污、不能衰残，为你们存留在诸天之上的基业。”三节末了是一个逗号，而四节开始于“可以得着”。这指明四节的“可以得着…基业”，与三节“使…有活的盼望”是同位语。这就是说，活的盼望就是基业，基业就是活的盼望。由重生所得活的盼望，乃是我们对要来之福的期望；基业乃是我们的盼望在来世和永世中的实现。…活的盼望是生命的盼望，特别是永远生命的盼望。永远的生命是我们的享受，也是我们的基业。神所是的一切丰富，都包含在祂的生命里。这些丰富成了我们…的基业。我们每天对永远生命的经历，也是对那为我们存留在诸天上之基业的经历和享受。这指明活的盼望与基业乃是一。

借着我们第二次的出生，重生，我们已生入新的基业。照着彼前一章四节，这基业不是在地上，乃是存留在诸天之上。虽然这基业为我们存留在诸天之上，但我们现今在地上就能享受这基业。我们属天、神圣、属灵的基业是存留在诸天之上，但这基业却不断传输到我们灵里，作我们的享受。

三一神自己是我们基本的基业。与祂作我们基业有关的，有五件其他的事：将来魂的救恩、主来临时要显现的恩、将要显出的荣耀、不能衰残的荣耀冠冕以及永远的荣耀。这五项加在一起，乃是与神自己有关的次要基业。这些项目虽不是直接指三一神，却与神圣的生命，就是与神自己有关（新约总论第五册，三一至三二、三四至三五、三七页）。

参读：新约总论，第一百零一篇。

Our inheritance is not anything material. The Divine Trinity is our inheritance, and His consummated Spirit has been imparted into our being as a pledge. Now this pledge is working within us to redeem God's possession until the day we enjoy Him as our portion and He enjoys us as His possession.

First Peter 1:3 tells us that through the resurrection of Christ we have been regenerated unto a living hope. Then verse 4 goes on to say, "Unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you." At the end of verse 3 there is a comma, and verse 4 begins with "unto." This indicates that "unto an inheritance" in verse 4 is in apposition to "unto a living hope" in verse 3. This means that the living hope is the inheritance and that the inheritance is the living hope. A living hope, resulting from regeneration, is our expectation of the coming blessing; an inheritance is the fulfillment of our hope in the coming age and in eternity. A living hope is a hope of life. In particular, it is a hope of eternal life. Eternal life is our enjoyment and also our inheritance. All the riches of God's being are involved in His life. These riches have become our inheritance...Our daily experience of eternal life is also an experience and enjoyment of the inheritance kept for us in the heavens. This indicates that the living hope and the inheritance are one.

Through our second birth, regeneration, we have been born into a new inheritance. According to 1 Peter 1:4, this inheritance is not on earth; rather, it is kept in the heavens. Although this inheritance is kept for us in the heavens, we can enjoy it now on earth. Our heavenly, divine, spiritual inheritance is kept in the heavens; yet it is continually being transmitted into our spirit for our enjoyment.

The Triune God Himself will be our basic inheritance. Related to Him as our inheritance we have five other matters: the coming salvation of our souls, the grace to be revealed at the Lord's coming, the glory to be revealed to us, the unfading crown of glory, and the eternal glory. These five items, added together, are a subsidiary inheritance related to God Himself. Although these items are not the Triune God directly, they are related to the divine life, which is God Himself. (The Conclusion of the New Testament, pp. 1086-1087, 1089-1092)

Further Reading: The Conclusion of the New Testament, msg. 101

第四周■周五

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。”

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。”

信徒在作神后嗣的身分里，在光中与众圣徒同享具体化在基督里的三一神，作他们的分。行传二十六章十八节说到因信入基督得蒙赦罪，以及在圣别的人中得着基业。…这神圣的基业乃是三一神自己并祂所有的、所作成的，以及为祂赎民所要作的一切。这位三一神具体化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）。圣灵乃是这神圣基业的预尝、凭质和保证。…我们今天有分并享受这基业作为预尝；来世和永远里还要完满地享受这基业（彼前一 4）（新约总论第五册，三二页）。

信息选读

信徒一般受教导说，行传二十六章十八节里的基业是天堂。但这里的基业实际上乃是基督这经过过程之三一神的具体化身。…保罗说，父叫我们够资格在光中同得“所分给众圣徒的分”（西一 12）。

美地预表包罗万有的基督赐给我们，作我们的基业。歌罗西一章十二节的“分”，原文也可译为业分，指一块土地。毫无疑问，当保罗写这节时，心里有分美地给以色列人的图画（书十四 1），并且以

WEEK 4 — DAY 5

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.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory...

In their status as heirs of God, the believers share with all the saints in the light the Triune God embodied in Christ as their portion. Acts 26:18 speaks of the forgiveness of sins and an inheritance among those who have been sanctified by faith in Christ...This divine inheritance is the Triune God with all He has, all He has done, and all 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). The Holy Spirit is the pledge, the guarantee, of this divine inheritance, which we are sharing and enjoying today as a foretaste and will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4). (The Conclusion of the New Testament, pp. 1087-1088)

Today's Reading

Believers are generally taught that the inheritance in Acts 26:18 is a heavenly mansion. But this inheritance is actually Christ as the embodiment of the processed Triune God...Paul says that the Father has qualified us “for a share of the allotted portion of the saints in the light” [Col. 1:12].

The good land is a type of the all-inclusive Christ given to us as our inheritance. The Greek word rendered “portion” in Colossians 1:12 can also be rendered “lot,” referring to an allotment. When Paul was writing this verse, he no doubt had in mind the picture of the allotting of the good land to the children

旧约对土地的记载为背景，而用“分”这字。…正如迦南地对以色列人是一切；照样，基督是美地这预表的实际，对我们也是一切。因此，基督这位经过过程之三一神的具体化身，乃是我们光中与众圣徒同得的基业。

基督如今是在荣耀里。至终我们要被带进荣耀里，与基督同得荣耀。当我们得荣耀时，我们卑贱的身体要改变形状，成为荣耀的身体（腓三21）。那时候我们要完全、绝对地被带进作我们荣耀的神自己里面。然后我们要与基督一同显现在荣耀里（西三4）。

我们有些人也许对得荣严守一种客观的观念。照着这观念，那些得救并重生的人，要忽然得荣耀。他们想像信徒的得荣要在主耶稣来临时瞬间发生。但我们的得荣虽然看起来是忽然发生的事，实际上却是在生命里逐渐长大并发展之过程的完成。借着重生，荣耀的生命已进入我们里面，如今我们里面有荣耀的种子。我们里面所有作种子的生命，乃是荣耀的生命（一27）。至终，这种子要开花，这样我们就要被带进荣耀里。这就像主耶稣的变化形像（太十七1~2）。主在山上变化形像时，并不是神的荣耀忽然从诸天之上降在祂身上，乃是神圣的荣耀从祂里面照耀出来。同样，我们要被带进其中的荣耀，乃是现今那在我们里面的荣耀照耀出来。这就是说，基督不是引导我们进入某种客观的荣耀，乃是引导我们进入那作为种子已撒在我们里面的荣耀。所以，得荣耀就是说，那作为种子已撒在我们里面的荣耀，浸透了我们全人。当我们被荣耀的元素饱和并浸透时，那荣耀就从我们透出来。这就是我们这些神的后嗣与基督同得荣耀的意思（新约总论第五册，三二至三四页）。

参读：新约总论，第一百零一篇。

of Israel (Josh. 14:1) and used the word portion with the Old Testament record of the land as the background...Just as the land of Canaan was everything to the children of Israel, so Christ, the reality of the type of the good land, is everything to us. Therefore, Christ, the embodiment of the processed Triune God, is our inheritance, which we share with all the saints in the light.

Christ is now in glory. Eventually we shall be brought into glory and be glorified with Christ. When we are glorified, the body of our humiliation will be transfigured into a glorious body (Phil. 3:21). At that time we shall be completely and absolutely brought into God Himself as our glory. Then we shall appear with Christ in glory (Col. 3:4).

Some of us may hold strictly an objective concept of glorification. According to this concept, those who have been saved and regenerated will suddenly be glorified. Supposedly, the glorification of the believers will take place instantaneously at the coming of the Lord Jesus. But although our glorification may appear to be a sudden occurrence, it will actually be the consummation of a process of gradual growth and development in life. Through regeneration the life of glory has come into us, and now we have a seed of glory within us. The life that we have within us as a seed is the life of glory. This is Christ in us, the hope of glory (1:27). Eventually, this seed will blossom, and thereby we shall be brought into glory. It will be like the transfiguration of the Lord Jesus (Matt. 17:1-2). When the Lord was transfigured on the mountaintop, it was not that the shekinah glory suddenly came upon Him from the heavens; it was that the divine glory shone from within Him. Likewise, the glory into which we shall be brought is the outshining of the very glory that is within us right now. This means that Christ is not leading us into some objective glory but into the very glory that has been sown into us as a seed. Therefore, to be glorified means to have the glory that has been sown into us as a seed saturate our whole being. When we have been permeated and saturated with the element of glory, that glory will come out of us. This is what it means for us, the heirs of God, to be glorified with Christ. (The Conclusion of the New Testament, pp. 1088-1089)

Further Reading: The Conclusion of the New Testament, msg. 101

第四周■周六

晨兴喂养

弗一 18 “光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富。”

13 “你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。”

作为神的后嗣，信徒与基督同作后嗣，是照着永远生命的应许和盼望，借着因基督的恩典得称义，并在基督的复活里得重生，得以承受三一神作他们的基业，有圣灵作凭质，得以在光中与众圣徒同享具体化在基督里的三一神，作他们的分，得以与基督同得荣耀，并得以承受那存留在诸天之上作活的盼望的基业。这要完成于信徒成为神所选定的基业。…〔以弗所一章十一节里〕“成了所选定的基业”，原文…意选择，或抽签指定。因此全句意即，我们在祂里面被标明为所选定的基业。我们成了所选定的基业，以承受神作基业。一面我们成了神的基业（18），给神享受；一面我们承受神作我们的基业（14），给我们享受。…借着三一神作到我们里面，我们被构成基业。神的元素作到我们这些人里面，我们就成为祂在实际里的基业。所以，我们仍在成为神完满基业的过程中（新约总论第五册，三七至三八页）。

信息选读

以弗所一章十八节指明神的基业是在圣徒中。神先使我们成为祂的基业，作祂所买的产业，又使我们分享祂的一切所是、所有并所完成的，作我们的

WEEK 4 — DAY 6

Morning Nourishment

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints.

13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise.

As heirs of God, the believers are joint heirs of Christ according to the promise and the hope of eternal life, through justification by the grace of Christ and regeneration in the resurrection of Christ, to inherit the Triune God as their inheritance with the Holy Spirit as the pledge, to share with all the saints in the light the Triune God embodied in Christ as their portion, to be glorified with Christ, and to inherit an inheritance kept in the heavens as a living hope. This consummates in the believers being made God's inheritance...The Greek word rendered “were designated as an inheritance” [in Ephesians 1:11] means “to choose” or “assign by lot.” Hence, this clause literally means we were designated as a heritage. We were made an inheritance to inherit God's inheritance. On the one hand, we were made God's inheritance (v. 18) for God's enjoyment; on the other hand, we were made to inherit God as our inheritance (v. 14) for our enjoyment... It is by having the Triune God wrought into us that we are constituted into an inheritance. As God's element is wrought into our being, we become His inheritance in reality. Therefore, we are still in the process of being made God's inheritance in full. (The Conclusion of the New Testament, p. 1092)

Today's Reading

Ephesians 1:18 indicates that God's inheritance is in the saints. First God made us His inheritance as His acquired possession and gave us to participate in all He is, all He has, and all He has accomplished as our

基业。总结起来，这一切成了祂在圣徒中的基业，直到永远。…神的基业在圣徒中，也在圣徒中间。我们圣徒是神的基业。然而，我们天然的所是不能作神的基业。神不愿承受我们的天然、我们的肉体、我们天然的人。祂渴望承受祂自己作到我们里面的一切。因此，凡神自己所作到我们里面的一切，就成为祂的基业。

我们既是神的基业，就受了圣灵为印记（13）。…因为我们已成了神所选定的基业，在我们得救时，神就把圣灵放在我们里面作印记，将我们标出，指明我们是属神的。…事实上，那灵自己就是印记。受了圣灵为印记，意思就是神已分赐到我们里面。因此，这印记在我们里面是活的、活动的，因那灵一直用神的素质印涂我们。这样被印涂，就是被神一切的所是浸透。因此，圣灵的印涂也指明神正作到我们里面。借着那灵的印涂，神正将祂的素质作到我们里面，使祂能享受我们，就是祂所买的产业，作祂的基业。

那构成神在圣徒中之基业的，乃是在我们里面的神自己。在这基业中有神荣耀的丰富。…信徒因着被神圣的素质所浸透，对祂就成为宝贵的。…如今这价值无匹的宝贵之神，正将祂自己作到我们里面，使我们成为祂荣耀的基业。当新耶路撒冷来临时，我们将看见这全然是宝贵的基业，凭神的荣耀而照耀。

我们得救以后是神的儿女、神的儿子、神性情的有分者和神的后嗣。我们是神的后嗣，享受祂作我们的基业，我们也成为祂的基业给祂享受。因此，我们对神圣基业的享受，完成于我们成为神的基业。我们享受神。然后我们对祂的享受，使我们成为祂的享受（新约总论第五册，三八至四〇页）。

参读：新约总论，第一百零一篇。

inheritance. Consummately, all these become His inheritance in the saints for eternity. God's inheritance is in and among the saints. We, the saints, are God's inheritance. However, what we are by nature cannot be God's inheritance. God does not desire to inherit our nature, our flesh, our natural being. He desires to inherit all that He has wrought into us of Himself. Therefore, whatever God has wrought into us of Himself becomes His inheritance.

As those who are God's inheritance, we have been sealed with the Holy Spirit (v. 13)...Because we have been made God's inheritance, at the time we were saved God put His Holy Spirit into us as a seal to mark us out, indicating that we belong to God. Actually the Spirit Himself is the seal. To be sealed with the Holy Spirit means that God has been dispensed into our being. Hence, this seal is living and moving within us, for the Spirit is constantly sealing us with God's essence. To be sealed in this way is to be saturated with all that God is. Therefore, the sealing of the Holy Spirit also indicates that God is being wrought into us. Through the sealing of the Spirit, God is working His essence into our being that He may enjoy us, His acquired possession, as His inheritance.

It is God Himself within us who constitutes His inheritance among the saints. In this inheritance are the riches of God's glory...The believers become precious to Him by being saturated with the divine essence...Now this precious God of matchless worth is working Himself into us to make us His glorious inheritance. When the New Jerusalem comes, we shall see that it will be altogether a valuable inheritance, shining with God's glory.

After being saved, we are children of God, sons of God, partakers of the divine nature, and heirs of God. As heirs of God, we enjoy Him as our inheritance, and we become His inheritance for His enjoyment. Therefore, our enjoyment of the divine inheritance consummates in our being made God's inheritance. We enjoy God. Then our enjoyment of Him makes us His enjoyment. (The Conclusion of the New Testament, pp. 1092-1094)

Further Reading: The Conclusion of the New Testament, msg. 101

第四周诗歌

25

敬拜父 — 祂的爱

8 6 8 6 (英 30)

降 B 大调

4/4

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

一 父 啊, 你 赐 何 等 慈 爱, 我 们 衷 心 感 铭;

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

因 此 我 们 前 来 敬 拜, 称 颂 你 的 圣 名。

二 你已敞开你的胸怀, 将你心意显明;
且在子里已经出来, 将这心意完成。

三 为我们你舍爱子, 叫祂来此受死,
好叫我们成为众子, 与祂同作后嗣。

四 我们因祂有你生命, 永远得你为父,
有分于你神圣性情, 得享你的丰富。

五 你差子灵进入我灵, 使我称呼阿爸;
灵里重生、灵里印证、灵里使我变化。

六 带领众子进入荣耀, 乃是你的目标;
与你儿子毕象毕肖, 必使我们达到。

七 在这变化过程之中, 凡事有你引领;
力上加力、荣上加荣, 直到变化完成。

八 父啊, 你赐何等慈爱, 我们永远感铭!
永远俯伏、永远敬拜、永远称颂你名!

WEEK 4 — HYMN

What love Thou hast bestowed on us

Worship of the Father — His Love

30

2. Thy heart Thou hast revealed to us,
Made known th' eternal will;
Within the Son Thou hast come forth,
Thy purpose to fulfill.

3. Thou gavest Thy beloved Son
In love to come and die,
That we may be Thy many sons,
As heirs with Him, made nigh.

4. Through Him we have Thy very life
And Thou our Father art;
Thy very nature, all Thyself,
Thou dost to us impart.

5. Thy Spirit into ours has come
That we may "Abba" cry;
Of Spirit born, with Spirit sealed,
To be transformed thereby.

6. The many sons to glory brought
Is Thine eternal goal,
And to Thy Son's own image wrought,
Thou wilt conform the whole.

7. Throughout Thy transformation work
Thou dost direct each one,
From glory unto glory bring
Until the work is done.

8. What love Thou, Father, hast bestowed;
We'll ever grateful be;
We'll worship Thee forevermore
And praise unceasingly.

第四周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single page of white paper with horizontal blue 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.

第五周

活石和羊

诗歌：补 711

读经：彼前二 4～5，亚三 9，四 10，约十 11～16，结三四 11～31

- 彼前 2:4 你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，
彼前 2:5 也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。
- 亚 3:9 看哪，我在约书亚面前所安置的石头，在一块石头上有七眼。万军之耶和华说，我要亲自雕刻这石头，并要在一日之间除掉那地的罪孽。
亚 4:10 谁藐视这日的事为小呢？这七眼乃是耶和华的眼睛，遍察全地，见所罗巴伯手拿线铎就欢喜。
- 约 10:11 我是好牧人，好牧人为羊舍命。
约 10:12 那作雇工的，不是牧人，羊也不是他自己的，他看见狼来，就撇下羊逃跑了，狼抓住羊，把它们赶散了；
约 10:13 雇工逃跑，因他是雇工，并不顾念羊。
约 10:14 我是好牧人，我认识那属我的，那属我的也认识我，
约 10:15 正如父认识我，我也认识父一样；并且我为羊舍命。
约 10:16 我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。
- 结 34:11 因为主耶和华如此说，我必亲自寻找我的羊，将他们寻见。
结 34:12 牧人在他四散的羊中间的日子，怎样寻找他的羊，我必照样寻找我的羊；这些羊在密云黑暗的日子四散到各处，我必把他们从那里救回来。
- 结 34:13 我必把他们从万民中领出来，从各国聚集他们，引导他们归回自己的地，也必在以色列山上，一切溪水旁边，在那地一切可居之处牧养他们。
- 结 34:14 我必在美好的草场牧养他们，他们的住处必在以色列高处的山上；他们必在佳美的住处躺卧，也在以色列山肥美的草场吃草。
- 结 34:15 主耶和华说，我必亲自牧养我的羊群，使他们得以躺卧。
结 34:16 迷失的，我必寻找；被逐的，我必领回；受伤的，我必缠裹；软弱的，我必加强；只是肥的壮的，我必除灭——我要按公平牧养他们。

Week Five

Living Stones and Sheep

Hymns: 1221

Scripture Reading: 1 Pet. 2:4-5; Zech. 3:9; 4:10; John 10:11-16; Ezek. 34:11-31

- 1 Pet. 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- Zech. 3:9 For here is the stone that I have set before Joshua-upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.
- Zech. 4:10 For who has despised the day of small things? For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.
- John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
John 10:12 He who is a hireling and not the shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them.
John 10:13 He flees because he is a hireling and it does not matter to him concerning the sheep.
John 10:14 I am the good Shepherd, and I know My own, and My own know Me,
John 10:15 Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.
John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.
- Ezek. 34:11 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.
Ezek. 34:12 As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.
- Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.
- Ezek. 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.
- Ezek. 34:15 I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.
Ezek. 34:16 I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one; but the fat one and the strong one I will destroy-I will feed them with judgment.

结 34:17 我的羊群哪，论到你们，主耶和华如此说，我必在羊与羊中间、公绵羊与公山羊中间施行判断。

结 34:18 你们这些肥壮的羊，在美好的草场吃草还以为不足么？剩下的草，你们竟用蹄践踏了；你们喝清水，剩下的水，你们竟用蹄搅浑了。

结 34:19 至于我群羊中瘦弱的，只得吃你们用蹄所践踏的，喝你们用蹄所搅浑的。

结 34:20 所以，主耶和华如此说，我必亲自在肥羊和瘦羊中间施行判断。

结 34:21 因为你们用肋用肩拥挤一切瘦弱的，又用角抵触，以致把他们驱散在外，

结 34:22 所以，我必拯救我的群羊，他们必不再作掠物；我也必在羊和羊中间施行判断。

结 34:23 我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人。

结 34:24 我耶和华必作他们的神，我的仆人大卫必在他们中间作首领。我耶和华已经说了。

结 34:25 我必与他们立平安的约，使恶兽从那地绝迹，他们就必安居在旷野，安睡在林中。

结 34:26 我必使他们与我山的四围成为福源，我也必叫雨按时落下；那必是赐福的雨。

结 34:27 田野的树必结果，地也必有出产；他们必在自己的地安然居住。我折断他们所负的轭，救他们脱离奴役他们之人的手；那时，他们就知道我是耶和华。

结 34:28 他们必不再作列国的掠物，地上的野兽也不再吞吃他们；他们却要安然居住，无人惊吓。

结 34:29 我必给他们兴起有名的植物；他们在那地不再为饥荒所灭，也不再担受列国的羞辱。

结 34:30 他们就必知道，我耶和华他们的神是与他们同在的，并知道他们以色列家是我的民，这是主耶和华说的。

结 34:31 你们作我的群羊，我草场上的群羊；你们是人，我是你们的神，这是主耶和华说的。

Ezek. 34:17 And as for you, O My flock, Thus says the Lord Jehovah, I will judge between one sheep and another, between the rams and the male goats.

Ezek. 34:18 Is it not enough for you to feed on the good pasture and trample down the rest of your pasture with your feet and drink the clear water and foul the rest with your feet?

Ezek. 34:19 Meanwhile My flock must feed on what is trampled by your feet and drink what is fouled by your feet.

Ezek. 34:20 Therefore thus says the Lord Jehovah to them, It is I who am about to judge between the fat sheep and the thin sheep.

Ezek. 34:21 Because you pushed with flank and shoulder, and butted all the weak with your horns until you scattered them abroad,

Ezek. 34:22 I will rescue My flock, and they will no longer be prey; and I will judge between one sheep and another.

Ezek. 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

Ezek. 34:24 And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

Ezek. 34:25 And I will make with them a covenant of peace and banish evil beasts from the land, so that they will dwell securely in the wilderness and sleep in the woods.

Ezek. 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

Ezek. 34:27 And the trees of the field will yield their fruit, and the earth will yield its increase, and they will be secure in their land; then they will know that I am Jehovah, when I break the bars of their yoke and deliver them from the hand of those who enslaved them.

Ezek. 34:28 And they will no longer be prey to the nations, nor will the beasts of the earth devour them; but they will dwell securely, and no one will make them afraid.

Ezek. 34:29 And I will raise up for them a planting place of renown, and they will no longer be consumed with famine in the land and no longer bear the disgrace of the nations.

Ezek. 34:30 Thus they will know that I, Jehovah their God, am with them, and that they, the house of Israel, are My people, declares the Lord Jehovah.

Ezek. 34:31 And you are My flock, the flock of My pasture; you are men, and I am your God, declares the Lord Jehovah.

【周一】

§ Day 1

壹 信徒由活石所象征，他们由基督石头的性情所变化，成为神属灵的殿——彼前二 4～5：

一 我们这些在基督里的信徒，借着重生和变化，成了活石，像基督一样；我们原是用泥土造的，（罗九 21，）但在重生时，得着神圣生命的种子，（彼前一 23～24，）这种子在我们里面长大，就把我们变化为活石：

I. **The believers are symbolized by living stones, those who are transformed with Christ's stone nature to be God's spiritual house—1 Pet. 2:4-5:**

A. We, the believers in Christ, are living stones, like Christ, through regeneration and transformation; we were created of clay (Rom. 9:21), but at regeneration we received the seed of the divine life (1 Pet. 1:23-24), which by its growing in us, transforms us into living stones:

- 1 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，主进一步启示祂是磐石——石头。（太十六 16～18。）
- 2 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 4～5。

【周二】

- 二 基督是神建筑里的活石、基石、房角石和顶石；在基督里的信徒，由神而生以后，就变化成为活的宝石，为着建造召会作神属灵的殿——4 节，林前三 11，赛二八 16，徒四 11，亚四 7，约一 12～13，42，彼前二 5～7，林前三 12，太十六 18。
- 三 作为石头的基督有七眼，七眼表征神的七灵，就是七倍加强的灵；（亚三 9，四 10；）七倍加强的灵也由羔羊的七眼（启五 6）和神宝座前点着的七盏火灯（四 5）所表征：
 - 1 灯是为着光照、搜寻、暴露、审判和焚烧；眼睛是为着注入；七眼将羔羊石头所是的一切注入我们里面，将我们作成祂的金灯台——亚四 2～6，11～14。
 - 2 我们成为活石的路乃是来到祂面前，受祂的察看；当主照明、审判我们时，祂注视我们，将祂自己注入我们里面，使我们变化成为祂的形像；我们都需要在七灯的光照下，受七眼的鉴察，并且接受七倍加强之灵生命的分赐。
 - 3 当基督这神恩典的活石，借着我们对祂主观的经历，构成到我们这人里面时，祂就成为给我们安息的枕头，使我们成为神建筑里的柱子——创二八 11～12，17～19 上，亚四 7，太十一 28～30，约一 16～17，51。

1. 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).
2. By these two incidents Peter received the impression that both Christ and His believers are stones for God's building—1 Pet. 2:4-5.

§ Day 2

- B. Christ is the living stone, the foundation stone, the cornerstone, and the topstone of God's building; after being born of God, the believers in Christ are transformed into living precious stones for the building up of the church as the spiritual house of God—v. 4; 1 Cor. 3:11; Isa. 28:16; Acts 4:11; Zech. 4:7; John 1:12-13, 42; 1 Pet. 2:5-7; 1 Cor. 3:12; Matt. 16:18.
- C. Christ as the stone has seven eyes, which signify the seven Spirits of God, the sevenfold intensified Spirit (Zech. 3:9; 4:10); the sevenfold intensified Spirit is also signified by the seven eyes of the Lamb (Rev. 5:6) and the seven lamps of fire burning before God's throne (4:5):
 1. The lamps are for enlightening, searching, exposing, judging, and burning, and the eyes are for infusing; the seven eyes infuse all that the Lamb-stone is into our being to make us His golden lampstand—Zech. 4:2-6, 11-14.
 2. The way for us to become living stones is to come to Him and be seen by Him; as the Lord enlightens and judges us, He looks at us and infuses Himself into us for our transformation into His image; we all need to be under the enlightening of the seven lamps, the beholding of the seven eyes, and the life imparting of the sevenfold intensified Spirit.
 3. When Christ as the living stone of the grace of God is constituted into our being through our subjective experience of Him, He becomes our pillow for our rest to make us a pillar in God's building—Gen. 28:11-12, 17-19a; Zech. 4:7; Matt. 11:28-30; John 1:16-17, 51.

【周三】

四 至终，团体的基督，就是基督同着祂得胜的新妇，要作为石头而来，砸碎人类政权的集大成，以带进神的国——但二 34～35，珥三 11，启十九 11～21，参创一 26：

- 1 有利剑从基督口中出来，可以用以击杀列国——启十九 15 上，参一 16，二 12，16。
- 2 我们要被基督构成并与祂调和，成为团体的砸人石头，祂团体的战士得胜者，就需要击杀的话来对付仇敌；我们应当祷读主的话，以经历作为击杀之兵器的剑——弗六 17～18。

【周四】

贰 信徒由羊所象征，他们在基督生机的牧养之下——约十 11～16，诗二三 1，太九 36，来十三 20：

- 一 主亲自来作牧人，要寻找祂的羊，将他们寻见——结三四 11～31，路十五 3～7，启七 17，约二一 15～17，彼前二 25，五 3～4。
- 二 主带祂的羊归回自己的地和高山上；地表征作为迦南美地的基督，高山表征复活、升天的基督——结三四 13～14，西一 12。
- 三 主带祂的羊回到溪水旁边，溪水表征赐生命的灵；并且祂在溪水旁喂养祂的群羊，表征祂用祂的丰富喂养信徒——结三四 13，启二二 1～2 上，林前十二 13，诗三六 8。

【周五】

§ Day 3

D. Eventually, the corporate Christ, Christ with His overcoming bride, will come as a stone to crush the aggregate of human government to bring in God's kingdom—Dan. 2:34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26:

1. Out of Christ's mouth proceeds a sharp sword, that with it He might smite the nations—Rev. 19:15a; cf. 1:16; 2:12, 16.
2. In order to be constituted and mingled with Christ to become the corporate smiting stone, His corporate warrior-overcomer, we need the killing word that deals with the enemy; we should pray-read the Word to experience the sword as the killing instrument—Eph. 6:17-18.

§ Day 4

II. The believers are symbolized by sheep, those who are under Christ's organic shepherding—John 10:11-16; Psalms 23:1; Matt. 9:36; Heb. 13:20:

- A. The Lord Himself comes as the Shepherd to search for His sheep and seek them out—Ezek. 34:11-31; Luke 15:3-7; Rev. 7:17; John 21:15-17; 1 Pet. 2:25; 5:3-4.
- B. The Lord brings His sheep to their own land and to the high mountains; the land signifies Christ as the good land of Canaan, and the high mountains signify the resurrected and ascended Christ—Ezek. 34:13-14; Col. 1:12.
- C. The Lord brings His sheep back to the streams, signifying the life-giving Spirit, and He feeds His flock by the streams, signifying His feeding the believers with His riches—Ezek. 34:13; Rev. 22:1-2a; 1 Cor. 12:13; Psalms 36:8.

§ Day 5

- 四 主带祂的羊回到佳美、肥美的草场，草场表征基督作我们生命的供应；并且祂使羊得以躺卧，指明祂使他们里面得安息——结三四 14～15，诗二三 2，约十 9，太十一 28～30。
- 五 主缠裹受伤的，加强软弱的；借着祂的顾惜和喂养，祂使每一只软弱的羊成为战阵上的骏马——结三四 16 上，亚十 3，十一 7。
- 六 主施行公义的判断，洁除神所恢复的百姓中间一切不义的东西；这位滋养我们、供应我们的，使我们对与别人的关系，有准确的感觉；当我们有这样的感觉，我们就审判自己，结果我们与圣徒就有真正的一，而成为一群——结三四 17～22，西三 15。
- 七 基督是真大卫，被立为牧人，要喂养我们，使我们得饱足并满足；祂照料我们，包括顾到我们一切的难处，担负我们一切的责任，照料我们生活的每一方面；主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下——结三四 23，诗二三，启七 17，二二 1～2 上。

【周六】

- 八 当我们经历主的牧养，并留在祂的君王职分之下，我们就享受祂稳妥不变的平安之约，不再受属灵的为难和搅扰——结三七 24～28：
- 1 在主的牧养下，一切恶兽，就是恶人，要从主所恢复的百姓中间驱除——三四 25 上，参徒二十 28～29，腓三 2～3。
 - 2 主折断我们所负的轭，救我们脱离奴役，并应许我们不再作仇敌的掠物，却要安然居住——结三四 25

- D. The Lord brings His sheep back to the good and rich pasture, signifying Christ as our life supply, and causes them to lie down, indicating that He gives them inward rest—Ezek. 34:14-15; Psa. 23:2; John 10:9; Matt. 11:28-30.
- E. The Lord binds up the broken one and strengthens the sick one; through His cherishing and nourishing, He causes every weak sheep to become a horse of majesty in battle—Ezek. 34:16a; Zech. 10:3; 11:7.
- F. The Lord exercises righteous judgments to clear away all the unjust things among God's recovered people; the One who nourishes us and supplies us causes us to have an accurate sense concerning our relationship with others; when we have such a sense, we judge ourselves, and as a result, we have a genuine oneness with the saints as one flock—Ezek. 34:17-22; Col. 3:15.
- G. Christ as the real David is set up as the Shepherd to feed us and cause us to be filled and satisfied; He takes care of us, including all our problems and responsibilities and every aspect of our living; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship—Ezek. 34:23; Psa. 23; Rev. 7:17; 22:1-2a.

§ Day 6

- H. As we experience the Lord's shepherding and remain under His kingship, we enjoy His covenant of peace, which is secure and unchanging, and are no longer subject to spiritual troubles and disturbances—Ezek. 37:24-28:
1. Under His shepherding, all the evil beasts, evil persons, are kept away from the Lord's recovered people—34:25a; cf. Acts 20:28-29; Phil. 3:2-3.
 2. The Lord breaks our yoke, delivers us from slavery, and promises that we will not be a prey to the enemy but will dwell in peace and safety—Ezek. 34:25b,

下，27 下～ 28。

九 借着经历主的牧养，神所恢复的百姓有神的同在，神在他们中间，他们也在神的面前；这描绘出与神完全的交通，就是在一里、在神人调和里的交通；在这交通里我们与神是一，祂也与我们是一——30～31 节。

十 借着主的牧养，祂带我们享受祂的祝福，并使我们在甘霖之下，成为福源——26～27 节上，29 节，创十二 2～3，罗十五 29，林后一 12，15，亚十 1：

1 民数记六章二十三至二十七节的福分，如同林后十三章十四节的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。

2 我们要领受主的福分，就必须实行一，实行一就是同心合意——诗一三三，弗四 3～4 上，徒一 14，二 46，罗十五 5～6。

27b-28.

I. Through the experience of the Lord's shepherding, God's recovered people have God's presence, God is among them, and they are before God; this portrays the perfect fellowship with God—the fellowship in oneness—in the mingling of God and man, in which we are one with God and He is one with us—vv. 30-31.

J. Through His shepherding, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—vv. 26-27a, 29; Gen. 12:2-3; Rom. 15:29; 2 Cor. 1:12, 15; Zech. 10:1:

1. The blessing in Numbers 6:23-27, like that in 2 Corinthians 13:14, is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment.

2. In order to receive the Lord's blessing, we must practice the oneness, and the practice of the oneness is the one accord—Psa. 133; Eph. 4:3-4a; Acts 1:14; 2:46; Rom. 15:5-6.

第五周■周一

晨兴喂养

彼前二 4～5 “你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

在新约里，信徒…由石头所象征，并被称为活石（彼前二 5）。这些活石实际上就是被变化的罪人。

主耶稣首次看见彼得时说，“你是约翰的儿子西门，你要称为矶法（矶法翻出来，就是彼得）。”（约一 42）彼得意即石头，石头的意义乃指一种变化的工作，为着神的建造产生材料（林前三 12）。约翰一章四十二节的石头，象征在基督里的信徒，由神而生以后，因着接受祂而重生（12～13），被变化成为活的宝石。这是为着召会，神家的建造（太十六 18）。

我们这些在基督里的信徒，借着重生和变化，成了活石，像基督一样（彼前二 4～5 上）。我们原是用泥土造的（罗九 21），但在重生时，得着了神圣生命的种子，这种子在我们里面长大，就把我们变化为活石。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（新约总论第五册，一二七至一二八页）。

信息选读

神在信徒身上的目标，是要得着用活石所建造的殿（彼前二 5）。祂不要分开、离散的石头，甚至不要一堆仅仅放在一起的石头。祂要的是彼此建造的石头。

WEEK 5 — DAY 1

Morning Nourishment

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

In the New Testament the believers are...symbolized by stones and are called living stones (1 Pet. 2:5). These living stones are actually transformed sinners.

When the Lord Jesus first looked at Peter, He said, “You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter [meaning ‘a stone’])” [John 1:42]. The significance of a stone is that it denotes a work of transformation to bring forth material for God’s building (1 Cor. 3:12). The stone in John 1:42 signifies the believers in Christ, after being born of God, regenerated by receiving Him (vv. 12-13) to be transformed into living precious stones. This is for the building of the church, the house of God (Matt. 16:18).

We, the believers in Christ, are living stones, like Christ (1 Pet. 2:4), through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growth in us transforms us into living stones. At Peter’s conversion the Lord gave him a new name, Peter—a stone. When Peter received the revelation concerning Christ, the Lord revealed further that He also was the rock—a stone (Matt. 16:16-18). Peter was impressed by these two incidents that both Christ and His believers are stones for God’s building. (The Conclusion of the New Testament, pp. 1170-1171)

Today's Reading

God’s goal in the believers is to have a house built up with living stones [1 Pet. 2:5]. He does not want separated and scattered stones, nor even a pile of stones merely gathered together. He wants stones built up with one another.

我们被建造成的属灵的殿，乃是神的建筑。至终，这建筑要完成于新耶路撒冷。…我们现今正变化成宝石，这些宝石将要被建造到新耶路撒冷里（新约总论第五册，一二八至一二九页）。

凭着天然我们的出生，我们是泥土，不是石头。…人是用地上的尘土造的（创二7）。罗马九章启示，我们是土造的器皿。那么，我们如何能成为石头？我们乃是借着变化的过程而成为石头。

主称彼得为石头，那就是说，他必会成为石头。无论主对我们说什么，都必成就。祂若说，“你是金子，”你就会成为金子。主知道祂将西门的名字改为彼得（即石头），他就会成为石头。

在约翰一章四十二节，主告诉彼得他是石头。后来在该撒利亚腓立比，主问：“你们说我是谁？”彼得从父得着启示，回答说，“你是基督，是活神的儿子。”对此主耶稣回答说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上。”（太十六18）这里主指明祂是召会，在其上建造的磐石，而彼得是石头。

我们都是泥土。我们如何能被建造？要被建造成为属灵的殿，我们需要成为石头。但我们如何能真正成为活石？我们乃是借着来到基督这活石跟前（彼前二4），而成为活石。

我们可用木化石作变化的例证。…木化石是已变成石头的木头。水长期流过并流经木头。借着这水流，木头的本质就变成石头。一面，木头的元素被带走；另一面，石头的元素被带进来顶替木头的元素。这样，木头就成为石头（彼得前书生命读经，一八〇至一八一页）。

参读：新约总论，第一百零八篇；创世记生命读经，第六十九篇；使徒行传生命读经，第十五至十六篇；彼得前书生命读经，第十六至十八篇。

The spiritual house into which we are being built is God's building. Eventually, this building will consummate in the New Jerusalem...We are now becoming the precious stones that will be built up into the New Jerusalem. (The Conclusion of the New Testament, p. 1171)

By our natural birth we are clay, not stones...Man was made from the dust of the ground [Gen. 2:7]. Romans 9 reveals that we are vessels of clay. How, then, can we become stones? We become stones through the process of transformation.

When the Lord called...Peter a stone, that meant that he would certainly become a stone. Whatever the Lord says to us will be fulfilled. If He says, "You are gold," then you will be golden. The Lord knew that when He changed Simon's name to Peter, a stone, he would become a stone.

In John 1:42 Peter was told that he was a stone. Then sometime later, in Caesarea Philippi, in answer to the Lord's question, "Who do you say that I am?" Peter, receiving the revelation from the Father, said, "You are the Christ, the Son of the living God." To this the Lord Jesus replied, "And I also say to you that you are Peter, and upon this rock I will build My church" (Matt. 16:18). Here the Lord indicated that He is the rock upon which the church is built and that Peter is a stone.

We all are clay. How can we be built up? In order to be built up as a spiritual house, we need to become stones. But how can we actually become living stones? We become living stones by coming to Christ as the living stone (1 Pet. 2:4).

We may use petrified wood as an illustration of transformation...Petrified wood is wood that has been changed into stone. Over a long period of time, water has been flowing over wood and through it. By means of this flow of water, the substance of the wood is changed into stone. On the one hand, the element of wood is carried away; on the other hand, the element of stone is brought in to replace the element of wood. In this way the wood becomes stone. (Life-study of 1 Peter, pp. 151-152)

Further Reading: The Conclusion of the New Testament, msg. 108; Life-study of Genesis, msg. 69; Life-study of Acts, msgs. 15—16; Life-study of 1 Peter, msgs. 16—18

第五周■周二

晨兴喂养

亚四 7 “…他必搬出那块顶石，人必大声欢呼，说，愿恩典恩典，归与这石！”

三 9 “看哪，我在约书亚面前所安置的石头，在一块石头上有七眼。万军之耶和华说，我要亲自雕刻这石头，并要在一日之间除掉那地的罪孽。”

耶稣基督是为着神建造的石头。…按照行传四章十二节，这石头乃是我们可以靠着得救的那一位。因此，祂是石头救主。祂是石头救主，乃是坚实、刚强、可靠的。…这石头是磐石、基石、房角石。我们在撒迦利亚四章七节看见，祂甚至是顶石。基督是为着神建造的材料。神的建造完全是出于基督的（使徒行传生命读经，一四五至一四六页）。

顶石，连同人大声欢呼：“愿恩典恩典，归与这石”（亚四 7），表征基督是恩典之石，在其上有耶和华的七眼，就是神七倍加强的灵，为着完成神殿的重建（三 9，四 7～10，启五 6）。搬出顶石就是完成建造。…为着神的建造，基督在三方面是石头。基督是基石，托住神的建造（赛二八 16，林前三 11）；是房角石，将祂身体上外邦和犹太的肢体联络在一起（弗二 20，彼前二 6）；也是顶石，完成神建造的每一件事（撒迦利亚书生命读经，四一六页）。

信息选读

你知道主耶稣今天是什么？祂乃是石头。祂是羔羊又是狮子，为要成为石头。祂已除去了罪孽，击败了一切的仇敌，现在要来建造。…现在我们可以明白，为什么主耶稣末次到耶路撒冷的时候，对那些犹太匠

WEEK 5 — DAY 2

Morning Nourishment

Zech. 4:7 ...He will bring forth the topstone with shouts of Grace, grace to it!

3:9 For here is the stone that I have set before Joshua—upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

Jesus Christ is a stone for God's building...According to Acts 4:12, this stone is the One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable...This stone is the rock, the foundation stone, and the cornerstone. In Zechariah 4:7 we see that He is even the topstone. Christ is the material for God's building. God's building is entirely of Christ. (Life-study of Acts, p. 125)

The topstone with shouts of “Grace, grace to it!” signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, the sevenfold intensified Spirit of God for the completion of the rebuilding of God's temple (Zech. 3:9; 4:7-10; Rev. 5:6). To bring forth the topstone is to complete the building...For God's building, Christ is a stone in three aspects. Christ is the foundation stone to uphold God's building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate God's building. (Life-study of Zechariah, pp. 30-31)

Today's Reading

Do you know what the Lord Jesus is today? He is the stone. He is the Lamb and the Lion in order to be the stone. Having removed the iniquity and having defeated all the enemies, He is now building...Now we can understand why, in His last visit to Jerusalem, the Lord Jesus indicated to the Jewish

人说，他们所弃绝的，不仅是羔羊，救赎主，和狮子，得胜者，并且也是石头，房角的头块石头。在祂死而复活以后，召会时期就来了；召会就是神的建造。为着建造召会，基督是磐石。正如祂自己告诉彼得的：“你是彼得（原文意，石头），我要把我的召会建造在这磐石上。”（太十六18）在主钉死又复活之后，时代就变为磐石时期，石头时期，也就是建造时期。

多少世纪以来，似乎没有人认识，这时代不只是救赎、得胜的时期，主要的乃是建造的时期。基督今天乃是石头。…赞美主，祂现在是狮子—羔羊—石头，祂的得胜和救赎都是为着使祂成为石头。祂若没有打败仇敌，也不曾除去罪孽，祂就无法完成神建造的工作。阿利路亚！我们的主耶稣现在是狮子—羔羊—石头。

这石头上有七眼，这是很重要的点。这七眼是神的七灵，而神的七灵就是七盏点着、有火焰的灯。眼有什么功用？眼当然是用来看的。然而，基督的七眼不是为着看东西，乃是为着看我们，注视我们。无疑的，这建造石头上的七眼，是为着传输并注入。每逢祂看我们，我们就能晓得祂是高兴还是不高兴。…祂借着看我们，就把祂一切所是传输到我们里面。…神的七灵是为着分赐生命，因为在圣经中，那灵是生命的灵。七灯在神的行动上是为着光照、鉴察、暴露和审判。这乃是为着神的行政。眼睛的传输，神七灵的分赐生命，七灯的光照、鉴察、暴露和审判，都可以在启示录中找到，这一切都是为着新耶路撒冷。我们来到召会之前，从未听过这样的事；但我们来到召会之后，就经历在我们里面有一种照耀，将我们整个生活中的每一个秘密搜寻出来（启示录生命读经，四五八至四六〇页）。

参读：启示录生命读经，第二十二、三十三、六十八篇；金灯台的终极意义，第五篇；撒迦利亚书生命读经，第四至五篇。

builders that they were rejecting not only the Lamb, the Redeemer, and the Lion, the Overcomer, but also the stone, the cornerstone. After His death and resurrection, the age became the age of the church, which is God's building. For the building of the church, Christ is the rock. As He Himself told Peter, "You are a stone, and upon this rock I will build My church" (Matt. 16:18). After the crucifixion and the resurrection, the age became the age of the rock, the age of the stone. This is the age of building.

It seems that throughout the centuries no one has ever realized that this age is not merely the age of redemption and of overcoming but mainly of the building. Christ today is the stone...Praise the Lord that He is now the Lion-Lamb-stone. His victory and His redemption both were for Him to be the stone. If He had not defeated the enemy and removed iniquity, there would have been no way for Him to accomplish God's building work. Hallelujah, our Lord Jesus is now the Lion-Lamb-stone!

This stone has seven eyes. This is the crucial point. These seven eyes are the seven Spirits of God, and the seven Spirits of God are the seven burning, flaming lamps. What is the function of the eyes? Certainly, it is seeing. The seven eyes of Christ, however, are not for seeing things but for Him to see us, to look at us. Undoubtedly, the seven eyes of the building stone are for transfusing and infusing. Whenever He looks at us, we can understand if He is happy or unhappy...By looking at us, He transfuses all that He is into our being...The seven Spirits of God are for the imparting of life because, in the Bible, the Spirit is the Spirit of life. The seven lamps are for enlightening, searching, exposing, and judging in God's move. This is for God's administration. The transfusing by the eyes, the imparting of life by the Spirits of God, and the enlightening, searching, exposing, and judging by the seven lamps are all found in the book of Revelation. All of this is for the New Jerusalem. Before we came into the church, we never heard anything like this. But after we were in the church, we experienced something shining in us to search out every secret of our entire life. (Life-study of Revelation, pp. 375-376)

Further Reading: Life-study of Revelation, msgs. 22, 33, 68; CWWL, 1977, vol. 3, "The Ultimate Significance of the Golden Lampstand," ch. 5; Life-study of Zechariah, msgs. 4—5

第五周■周三

晨兴喂养

但二 34 ~ 35 “...有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。...成如...糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。”

这块非人手凿出来的石头（但二 34）就是基督。...祂是神借着祂的钉死与复活所凿出来的。借着祂的钉十字架，祂被治死而被凿（徒二 23）；在祂的复活里，祂首先被凿成为房角石以建造召会，再成为砸人的石头以毁灭全部人类政权（24，太二一 42、44 下）。

当基督这块非人手凿出来的石头显现时，祂就把大人像从脚趾到头，砸得粉碎。...启示录十九章说到基督与敌基督的争战。同着基督的乃是由得胜者所组成，祂新娶的新妇；同着敌基督的乃是十王和他们的军队。这战争乃是地对抗天，人反对神的争战。基督要打败并毁灭敌基督和十王。

按但以理二章（三十四至三十五节上半），这争战要使整个人像从脚趾到头被砸得粉碎。...这表征从宁录到敌基督之整个人类政权的完全毁灭。所以，人类政权要在基督这块神所凿的石头显现时被了结（但以理书生命读经，二〇至二一页）。

信息选读

圣经启示基督是石头，有三方面的讲究。首先，对信徒而言，基督是他们所信靠的基石。以赛亚二十八章十六节论到基督作石头的这一面，说，“看哪，我在锡安放一块石头，作为根基，是试验过的石头，是宝贵的房角石，作为稳固的根基。”第二，对

WEEK 5 — DAY 3

Morning Nourishment

Dan. 2:34-35 ...A stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them...And they became like chaff...; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

This stone cut out without hands is Christ...He was cut by God through His crucifixion and resurrection. Through His crucifixion He was cut by being put to death (Acts 2:23), and in His resurrection He was cut out to be, first, the cornerstone for the building up of the church and the crushing stone to destroy the totality of human government (v. 24; Matt. 21:42, 44b).

At His appearing as the stone cut out not by human hands, Christ will crush the great image from the toes to the head...Revelation 19 speaks of the war between Christ and Antichrist. With Christ there will be His newly married bride, composed of the overcomers, and with Antichrist there will be the ten kings with their armies. This war will be a fighting of the earth against the heavens, of man against God. Christ will defeat and destroy Antichrist and the ten kings.

According to Daniel 2:34-35a, this will entail the crushing of the entire human image from the toes to the head...This signifies the complete destruction of all human government from Nimrod to Antichrist. Human government will therefore be terminated by Christ at His appearing as the God-cut stone. (Life-study of Daniel, pp. 16-17)

Today's Reading

The Bible reveals that Christ is a stone in three aspects. First, to the believers Christ is the foundation stone in whom they trust. Concerning this aspect of Christ as a stone, Isaiah 28:16 says, “Indeed I lay a stone in Zion as a foundation, / A tested stone, / A precious cornerstone as a foundation firmly established.” Second, to the unbelieving Jews Christ is

不信的犹太人而言，基督是绊脚的石头（八 14，罗九 33）。马太二十一章四十四节上半论到这一面说，“那跌在这石头上的，必要跌碎。”第三，对列国而言，基督将是砸人的石头。“这石头掉在谁身上，就要把谁砸得粉碎，簸散如糠秕。”（44 下）但以理二章启示基督是砸人的石头，把大人像砸得粉碎，如同糠秕被风吹散（但以理书生命读经，二一页）。

借着祷读，我们把神的话接受到里面。通常，当我们说到接受神的话到我们里面时，我们是以话为滋养。…滋养的话是为着建造我们，而杀死的话乃是为着对付仇敌。按（以弗所六章）的上下文，我们祷读主的话，主要的不在于接受滋养，乃在于经历剑作杀死的凭借。我们越祷读话，就越经历话的杀死能力。

剑是军装中唯一用作攻击的，也就是说，剑是神的军装中唯一用来攻击仇敌的。你也许不明白，这与我们主观经历话的杀死能力有什么关系。我们要明白这事，就必须看见，在属灵的争战里，我们不仅需要对付客观的仇敌，更需要对付主观的对头。撒但不只是我们外面的仇敌，也是我们里面的对头。…仇敌从外面来的攻击，不如对头从里面来的攻击严重。要对付这个里面的对头，我们需要经历话的杀死能力。不错，仇敌是在我们外面，但他的元素是在我们这人的所是里面。…因着仇敌把他自己注射到我们的所是里，我们所需要的，乃是话的杀死能力应用到我们身上，来对付仇敌在我们里面的元素。…在我们的经历中，最终我们会明白，最棘手的仇敌乃是己。己是我们最厉害的仇敌。我们许多次受试诱，都不是由于客观的仇敌，乃是由于己，就是我们自己内里的所是（以弗所书生命读经，九八七至九八八页）。

参读：但以理书生命读经，第三至四篇；以弗所书生命读经，第九十七篇。

the stumbling stone (8:14; Rom. 9:33). Regarding this aspect, Matthew 21:44a says, “He who falls on this stone shall be broken to pieces.” Third, to the nations Christ will be the smiting stone. “On whomever it falls, it shall crush him to powder and scatter him like chaff” (v. 44b). Daniel 2 reveals Christ as the smiting stone crushing the great human image and causing it to become like chaff carried away by the wind. (Life-study of Daniel, p. 17)

By pray-reading we take the word of God into us. Usually when we speak of taking the word of God into us, we think of the word as nourishment... The nourishing word is for our building up, whereas the killing word deals with the enemy [see Eph. 6]. In this context we should pray-read the Word not mainly to receive nourishment but primarily to experience the sword as the killing instrument. The more we pray-read the Word, the more we should experience the killing power of the word.

The sword is the only aspect of the armor that is for offensive warfare; that is, it is the only item of God’s armor used for attacking the enemy. Perhaps you are wondering what this has to do with our subjective experience of the killing power of the word. If we would understand this, we must see that in spiritual warfare we must deal not only with the objective enemy but even the more with the subjective adversary. Satan is not only the enemy outside us; he is also the adversary inside us... The attacks of the enemy from without are not as serious as those of the adversary from within. To deal with this inward adversary we need to experience the killing power of the word. Yes, the enemy is outside us, but his elements are within our very being... Since the enemy has injected himself into our being, what we need is for the killing power of the word to be applied to us to deal with the elements of the enemy within us. In our experience we eventually come to realize that the most difficult foe is the self. The self is our worst enemy. Many times we are tempted not by an objective enemy but by the self, our own inner being. (Life-study of Ephesians, pp. 796-797)

Further Reading: Life-study of Daniel, msgs. 3—4; Life-study of Ephesians, msg. 97

第五周■周四

晨兴喂养

结三四 11 ~ 13 “因为主耶和华如此说，我必亲自寻找我的羊，将他们寻见。…这些羊…四散到各处，我必把他们从那里救回来。我必把他们从万民中领出来，从各国聚集他们，引导他们归回自己的地，也必在以色列山上，一切溪水旁边，在那地一切可居之处牧养他们。”

因着我们堕落的情形，我们都被埋在许多恶事之下，所以我们需要神来寻找我们。在路加十五章里，我们有牧人（表征基督作牧者）寻找迷羊，也有妇人（表征那灵）点上灯，在屋内找着失落的银币。于是浪子就被那灵寻见，而被领回家。

主对我们作了同样的事。祂寻找我们，为要拯救我们，恢复我们。我们得救以前，被埋在这许多的罪底下，但主耶稣寻见我们。我们得救以后，退后到堕落的基督教里，又被埋在许多事物之下，就如道理、形式和恩赐等等。然而，主耶稣再来寻找我们；祂寻见我们，并把我們带出来。现在我们乃是被主耶稣这位牧人所寻见的人（以西结书生命读经，二一八页）。

信息选读

以西结预言，主这位牧人要把祂的百姓，祂的羊，从万民中领出来（结三四 12 ~ 13 上）。

这也是我们的经历。当我们堕落作罪人时，当我们冷淡退后时，…虽然我们像在地上亿万人中的不信者一样过生活，但主耶稣将我们寻见，并从万民中，从不信者中间，将我们领出来。…你以前和不

WEEK 5 — DAY 4

Morning Nourishment

Ezek. 34:11-13 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out...And I will deliver them from all the places where they have been scattered...And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

Because of our fallen condition, we were all buried under many evil things, so we needed God to search for us. In Luke 15 we have both the shepherd (signifying Christ as the Shepherd) seeking the lost sheep and the woman (signifying the Spirit) lighting the lamp and searching within the house for the lost coin. The prodigal son then was drawn home by the searching of the Spirit.

The Lord has done the same thing with us. He searched for us in order to save us and recover us. Before we were saved, we were buried under many sins, but the Lord Jesus sought us. Then after we were saved, we backslid into degraded Christianity, and we were buried under many things, such as doctrines, forms, and gifts. However, once again the Lord Jesus searched for us; He sought us out and brought us out. Now we are the ones who have been sought out by the Lord Jesus as the Shepherd. (Life-study of Ezekiel, pp. 175-176)

Today's Reading

Ezekiel prophesied that as the Shepherd, the Lord would bring His people, His sheep, out of the nations [Ezek. 34:12-13a].

This also has been our experience...As sinners or when we became backsliders,...although we were living like unbelievers among billions of others on earth, the Lord Jesus sought us out and brought us out of the nations, out of the unbelievers...Formerly, you were the same as the

信者一样，但有一天主耶稣这位牧人寻见你，把你从不信者中间领回，并领你归向祂自己。

主在以西结三十四章十三节下半继续说，祂要引导祂的子民归回自己的地。他们原被掳到异邦之国，但主应许要领他们归回自己的地，回到迦南美地。我们的美地是基督。我们得救以前，或在冷淡退后之后，都是与基督隔离的。但主把我们寻见，并领我们归向祂自己，甚至带我们进入祂自己，以祂自己为我们的美地。…美地今天也是在召会生活中。因此，当我们被领回归向基督时，我们也被领回到召会生活，在其中我们得着美地的丰富和享受。

主应许祂的子民，不仅要领他们回到自己的地，也要带他们回到高山（13～14）。…这指明主耶稣要领我们回到对复活、升天之基督的经历。

主也说，祂要带祂的子民回到溪水旁边（13）。这些溪水表征赐生命的灵，就是那灵的活水。从高山，就是从复活、升天的基督，流出那灵的活水。生命的灵在基督的复活并升天里，从祂流出来。主把我们寻见并把带回归向祂自己之后，我们不仅归向在升天超越地位上的基督，我们也开始喝那灵作为活水。

不仅如此，十三节说，主要在溪水旁边牧养祂的群羊。我们能作见证，在地方召会中，我们感觉到主耶稣天天都在活水的江河旁边喂养我们。当我们在公会里的时候，我们感到枯干、干旱，但是我们一旦进到地方召会的聚会中，我们就开始感到，我们被带回到溪水边，在这里我们得着主耶稣的喂养。这里有涌流的河，我们就在这河边享受基督的丰富（以西结书生命读经，二一八至二二一页）。

参读：新约总论，第一百零九篇；撒迦利亚书生命读经，第十至十一篇。

unbelievers, but one day the Lord Jesus as the Shepherd sought you and brought you out from among the unbelievers and brought you to Himself.

In verse 13b the Lord went on to say that He would bring His people back to their own land. They were in captivity in heathen countries, but the Lord promised to bring them back to their own country, to the good land of Canaan. Our good land is Christ. Before we were saved or after we backslid, we were separated from Christ. But the Lord sought us out and brought us back to Himself and even into Himself as our good land...The good land today is also in the church life. Thus, when we were brought back to Christ, we were also brought to the church life, where we have the riches and the enjoyment of the good land.

The Lord promised to bring His people back not only to their own land but also to the mountains of the heights (vv. 13-14)...This indicates that the Lord Jesus brings us back to the experience of the resurrected and ascended Christ.

The Lord also said that He would bring His people back to the streams (v. 13). These streams signify the life-giving Spirit, the living water of the Spirit. From the mountains, the resurrected and ascended Christ, the living water of the Spirit flows. The Spirit of life flows forth from Christ in His resurrection and ascension. After the Lord sought us out and brought us back to Himself, we not only returned to Christ in the transcendent position of His ascension, but we also began to drink of the Spirit as the living water.

Furthermore, verse 13 says that the Lord would feed His flock by the streams. We can testify that in the local churches we have the sense that the Lord Jesus is feeding us day by day by the streams of living water. While we were in the denominations, we had the sense of dryness and drought, but once we came into the meetings of the local churches, we began to have the sense that we had been brought back to the streams and that by these streams we were being fed by the Lord Jesus. Something was flowing there as a stream, and we were by the side of the stream enjoying the riches of Christ. (Life-study of Ezekiel, pp. 176-178)

Further Reading: The Conclusion of the New Testament, msg. 109; Life-study of Zechariah, msgs. 10—11

第五周■周五

晨兴喂养

结三四 14 ~ 15 “我必在美好的草场牧养他们，他们的住处必在以色列高处的山上；他们必在佳美的住处躺卧，也在以色列山肥美的草场吃草。主耶和华说，我必亲自牧养我的羊群，使他们得以躺卧。”

溪水表征赐生命的灵，草场表征基督（结三四 13 ~ 14）。我们在溪水边有丰富的基督作我们的草场。溪水是给我们喝的，草场是给我们吃的。在地方召会的聚会中，我们的确感觉，我们是在溪水边，也是在草场上；我们是在喝，也在吃。赞美主，我们是在我们的牧人照顾之下，饮于溪水边，并在草场上得喂养！

（在以西结三十四章十五节，）躺卧的意思是不做工、挣扎或奋力。…在雅歌一章七节，寻求者问主在何处牧放祂的羊群，晌午在何处使羊群歇卧。每当主喂养我们，牧养我们，给我们喝时，祂也给我们安息。我们在召会聚会中，常感觉我们是在躺卧着安息。在外面我们是坐着，但里面我们是躺卧着（以西结书生命读经，二二一至二二二页）。

信息选读

主这位牧人，必缠裹受伤的，加强软弱的，医治有病的（结三四 16 上）。我们多么需要主的缠裹和医治！在召会聚会中，我们常感觉是在主柔细的缠裹之下，我们受伤、破裂之处被祂缠裹。有的时候，我们感觉我们在经历祂的加强，祂的医治。

WEEK 5 — DAY 5

Morning Nourishment

Ezek. 34:14-15 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel. I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

Whereas the streams signify the life-giving Spirit, the pasture signifies Christ [Ezek. 34:13-14]. By the streams we have the rich Christ as our pasture. The streams are for our drinking, and the pasture is for our eating. In the meetings of the local churches, we do have the sense that we are by the streams and in the pasture, that we are drinking and eating. Praise the Lord that we are under the care of our Shepherd, drinking by the streams and feeding in the pasture!

In verse 15...to lie down means not to work, struggle, and strive...In Song of Songs 1:7 the seeker asked the Lord where He pastured His flock, where He made His flock lie down at noon. Whenever the Lord feeds us, shepherds us, and gives us something to drink, He also gives us rest. In the church meetings we often have the sense that we are lying down to rest. Outwardly, we are sitting, but inwardly, we are lying down to rest. (Life-study of Ezekiel, pp. 178-179)

Today's Reading

As the Shepherd, the Lord will bind up the broken one and heal the sick one [Ezek. 34:16a]. How we need the Lord's binding and healing! Frequently in the church meetings we have the sense that we are under the tender binding of the Lord and that the wounds and the broken places are being bound up by Him. At other times we may sense that we are experiencing His strengthening, His healing.

唯有在祂给了我们生命供应，缠裹我们受伤之处，并医治我们之后，在我们中间一切不义的东西才会完全被清除。…然而，我们若缺了主的供应、缠裹和医治，我们就只会定罪别人，指摘别人，埋怨别人。我们彼此定罪并指摘，无法彼此和谐一致。但是当主借生命恢复我们时，我们就有真正的复兴，有对基督的享受，而使我们满足、安息、平安，并且经历主的缠裹和医治。这位滋养我们、供应我们的，使我们对与弟兄姊妹的关系，有准确的感觉。当我们有这样的感觉，我们就自己审判自己，结果我们与圣徒就有真正的一，成为一群。

以西结三十四章二十三节说，“我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人。”大卫预表基督。基督是真大卫，真牧人，要喂养我们，使我们得饱足并满足。…基督作我们的牧人照管我们，包括顾到我们一切的难处，担负我们一切的责任。祂不仅在属灵的事上照管我们，也在一切与人生需要有关的事上照管我们。这意思是说，按照诗篇二十三篇，祂在我们生活的每一面都照管我们。

主耶稣既是我们的牧人照管我们，我们就不该挂虑我们的难处或我们的生活。我们该学习信靠祂。在一天的末了，能向主我们的牧人祷告，是多么的好。我们不必长篇大论、形式宗教的祷告。只要简单地说，“主耶稣，感谢你，我在你的照管之下。现在我要睡了，求你来照管我。”这样简单的祷告就够了。你在早晨醒来时，可以说，“主，我感谢你，我仍然在你的照管之下。”你不必宗教式地求主保护你，为你作许多事。

祂照管我们，喂养我们，我们实在有诗篇二十三篇的经历：“耶和华是我的牧者；我必不至缺乏。”愿我们都经历基督作我们的牧人（以西结书生命读经，二二二至二二五页）。

参读：以西结书生命读经，第十六篇。

Only after He gives us the life supply, binds up our wounds, and heals us can all the unjust things among us be cleared away. However, if we lack the Lord's supply, binding, and healing, we will condemn others, blame others, and complain about others. If we condemn and blame one another, we cannot be in harmony with one another. But as the Lord recovers us by life, we have genuine revival, we have the enjoyment of Christ, which causes us to be satisfied, restful, and peaceful, and we experience the Lord's binding and healing. The One who nourishes us and supplies us causes us to have an accurate sense concerning our relationships with the brothers and sisters. When we have such a sense, we judge ourselves, and as a result, we have a genuine oneness with the saints as the one flock.

Verse 23 goes on to say, "And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd." David typifies Christ. Christ is the real David, the real Shepherd, feeding us and causing us to be filled and satisfied. As our Shepherd, Christ takes care of us, including all our problems and responsibilities. He takes care of us not only in spiritual things but in all things related to our human needs. This means that, according to Psalm 23, He takes care of us in every aspect of our living.

Since the Lord Jesus is our Shepherd taking care of us, we should not worry about our problems or about our living. Instead, we need to learn to put our trust in Him. At the end of the day, it is very good to pray to the Lord as our Shepherd. There is no need to pray at length in a formal, religious way. Simply say, "Lord Jesus, I thank You that I am under Your care. Now I am going to sleep, and I ask You to come and take care of me." Such a simple prayer is good enough. When you wake up in the morning, you say, "Lord, I thank You that I am still under Your care." There is no need to be religious, asking the Lord to protect you and do many other things for you.

As He cares for us, He feeds us, and we have the real experience of Psalm 23: The Lord is our Shepherd, and we lack nothing. May we all learn to experience Christ as our Shepherd. (Life-study of Ezekiel, pp. 179-181)

Further Reading: Life-study of Ezekiel, msg. 16

第五周■周六

晨兴喂养

结三四 25 ~ 26 “我必与他们立平安的约，使恶兽从那地绝迹，他们就必安居在旷野，安睡在林中。我必使他们与我山的四围成为福源，我也必叫雨按时落下；那必是赐福的雨。”

在以西结书，有些地方说到神与以色列立约。十六章六十节和六十二节说，“然而我要追念在你幼年时与你所立的约，也要与你立定永约。…我必坚定我与你所立的约，你就知道我是耶和华。”神在三十七章二十六节上半应许说，“并且我要与他们立平安的约，作为与他们所立的永约。”一件事一旦立为约，这事就坚定而有保证，不能变更。因此，这平安的约是坚立的、有保证的、不能更改的。当我们经历主的牧养，并留在祂的君王职分之下，我们就享受祂的平安，而不再受属灵的为难和搅扰（以西结书生命读经，二二六页）。

信息选读

以西结三十四章二十五节上半说，…在主的牧养之下，一切恶兽要从主所恢复的子民中间驱除。…在正当的召会生活中没有豺狼，只有绵羊。在主的恢复里，祂使恶兽绝迹。

在以西结三十四章二十七节，主应许要折断他们所负一切的轭，包括罪与世界的轭。…耶稣断开了一切锁链！在地方召会中我们没有轭，只有完全的自由，和完满的释放。…二十七节也指明，主要救我们脱离一切的奴役。…我们越享受主的牧养，就越从各种的奴役中释放出来。

WEEK 5 — DAY 6

Morning Nourishment

Ezek. 34:25-26 And I will make with them a covenant of peace and banish evil beasts from the land, so that they will dwell securely in the wilderness and sleep in the woods. And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

Certain portions of Ezekiel speak of God's covenant with Israel. Ezekiel 16:60 and 62 say, "Nevertheless I will remember My covenant with you in the days of your youth, and I will establish an eternal covenant for you...And I will establish My covenant with you, and you will know that I am Jehovah." In 37:26a the Lord promised, "I will also make a covenant of peace with them; it shall be an everlasting covenant with them." Once a matter has been covenanted, it is established and secure and it cannot be changed...As we experience the Lord's shepherding and remain under His kingship, we enjoy His peace and are no longer subject to spiritual troubles and disturbances. (Life-study of Ezekiel, pp. 181-182)

Today's Reading

Ezekiel 34:25a says...that, under the Lord's shepherding, all the evil beasts will be kept away from the Lord's recovered people...In the proper church life there are no wolves, only lambs. In His recovery the Lord banishes evil beasts.

In Ezekiel 34:27 the Lord promised to break all the yokes, including the yokes of sin and the world...Jesus breaks every fetter! In the local churches we have no yokes. Instead, we have full liberty and full release. Verse 27 also indicates that the Lord delivers us from all kinds of slavery...The more we enjoy the Lord's shepherding, the more we are liberated from every kind of slavery.

主在〔二十八节上半〕这里应许，在祂的恢复里的人，绝不再作仇敌的掠物。这意思是说，他们绝不再被仇敌击败或掳去。在召会生活中，我们分享主恢复和祂得胜的掠物。我们不再挣扎着要得胜，我们只是简单地享受主的得胜。

最后，主应许凡在恢复里的人，必安然居住。二十五节下半说，“他们就必安居在旷野，安睡在林中。”二十七节中段说，“他们必在自己的地安然居住。”二十八节下半说，他们“却要安然居住，无人惊吓”。这指明我们要在基督里安全、安息地居住，没有一点惊吓。我们在基督里有平安。

在十五节，我们有“躺卧”这辞；在二十五节，我们也有“安睡”这辞。在主牧养下，甚至睡在林中也是安然的。在主的恢复中，我们不必怕什么。…在主恢复中正常的召会生活里，你不必畏惧什么。在这样的召会里，我们有平安的感觉。…在召会生活中，绝不该有一种情形使你惧怕。譬如，你不该怕与长老，或与年长姊妹谈话。

主应许，不仅祂的子民要蒙受神的赐福，祂也要使他们成为福源〔26上〕。若有立约的平安，就会有主的祝福。首先，我们自己得享主的祝福；然后，祂要使我们成为别人的福源，叫别人也得着供应。

神会叫雨按时落下〔26下〕。…你就有应时的雨水。当我们住在基督里，雨水，就是圣灵，会常常临到我们。…有时候，甚至聚会后回到家里，我们觉得赐福的雨仍在降下，临到我们。这是最有力的记号，表明主的祝福是在地方召会之上。祂按时并及时的赐下赐福的雨（以西结书生命读经，二二六至二二九页）。

参读：民数记生命读经，第十一篇；今日主恢复中内在的难处及其合乎圣经的救治，第二章。

[In verse 28a] the Lord promised that those in His recovery would never be prey to the enemy. This means that they would never be defeated or captured by the enemy. In the church life we share the spoil of the Lord's recovery, of the Lord's victory. Instead of struggling to gain the victory, we are simply enjoying the victory of the Lord.

Eventually, the Lord promised that all those in His recovery would dwell in peace and security. Verse 25b says, "They will dwell securely in the wilderness and sleep in the woods"; verse 27b says, "They will be secure in their land"; and verse 28b says, "They will dwell securely, and no one will make them afraid." This indicates that we will dwell securely and restfully in Christ, without any fear. In Christ we have peace.

In verse 15 we have the phrase lie down, and in verse 25, the word sleep. Under the Lord's shepherding, it is safe to sleep even in the woods. In the Lord's recovery, there is no need for us to be afraid of anything...In the proper church life in the Lord's recovery, there is nothing for you to be afraid of. In such a church we have the sense of security...There should never be a situation in the church life that causes you to be fearful. For instance, you should never be afraid to talk to an elder or to an older sister.

The Lord promised not only that His people would receive His blessing but also that He would make them a blessing [v. 26a]. If there is the peace that is the peace of the covenant, the Lord's blessing will follow. First, we ourselves will enjoy the Lord's blessing, and then He will cause us to become a source of blessing to others so that they may be supplied.

God will cause the showers of blessing to come down in their season [v. 26b]...There will be timely rain. As we are abiding in Christ, the rain, the Holy Spirit, will often come upon us. Sometimes even at home after the meeting, we have the sense that the showers of blessing are still coming down upon us. This is the strongest sign that the Lord's blessing is upon the local church. He sends us showers of blessing in season, so timely. (Life-study of Ezekiel, pp. 182-184)

Further Reading: Life-study of Numbers, msg. 11; The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, ch. 2

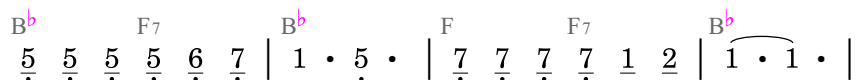
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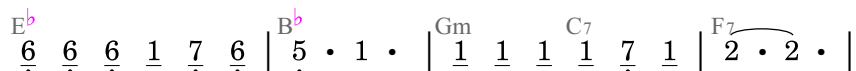
召会生活无比荣耀

降 B 大调

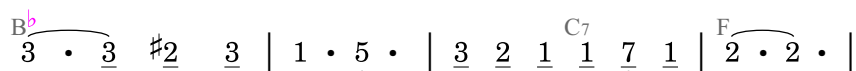
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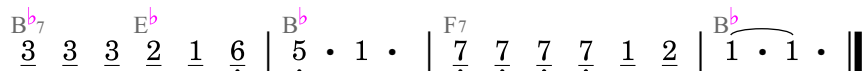
一、耶稣是那奇妙牧人，带领我们出羊圈。



肥沃草地，广阔无边，我们处身其间！



(副)哦，召会生活，无比荣耀又丰富！



在此我们合一相处，享受生命的祝福。

二、身处异地，饥寒交迫，是祂来把我找着；
祂带我们进入美地，灵里舒适真无比！

三、耶稣自己乃是草场，祂是我们的食物；
我们都是属祂的羊，每次聚集真饱足。

四、我们今正住于高山，新鲜甘露何舒适！
所有干渴一去不回，祂是常新的活水。

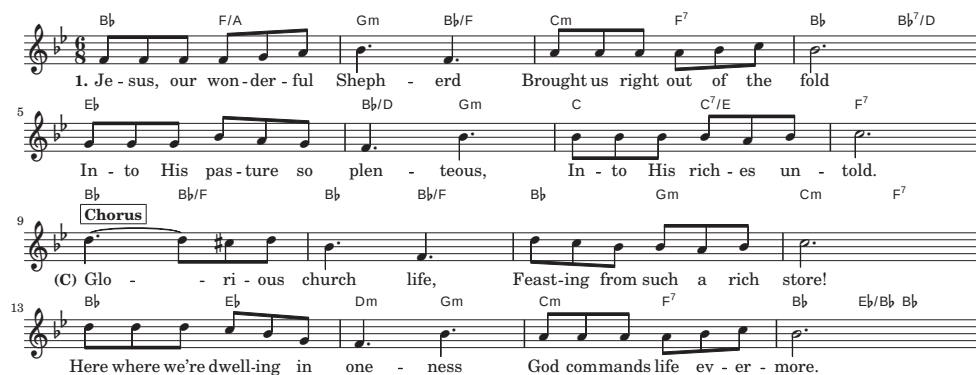
五、基督是我们的享受，可以高枕而无忧；
我们在此平安稳妥，蒙祂同在的保守。

WEEK 5 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221



2. In the divisions He sought us,
Weary and famished for food;
Into the good land He brought us,
Oh, to our spirit how good!

3. Jesus Himself is our pasture,
He is the food that we eat;
We as His sheep are fed richly
Each time, whenever we meet.

4. Dwell we here on a high mountain,
Wet with the morning-fresh dew,
Slaking our thirst at the fountain,
Water so living and new.

5. Christ is our rest and enjoyment,
Here we have nothing to fear;
Here all the sheep dwell securely,
Kept by His presence so dear.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第六周

神长子基督的众弟兄

诗歌：764

读经：撒下七 12 上，14 上，罗一 3～4，八 28～30，来二 10～12，林前十五 31，36

撒下 7:12 你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。

撒下 7:14 我要作他的父，他要作我的子。他若有了罪孽，我必用人的杖，用世人的鞭责打他；

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

罗 8:30 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。

来 2:10 原来万有因祂而有，借祂而造的那位，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。

来 2:11 因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻，说，

来 2:12 “我要向我的弟兄宣告你的名，在召会中我要歌颂你。”

林前 15:31 弟兄们，我指着我为你们在我们主基督耶稣里所有的夸耀，郑重地说，我是天天死。

林前 15:36 愚昧的人，你所种的，若不死就不能生；

【周一】

壹 “我必兴起你…的后裔…，我要作他的父，他要作我的子”——撒下七 12 上，14 上：

一 这话符合保罗在罗马一章三至四节的话，论到

Week Six

Brothers of Christ as the Firstborn Son of God

Hymns: 948

Scripture Reading: 2 Sam. 7:12a, 14a; Rom. 1:3-4; 8:28-30; Heb. 2:10-12; 1 Cor. 15:31, 36

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam. 7:14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

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

Rom. 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

Heb. 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."

1 Cor. 15:31 I protest by the boasting in you, brothers, which I have in Christ Jesus our Lord, I die daily.

1 Cor. 15:36 Foolish man, what you sow is not made alive unless it dies;

§ Day 1

I. "I will raise up your seed... I will be his Father, and he will be My son"—2 Sam. 7:12a, 14a:

A. This word corresponds with Paul's in Romans 1:3-4 concerning Christ

基督是大卫的后裔，在复活里，在祂的人性里被标出为神的儿子。

二 撒下七章的内在意义，乃是一神在祂经过过程并终极完成的三一里，将祂自己作到祂所拣选的人里面。

三 按希伯来一章五节下半（那里引用了撒下七章十四节上半），大卫的后裔就是基督作神的长子，兼有神性和人性——来一5上，6。

四 撒下七章十二节上半“你…的后裔”和十四节上半“我的子”，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子——罗一3～4。

五 这含示神在祂经纶里的心意，是要使祂自己成为人，使人在生命和性情上，但不在神格上，成为神。

六 关于大卫的后裔成为神的儿子，这话在新约里继续且强有力地发展——太二二41～45，启二二16。

【周二】

贰 在行传十三章保罗说，从大卫的后裔中，“神已经照着所应许的，给以色列带来一位救主，就是耶稣，”（23，）并且“神已经…完全应验〔这应许〕，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你’”（徒十三33）：

一 在行传十三章三十二至三十三节我们看见，基督作为神的长子，乃是神向祖宗的应许，并且神借着叫耶稣复活，应验这应许。

二 复活对那人耶稣乃是出生：

as the seed of David being designated the Son of God in His humanity in resurrection.

B. The intrinsic significance of 2 Samuel 7 is that the Triune God is working Himself in His processed and consummated Trinity into His chosen people.

C. According to Hebrews 1:5b, which quotes 2 Samuel 7:14a, David's seed is Christ as God's firstborn Son, who has both divinity and humanity—Heb. 1:5a, 6.

D. Your seed in 2 Samuel 7:12a and My son in verse 14a imply that the seed of David would become the Son of God, that is, that a human seed would become a divine Son—Rom. 1:3-4.

E. This implies that God's intention in His economy is to make Himself man in order to make man God in life and nature but not in the Godhead.

F. This word concerning the seed of David becoming the Son of God is continued and developed strongly in the New Testament—Matt. 22:41-45; Rev. 22:16.

§ Day 2

II. In Acts 13 Paul says that from David's seed "God, according to promise, brought to Israel a Savior, Jesus" (v. 23), and that "God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You'" (v. 33):

A. In verses 32 and 33 we see that Christ as the firstborn Son of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.

B. Resurrection was a birth to the man Jesus:

- 1 在复活里，祂被神生为许多弟兄中的长子——罗八 29。
- 2 祂从永远就是神的独生子——约一 18，三 16。
- 3 成为肉体以后，祂借着复活，在人性里被神生为神的长子——来一 6。

三 保罗能在诗篇二篇七节看见主的复活：“你是我的儿子，我今日生了你”：

- 1 保罗把“今日”一辞应用到主复活的日子。
- 2 这就是说，基督的复活就是祂生为神的长子。
- 3 人子耶稣借着从死人中复活，生为神的儿子；所以，神使耶稣从死人中复活，乃是将祂生为神的长子——徒十三 33。

四 神的独生子借着成为肉体穿上人性，成了神人；（约一 14，18，路一 35；）然后这神人在复活里由神而生，成为神的长子（徒十三 33，来一 6，罗八 29）：

- 1 神的独生子在成为肉体以前，没有属人的性情，只有神圣的性情。
- 2 神的长子在复活里，有神圣的性情，也有属人的性情。

五 基督借着祂的复活，生为神的长子，同时祂所有的信徒也生为神许多的儿子——彼前一 3，来二 10：

- 1 在神许多儿子当中，只有长子是神的独生子——彼前一 3，来二 10。
- 2 这位神的独生子在祂复活的人性里，也是神的长子——罗八 29。

1. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 8:29.
2. He was the only begotten Son of God from eternity—John 1:18; 3:16.
3. After His incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son—Heb. 1:6.

C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You":

1. Paul applies the word today to the day of the Lord's resurrection.
2. This means that Christ's resurrection was His birth as the firstborn Son of God.
3. Jesus, the Son of Man, was born to be the Son of God through being raised from the dead; therefore, God's raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.

D. Through incarnation God's only begotten Son put on humanity and became the God-man (John 1:14, 18; Luke 1:35); then in resurrection this God-man was born of God to be His Firstborn (Acts 13:33; Heb. 1:6; Rom. 8:29):

1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.
2. In resurrection God's firstborn Son has the human nature as well as the divine nature.

E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:

1. Among these many sons, only the Firstborn is God's only begotten Son—1 Pet. 1:3; Heb. 2:10.
2. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.

3 神的长子兼有神性和人性，我们这些作神许多儿子的信徒，也兼具属人的性情和神圣的性情——彼后一4。

【周三】

叁 “大卫的后裔成了神的儿子”说出基督借着复活，被标出为神长子的过程——撒下七12～14上，罗一3～4，太二二45，启二二16：

一 保罗说他被分别出来，归于那论到神的儿子之神的福音，这指明神的福音乃是儿子名分的福音，为着基督身体的实际——罗一1，3～4，八28～30，十二5。

二 撒下七章十二至十四节上半用预表所说的预言，在罗马一章三至四节得了应验，将神成为人，为要使人生命和性情上（但不在神格上）成为神的这个奥秘揭示出来：

1 基督在祂的神性里是神的独生子，（约一18，）借着成为肉体，穿上与神性毫无关系的肉体（就是人性）；在祂的人性里，祂不是神的儿子：

a 耶稣在祂的人性里是大卫的后裔，是属于神旧造（旧人——罗六6）的人性后裔——西一15下。

b 当基督在祂的人性里以大卫后裔的身分死在十字架上时，祂将旧人连同旧造钉死在十字架上，废除了魔鬼，在肉体中定罪了罪，并审判了世界——罗六6，来二14，罗八3，林后五21，约三14，十二31。

2 在复活里，祂的人性成为神圣的，得以“子化”，意思是说，祂不仅在祂的神性里是神的儿子，也在

3. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature——2 Pet. 1:4.

§ Day 3

III. The seed of David becoming the Son of God speaks of the process of Christ's being designated the firstborn Son of God by resurrection——2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:45; Rev. 22:16:

A. Paul says that he was separated unto the gospel of God concerning God's Son, which indicates that the gospel of God is a gospel of sonship for the reality of the Body of Christ——Rom. 1:1, 3-4; 8:28-30; 12:5.

B. Romans 1:3-4 is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14a, unveiling the mystery of God becoming man to make man God in life and in nature but not in the Godhead:

1. By incarnation, Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity, He was not the Son of God:

a. Jesus in His humanity was the seed of David, a human seed belonging to the old creation (the old man——Rom. 6:6) of God——Col. 1:15b.

b. When Christ died on the cross as the seed of David in His humanity, He crucified the old man with the old creation, destroyed the devil, condemned sin in the flesh, and judged the world——Rom. 6:6; Heb. 2:14; Rom. 8:3; 2 Cor. 5:21; John 3:14; 12:31.

2. In resurrection His humanity was deified, "sonized," meaning that He became the Son of God not only in His divinity but also in His humanity——

祂的人性里成为神的儿子——罗一 3 ~ 4：

- a 在复活里祂被标出为神的儿子，成为神的长子，兼有神性和人性——八 29。
- b 钉十字架乃是使祂被标出、得荣耀并复活最好的路：
 - (一) 一粒种子若埋在土里死了，至终就会发芽、生长并开花，因为种子生命的作用在种子死的时候就同时得以发动——约十二 23 ~ 24。
 - (二) 基督死的时候，在祂里面的神性（就是圣别的灵）起了作用，在复活里，祂就“开花”成了神的儿子。
 - (三) 就着祂的肉体说，基督被钉十字架，但就着祂的灵说，祂得了加强，非常活跃，而将神性加到基督的人性里，使其成为神圣的；这就是标出的意思，这也就是子化——彼前三 18。
- c 基督的人性，被圣别的灵（就是基督的神性）所标出、标明、拔高；如此，基督的人性就被拔高而进入神性；这也就是说，基督在祂的人性里再生一次，成为神的长子——徒十三 33：
 - (一) 基督是第一个在复活里重生者——罗八 29：
 - (1) 祂的人性是在祂母亲腹中生的；那是属人的，不能看作是神的儿子，而是人子。
 - (2) 基督的复活拔高了祂的人性，而将祂的神性加到这人性里；因此借着这复活，祂的人性再生一次，成为神儿子的一部分。

【周四】

- (二) 原型是神的长子，复制品是神的众子，就是原型的肢体，成为祂的身体，终极完成于新耶路撒冷——

Rom. 1:3-4:

- a. In resurrection He was designated the Son of God, made the firstborn Son of God, possessing both divinity and humanity—8:29.
- b. Crucifixion was the best way for Him to be designated, glorified, resurrected:
 - 1) If a seed dies by being buried in the soil, it will eventually sprout, grow, and blossom, because the operation of the seed's life is activated simultaneously with its death—John 12:23-24.
 - 2) The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He "blossomed" as the Son of God.
 - 3) According to His flesh, He was crucified, but according to His Spirit, He was made strong, very active, to put divinity into the humanity of Christ to make it divine; this is what it means to designate, and this is to sonize—1 Pet. 3:18.
- c. The humanity of Christ was designated, marked out, uplifted, by the Spirit of holiness, the divinity of Christ; in this way the humanity of Christ was uplifted into divinity; that is, Christ was begotten again in His humanity to be the firstborn Son of God—Acts 13:33:
 - 1) Christ was the first One regenerated in resurrection—Rom. 8:29:
 - a) His humanity was born in His mother's womb; that was human and could not be considered the Son of God but the Son of Man.
 - b) Christ's resurrection uplifted His humanity and put His divinity into this humanity; so by this resurrection His humanity was born again to be a part of the Son of God.

§ Day 4

- 2) The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body,

彼前一 3。

肆 “大卫的后裔成了神的儿子”说出我们借着复活，被标出为神众子的过程——来二 10～11：

一 基督已经被标出为神的儿子，但我们仍在被标出的过程中，就是在得以子化，被作成神的过程中——罗八 28～29。

二 神儿子的生命已经栽种到我们的灵里——10 节：

- 1 我们现今就像种在土里的种子，必须经过死而复活的过程——约十二 24～25。
- 2 这使外面的人被销毁，却使内里的生命得以长大、发展，至终开花；这就是复活——林前十五 31，36，林后四 10～12，16。
- 3 我们越在生命里长大，使我们在生命里被变化，就越被标出为神的儿子：
 - a 我们要长大，就需要有转向主的心，并有纯一向着祂的心——三 16，18，太五 8，提后二 22。
 - b 我们要长大，就需要得着话中纯净之奶和干粮的喂养——彼前二 2，来五 12～14。
 - c 我们要长大，就需要有恩赐之肢体的浇灌——林前三 6 下，约七 37～39，箴十一 25。
 - d 借着我们环境中一切的事故，并我们的失败，我们丑陋的己就被拆毁，使主有更多的机会在我们里面作工——罗八 28～29。
 - e 有一天这个过程要完成，我们在灵、魂、体里都要永远与神的长子基督一样——约壹三 2，罗八 19，23，诗歌七六四首第二节。

which consummates in the New Jerusalem—1 Pet. 1:3.

IV. The seed of David becoming the Son of God speaks of the process of our being designated the many sons of God by resurrection—Heb. 2:10-11:

A. Christ has already been designated the Son of God, but we are still in the process of designation, the process of being sonized, deified—Rom. 8:28-29.

B. The life of the Son of God has been implanted into our spirit—v. 10:

1. Now we, like the seed that is sown into the earth, must pass through the process of death and resurrection—John 12:24-25.
2. This causes the outer man to be consumed, but it enables the inner life to grow, to develop, and ultimately, to blossom; this is resurrection—1 Cor. 15:31, 36; 2 Cor. 4:10-12, 16.
3. The more we grow in life for our transformation in life, the more we are designated the sons of God:
 - a. In order to grow, we need a heart turned to the Lord and a heart that is pure toward Him—3:16, 18; Matt. 5:8; 2 Tim. 2:22.
 - b. In order to grow, we need to feed on the guileless milk and the solid food of the word—1 Pet. 2:2; Heb. 5:12-14.
 - c. In order to grow, we need the watering of the gifted members—1 Cor. 3:6b; John 7:37-39; Prov. 11:25.
 - d. Through all the things in our environment and by our failures, our ugly self is torn down, and the Lord has a greater opportunity to work within us—Rom. 8:28-29.
 - e. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son, in our spirit, soul, and body—1 John 3:2; Rom. 8:19, 23; Hymns, #948, stanza 2.

【周五】

三 在复活里，基督在祂的人性里被标出为神的儿子；借着这样的复活，我们也在被标出为神儿子的过程中——罗八 11：

- 1 我们被标出、得以子化、被作成神的过程，乃是复活的过程，有四个主要的方面——圣别、变化、模成和得荣——六 22，十二 2，八 29 ~ 30。
- 2 被标出之过程的关键是复活，就是内住的基督作为我们灵里兴起的灵，标出的灵，生命的能力——约十一 25，罗八 10 ~ 11，徒二 24，林前十五 36，五 4：
 - a 我们急需学习如何照着灵而行，以享受并经历标出的灵——罗八 4，14。
 - b 我们越接触那灵，就越被圣别、变化、荣化，而在生命和性情上（但不在神格上）成为神，好建造基督的身体，以终极完成新耶路撒冷——林前十二 3，罗十 12，八 15 ~ 16，加四 6。

【周六】

伍 神的旨意是要产生祂长子的许多弟兄，使祂得着彰显：

- 一 罗马八章二十九节告诉我们，神预定我们模成神儿子的形像，使祂儿子“在许多弟兄中作长子”。
- 二 长子有许多弟兄，这是奇妙的事实——太二八 10，约二十 17。
- 三 基督是长子，具有神性和人性；我们是祂的许多弟兄，也具有神性和人性；长子和许多儿子都在复活里由同一位父神所生。

§ Day 5

C. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—Rom. 8:11:

1. The process of our being designated, sonized, deified, is the process of resurrection with four main aspects—sanctification, transformation, conformation, and glorification—6:22; 12:2; 8:29-30.
2. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:36; 5:4:
 - a. We urgently need to learn how to walk according to the spirit, to enjoy and experience the designating Spirit—Rom. 8:4, 14.
 - b. The more we touch the Spirit, the more we are sanctified, transformed, and glorified to become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem—1 Cor. 12:3; Rom. 10:12; 8:15-16; Gal. 4:6.

§ Day 6

V. **God's purpose is to produce many brothers of His firstborn Son for His expression:**

- A. Romans 8:29 tells us that God predestinated us to be conformed to the image of His Son, that He may be "the Firstborn among many brothers."
- B. It is a wonderful fact that the Firstborn has many brothers—Matt. 28:10; John 20:17.
- C. Christ is the Firstborn with divinity and humanity, and we are His many brothers with humanity and divinity; both the Firstborn and the many sons are born of the same Father God in resurrection.

- 四 希伯来二章十一节说，“那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻。”
- 五 长子是原型；我们是大量生产；基督是模型、模子、榜样，神已将我们放在祂里面，使我们被模成祂的形像。
- 六 我们作为祂的许多弟兄，现今是在成熟的过程中，就是在模成祂的形像。
- 七 希伯来二章十二节引用诗篇二十二篇二十二节说，“我要向我的弟兄宣告你的名，在召会中我要歌颂你。”
- 八 照着希伯来二章十二节，召会是神长子的弟兄团体的组成，有两种性情和两种生命结合并调和在一起。

- D. Hebrews 2:11 says, "He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers."
- E. The Firstborn is the prototype, and we are the mass production; Christ is the model, the mold, the pattern, and God has put us into Him so that we may be molded into His image.
- F. As His many brothers, we are now in the process of maturity, being conformed to His image.
- G. Hebrews 2:12, a quotation from Psalm 22:22, says, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."
- H. According to Hebrews 2:12, the church is a corporate composition of the brothers of the firstborn Son of God with two natures and two lives combined and mingled.

第六周■周一

晨兴喂养

撒下七 12 ~ 14 上 “…我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子。”

撒下七章是个预言，预先说到神自己要在祂新约的子民中间建造召会。基督是真正建造神的家、神的殿的那一位。基督也是召会（神的家）在其中并凭以得着建造的元素。在本章神似乎是对大卫说，“大卫，到目前为止，你仍是空虚的。不要认为你该作些什么好为我建殿。你必须领悟，你需要我将自己作为父、子、灵建造到你里面。这样你就有家，那个家也是我的家。”

撒下七章的内在意义，乃是一神在祂经过过程并终极完成的三一里，将祂自己作到祂所拣选的人里面。因此，撒下七章就是说到三一神将祂自己作到我们里面，把我们作成祂的家（基督同召会），并产生后裔（包罗万有的基督）。…基督是家，基督也是后裔。基督是元素，基督也是结果；基督乃是一切（撒母耳记生命读经，一九九页）。

信息选读

基督乃是神的家和我们的家。因此，我们与神有一个相互的住处。基督住在我们里面，我们也住在祂里面。祂与我们，我们与祂，调和在一起成为一个实体。宇宙在等待这个。罗马八章告诉我们，整个宇宙正热切地等待，要看见三一神与三部分人之调和的彰显；这是借着祂的建造，这建造乃是凭祂自己、用祂自己、在祂自己里面并为着祂自己而有的。

WEEK 6 — DAY 1

Morning Nourishment

2 Sam. 7:12-14a ...I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

Second Samuel 7 is a prophecy predicting that the church will be built up by God Himself among His people in the New Testament. Christ is the One who actually builds God's house, God's temple. Christ is also the element in which and with which the church as God's house is built. In this chapter God seemed to be saying to David, "David, thus far you are still vacant and empty. Do not think that you should do something to build a house for Me. You need to realize that you need Me to build Myself into you as the Father, the Son, and the Spirit. Then you will have a house, and that house will also be My house."

The intrinsic significance of 2 Samuel 7 is that the Triune God is working Himself in His processed and consummated Trinity into His chosen people. Therefore, 2 Samuel 7 is a chapter on the Triune God working Himself into us to make us His home (Christ with the church) and to produce a seed (the all-inclusive Christ)...Christ is the house, and Christ is also the seed. Christ is the element, and Christ is also the issue. Christ is everything. (Life-study of 1 & 2 Samuel, pp. 165-166)

Today's Reading

Christ is both God's house and our house. Hence, we and God have a mutual abode. Christ abides in us, and we abide in Him. He and we, we and He, are mingled together as one entity. The universe is waiting for this. Romans 8 tells us that the whole universe is eagerly awaiting the expression of the Triune God mingled with the tripartite man through His building, which is by Himself, with Himself, in Himself, and for Himself.

作为基督身体的召会，借着属灵新陈代谢的过程而有的生机建造，实际上就是撒下七章十二至十四节上半，耶和華用预表对大卫所说的预言。…唯有借着这过程，人性（人的后裔）才能成为神圣的（神的儿子）。当神告诉大卫，他的后裔要作神的儿子，神是用预表对大卫预言这事。这指明人的后裔要成为神圣的。这就是今天我们正在经历的。因此，我们这些在基督里的信徒，乃是一班特别、奇特的子民。在神眼中，我们是神的珍宝。

在十二至十四节上半，…论到“你…的后裔”和“我的子”，指明大卫的后裔要成为神的儿子，就是人的后裔要成为神的儿子。…这个思想在新约有非常强的延续，特别是在罗马一章三至四节，那里保罗说，“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”…这两节经文启示：一面，基督是大卫的后裔；另一面，祂这位大卫的后裔，已被标出为神的儿子。我们比较这两处神的话时，就看见旧约和新约都说到大卫的后裔成为神的儿子这件事。

大卫有心为神建殿，但神向大卫指明，这不是他所需要的，也不是神所需要的。神告诉大卫，祂要建造一位成为大卫的后裔，这后裔要称为神的儿子。这后裔兼有神性和人性。希伯来一章五节指明，这是指基督作神的长子。不仅如此，我们也已经看见，罗马一章三至四节与撒下七章十二至十四节上半相符，告诉我们在复活里，大卫的后裔被标出为神的儿子。撒下七章十二至十四节上半和罗马一章三至四节这二处经节的内在意义，是向我们启示一个兼有人性和神性的人位（撒母耳记生命读经，一九九至二〇〇、二一三、二〇一至二〇二、二〇四至二〇五页）。

参读：撒母耳记生命读经，第二十四至二十六篇；李常受文集一九九三年第一册，二七五至二七八页。

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

In 2 Samuel 7:12-14a...the word concerning “your seed” and “My son” indicates that the seed of David would become the Son of God, that the seed of a man would become God's Son. This thought is continued very strongly in the New Testament, particularly in Romans 1:3 and 4. Here Paul says, “Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.”...These verses reveal, on the one hand, that Christ is the seed of David and, on the other hand, that He, the seed of David, has been designated the Son of God. When we compare these two portions of the Word, we see that both in the Old Testament and in the New Testament we have the matter of the seed of David becoming the Son of God.

David had the heart to build a house for God, but God indicated to David that this was neither what he needed nor what God needed. God told David that He would build One to be David's seed and that this seed would be called God's Son. This seed would be both divine and human. Hebrews 1:5 indicates that this refers to Christ as God's firstborn Son. Furthermore, as we have seen, Romans 1:3-4, which corresponds to 2 Samuel 7:12-14a, tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and divine person. (Life-study of 1 & 2 Samuel, pp. 166, 176, 167-169)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24—26; CWWL, 1993, vol. 1, pp. 227-228

第六周■周二

晨兴喂养

徒十三 32 ~ 33 “我们也传福音给你们，就是那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”

〔基督〕是神的长子，是大卫那圣的，那可靠的。赦罪是借这一位传给人的，凡信祂的，就在一切事上得了称义。

在行传十三章三十二至三十三节，…我们…看见，基督作神的长子，乃是神向祖宗的应许，神借着叫耶稣复活，向他们的儿女应验这应许。…在复活里，祂被神生为许多弟兄中的长子（罗八 29）。祂从永远就是神的独生子（约一 18，三 16）。成为肉体以后，祂借着复活，在人性里被神生为长子（新约总论第九册，二八〇页）。

信息选读

保罗能在诗篇第二篇，“你是我的儿子，我今日生了你”（7）这话中，看见主的复活。保罗把“今日”一辞应用到主复活的日子。…人子耶稣借着神使祂从死人中复活，生为神的儿子。所以，神使耶稣从死人中复活，乃是将祂生为神的长子。

主耶稣有两次出生。首先，祂由马利亚生为人子。然后，在三十三年半以后，祂被钉十字架、埋葬并从死人中复活。借着复活，祂有了第二次的出生。作为人，祂在复活里生为神的儿子。因此，在祂的第一次出生里，祂是由马利亚生为人的儿子；在祂的第二次出生里，祂是在复活里由神生为神的儿子。

WEEK 6 — DAY 2

Morning Nourishment

Acts 13:32-33 And we announce to you the gospel of the promise made to the fathers, that God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, “You are My Son; this day have I begotten You.”

As the Firstborn of God, [Christ] is the holy and faithful things of David. Through such a One, forgiveness of sins is announced, and whoever believes in Him is justified from all things.

In Acts 13:32-33...we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise to their children in raising up Jesus...He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 1:18; 3:16). After incarnation, through resurrection, He was begotten by God in His humanity to be God's firstborn Son. (The Conclusion of the New Testament, p. 2993)

Today's Reading

Paul was able to see the Lord's resurrection in the word in Psalm 2: “You are My Son; / Today I have begotten You” (v. 7). Paul applied the word today to the day of the Lord's resurrection...Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead. Therefore, God's raising up of Jesus from the dead was His begetting of Him to be His firstborn Son.

The Lord Jesus had two births. First, He was born of Mary to be the Son of Man. Then thirty-three and a half years later He was crucified, buried, and raised from the dead. Through resurrection He had a second birth, for as a man He was born in His resurrection to be the Son of God. Therefore, in His first birth He was born of Mary to be the Son of Man, and in His second birth He was born in resurrection to be the Son of God.

按照新约，祂在两方面是神的儿子。第一，祂是神的独生子；第二，祂如今是神的长子。“独生”一辞指明神只有一个儿子。约翰一章十八节和三章十六节说到神的独生子。就永远来说，基督是神的独生子，这是祂永远的身分。但是借着复活，祂乃是人而生为神的长子。“长子”一辞指明神如今有许多儿子（来二10）。罗马八章二十九节和希伯来一章六节都说到基督是长子。我们这些相信基督的人，是神许多的儿子，是主许多的弟兄，神长子的许多弟兄（罗八29）。

就神的独生子而言，主是神圣生命的具体化身。约翰福音强调耶稣基督是神的儿子；作为神的儿子，祂乃是神圣生命的具体化身（一4）。借着复活，基督成为神的长子，就是生命的分赐者，来为着生命的繁殖。首先祂是独生子，是生命的具体化身；现今祂是长子，是为着生命的繁殖。借着祂在复活里成为神的长子，神圣的生命已经分赐到所有相信祂的人里面，使具体化身在祂里面的生命得以繁殖。

在行传十三章…保罗不是传讲基督为神的独生子，如约翰福音所作的；保罗在这里乃是传讲基督为神的长子，为着繁殖。为这缘故，他传讲主耶稣的复活是祂第二次的出生。借着祂第二次的出生，祂在复活里的出生，基督成了神的长子，为着神圣生命的繁殖。

在行传十三章三十四节保罗进一步说到基督的复活：“论到神叫祂从死人中复活，不再归于朽坏，就这样说：‘我必将大卫那圣的，那可靠的，赐给你们。’”三十三至三十四节论到复活的基督。三十三节指明，基督的复活是祂第二次的出生，将祂生为神的长子（新约总论第九册，二八〇至二八二页）。

参读：新约总论，第二百九十三篇。

According to the New Testament, He is the Son of God in two aspects. First, He was God's only begotten Son; second, He is now God's firstborn Son. The words only begotten indicate that God has only one Son. John 1:18 and 3:16 speak of the only begotten Son of God. Eternally speaking, Christ is the only begotten Son of God. This is His eternal status. But through resurrection He, as a man, was born to be the firstborn Son of God. The word firstborn indicates that God now has many sons (Heb. 2:10)...We who believe in Christ are the many sons of God and the many brothers of the Lord, the many brothers of the firstborn Son of God (Rom. 8:29).

As the only begotten Son of God, the Lord is the embodiment of the divine life. The Gospel of John emphasizes that Jesus Christ is the Son of God and that as the Son of God He is the embodiment of the divine life (1:4). Through resurrection Christ became the firstborn Son of God as the life-dispenser for the propagation of life. First, He was the only begotten Son as the embodiment of life; now He is the firstborn Son for the propagation of life. Through His becoming the firstborn Son of God in resurrection, the divine life has been dispensed into all His believers to bring forth the propagation of the life that is embodied in Him.

In Acts 13 Paul was not preaching Christ as the only begotten Son of God, as the Gospel of John does. Rather, here Paul was preaching Christ as the firstborn Son of God for propagation. For this reason, he preached the resurrection of the Lord Jesus as His second birth. Through His second birth, His birth in resurrection, Christ became the firstborn Son of God for the propagation of the divine life.

In Acts 13:34 Paul speaks a further word regarding the resurrection of Christ: "As to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, 'I will give you the holy things of David, the faithful things.'" Verses 33 and 34 are concerned with the resurrected Christ. Verse 33 indicates that Christ's resurrection was His second birth to bring Him forth as the firstborn Son of God. (The Conclusion of the New Testament, pp. 2993-2995)

Further Reading: The Conclusion of the New Testament, msg. 293

第六周■周三

晨兴喂养

罗一3~4“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

基督的身位有两面。…在这一个人位里，有神性也有人性…调和在一起。…让我们来看基督的人性。…大卫的后裔是指基督的人性（太二二 42 ~ 45）。

基督作大卫的后裔，乃是属于神旧造（旧人一罗六6）的人性后裔（西一 15 下）。…基督在祂的人性里，乃是按着肉体，就是有“罪之肉体”的样式，却没有罪（罗八 3 下）。…撒但和罪（指我们性情中内里的罪）都牵连于这肉体（来二 14，约三 14，罗八 3 下）。…罪现今既在我们的肉体里，并且撒但也与罪相连，撒但与罪就都与肉体有了牵连，甚至与基督的肉体也有了间接的牵连。…借着世界的王撒但，世界与这肉体也有了牵连（约十二 31）。这位大卫后裔的肉体，是属于旧造的旧人，与撒但、罪和世界有牵连。

当耶稣基督死在十字架上时，祂就带着这一切项目，被钉死在那里。祂包罗万有的死，清除了整个宇宙（李常受文集一九九四至一九九七年第一册，二五八至二六〇、二八五页）。

信息选读

希伯来九章十四节给我们看见，基督不仅仅是一个人死在十字架上，祂也借着永远的灵，将自己献给神。永远的灵与祂同在，并加给祂力量去受死。

耶稣在祂人性的那一部分里，还不是神的儿子。

WEEK 6 — DAY 3

Morning Nourishment

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

The person of Christ is of two aspects...In this one person there is divinity and humanity...mingled together. Now let us consider Christ's humanity...The seed of David refers to Christ's humanity (Matt. 22:42-45).

Christ as the seed of David is a human seed belonging to the old creation (the old man—Rom. 6:6) of God (Col. 1:15b). In His humanity He was “according to the flesh,” “the flesh of sin” in its likeness but without sin (Rom. 1:3; 8:3b). Both Satan and sin (the inward sin in our nature) are involved with this flesh (Heb. 2:14; John 3:14; Rom. 8:3b)...Since sin is now in our flesh, and Satan is linked with sin, Satan and sin are involved with the flesh, even with the flesh of Christ indirectly. There is also the involvement of the world in this flesh through Satan, the ruler of the world (John 12:31). The flesh of this seed of David is an old man of the old creation involved with Satan, sin, and the world.

When Jesus Christ died on the cross, He brought all these items with Him to be crucified there. His all-inclusive death cleared up the entire universe. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 215-216, 235)

Today's Reading

Hebrews 9:14 shows that Christ did not die on the cross merely as a man. He also offered Himself to God by the eternal Spirit. The eternal Spirit was with Him and strengthened Him to die.

Jesus in His humanity, in that part, was not the Son of God. He was of the

祂是属于旧造、旧人，祂有肉体，而这肉体牵连了撒但、罪和世界。所以这一部分必须成为神圣的，必须子化、标出，使其成为神儿子的一部分。

基督是一个奇妙的人位。祂有两部分：人的部分和神的部分。人的部分是属人的，神的部分是神圣的。属人的部分是在肉体里的，牵连了消极的事物，而神圣的部分是奇妙的。…基督乃是在祂的复活里，使祂的人性成为神圣的。祂的复活将耶稣的人性提高到神性的水平。这里就是基督身位的素质。这是非常非常深的。耶稣的神性就是圣别的灵，有神圣的能力和神圣的元素，能变化耶稣的人性，使其成为神圣的。这就是“标出”的意思，这也就是子化。

这是应验撒下七章十二至十四节预表中的预言。我们在这应验中看见，基督作大卫的后裔，在祂人性里之身位的素质。…祂在肉体里是人子，祂怎能成为这样神圣的神的儿子？这乃是借着在复活里的标出。…这个标出乃是以大能，按着圣别的灵而标出。圣别的灵是在大卫后裔这个具有人性之人（罗五15、17下、19）里的神性（九5）。罗马九章五节给我们看见，基督乃是神。祂既是神，就在祂自己里面有神性，却成了大卫的后裔，一个具有人性的人。

基督的神性有大能提高祂被钉死的人性，叫那人性复活。当保罗说耶稣基督被标出为神的儿子，这意思是说，基督的复活提高了祂的人性，并将祂的神性放到这人性里。所以借着这复活，祂的人性生为神儿子的一部分。这就是为什么行传十三章三十三节告诉我们，基督这位人子在复活里生为神的儿子。身为神子带着人性，祂乃是神人。这个神性与人性的组合，成了一个神人，而这神人乃是原型，为要产生一些东西（李常受文集一九九四至一九九七年第一册，二八五、二六〇至二六二、二八七页）。

参读：罗马书的结晶，第一至二篇。

old creation, the old man, having the flesh, which is involved with Satan, sin, and the world. So this part had to be made divine, to be sonized, designated, that it might become a part of the Son of God.

Christ is a wonderful person. He has two parts: the man-part, the part of man, and the God-part, the part of God. The part of man is human. The part of God is divine. The human part is in the flesh, involved with the negative things, and the divine part is marvelous...It was in His resurrection that Christ made His humanity divine. His resurrection uplifted the humanity of Jesus into the level of divinity. Here is the essence of the person of Christ. This is very, very deep. Jesus' divinity is the Spirit of holiness, having the divine power and the divine element to transform Jesus' humanity, making it divine. This is what it means to designate, and this is to sonize.

This is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14. In this fulfillment we have seen the essence of Christ's person as the seed of David in His humanity. He was the Son of Man in the flesh. How could He be the Son of God, so divine? It was by designation in resurrection. This designation was in power according to the Spirit of holiness. The Spirit of holiness is the divinity (Rom. 9:5) in the seed of David—a man of humanity (5:15, 17b, 19). Romans 9:5 shows that Christ is God. As God, He had divinity in Himself to be the seed of David, a man of humanity.

Christ's divinity had the power to uplift His crucified humanity, to resurrect that humanity. When Paul says that Jesus Christ was designated the Son of God, this means that Christ's resurrection uplifted His humanity and put His divinity into this humanity. So by this resurrection, His humanity was born to be a part of the Son of God. This is why Acts 13:33 tells us that in resurrection Christ as the Son of Man was born to be the Son of God. As the Son of God with humanity, He is the God-man. This composition of divinity and humanity becomes a God-man, and this God-man is a prototype to produce something. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 235, 216-217, 236)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 1—2

第六周■周四

晨兴喂养

彼前一 3 “我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

在〔基督〕的复活里，祂所有的信徒都与祂一同出生，重生，作祂成千上万的“同胎弟兄”，使所有这些同胎弟兄都与祂一样（彼前一 3）。…原型是神的长子，复制品是神的众子。…当耶稣这位人子借着死与复活生为神的长子时，成千上万神所拣选的人也在同一个出生里出生了。

这许许多多的神人乃是大量的复制品，与耶稣基督这奇妙的一位是完全一样的。这原型的大量复制品，成了原型的肢体，作祂的身体，就是基督的身体，而这基督的身体终极完成于新耶路撒冷，就是那在基督里经过过程并终极完成且成为赐生命之灵的三一神团体的彰显（李常受文集一九九四至一九九七年第一册，二八七至二八八页）。

信息选读

身为神的独生子，祂在复活里成了赐生命的灵（林前十五 45 下）。…这赐生命的灵乃是给与新生起头的能力，使神新造的每一部分都有新生的起头。神的新造就是基督的身体，而基督的身体要终极完成于新耶路撒冷，就是神自己与人调和的独一彰显，

WEEK 6 — DAY 4

Morning Nourishment

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.

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

In [Christ's] resurrection all His believers were born, regenerated, with Him as His millions of “twins” to make all these twins the same as He is (1 Pet. 1:3)...The prototype is the firstborn Son of God, and the reproduction is the many sons of God...When Jesus as the Son of Man through death and resurrection was born to be the firstborn Son of God, the millions of God's chosen people were born in the same birth...

These millions of God-men are the mass reproduction who are exactly the same as the wonderful person Jesus Christ. This mass reproduction of the prototype becomes the members of the prototype to be His Body, the Body of Christ, and this Body of Christ consummates in the New Jerusalem, which is the corporate expression of the Triune God, processed and consummated in Christ and becoming the life-giving Spirit. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 236-237)

Today's Reading

As the only begotten Son of God, in His resurrection He became the life-giving Spirit (1 Cor. 15:45b)...This life-giving Spirit is the very germinating power to germinate every part of the new creation of God. The new creation of God is the Body of Christ, and the Body of Christ will consummate in the New Jerusalem, which is the unique expression of God's mingling

直到永远。这给我们看见，基督的神性在祂奇妙身体里那包罗万有并延展无限的讲究。

赐生命的灵乃是三一神的终极完成，也是使作为基督身体的三部分人得着终极完成的那一位；这身体要终极完成于新耶路撒冷（李常受文集一九九四至一九九七年第一册，二八八页）。

神并不要我们失去我们的人性。相反的，我们要带着我们的人性直到永远；但我们在永世里的人性不是天然的，乃是复活、得荣、拔高的人性。…今天我们这物质的身体就像一粒种子；但是有一天，这粒“种子”要复活并得荣。

基督借着成为肉体穿上了人性，因此祂有两种性情——神性和人性。基督借着复活并作为那灵进到我們里面，就将神性带到我们里面。因此，我们也有两种性情——人性与神性。我们因着从那灵而生，就有分于神的性情（彼后一4）。我们能说，“主，你如何有两种性情，我们也照样有两种性情。你有神性也有人性，我们有人性也有神性。阿利路亚，我们和你一样！…你是身体的头，我们是你身体上的肢体。主，你是神的儿子，我们也是神的儿子。”当我们这样向主说的时候，主会珍赏这话。当我们宣告，神不再只有一个儿子（独生子），乃是有许多的儿子，其中基督是长子，我们是神的众子这个事实的时候，主会享受这话。基督已经被标出为神的儿子，但我们还在被标出的过程中。有一天，这个过程要完成，我们就要和神的长子基督毕像毕肖，直到永远。罗马一章三至四节包含许多关键的辞句。三节有“按肉体”，四节有“按圣别的灵”。保罗在第八章四节说到“照着灵”而不“照着肉体”生活行动。这是保罗在这卷书后面，再次使用一章三至四节中这些关键辞的一个例子（罗马书生命读经，六五〇至六五一页）。

参读：罗马书的结晶，第三篇。

Himself with man for eternity. This shows the all-inclusive and all-extensive involvement of Christ's divinity in His wonderful person.

The life-giving Spirit is the consummation of the Triune God and the Consummator of the tripartite man as Christ's Body, which ultimately consummates in the New Jerusalem. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 237)

God does not intend that we lose our humanity. On the contrary, we will bear our humanity for eternity. But our humanity in eternity will not be natural; it will be resurrected, glorified, and uplifted...Today our physical body is like a seed. But one day this "seed" will be resurrected and glorified.

Through incarnation Christ put humanity upon Himself and thereafter had two natures—the divine nature and the human nature. Through His resurrection and through coming into us as the Spirit, Christ has brought divinity into us. Therefore, we also have two natures—the human nature and the divine nature. By being born of the Spirit, we have become partakers of the divine nature (2 Pet. 1:4). We can say, "Lord, just as You have two natures, so we have two natures also. You are divine and human, and we are human and divine. Hallelujah, we are the same as You!...You are the Head of the Body, and we are the members of the Body. Lord, You are the Son of God, and we are sons of God also." The Lord appreciates it when we speak to Him in this way. He enjoys it when we declare the fact that God no longer has just one Son, the only begotten Son, but many sons, Christ as the Firstborn and us as the many sons of God. Christ has already been designated the Son of God, but we are still in the process of designation. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son. Romans 1:3 and 4 contain many key words. Verse 3 has the phrase according to the flesh, and verse 4, the phrase according to the Spirit. In 8:4 Paul speaks about walking "according to the spirit" and not "according to the flesh." This is one example of how the key words in 1:3 and 4 are used again by Paul later in this book. (Life-study of Romans, pp. 535-536)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 3

第六周■周五

晨兴喂养

罗六5“我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

八11“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

基督乃是因着从死人中复活，标出为神的儿子（罗一4）。保罗在罗马六章五节说，“我们…也必要在祂复活的样式里与祂联合生长。”…因着我们有分于基督的复活，我们就经历标出为神儿子的过程。事实上，我们乃是借复活而标出（罗马书生命读经，六五一页）。

信息选读

我们这些神的儿子是借复活而标出，也就是借着生命里的改变而标出。让我们…用康乃馨种子为例来说明。…照着生命的路，康乃馨种子被标出，乃是借着种到土里，长成一棵盛开的康乃馨。当康乃馨还是一棵幼苗时，我们很难认出是康乃馨，因为它看起来和其他植物的幼苗一样。但是，这棵康乃馨越成长，就越标出。至终，它开了花，我们就都能认出它是康乃馨了。

同样的原则，借着复活的过程，因着生命的变化，我们就标出为神的儿子。有一天我们会达到“盛开”的阶段。那就是我们的身体得赎、得荣耀的时候，也就是我们得着完满儿子名分的时候（罗八23）。神儿子的生命已经栽种到我们的灵里。我们现今就像种到土里的康乃馨种子一样，必须经过死和复活

WEEK 6 — DAY 5

Morning Nourishment

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Christ was designated the Son of God “out of the resurrection of the dead” [Rom. 1:4]. In 6:5 Paul says that “we will also be in the likeness of His resurrection.”...As we share Christ’s resurrection, we undergo the process of being designated the sons of God. We are designated, in fact, by resurrection. (Life-study of Romans, p. 536)

Today's Reading

As sons of God, we are designated by resurrection, that is, by a change in life. Let us use a carnation seed as an illustration...According to the way of life, the carnation seed is designated by being put into the earth so that it can grow into a blossoming carnation plant. When a carnation plant is still a tiny sprout, it is very difficult to recognize that it is a carnation, for it looks the same as other kinds of sprouts. But the more the carnation plant grows, the more it is designated. Eventually, by its blossom we all can recognize that it is a carnation.

In the same principle, we are designated the sons of God by a change in life through the process of resurrection. The day is coming when we will reach the stage of “full blossom.” That will be the time of the redemption, the glorification, of our body, which is the full sonship (Rom. 8:23). The life of the Son of God has been implanted into our spirit. Now we, like the carnation seed that is sown into the earth, must pass through the process of death and

的过程。这使外面的人被毁坏，却使里面的生命能以长大、发展，至终开花。这就是复活。

所有受造之物一直在为此等候、叹息。我们也在叹息，因为我们还没有达到我们该有的样子。我们知道，我们在许多方面还有短缺，在许多事上还是犯错，并且仍有失败。但是在主的主宰权柄之下，甚至我们的失败也被神用作这过程的一部分。…因着我们的失败，我们丑陋的己就被拆毁。主就更有机会在我们里面作工。

这复活的过程有四方面：圣别、变化、模成以及得荣。…圣别（成为圣别的过程）将我们带进永恒生命的享受里〔六 22〕。…保罗在罗马十二章二节说到变化；他说，我们不要模仿这世代，反要借着心思的更新而变化。保罗在八章二十九节说到模成，在三十节说到得荣。我们将来的得荣乃是复活的终极步骤，就是把复活应用到身体上。因着我们的身体仍然服在死亡之下，所以我们有时候会软弱，甚至还受病痛之苦。因此，我们的身体需要得赎；我们需要将复活应用到我们的身体上。我们这些在复活过程中的人，要经历复活的末了一个步骤，就是我们的身体改变形状，亦即我们的身体得荣。

我们里面都能感觉到，今天我们的儿子名分还不完全。不过，儿子名分会越来越完全，直到我们得荣的时候，要达到高峰；那时，我们将有完满的复活，并且在性情和外表上，都标出为神的儿子。我们不论在名义上或在实际上，不论在灵里、在魂里或是在身体里，都是神的儿子。正如一粒康乃馨种子长大成为一株完全长成且盛开的植物，照样，我们也要经过复活的过程，直到完满地得着荣耀，并且标出为神的众子。我们现今乃是在复活的过程中，使我们能以圣别、变化、模成并得荣。…这就是福音的中心目标（罗马书生命读经，六五一至六五四、六五六至六五七页）。

参读：罗马书生命读经，第五十二篇；新约总论，第二百八十七篇。

resurrection. This causes the outward man to be consumed, but it enables the inner life to grow, to develop, and, ultimately, to blossom. This is resurrection.

The entire creation is waiting and groaning for this. We also groan because we do not yet have the appearance we should have. We know that we are still short in so many respects and wrong in many things, and we still have failures. But under the Lord's sovereignty, even our failures are used as part of the process...By our failures our ugly self is torn down, and the Lord has a greater opportunity to work within us.

In this process of resurrection there are four aspects: sanctification, transformation, conformation, and glorification...Sanctification, the process of being made holy, brings us into the enjoyment of eternal life [6:22]. In 12:2 Paul speaks of transformation, saying that we should not be fashioned according to this age but that we should be transformed by the renewing of the mind. In 8:29 Paul speaks of conformation, and in the next verse, of glorification. Our future glorification will be the ultimate step of resurrection; it is resurrection as applied to the body. Because our bodies are still subject to death, we are sometimes weak and even physically ill. Thus, we need the redemption of our bodies; we need resurrection applied to our bodies. As those who are in the process of resurrection, we have as the last step of resurrection, the transfiguration, the glorification, of our bodies.

We all have the sense within that today our sonship is not yet full. However, it will get fuller and fuller until it reaches the peak at the time of our glorification, when we will be fully resurrected and designated the sons of God in nature and in appearance. Both in name and in reality we will be the sons of God in spirit, in soul, and in body. Just as a carnation seed grows from a seed into a full-grown blossoming plant, so we will be processed through resurrection until we are fully glorified and designated as the many sons of God. We are now in the process of resurrection so that we may be sanctified, transformed, conformed, and glorified...This is the central aim of the gospel. (Life-study of Romans, pp. 536-538, 540)

Further Reading: Life-study of Romans, msg. 52; The Conclusion of the New Testament, msg. 287

第六周■周六

晨兴喂养

来二 10～11 “原来万有因祂而有，借祂而造的那位，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。因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻…”。

希伯来三章一节说到信徒是“圣别弟兄们”。这节经文指明，信徒乃是基督的弟兄。我们是基督的弟兄，因为祂和我们是出于同一源头。祂是从父神而来，我们也是从父而来。基督是神的长子，我们是神许多的儿子（罗八 29，来二 10）。神创造亚当时，亚当是无罪且纯洁的。然而，经过堕落，亚当和他一切后代都被构成了罪人（罗五 19）。但在神的救恩里，我们都已成为神的儿子，就是基督的弟兄。祂是神的长子，我们是神许多的儿子，都是出于父神这同一源头（李常受文集一九九三年第一册，一五一页）。

信息选读

神的长子是原型，我们是大量生产。基督是榜样、模子和模型。神已将我们都放在祂里面，使我们模成祂长子的形像。至终我们都要模成模子的形状。有时候姊妹们作饼，将面团放在模子里。面团放在模子里，就有模子的样式和形像。不但如此，面团也必须烘烤，使饼成形，有模子的样式，毫不改变。…同样，神的长子基督是原型、模型和模子，我们是一块块的面团。我们都被放在模子里，现今神的手正在揉我们。

WEEK 6 — DAY 6

Morning Nourishment

Heb. 2:10-11 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

Hebrews 3:1 speaks of the believers as “holy brothers.” This verse indicates that the believers are Christ’s brothers. We are the brothers of Christ because He and we are of the same source. He has come from God the Father, and we also have come out of the Father. Christ is the firstborn Son of God, and we are the many sons of God (Rom. 8:29; Heb. 2:10). When God created Adam, Adam was sinless and pure. However, through the fall Adam and all his descendants were constituted sinners (Rom. 5:19). Yet in God’s salvation we have become the sons of God, the brothers of Christ. He as the firstborn Son of God and we as the many sons of God are of the same source, God the Father. (CWWL, 1993, vol. 1, p. 127)

Today's Reading

God’s firstborn Son is the prototype, and we are the mass production. Christ is the model, mold, and pattern. God has put us all into Him that we may be molded into the image of His firstborn Son. Eventually, we all will be conformed to the mold. Sometimes when the sisters make cakes, they put dough into a mold. By being put into the mold, the dough assumes the pattern and image of the mold. Furthermore, the dough must also be baked so that the cake may bear the pattern of the mold without any change...Likewise, Christ, the firstborn Son of God, is the prototype, pattern, and mold, and we are pieces of dough. We all have been put into the mold and are now being kneaded by the hand of God.

我们已被命定模成神儿子的形像，使祂在许多弟兄中作长子。这是神的目的。神的目的是要产生祂长子的许多弟兄。当基督是独生子时，祂是独一的，但神渴望得着许多儿子，作祂儿子的许多弟兄。这样，神的独生子就成为许多弟兄中的长子。祂是长子，而我们是众子。…没有众子，神绝不能得着国；没有众弟兄，基督绝不能得着身体。因此，神的众子是为着神的国，基督的众弟兄是为着基督的身体。神的国就是身体生活，在召会里的这身体生活就是神的国，在此祂得着彰显，并且祂的管治权在地上得以施行。这就是神的目的。

为什么神这样安排我们的环境、境遇和景况，使我们经历苦难？我们不该照着我们天然的观念解释说，“全地都充满苦难，人人都经过艰难。为什么我们该例外？”这是天然的观念，我们不该接受。我们必须领悟，神的目的是要使我们成为长成的儿子，而不是小孩子。我们不该满意于一直作小孩子，享受祂的顾惜和爱。神要使我们成为长成的儿子，完全长大成为法定的后嗣，使我们在这宇宙中承受祂的一切所是，并使我们彰显祂，且在地上施行祂的管治权。既然神的心意是要将我们带进完满的儿子名分里，我们就需要长大。毫无疑问，长大来自内里的滋养，但这里的滋养需要外面环境的配合。照着我们的感觉，外面的环境多半不令人喜乐。因此，就我们而论，外面的环境成为苦难。我不是说，外面的环境不好；它总是好的，但你也或许觉得它似乎不好（罗马书生命读经，二八五至二八七页）。

参读：李常受文集一九九三年第一册，一五一至一五二页。

We have been predestinated to be conformed to the image of God's Son, that He may be the Firstborn among many brothers. This is God's purpose. God's purpose is to produce many brothers of His firstborn Son. When Christ was the only begotten Son, He was unique, but God desired to have many sons who will be the many brothers of His Son. In this way the only begotten Son of God becomes the Firstborn among many brothers. He is the firstborn Son, and we are the many sons...Without the many sons God could never have a kingdom, and without the many brothers Christ could never have a Body. Thus, the many sons of God are for the kingdom of God, and the many brothers of Christ are for the Body of Christ. The kingdom of God is simply the Body life, and this Body life in the church is God's kingdom where He is expressed and where His dominion is exercised on the earth. This is God's purpose.

Why does God arrange our environment, surroundings, and situations in such a way that we experience suffering? We should not explain this according to our natural concept, saying, "The whole earth is filled with sufferings, and everyone undergoes hardship. Why should we be an exception?" This is a natural concept, and we should not accept it. We must realize that God's purpose is to make us full-grown sons, not little children. We should not be content to remain children enjoying His cherishing and loving. God intends to make us full sons, completely grown up to be legal heirs that we may inherit all that He is in this universe and that we may express Him and exercise His dominion over the earth. Since God's intention is to bring us into full sonship, we need to grow. There is no doubt that growth comes from inward nourishment, but this inward nourishment needs the coordination of the outward environment. According to our feeling, most of the outward environment is unpleasant. Thus, the outward environment becomes a suffering as far as we are concerned. I do not say that the outward environment is not good; it is always good, but it may not appear good to your feeling. (Life-study of Romans, pp. 234-235)

Further Reading: CWWL, 1993, vol. 1, pp. 127-128

第六周诗歌

764

荣耀的盼望 — 基督在我里面

11 9 11 9 副 (英 948)

降 B 大调

4/4

B^b
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 一 历 代 隐 藏 奥 秘, 向 我 已 显 明, 就 是 荣 耀
 $\underline{\underline{3}} \cdot \underline{\underline{2}} \quad \underline{\underline{4}} \cdot \underline{\underline{7}} \mid 1 - - 0 \mid \underline{\underline{5}} \cdot \underline{\underline{5}} \quad \underline{\underline{6}} \cdot \underline{\underline{5}} \quad 3 \quad 1 \mid \underline{\underline{2}} \cdot \underline{\underline{1}}$
 基 督 - 神 实 际。 祂 是 神 的 化 身, 也 是
 $\underline{\underline{6}} \cdot \underline{\underline{7}} \quad 1 - \mid \underline{\underline{7}} \cdot \underline{\underline{1}} \quad \underline{\underline{2}} \cdot \underline{\underline{1}} \quad \underline{\underline{3}} \cdot \underline{\underline{2}} \quad \underline{\underline{4}} \cdot \underline{\underline{7}} \mid 1 - - 0 \mid$
 我 生 命, 更 是 我 的 荣 耀, 我 所 期。
 $3 \quad 3 \quad \underline{\underline{5}} \cdot \underline{\underline{4}} \quad \underline{\underline{2}} \cdot \underline{\underline{7}} \mid 1 \quad 1 \quad 3 - \mid \underline{\underline{6}} \quad \underline{\underline{6}} \quad \underline{\underline{2}} \cdot \underline{\underline{3}}$
 (副) 荣 耀! 荣 耀! 基 督 在 心 房! 荣 耀! 荣 耀!
 $\underline{\underline{2}} \cdot \underline{\underline{1}} \mid \underline{\underline{7}} \quad \underline{\underline{6}} \quad \underline{\underline{5}} \quad 0 \mid \underline{\underline{5}} \cdot \underline{\underline{5}} \quad \underline{\underline{6}} \cdot \underline{\underline{5}} \quad 3 \quad 1 \mid \underline{\underline{2}} \cdot \underline{\underline{1}}$
 祂 是 我 盼 望! 现 今 在 我 里 面, 乃 是
 $\underline{\underline{6}} \cdot \underline{\underline{7}} \quad 1 - \mid \underline{\underline{7}} \cdot \underline{\underline{1}} \quad \underline{\underline{2}} \cdot \underline{\underline{1}} \quad \underline{\underline{3}} \cdot \underline{\underline{2}} \quad \underline{\underline{4}} \cdot \underline{\underline{7}} \mid 1 - - 0 \parallel$
 一 奥 秘! 将 来 是 我 荣 耀, 我 所 期。

二 祂已将我重生, 在我的灵中; 现今在我魂里变化我;
 还要改变我体, 和祂体相同, 使我完全与祂像符合。

三 今在生命、性情, 祂与我合一; 将来我要在祂荣耀里;
 与祂完全合一, 享受祂自己, 和祂全然相象, 毫无异!

WEEK 6 — HYMN

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

$\text{A}^b \quad \text{A}^b7/\text{C} \quad \text{D}^b \quad \text{B}^b\text{m} \quad \text{E}^b \quad \text{E}^b7/\text{G} \quad \text{A}^b \quad \text{D}^b/\text{A}^b$
 1. Mys - t'ry hid from ag - es now revealed to me, 'Tis the Christ of God's re - a - li - ty.
 $\text{A}^b \quad \text{A}^b7/\text{C} \quad \text{D}^b \quad \text{B}^b\text{m} \quad \text{E}^b \quad \text{E}^b7/\text{G} \quad \text{A}^b \quad \text{D}^b/\text{A}^b \quad \text{A}^b$
 He embod - ies God, and He is life to me, And the glo - ry of my hope He'll be.
 $\text{A}^b \quad \text{E}^b7 \quad \text{Fm} \quad \text{C}^7 \quad \text{D}^b \quad \text{B}^b7/\text{D} \quad \text{E}^b \quad \text{B}^b7 \quad \text{E}^b \quad \text{E}^b7/\text{G}$
 (C) Glo - ry, glo - ry, Christ is life in me! Glo - ry, glo - ry, what a hope is He!
 $\text{A}^b \quad \text{A}^b7/\text{G}^b \quad \text{D}^b/\text{F} \quad \text{D}^b \quad \text{E}^b \quad \text{E}^b7/\text{G} \quad \text{A}^b \quad \text{D}^b/\text{A}^b \quad \text{A}^b$
 Now within my spir - it He's the mys - tery! Then the glo - ry He will be to me.

2. In my spirit He regenerated me,
 In my soul He's now transforming me.
 He will change my body like unto His own,
 Wholly making me the same as He.
3. Now in life and nature He is one with me
 Then in Him, the glory, I will be;
 I'll enjoy His presence for eternity
 With Him in complete conformity.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第七周

蒙怜悯得尊贵和荣耀的器皿、 麦粒、和葡萄树的枝子

诗歌：425

读经：罗九 21, 23, 徒九 15, 林后四 7, 约十二 24, 十五 1, 4~5, 7

罗 9:21 窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？

罗 9:23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；

徒 9:15 主却对亚拿尼亚说，你只管去，因为这人是我所拣选的器皿，要在外邦人和君王并以色列子孙面前，宣扬我的名；

林后 4:7 但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们；

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

约 15:1 我是真葡萄树，我父是栽培的人。

约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。

约 15:5 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。

约 15:7 你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。

【周一】

壹 在基督里的信徒，乃是蒙怜悯得尊贵和荣耀的器皿；我们是容器，盛装基督作怜悯、尊贵和荣耀——罗九 21, 23:

一 神创造人的目的是要使人作祂的器皿，祂的瓦

Week Seven

Vessels of Mercy unto Honor and Glory, Grains of Wheat, and Branches of the Vine

Hymns: 548

Scripture Reading: Rom. 9:21, 23; Acts 9:15; 2 Cor. 4:7; John 12:24; 15:1, 4-5, 7

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

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

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

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 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.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

§ Day 1

I. The believers in Christ are vessels of mercy unto honor and glory; we are containers of Christ as mercy, honor, and glory—Rom. 9:21, 23:

A. God's purpose in creating man was to make man His vessel, His

器，以盛装基督作生命并被祂充满，为着建造基督的身体，终极完成于新耶路撒冷，作神的团体大器，使祂得彰显——创二 7，徒九 15，罗九 21，23，林后四 7，提后二 20～21，太二五 2～4，8～9，亚四 11～14，参启三 18。

二 保罗的全部十四封书信可以总括为“敞开的器皿”这辞：

- 1 神能将祂自己分赐到我们里面的程度，在于我们敞开的程度；神要我们只爱祂并使自己一直向祂敞开——王下四 1～7，太五 3，约一 16，赛五七 15，六六 1～2。
- 2 退步的起点是由于自满，进步的起点是由于饥渴——申四 25，路一 53，腓一 25，启三 16～18。

三 我们受造作为蒙怜悯的器皿，以盛装基督作怜悯的神——罗九 11～13，16，20～21，23，哀三 21～23，路一 78～79：

- 1 神的怜悯是神够得最远的属性，把我们从可怜的地位，救到适合祂爱和恩典的光景——弗二 1～4，来四 16。
- 2 因着神的怜悯，别人对福音没有反应，我们却有反应；别人拒绝接受关于基督是生命的话，我们却接受；别人退去不走主恢复的路，我们却走这条路——诗歌二三四首第三节。
- 3 “怜悯”指神由我们可怜光景所激发的外在作为；“怜恤”指起源于祂爱的素质之内在情爱——罗九 15，太九 36。
- 4 我们必须每早晨都接触神这怜恤者，使我们活在国度的实际里，而怜悯人，不审判人——哀三 21～23，太五 7，七 1。

earthenware container, to contain and be filled with Christ as life for the building up of the Body of Christ consummating in the New Jerusalem as God's great corporate vessel for His expression—Gen. 2:7; Acts 9:15; Rom. 9:21, 23; 2 Cor. 4:7; 2 Tim. 2:20-21; Matt. 25:2-4, 8-9; Zech. 4:11-14; cf. Rev. 3:18.

B. All of Paul's fourteen Epistles can be summed up in two words—open vessel:

1. The degree to which God can dispense Himself into us depends on the degree of our openness; God wants us only to love Him and keep ourselves open to Him—2 Kings 4:1-7; Matt. 5:3; John 1:16; Isa. 57:15; 66:1-2.
2. Decadence starts from self-complacency; progress starts from hunger and thirst—Deut. 4:25; Luke 1:53; Phil. 1:25; Rev. 3:16-18.

C. We were created to be vessels of mercy to contain Christ as the God of mercy—Rom. 9:11-13, 16, 20-21, 23; Lam. 3:21-23; Luke 1:78-79:

1. God's mercy is the most far-reaching of God's attributes, saving us out of our wretched position into a condition that is suitable for His love and grace—Eph. 2:1-4; Heb. 4:16.
2. Because of God's mercy, we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way—Hymns, #296, stanza 3.
3. Mercy refers to God's outward doing motivated by our wretched state; compassion refers to His inward affection originating in His loving essence—Rom. 9:15; Matt. 9:36.
4. We must contact God as the compassionate One every morning so that we may live in the reality of the kingdom in being merciful to others and not judging others—Lam. 3:21-23; Matt. 5:7; 7:1.

【周二】

四 我们受造作为贵重的器皿，以盛装基督作尊贵的神；贵重的器皿乃是预防者，给别人注射预防剂，好抵挡召会的败落——提后二 20～22，士九 9，撒上二 30：

- 1 预防者乃是教师，基督耶稣的好执事，即得着生命之话的滋养，并在日常生活中，为着召会生活操练他的灵活基督者——提后二 2，一 13～14，提前四 6～7，六 20。
- 2 预防者乃是精兵，与异议者不同的教训打仗，好照着使徒的职事完成神的经纶，并借着满了生命，在生命中作王，而与死亡，就是神最后的仇敌争战——提后二 3～4，提前一 18，罗八 6，11，五 17。
- 3 预防者乃是竞赛者，逃进作我们避难所的基督里，并同那清心呼求主的人，追求基督作为公义、信、爱、和平，借此过正常的召会生活——提后二 5，来六 18～20，提后二 22。
- 4 预防者乃是农夫，借着适应一切的生命与神同工，将生命的种子撒在人里面，并借着祂健康的话，以生命的灵浇灌他们——6 节，林前三 6，9，林后六 1 上，路八 11，约七 38，六 63，林后三 6。
- 5 预防者乃是工人，正直地分解（就如作木工一样）真理的话，将神话语的各部分，正确、正直、毫不曲解地揭示出来；真理的话需要正确地解开，以光照暗昧的人，预防毒素，吞灭死亡，并将偏离的信徒带回正途——提后二 15，参徒二六 18，诗一一九 130，133。

【周三】

§ Day 2

D. We were created to be vessels of honor to contain Christ as the God of honor; vessels of honor are inoculators, those who inoculate others against the decline of the church—2 Tim. 2:20-22; Judg. 9:9; 1 Sam. 2:30:

1. The inoculator is a teacher, a good minister of Christ Jesus, one who is nourished with the words of life and who exercises his spirit to live Christ in his daily life for the church life—2 Tim. 2:2; 1:13-14; 1 Tim. 4:6-7; 6:20.
2. The inoculator is a soldier, warring against the different teachings of the dissenters to carry out God's economy according to the apostle's ministry and fighting the battle against death, the last enemy of God, by being full of life to reign in life—2 Tim. 2:3-4; 1 Tim. 1:18; Rom. 8:6, 11; 5:17.
3. The inoculator is an athlete, living the normal church life by fleeing into Christ as his refuge and pursuing Christ as righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—2 Tim. 2:5; Heb. 6:18-20; 2 Tim. 2:22.
4. The inoculator is a farmer, working together with God by an all-fitting life to sow the seed of life into people and water them with the Spirit of life by His healthy words—v. 6; 1 Cor. 3:6, 9; 2 Cor. 6:1a; Luke 8:11; John 7:38; 6:63; 2 Cor. 3:6.
5. The inoculator is a workman, cutting straight the word of the truth, unfolding the word of God in its various parts rightly and straightly without distortion (as in carpentry); there is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted believers back to the proper track—2 Tim. 2:15; cf. Acts 26:18; Psalms 119:130, 133.

§ Day 3

五 我们是得荣耀的器皿，以盛装基督作荣耀的神：

- 1 荣耀就是神自己得着彰显并显明出来——耶二 11，徒七 2，弗一 17，林前二 8，彼前四 14，西二 9。
- 2 我们有这宝贝，就是基督作荣耀的神，住在我们这瓦器里；（林后四 7；）内住于我们的“这宝贝”，就是“耶稣基督的面”，（六，）基督的同在，基督的人位。（二 10——“面”指人位。）
- 3 当我们的心转向主，我们就观看在我们灵里作为基督之同在的主灵，我们就“渐渐变化…，从荣耀到荣耀，乃是从主灵变化成的”——三 16～18。
- 4 观看主的荣光，是我们自己看主；返照主的荣光，是叫别人经过我们看主——赛六十 1，5。

【周四】

贰 在基督里的信徒，乃是麦粒——约十二 24：

- 一 借着基督的死与复活所产生的许多麦粒，是为着形成一个饼——基督的身体；许多麦粒被压碎，用油调和，在炉中烤，并调和一起成为一个饼；这饼由素祭所表征——林前十 17，利二 4～5。
- 二 主是一粒麦子落在地里，借着死丧失祂的魂生命，使祂能在复活里将祂永远生命的火释放给“许多子粒”；我们这许多子粒，必须借着死丧失我们的魂生命，使我们能在复活里享受并释放永远生命的火给人——约十二 24～26，路十二 49～50，林前十五 31，36，林后四 12。
- 三 我们外面的人如同麦子落到地里死了，渐渐被破碎、销毁，使我们里面的人能日日得更新——

E. We are vessels of glory to contain Christ as the God of glory:

1. Glory is God Himself expressed and manifested—Jer. 2:11; Acts 7:2; Eph. 1:17; 1 Cor. 2:8; 1 Pet. 4:14; Col. 2:9.
2. We have this treasure, Christ as the God of glory, dwelling within us, the earthen vessels (2 Cor. 4:7); "this treasure" indwelling us is "the face of Jesus Christ" (v. 6), the presence of Christ, "the person of Christ" (2:10).
3. When we turn our heart to the Lord, we are beholding the Lord Spirit as the presence of Christ in our spirit, and we are "being transformed...from glory to glory, even as from the Lord Spirit"—3:16-18.
4. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us—Isa. 60:1, 5.

§ Day 4

II. The believers in Christ are grains of wheat—John 12:24:

- A. The many grains of wheat produced through Christ's death and resurrection are for the formation of the one bread—the Body of Christ; the grains of wheat are crushed, mingled with oil, baked in the oven, and blended together into one loaf, signified by the meal offering—1 Cor. 10:17; Lev. 2:4-5.
- B. The Lord, as a grain of wheat falling into the ground, lost His soul-life through death that He might release the fire of His eternal life to the "many grains" in resurrection; we as the many grains must lose our soul-life through death that we may enjoy and release the fire of the eternal life to others in resurrection—John 12:24-26; Luke 12:49-50; 1 Cor. 15:31, 36; 2 Cor. 4:12.
- C. As grains of wheat falling into the earth to die, our outer man is being broken, consumed, so that our inner man can be renewed day by day—vv.

16, 10 ~ 11 节, 多三 5, 弗四 23, 五 26。

四 一个为着建造基督身体之属灵的基督徒, 每天必须“读”三件事—他需要读圣经; 他需要读他里面的感觉; 他也需要读他的环境和境遇, 就是他周围的人事—罗八 6, 参箴十六 9。

五 我们也许祷告并盼望别人会改变, 但我们越这样祷告, 就越清楚什么都不会改变; 这是神所创造的环境, 要使我们模成神儿子的形像, 并显明神的恩典和能力—罗八 28 ~ 29, 参六 3 ~ 4, 王上七 17, 20 ~ 22。

六 我们应当与运行的灵合作, 并接受神为我们所安排的环境—腓四 12, 弗三 1, 四 1, 六 20, 林前七 24。

七 我们可能向神抱怨, 但我们的抱怨可能是最好的祷告, 神最喜悦的祷告; 当我们在抱怨时, 神在喜乐, 因为祂使万有都互相效力, 叫我们得益处, 为使我们模成祂长子的形像—参诗一〇二标题。

【周五、周六】

叁 在基督里的信徒, 乃是葡萄树的枝子—约十五 1, 4 ~ 5:

一 葡萄树及其枝子, 就是基督和在基督里的信徒, 是神经纶中三一神的生机体, 因神的丰富而长大, 并彰显祂神圣的生命—1 ~ 5 节。

二 离了基督这葡萄树, 我们就一无所是, 一无所有, 也一无所能; 因此, 我们需要住在祂里面, 就是停留、住留、并居住在祂里面; 不凭我们

16, 10-11; Titus 3:5; Eph. 4:23; 5:26.

D. A Christian who is spiritual for the building up of the Body of Christ must "read" three things every day—he needs to read the Bible, he needs to read his inward sense, and he needs to read his environment and circumstances, which are the people, things, and matters around him—Rom. 8:6; cf. Prov. 16:9.

E. We may pray and hope that others will change, but the more we pray in this way, the clearer we are that nothing will change; this is the environment that God has created to cause us to be conformed to the image of God's Son and manifest God's grace and power—Rom. 8:28-29; cf. 6:3-4; 1 Kings 7:17, 20-22.

F. We should cooperate with the operating Spirit and accept the environment that God has arranged for us—Phil. 4:12; Eph. 3:1; 4:1; 6:20; 1 Cor. 7:24.

G. We may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His firstborn Son—cf. Ps. 102, title.

§ Day 5 & Day 6

III. The believers in Christ are branches of the vine—John 15:1, 4-5:

A. The vine, which is Christ, with its branches, which are the believers in Christ, is the organism of the Triune God in God's economy to grow with His riches and to express His divine life—vv. 1-5.

B. We are nothing, we have nothing, and we can do nothing apart from Christ as the vine; thus, we need to abide in Him, to remain, stay, and dwell in Him, not living by what we are or by what we can do but by the

的所是或所能，乃凭不死的生命——基督自己——而活——十四 6 上，林后五 4。

三 住在基督里，乃是住在祂的爱里，使我们爱祂并彼此相爱，结果子彰显神圣的生命——约十五 9～10，16～17：

1 “我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。你们若彼此相爱，众人因此就认出你们是我的门徒了”——十三 34～35，参约壹四 18～19。

2 我们若爱主，就被祂充满；我们里面所充满的，就从我们流出来；爱主到极点，使我们有资格、成全我们并装备我们说出主来——约二 15～17。

四 住在基督里，乃是天天并时时保守我们自己在与祂的交通里，不让任何事物来在我们和祂之间；整个召会生活都有赖于这神圣的交通，就是循环的三一神将祂的一切所是，运行、涌流，传达、运输、输供并分赐到我们里面，作我们的享受——约壹一 3，林后十三 14。

五 我们要让主住在我们里面，就必须让祂的话住在我们里面；我们若借着到祂面前来得生命而住在祂所写的话里，祂即时的话就要住在我们里面作灵和生命——约十五 7，五 39～40，八 31，六 63。

六 我们是基督这真葡萄树的枝子，需要在每一方面活基督、长基督、彰显基督、并繁殖基督；这就是“行事为人配得过主，以致凡事蒙祂喜悦，在一切善工上结果子，借着认识神而长大”——西一 10。

七 结果子乃是内在生命之丰富的洋溢；从这丰盛

immortal life, which is Christ Himself——14:6a; 2 Cor. 5:4.

C. To abide in Christ is to abide in His love so that we may love Him and love one another to express the divine life in fruit-bearing——John 15:9-10, 16-17:

1. "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love for one another"——13:34-35; cf. 1 John 4:18-19.

2. If we love the Lord, we will be filled with Him, and whatever fills us within will come out of us; loving the Lord to the uttermost qualifies, perfects, and equips us to speak forth the Lord——John 21:15-17.

D. To abide in Christ is to keep ourselves in the fellowship with Him daily and hourly, not allowing anything to come between us and Him; the entire church life depends on the divine fellowship, which is the circulating Triune God working, flowing, communicating, transporting, transmitting, and dispensing all that He is into us for our enjoyment——1 John 1:3; 2 Cor. 13:14.

E. In order for the Lord to abide in us, we must let His words abide in us; if we abide in His written word by coming to Him for life, His instant words will abide in us as spirit and life——John 15:7; 5:39-40; 8:31; 6:63.

F. As the branches of Christ, the true vine, we need to live Christ, grow Christ, express Christ, and propagate Christ in every respect; this is to "walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God"——Col. 1:10.

G. Fruit-bearing is the overflow of the riches of the inner life; out of the

的内在生命，就有一道流临到别人，透入他们的生命，使他们成为常存的果子，而使父得荣耀——约十五 16。

abundance of the inner life there will be a flow that will reach others, penetrating into their lives, so that they may become remaining fruit for the Father's glorification—John 15:16.

第七周■周一

晨兴喂养

罗九 21 “窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”

23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

〔保罗的〕十四封书信总归可用一个辞来表达：“敞开的器皿”。神要一个敞开的器皿。保罗在罗马九章二十三节告诉我们，神把我们造成“蒙怜悯、早预备得荣耀的器皿”。然后在林后四章七节说，“我们有这宝贝在瓦器里。”这两处经文可视为我们经历基督与召会的基本秘诀。你也许听过许多篇论到基督与召会的信息，但如果你不晓得你必须是一个敞开的器皿，基督与召会还是没有路。…敞开的器皿就是不作什么，只是一直敞开，好得着充满。经过种种过程的神—三一神、包罗万有的灵、复合的灵—在这里等候得着一个入口，好进到你里面去。祂进到你里面有多少，在于你向祂敞开有多少（李常受文集一九八〇年第一册，三二六页）。

信息选读

我们是器皿，不是工具或武器—我们乃是容器。按照罗马九章，我们盛装怜悯、尊贵和荣耀（21、23）。这怜悯、尊贵和荣耀，实际上就是三一神。在我们的经历起初的阶段，三一神是我们的怜悯；在长进的阶段，祂是我们的尊贵；在完成的阶段，祂是我们的荣耀。现今我们享受我们的神作怜悯，多少也享受祂作尊贵。当主耶稣回来时，我们要完全被带进尊贵，也要被带进荣耀里。那时我们要被三一神充满，不仅作我们的怜悯，也作我们的尊贵和荣耀。

WEEK 7 — DAY 1

Morning Nourishment

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

The summary of [Paul's] fourteen Epistles may be expressed in just two words: open vessel. God wants an open vessel. In Romans 9:23 Paul tells us that God created us as vessels of mercy unto glory. Then in 2 Corinthians 4:7 he says that “we have this treasure in earthen vessels.” These two verses may be considered as a basic secret to our experience of Christ and the church. You may hear a lot of messages on Christ and the church, yet if you do not realize that you have to be an open vessel, Christ and the church still have no way...An open vessel is doing nothing but keeping itself open to the filling up. The processed God—the Triune God, the all-inclusive Spirit, the compound Spirit—is here waiting for an opening to get into you. How much He would enter into you depends upon how much opening you would give Him. (CWWL, 1980, vol. 1, “Perfecting Training,” p. 241)

Today's Reading

As vessels, we are not instruments or weapons—we are containers. According to Romans 9, we contain mercy, honor, and glory [vv. 21, 23]. This mercy, honor, and glory are actually the Triune God. In the initial stage of our experience the Triune God is our mercy, in the progressing stage He is our honor, and in the completing stage He is our glory. At present we are enjoying our God as mercy and somewhat as honor. When the Lord Jesus comes back, we shall be fully brought into honor and also into glory. Then we shall be filled with the Triune God not only as our mercy but also as our honor and glory.

怜悯是神够得最远的属性。怜悯比恩典够得更远，因为怜悯达到可怜且不配得恩典的景况。…何等美妙！神的怜悯不在于我们的光景是否美好。反之，神的怜悯显示在人可怜的光景里。临及我们的是神的怜悯。…我们需要看见神怜悯的宝贵，为此赞美祂，并为此作见证。从前我们是远离神的罪人；现今我们与包罗万有的基督是一。何等的怜悯！我们是盛装三一神作怜悯的器皿！

保罗在写罗马九章时，他的思想完全被神的怜悯占有。他说，“这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”（16）我们是信徒，我们在召会生活中，这全然在于神的怜悯。因为一切都在于神的怜悯，我们在自己里面就一无可夸。我们能同主往前，不在于我们的定意或奔跑，乃在于神的怜悯。…我们容易改变，总是刻变时翻。所以，我们不该信靠自己，乃该信靠神的怜悯。我们赞美主，我们是蒙怜悯得尊贵和荣耀的器皿。我们现今盛装祂作怜悯，将来我们也要盛装祂作尊贵和荣耀。

我们是蒙怜悯得尊贵和荣耀的器皿，照着神主宰的怜悯蒙祂拣选（11～16）。…作蒙怜悯的器皿，不是我们拣选的结果；这起源于神的主宰。…祂的主宰是祂拣选的基础。

在十五节，保罗引用主的话：“我要向谁施怜悯，就向谁施怜悯。”因着神的怜悯，别人对福音没有反应，我们却有反应；别人拒绝接受关于基督是生命的话，我们却接受；别人退去不走主恢复的路，我们却走这条路。关于福音、生命的职事和召会生活，神在祂的主宰里，都已怜悯了我们。所以，我们必须为着祂主宰的怜悯赞美祂（新约总论第五册，一四三至一四五页）。

参读：罗马书生命读经，第二十二、五十八、六十三篇；创世记生命读经，第十、八十三至八十四篇。

Mercy is the most far-reaching of God's attributes. Mercy goes further than grace, for mercy reaches into a situation that is pitiful and unworthy of grace...How wonderful that God's mercy does not depend on our being in a good condition! Rather, God's mercy is shown in man's pitiful condition. It is God's mercy that has reached us...We need to see the preciousness of God's mercy and praise Him for it and testify concerning it. Once we were sinners far from God; now we are one with the all-inclusive Christ. What a mercy! We are vessels containing the Triune God as mercy.

When Paul wrote chapter 9 of Romans, his thought was fully occupied with God's mercy. He says, "It is not of him who wills, nor of him who runs, but of God who shows mercy" (v. 16). It is altogether a matter of God's mercy that we are believers and that we are in the church life. Because all is of God's mercy, we have nothing to boast of in ourselves. Our going on with the Lord is a matter not of our willing or running but of God's mercy... We are changeable, constantly fluctuating. Therefore, we should not trust in ourselves but in God's mercy. We praise the Lord that we are vessels of mercy unto honor and glory. We now contain Him as mercy, and we shall contain Him as honor and glory.

As vessels of mercy unto honor and glory, we were chosen by God according to His sovereign mercy (vv. 11-16)...Being a vessel of mercy is not the result of our choice; it originates with God's sovereignty...His sovereignty is the basis of His selection.

In Romans 9:15 Paul quotes the Lord's words, "I will have mercy on whomever I will have mercy." Because of God's mercy we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way. Concerning the gospel, the ministry of life, and the church life, God, in His sovereignty, has had mercy on us. Therefore, we must praise Him for His sovereign mercy. (The Conclusion of the New Testament, pp. 1183-1185)

Further Reading: Life-study of Romans, msgs. 22, 58, 63; Life-study of Genesis, msgs. 10, 83—84

第七周■周二

晨兴喂养

提后二 21 “所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

2 “你在许多见证人面前从我所听见的，要托付那忠信、能教导别人的人。”

15 “你当竭力将自己呈献神前，…正直地分解真理的话。”

在提后二章二十一节…洁净自己指“离开不义”（19），这是内在神圣性质的外在证据。…我们不仅该洁净自己，脱离不义的事，也该脱离卑贱的器皿（16～18）。这就是说，我们必须远离他们。…我们若洁净自己，脱离这些消极的事和消极的人，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。贵重是性质的问题，分别为圣是地位的问题，合乎使用是功用的问题，预备是训练的问题（新约总论第五册，一五〇页）。

信息选读

保罗在（提后二章二节）这里所指的是一章十三节的健康话语。健康话语托付忠信的人以后，就成了那美好的托付（一 14）。这话指明，在地方召会中，人若有主所托付健康的话，他就该训练那些忠信的人，可信托的人，使他们也从主得着美好的托付，能以教导别人。

保罗知道提摩太领受了美好的托付，受了教导，并得了恩典之丰富的喂养。所以，他嘱咐提摩太将

WEEK 7 — DAY 2

Morning Nourishment

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.

15 Be diligent to present yourself approved to God,...cutting straight the word of the truth.

In 2 Timothy 2:21...to cleanse ourselves is to “depart from unrighteousness” (v. 19), as an outward evidence of the inward divine nature...We should cleanse ourselves not only from anything unrighteous but also from the dishonorable vessels [vv. 16-18]. This means that we must stay away from them...If we cleanse ourselves from these negative things and negative persons, we shall be vessels unto honor, sanctified, useful to the Master, and prepared unto every good work. “Unto honor” is a matter of nature, “sanctified” is a matter of position, “useful” is a matter of practice, and “prepared” is a matter of training. (The Conclusion of the New Testament, p. 1189)

Today's Reading

The things to which Paul refers [in 2 Timothy 2:2] are the healthy words in 1:13. The healthy words, after being committed to faithful men, become the good deposit in them (v. 14). This word indicates that if someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones, the trustworthy ones, that they too may have a good deposit from the Lord and be competent to teach others.

Paul realized that Timothy had received a good deposit, that he had been taught and nourished with the riches of grace. Therefore, he charged Timothy to

这些事交托其他忠信能施行同样职事的人。这指明施行神新约经纶的丰富，不只需要一个人。我盼望借着这一切生命读经的信息，在主恢复里成千的圣徒，会得着关于神新约经纶之恩典丰富的美好托付。然后，领受了这些丰富的人，能将这些事托付别人。想想看，主若得着一万个被祂美好的托付充满的圣徒，将祂经纶的丰富扩展到全地，那是何等的光景。毫无疑问，这会催促祂荣耀显现的时候来到。

在二章三节保罗继续说，“你要和我同受苦难，好像基督耶稣的精兵。”使徒认为他们的职事乃是为着基督的争战，正如民数记四章二十三、三十、三十五节，把祭司的事奉看作服役，争战。每当我们将基督供应别人，就发觉自己是在争战。因此，我们不但该是将美好的托付交托别人的教师，也该是为着神的权益争战的精兵。…在提后二章五节保罗把提摩太比作竞赛中的运动员：“竞赛的人，非按规矩竞赛，就不能得华冠。”

六节继续说，“劳力的农夫，理当先分享果实。”这里保罗把提摩太比作农夫。当兵的必须赢得胜利，运动员必须得着华冠，农夫理当分享果实—粮食。这需要忍耐。作为运动员，我们该迅速；但作为农夫，我们需要忍耐。…对农作物和牲畜，农夫必须学习有忍耐。

在十五节…保罗指明预防者要作工人。这工人是木匠，必须正直地分解真理的话。这就是说，将神话语的各部分，正确、正直、毫不曲解地揭示出来。木匠怎样有技巧正直地切割木头，照样，主的工人需要有技巧正直地分解真理的话。这是需要的，因为在召会的败落中，许多真理被曲解，呈现歪曲、偏颇的样式（提摩太后书生命读经，二六至二九、三二页）。

参读：成全训练，第二十二章；倪柝声文集第二辑第十七册，第二十二篇。

commit these things to others who would be faithful and competent to carry on the same ministry. This indicates that more than one person is needed to carry on the riches of God's New Testament economy. My hope is that through all these Life-study messages thousands of saints in the Lord's recovery will receive a good deposit of the riches of grace concerning God's New Testament economy. Then those who have received these riches will be able to commit these things to others. Imagine what the situation would be if the Lord had ten thousand saints filled with His good deposit, spreading the riches of His economy throughout the earth. No doubt, this would hasten the time of His glorious appearing.

In 2:3 Paul continues, "Suffer evil with me as a good soldier of Christ Jesus." The apostle considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare, in Numbers 4:23, 30, 35 (lit.). Whenever we minister Christ to others, we find ourselves in a battle. Hence, we should not only be teachers committing the deposit to others, but we should also be soldiers fighting for God's interests. In 2 Timothy 2:5 Paul likens Timothy to an athlete contending in the games: "And also if anyone contends in the games, he is not crowned unless he contends lawfully."

Verse 6 continues, "The laboring farmer must be the first to partake of the fruit." Here Paul likens Timothy to a farmer. Just as a soldier must win the victory and an athlete must receive the crown, so a farmer must partake of the fruit, the food. This requires patience. As athletes, we should be quick, but as farmers, we need to be patient...With both crops and livestock, farmers must learn to have patience.

In verse 15...Paul indicates that the inoculator is to be a workman. As a carpenter, this workman must cut straight the word of the truth. This means to unfold the word of God in its various parts rightly and straightly without distortion. Just as a carpenter has the skill to cut wood in a straight way, so the Lord's workman needs the skill to cut straight the word of the truth. This is necessary because in the decline of the church so many truths are twisted and presented in a warped, biased form. (Life-study of 2 Timothy, pp. 22-24, 26)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 22; CWWN, vol. 37, "General Messages," ch. 22

第七周■周三

晨兴喂养

林后四 6～7 “…神…照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”

三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像…”

保罗告诉我们，我们是瓦器，而主耶稣在我们里面是宝贝（林后四 7）。但这节的钥匙是前一节：“为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”（6）这节的“面”，在希腊文里和二章十节的“面”同字，是指眼睛周围部分的标示。…我们永不会觉得有宝贝在我们里面，直到我们看到耶稣的面。当我们享受祂的同在，我们就觉得祂在我们里面是何等的宝贝（李常受文集一九七三至一九七四年第一册，八一六页）。

信息选读

我们都能说我们是瓦器，耶稣是里面的宝贝。但我们可能只是这样说，而里面没有任何实际的感觉。只有当我们活在祂面前，注视祂的标示，我们才会感觉到祂对我们是这样的宝贝。在整个宇宙中，没有一件事像观看耶稣的面那样宝贵。这是一件个人经历和享受的事。我们越活在祂面前，我们就越觉得主耶稣的宝贵。这就是对祂内住的享受。这位耶稣就住在我们里面。这是活的实际，不只是一个说法而已。

WEEK 7 — DAY 3

Morning Nourishment

2 Cor. 4:6-7 ...God...is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image...

Paul tells us that we are the vessels, and the Lord Jesus within us is the treasure [2 Cor. 4:7]. But the key to this verse is the verse preceding it: “To illuminate the knowledge of the glory of God in the face of Jesus Christ” (v. 6). In Greek, the word for face is the same word used for person in 2 Corinthians 2:10, which means the index around the eyes...We will never sense that we have a treasure within until we see the face of Jesus. When we are enjoying His presence, we sense that He is such a precious treasure within us. (CWWL, 1973-1974, vol. 1, “The Indwelling Christ in the Canon of the New Testament,” p. 597)

Today's Reading

We all can say that we are the earthen vessel, and Jesus is the treasure within. But we can say this without any sense of the reality within us. It is only when we are living in His presence, looking at the index of His being, that we will sense that He is such a treasure to us. In the whole universe there is nothing so precious as to behold the face of Jesus. This is something of personal experience and enjoyment. The more we live in His presence, the more sense we will have of the preciousness of Jesus. This is just the enjoyment of His indwelling. This very Jesus indwells us. This is a living reality, not merely a saying.

假如我们都学习弃绝我们的旧人位，借着观看耶稣的面的标示，享受祂的同在，而接受祂作我们的人位，我们就会有一种甜美的感觉，觉得内住耶稣的宝贵。这会使我们发光照耀，这一种照耀就是祂荣耀的返照。我能保证，如果你有这种经历，其他人就会看出你是多么发光照耀。你不只是快乐，并且是发光照耀。有光从你里面照耀出来，那就是耶稣的返照。这是保罗对于内住基督的经历（李常受文集一九七三至一九七四年第一册，八一六至八一七页）。

根据林后三章十八节，我们就像镜子，观看并返照主的荣光。观看是我们自己看主，返照是叫别人经过我们看主。我们就像镜子，观看并返照主的荣光。…十八节的荣光是指复活并升天之主的荣光；祂是神又是人，经过成为肉体、地上为人生活和钉十字架，进入复活，成就完全的救赎，并成为赐生命的灵，住在我们里面，使祂和祂所完成、所得着以及所达到的一切，都成为我们的实际，使我们与祂是一，并且变化成为与祂同样的形像，从荣耀到荣耀。

我们以没有帕子遮蔽的脸，观看并返照主的荣光，祂就用祂的所是及所作的元素，灌注我们。因此，我们就借着祂生命的大能，凭祂生命的素质，渐渐新陈代谢地变化，而有祂生命的形状；并且主要的借着我们心思的更新（罗十二2），渐渐变化形像，成为祂的形像。

我们这些器皿需要有没有帕子遮蔽的脸。这就是说，我们需要向神圣的生命连同其能力、素质和形像敞开。我们这样向主敞开，祂这赐生命的灵就会进到我们全人里面，将祂生命的素质灌输到我们里面，借祂生命大能在我们里面运行，把我们塑造成祂的形像。这就是生命的构成，使我们成为新约的执事（哥林多后书生命读经，七九至八一页）。

参读：哥林多后书生命读经，第八、十篇；李常受文集一九七三至一九七四年第一册，新约圣经中内住的基督，第十章。

If we would all learn to forsake our old person, taking Him as our person by looking at the index of His face while enjoying His presence, we would have a sweet sense of the preciousness of the indwelling Jesus. This would make us so shining, a shining that is the reflecting of His glory. I can assure you that if you ever have this kind of experience, others will see how shining you are. It is not that you are merely happy, but you are shining. Something from within shines out, and that is the reflection of Jesus. This was Paul's experience of the indwelling Christ. (CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," pp. 597-598)

According to 2 Corinthians 3:18, we behold and reflect like a mirror the glory of the Lord. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us. We are like mirrors beholding and reflecting the glory of the Lord. The glory in verse 18 is the glory of the Lord, the resurrected and ascended One, who as both God and man passed through incarnation, human living on the earth, and crucifixion, entered into resurrection, accomplished full redemption, and became a life-giving Spirit. As the life-giving Spirit, He dwells in us to make Himself and all that He has accomplished, obtained, and attained real to us, that we may be one with Him and be transformed into the same image from glory to glory.

When we with unveiled face are beholding and reflecting the glory of the Lord, He infuses us with the elements of what He is and what He has done. Thus we are being transformed metabolically to have His life shape by His life power with His life essence; that is, we are being transfigured, mainly by the renewing of our mind (Rom. 12:2), into His image.

As vessels, we need to have an unveiled face; that is, we need to be open to the divine life with its power, essence, and shape. As we open to the Lord, He as the life-giving Spirit enters into our being to infuse His life essence into us, to operate within us by His life power, and to shape us into His image. This is the constitution of life to make us ministers of the new covenant. (Life-study of 2 Corinthians, pp. 69-70)

Further Reading: Life-study of 2 Corinthians, msgs. 8, 10; CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," ch. 10

第七周■周四

晨兴喂养

约十二 24 ~ 26 “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。爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。若有人服事我，就当跟从我；我在哪里，服事我的人也要在哪里。若有人服事我，我父必尊重他。”

信徒也由许多麦粒所象征。约翰十二章二十四节…“许多子粒”一辞，指许多麦粒，乃是那一粒麦子的繁增。…在二十四节，主耶稣清楚地说到，祂自己，就是成为肉体的神，是那落在地里死了的独一麦粒。信徒是许多麦粒，由基督这一粒麦子所产生。

这许多麦粒是借着基督的死与复活产生的。在主耶稣十字架的工作里，祂是一粒麦子落在地里死了，好释放出神圣的生命来。神圣的生命在耶稣里面，正如生命局限在一粒麦子里面。因为生命隐藏在子粒中，所以外壳必须破裂，使内里的生命得着释放。基督包罗万有的死，释放了那在祂里面的神圣生命。祂是一粒麦子死了，释放出神圣的生命，且点活神所救赎的人，好产生许多子粒（新约总论第五册，一三四至一三五页）。

信息选读

借着基督的死与复活所产生的许多麦粒，是为着形成一个饼—基督的身体。许多子粒产生了以后，需要被压碎，磨成粉，并在一个饼里调和在一起，好献给神。这饼就是召会，基督的身体。…（林前十 17）。我们从祂所产生、所分受的基

WEEK 7 — DAY 4

Morning Nourishment

John 12:24-26 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. He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life. If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

The believers are also symbolized by many grains of wheat...The expression “much fruit” [in John 12:24] refers to many grains of wheat as the multiplication of the one grain. In verse 24 the Lord Jesus clearly refers to Himself, God incarnate, as the unique grain of wheat that falls into the ground and dies. The believers as many grains of wheat are produced out of Christ as the one grain.

The many grains of wheat are produced through the death and resurrection of Christ. In His work on the cross the Lord Jesus died as a grain of wheat falling into death for the release of the divine life. The divine life was in Jesus, just as life is confined in a grain of wheat. Because the life is concealed in the grain, the shell must be broken so that the inward life may be released. Christ’s all-inclusive death released the divine life that was within Him. As a grain of wheat, He died to release the divine life and to enliven God’s redeemed ones in order to produce many grains. (The Conclusion of the New Testament, pp. 1176-1177)

Today's Reading

The many grains of wheat produced through Christ’s death and resurrection are for the formation of one bread—the Body of Christ. After the many grains have been produced, they need to be crushed, ground into flour, and blended together in a loaf to be offered to God. This loaf is the church, the Body of Christ...(1 Cor. 10:17). The Christ out of whom we have

督，把我们构成祂的一个身体（新约总论第五册，一三六页）。

我们若爱神，祂会使万有互相效力，叫我们得益处。…这益处…就是要我们模成祂长子的形像（罗八29）。…〔神〕用万有把我们模成基督的形像。有些人可能在他们天然的人里是良善、温和和忠信的。他们即使没有重生或变化，也是很好的人。这样，神怎能将祂自己作到这样的人里面？对这样的人并对我们众人，神必须把我们放在某些环境里，来破碎我们。神的愿望乃是要我们被破碎，好叫祂能将自己作到我们里面。

保罗乃是被一种称为复活大能的奥秘东西模成基督的死。除非借着复活的大能，没有一个人能模成基督的死。在我们里面有一个隐藏、奥秘、大能的东西，称为复活。最后我们就学会，无论钱财或来或去，无论儿女或来或走，神仍然存留。神是我们的分；祂不是我们外面的分，乃是我们里面的分，作我们的构成。神已经将祂自己构成在我们里面，也正在将祂自己构成到我们里面。至终，神用万有来将祂自己作成我们独一的分。

我们的钱财、儿女、职业、学位，都不是我们的分。唯有神是我们的分。…我们可能有我们想要达到的目标，说我们必须讲实际；但事实上，我们是把这些目标看作我们的分。这就是为什么多年以来，神来把我们天然的生命一层一层地“剥掉”。我在神逐渐的“剥除”之下几乎七十年了。我今天很快乐，因为我天然的生命大部分已经被剥掉了。神用万有来“剥掉”我们天然的生命。神甚至用召会生活中所有的弟兄和姊妹来完成这个剥除。…有一天会来到，那时我们会有大而严重的剥除。然后我们就要被破碎（李常受文集一九九一至一九九二年第二册，六五〇、六五六至六五七页）。

参读：基督徒的生活，第十五章。

been produced and of whom we partake constitutes us into His one Body. (The Conclusion of the New Testament, p. 1178)

If we love God, He will cause all things to work together for our good... The good is for us to be conformed to the image of His firstborn Son (Rom. 8:29). [God] uses all things to conform us to the image of Christ. Some persons may be nice, gentle, and faithful in their natural man. They would be good persons even apart from being regenerated or transformed. Then what can God do to work Himself into such persons? With such persons and with all of us, God must put us into certain circumstances to break us. God's desire is for us to be broken so that He can work Himself into us.

Paul was a person who was conformed to the death of Christ by something mysterious called the power of resurrection. No one can be conformed to the death of Christ except by the resurrection power. There is something within us hidden, mysterious, and dynamic called resurrection. Eventually, we will learn that whether money comes or money goes, whether children come or children go, God remains. God is our portion. He is not our portion outwardly but our portion inwardly in the way of constitution. God has constituted and is constituting Himself into our being. Eventually, God uses all things to make Himself our unique portion.

Our money, our children, our job, and our degree are not our portion. Only God is our portion... We may have our own goals that we desire to reach, saying that we need to be practical. But actually, these goals are our portion. This is why God comes to “peel off” our natural life layer by layer throughout the years. I have been under God's gradual “peeling” for almost seventy years. I am happy today because much of my natural life has been peeled off. God uses all things to “peel off” our natural life. God even uses all the brothers and sisters in the church life to accomplish this peeling... The day will come when we will have a great and serious peeling off. Then we will be broken. (CWWL, 1991-1992, vol. 2, “The Christian Life,” pp. 486, 490-491)

Further Reading: CWWL, 1991-1992, vol. 2, “The Christian Life,” ch. 15

第七周■周五

晨兴喂养

约十五 4～5 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。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。”

信徒…是葡萄树的许多枝子。这就是说，信徒是神的基督的众肢体，在神圣的分赐里形成三一神的生机体。在约翰十五章一节主耶稣宣告：“我是真葡萄树”，在五节祂说，“我是葡萄树，你们是枝子。”这葡萄树及其枝子，就是基督和在基督里的信徒，是神经纶中三一神的生机体，因神的丰富而长大，并彰显祂神圣的生命。

约翰十五章的葡萄树，是宇宙的葡萄树，包含基督和祂作枝子的信徒。在这葡萄树，这生机体里，三一神活祂自己，彰显祂自己，并分赐祂自己到极点（新约总论第五册，一三七页）。

信息选读

我们是葡萄树的枝子，需要住在葡萄树（神的基督）里。…唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。因这缘故，主耶稣说到祂自己是葡萄树，我们是枝子：“你们要住在我里面，我也住在你们里面。”（约十五 4）我们的生活和享受，就是住在葡萄树里。我们作枝子的定命，就是留在葡萄树上。

葡萄树的枝子凭自己不能作什么，因为离了葡萄树，枝子就会枯萎死去。枝子与葡萄树之间的关系，描绘我们与主耶稣之间的关系。离了祂，我们就一无所是，一

WEEK 7 — DAY 5

Morning Nourishment

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. 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 believers are also the many branches of the vine. This means that the believers are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:1 the Lord Jesus declared, “I am the true vine,” and in verse 5 He said, “I am the vine; you are the branches.” This vine, which is Christ, with its branches, which are the believers in Christ, is the organism of the Triune God in God’s economy to grow with His riches and to express His divine life.

The vine in John 15, therefore, is a universal vine comprising Christ and His believers as the branches. In this vine, this organism, the Triune God lives, expresses Himself, and dispenses Himself to the uttermost. (The Conclusion of the New Testament, p. 1178)

Today's Reading

As branches of the vine, we need to abide in the vine, the Christ of God... Only when the branches abide in the vine can the vine be everything to them. This is the reason the Lord Jesus said concerning Himself as the vine and us as the branches, “Abide in Me and I in you” [John 15:4]. Our life and enjoyment are to abide in the vine. Our destiny as branches is to remain in the vine...

A branch of a vine cannot live by itself, for it will wither and die apart from the vine. The relationship between the branches and the vine portrays the relationship between us and the Lord Jesus. We are nothing, we have

无所有，也一无所能。凡我们所是、我们所有并我们所作的，必须在主里，且凭着在我们里面的主。…我们不该在自己里面作什么；我们该凭着住在葡萄树里来作一切。…因为我们对主是枝子，主对我们是葡萄树，我们就必须住在祂里面，并让祂住在我们里面。然后在我们的经历中，基督对我们就是一切，作我们的享受。

任何绝缘体都会使我们与葡萄树丰富的供应断绝。一点不顺从、一个罪甚或罪恶的思想，都能成为绝缘体，使我们与葡萄树的丰富断绝。首先，我们必须看见我们是枝子。然后我们需要维持我们与主之间的交通。没有什么应当在祂与我们之间。…因此，我们需要祷告：“主耶稣，让你我之间没有什么事物，使我与你丰富的供应断绝。”

葡萄树和枝子是一个生机体以荣耀父。我们凭着葡萄树，借着结果子彰显神圣生命的丰富而荣耀父。结果子使父的生命得着彰显；因此，结果子使祂得着荣耀（约十五 8）。

父是葡萄树的源头和本质。没有果子，葡萄树的素质、本质和生命就是隐藏、遮藏并受限制的。然而，在成串的果子上，葡萄树内里生命的丰富就得着彰显。这样彰显内里的生命，就是将神圣的本质从葡萄树里面释放出来。葡萄树的生命借着枝子的繁殖和繁增得着彰显，父就因此得荣耀，因为父在祂生命丰富里的所是，在葡萄树的繁殖和繁增上得着彰显。这是父的得荣耀。

我们结果子，就是三一神从里面的得荣、彰显。今天三一神在我们里面作我们的生命和性情，这三一神的生命和性情从我们里面的彰显，就是荣耀。所以，神圣的生命同其性情借着我们结果子得着彰显，父就得着荣耀（新约总论第五册，一三九至一四二页）。

参读：新约总论，第一百零九至一百一十篇；一个在灵里之人的自传，第六章。

nothing, and we can do nothing apart from Him. What we are, what we have, and what we do must be in the Lord and by the Lord in us...We should not do anything in ourselves; we should do everything by abiding in the vine... Because we are branches to the Lord and the Lord is the vine to us, we must abide in Him and let Him abide in us. Then in our experience Christ will be everything to us for our enjoyment.

Any insulation will separate us from the rich supply of the vine. A little disobedience, a sin, or even a sinful thought can be the insulation that separates us from the riches of the vine. First, we must see that we are branches. Then we need to maintain the fellowship between us and the Lord. Nothing should be between Him and us...Hence, we need to pray, “Lord Jesus, let there be nothing between You and me separating me from Your rich supply.”

The vine and the branches are an organism to glorify the Father. With the vine we have the glorification of the Father through the expression of the riches of the divine life in fruit-bearing. In fruit-bearing the Father’s life is expressed; hence, in fruit-bearing He is glorified [John 15:8].

The Father is the source and substance of the vine. Apart from the fruit, the essence, substance, and life of the vine are concealed, hidden, confined. However, the riches of the inner life of the vine are expressed in the clusters of fruit. To express the inner life in this way is to release the divine substance from within the vine. When the life of the vine is expressed through the branches in its propagation and multiplication, the Father is glorified, because what the Father is in the riches of His life is expressed in the propagation and multiplication of the vine. This is the glorification of the Father.

Our fruit-bearing is the glorification, the expression, of the Triune God from within. Today the Triune God is within us as our life and nature, and the expression of the life and nature of the Triune God from within us is glory. Therefore, when the divine life with its nature is expressed through us in fruit-bearing, the Father is glorified. (The Conclusion of the New Testament, pp. 1180-1182)

Further Reading: The Conclusion of the New Testament, msgs. 109—110; CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 6

第七周■周六

晨兴喂养

西一 10 “行事为人配得过主，以致凡事蒙祂喜悦，在一切善工上结果子，借着认识神而长大。”

约二一 15 “…耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。”

行事为人配得过主乃是“凡事蒙祂喜悦”（西一 10）。就是在各方面蒙主喜悦。父神喜悦子（太三 17，十七 5）。保罗在加拉太一章十五至十六节说，神乐意将祂的儿子基督启示在他里面。没有一件事比我们活基督更蒙父神喜悦。离了基督，没有一件事可以使父喜悦。…我们真正喜乐的时候，乃是我们活基督的时候。我们若在天然里谦卑、温柔，我们就不会喜乐。但我们若以基督作生命和人位，并活出基督，我们就是世上最喜乐的人。…最喜乐的事莫过于活基督、享受基督并经历基督。

我们行事为人若配得过主，就必在一切善工上结果子。…在（歌罗西一章十节）这里结果子是指在各方面活基督、长基督、彰显基督并繁殖基督。这是基督徒一切善工的真正素质。这就是保罗心目中的善工（歌罗西书生命读经，二六页）。

信息选读

在约翰二十一章，主问彼得是否爱祂，彼得告诉主说，“你知道我爱你。”然后主回答说，“你喂养我的小羊。”“你喂养我的羊。”（15、17）说话不仅是造就或教导，也是喂养小羊和喂养羊。我们若要喂养主的羊，就必须说话。…我们要喂养主

WEEK 7 — DAY 6

Morning Nourishment

Col. 1:10 To walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God.

John 21:15 ...Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

A walk worthy of the Lord is to please Him in all things [Col. 1:10]; it is pleasing to the Lord in all ways. God the Father is pleased with the Son (Matt. 3:17; 17:5). In Galatians 1:15 and 16 Paul says that it pleased God to reveal Christ, the Son, in him. Nothing is more pleasing to God the Father than for us to live Christ. Apart from Christ, nothing can please the Father. The only time we are fully happy is when we are living Christ. If we are humble or kind in a natural way, we are not happy. But if we take Christ as our life and our person and live Him out, we will be the happiest people on earth...The most pleasant thing is to live Christ, to enjoy Christ, and to experience Christ.

If we walk worthily of the Lord, we will bear fruit in every good work... Bearing fruit [in Colossians 1:10] refers to living Christ, growing Christ, expressing Christ, and producing Christ in every respect. This is the good work Paul had in mind. (Life-study of Colossians, p. 21)

Today's Reading

In John 21 the Lord asked Peter if he loved Him. Peter told the Lord, “You know that I love You.” Then the Lord answered, “Feed My lambs,” and “Feed My sheep” (vv. 15, 17). To speak is not only to edify or to teach but also to feed the lambs and to feed the sheep. If we are going to feed the Lord’s sheep, we have to speak...For us to feed the Lord’s sheep, we must love Him...

的羊，就必须爱主。…我们越爱祂，我们就越有资格，越受装备，甚至越受成全而说话。

有一天，一位年轻的女子来到我的家乡。当时我十九岁，她二十五岁。那是六十多年前，在保守的中国大陆。那时一位年轻的女子对一千人说话，是件非常独特、不寻常的事。虽然我常参加基督徒的聚会，但我是满了好奇地去参加这个聚会，要看这位年轻的女子说话。在我的一生中，甚至到了今天，我从未听见一个人带着那么大的权柄说话。…我听她说话时，我一切的好奇都消失了。她所说的每一句话，都抓住我，我也完全被说服了。我原是在基督教里长大的年轻人，但那一天我被主说服并得着了。会后我走回家时，我祷告将自己的一生奉献给主。

那位只有二十五岁的年轻女子，爱主到了极点，那是她的动机。她对主的爱，是她有能力的因素、元素和非常基本的素质。她所释放的信息源于出埃及记。她告诉听众，埃及预表世界，所有的世人都在撒但的压制之下，就如以色列人是在法老的暴政压制之下。她说，我们必须从这压制里被拯救出来，这就是我们的“出埃及”。我在她信息刚开始时听见这话，就对自己说，我再也不要再在撒但的压制之下。这年轻的姊妹爱主到了极点，她就有主的权柄；她的传福音就显出冲击力。

我们若爱主，就必然被祂充满。凡我们里面所充满的，就会从我们身上涌流出来。外面的涌流来自里面的充满。…一九二五年那天，我将自己的一生奉献给主之后，我就爱读圣经，并且爱对人说到耶稣。因着我被主耶稣充满，我就讲说主耶稣。我们若被主耶稣充满，就必然有东西倾倒出来。…当我们爱主到极点，就必须说话；我们必须释放那在里面充满我们的一位（李常受文集一九八八年第一册，二四二至二四三页）。

参读：歌罗西书生命读经，第三篇。

The more that we love Him, the more we are qualified, equipped, and even perfected to speak.

One day a young lady came to my hometown. I was nineteen years old, and she was twenty-five. That was over sixty years ago in conservative mainland China. For a young lady to speak to a thousand people was a unique and unusual event. Although I had been to Christian meetings quite often, I went to this meeting full of curiosity to see this young lady speak. In my whole life, even up to today, I never heard a person speaking with that much authority...As I listened to her, all my curiosity was taken away. Every word that she spoke caught me, and I was fully convinced. I was a young man raised up in Christianity, but that day I was convinced and caught by the Lord. After the meeting as I was walking home, I prayed and gave my entire life to the Lord.

That young lady, who was only twenty-five years old, loved the Lord to the uttermost. That was her motive. Her love for the Lord was the factor, the element, and the very basic essence of her being powerful. The message she released was from the book of Exodus. She told the audience that Egypt typified the world and that all the worldly people were under the tyranny of Satan, just as the children of Israel were under the tyranny of Pharaoh. She said that we had to be delivered out of this tyranny and that this was our exodus. When I heard this near the beginning of her message, I said to myself that I would not be under Satan's tyranny anymore. Because this young sister loved the Lord to the uttermost, she had the Lord's authority, and the impact was in her gospel preaching.

If we love the Lord, we surely will be filled with Him. Whatever fills us within will come out of us. The overflow comes from the infilling...From that day in 1925 when I gave my life to the Lord, I loved to study the Bible and to talk to people about Jesus. Because I was filled with the Lord Jesus, I wanted to speak the Lord Jesus. If we are filled with the Lord Jesus, we surely will have something to pour out...When we love the Lord to the uttermost, we must speak. We must release the One who has filled us within. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 172-173)

Further Reading: Life-study of Colossians, msg. 3

第七周诗歌

425

经历基督 — 盛着祂

7 7 7 7 (英 548)

F 大调

4/4

F B^b C₇ F C F
 3 • 2 1 4 | 3 • 2 1 — | 2 • 1 7 6 | 5 • 4 3 — |
 一 我是受造的瓦器, 宝贝基督放我里;
 F B^b A₇ Dm Gm C₇ F
 3 • 2 1 4 | 3 • 2 1 1 1 | 2 4 3 2 | 1 — — — ||
 我须作祂的器皿, 祂作内容来藏隐。

- | | |
|------------|----------|
| 二 照祂形像我被造, | 适合基督来住着; |
| 神使器皿的形状, | 与其内容能相象。 |
| 三 祂今居留在我灵, | 用祂大能来支撑; |
| 我得与祂成一灵, | 受祂实际的供应。 |
| 四 天天居衷在感动, | 时时调和相交通; |
| 所有脚步祂保守, | 每一部分祂浸透。 |
| 五 让祂由衷得表现, | 使祂在我被人见; |
| 我须透明又透亮, | 祂可借我得显彰。 |
| 六 变化乃是我所需, | 全人破碎无所余; |
| 泥土得改原形状, | 变成宝贝的模样。 |

WEEK 7 — HYMN

Earthen vessel I was made Experience of Christ — Containing Him

548

F B^b F C C₇ F
 1. Earth - en ves - sel I was made, Christ in me the trea - sure laid;
 F B^b F/C Dm F/A Gm C₇ F B^b/F F
 His con-tain - er I must be, As the con - tent He in me.

- In His image I was made,
Fit that Christ should all pervade;
Thus the vessel God did form
With the content uniform.
- In my spirit He remains,
With His power He sustains;
As the Spirit one with me,
He is my reality.
- Moving in me day by day,
Mingling with me all the way,
All my steps He regulates,
Every part He saturates.
- Him expressing from within,
Making Him to others seen,
I transparent have to be
That He may be shown thru me.
- Transformation is my need,
To be broken more indeed,
That the clay may change in form,
To the treasure to conform.

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第八周

认识并经历马太福音里 包罗万有的基督

诗歌：904 英译中

读经：太二 1～2，三 11，四 12～16，八 20，
十六 16，二一 5

- 太 2:1 在希律王的日子，耶稣生在犹太的伯利恒。看哪，有星象家从东方来到耶路撒冷，说，
- 太 2:2 那生为犹太人之王的在哪里？因为祂的星出现的时候，我们看见了，就前来拜祂。
- 太 3:11 我（约翰）是将你们浸在水里，叫你们悔改；但那在我以后来的（基督），能力比我更大，我就是给祂提鞋也不配，祂要将你们浸在圣灵与火里。
- 太 4:12 耶稣听见约翰下了监，就退到加利利去；
- 太 4:13 又离开拿撒勒，来住在西布伦和拿弗他利境内，靠海的迦百农。
- 太 4:14 这是要应验那借着申言者以赛亚所说的，说，
- 太 4:15 “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：
- 太 4:16 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。”
- 太 8:20 耶稣对他说，狐狸有洞，天空的飞鸟有窝，人子却没有枕头的地方。
- 太 16:16 西门彼得回答说，你是基督，是活神的儿子。
- 太 21:5 “要对锡安的女儿说，看哪，你的王来到你这里，是温柔的，骑着驴，骑着驴驹，就是负重牲口的崽子。”

【周一】

壹 基督是属天的王——太二 1～2，二一 5：

一 马太福音证明耶稣是君王，是旧约所预言的弥赛亚——一 1，17，二 1～2，二七 11，37。

Week Eight

Knowing and Experiencing the All-inclusive Christ in Matthew

Hymns: 904

Scripture Reading: Matt. 2:1-2; 3:11; 4:12-16; 8:20; 16:16; 21:5

- Matt. 2:1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem,
- Matt. 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.
- Matt. 3:11 I baptize you in water unto repentance, but He who is coming after me is stronger than I, whose sandals I am not worthy to carry. He Himself will baptize you in the Holy Spirit and fire,
- Matt. 4:12 Now when He heard that John was delivered up, He withdrew into Galilee.
- Matt. 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is beside the sea in the borders of Zebulun and Naphtali,
- Matt. 4:14 In order that what was spoken through Isaiah the prophet might be fulfilled, saying,
- Matt. 4:15 "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles:
- 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."
- Matt. 8:20 And Jesus said to him, The foxes have holes, and the birds of heaven have roosts, but the Son of Man has nowhere to lay His head.
- Matt. 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.
- Matt. 21:5 "Say to the daughter of Zion, Behold, your King is coming to you, meek and mounted on a donkey, and on a colt, a foal of a beast of burden."

§ Day 1

I. Christ is the heavenly King—Matt. 2:1-2; 21:5:

A. Matthew proves that Jesus Christ is the King, the Messiah prophesied in the Old Testament—1:1, 17; 2:1-2; 27:11, 37.

二 这位属天的王并不是高傲显赫地来，乃是温和、谦逊、温柔地来——二一 5。

貳 主耶稣是基督，是活神的儿子——十六 16:

一 “基督”意指神的受膏者，是说到主的使命，要借着祂的钉死、复活、升天和再临，完成神永远的定旨——21, 27 节。

二 “活神的儿子”是说到主的身位，具体地表现父，并终结于那灵，使三一神得着完满的彰显——约十四 10 ~ 11 上，林前十五 45 下。

【周二】

叁 基督是人子——太八 20，十一 19，十三 37，十六 13:

一 基督就是那把神的管治权带到地上，并使神的名在地上极其尊大的人——九 6，十二 8，十三 41，十六 27 ~ 28。

二 为着诸天之国的建立，主耶稣站在得胜之人的地位上——这人能击败撒但并抵挡任何艰难、反对和攻击——四 4，十二 40，二六 64。

肆 基督是施浸者——三 11:

一 主在圣灵里的浸，基于祂的救赎，引进了诸天的国，把信祂的人带进诸天的国里——12 节上。

二 主在火里的浸，基于祂的审判，要结束诸天的国，把不信的人丢在火湖里——12 节下。

B. The heavenly King did not come with haughty splendor but with gentle, humble meekness——21:5.

II. The Lord Jesus is the Christ, the Son of the living God——16:16:

A. The Christ refers to the anointed One of God and speaks of the Lord's commission to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second coming——vv. 21, 27.

B. The Son of the living God speaks of His person, which embodies the Father and consummates in the Spirit for a full expression of the Triune God——John 14:10-11a; 1 Cor. 15:45b.

§ Day 2

III. Christ is the Son of Man——Matt. 8:20; 11:19; 13:37; 16:13:

A. Christ is the man who brings God's dominion to earth and makes God's name excellent on earth——9:6; 12:8; 13:41; 16:27-28.

B. In order for the kingdom of the heavens to be established, the Lord Jesus stood as a victorious man—a man who could defeat Satan and withstand any hardship, opposition, or attack——4:4; 12:40; 26:64.

IV. Christ is the Baptizer——3:11:

A. The Lord's baptism in the Holy Spirit, which is based on His redemption, initiated the kingdom of the heavens, bringing His believers into the kingdom of the heavens——v. 12a.

B. The Lord's baptism in fire, which is based on His judgment, will conclude the kingdom of the heavens, putting the unbelievers into the lake of fire——v. 12b.

【周三】

伍 基督是生命的光，照在死亡的黑暗中——四 12～16:

- 一 基督为着诸天之国的职事，不是凭属地的权能，乃是凭属天的大光开始。
- 二 主耶稣不是开始一个运动或革命，乃是作为大光吸引门徒归祂自己，以建立诸天的国。

陆 基督在为着国度呼召人跟从祂的事上，是尽职作医生，并启示祂自己是新郎——九 9～15:

- 一 祂来作医生，要医治并点活我们，使我们能重新构成成为诸天之国的公民——9～13 节。
- 二 我们需要珍赏祂是新郎，好享受与祂同在的生活——14～15 节。

【周四】

柒 基督是未漂过的布，为着作成新衣服——16 节，路五 36:

- 一 从成为肉体到钉十字架，祂是未漂过的布，为着作成新衣服。
- 二 基督借着死而复活，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。

捌 个人的基督是新酒，团体的基督是新皮袋——太九 17:

§ Day 3

V. Christ is the light of life shining in the darkness of death—4:12-16:

- A. Christ's ministry for the kingdom of the heavens began not with earthly power but with heavenly light.
- B. The Lord Jesus did not start a movement or a revolution; rather, He attracted the disciples to Himself as the great light for the establishment of the kingdom of the heavens.

VI. In calling people to follow Him for the kingdom, Christ ministered as a Physician and revealed Himself as the Bridegroom—9:9-15:

- A. He came as a Physician to heal and enliven us so that we might be reconstituted to be citizens of the kingdom of the heavens—vv. 9-13.
- B. We need to appreciate Him as the Bridegroom that we might have the enjoyment of living in His presence—vv. 14-15.

§ Day 4

VII. Christ is the unfulled cloth for making a new garment—v. 16; Luke 5:36:

- A. From His incarnation to His crucifixion, He was the unfulled cloth for making a new garment.
- B. Through His death and resurrection Christ 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.

VIII. The individual Christ is the new wine, and the corporate Christ is the fresh wineskin—Matt. 9:17:

- 一 新酒象征个人的基督是新生命，满有活力和激励人的力量，使我们振奋，并使我们满足。
- 二 新皮袋象征团体的基督，是外面的容器，盛装着新酒——林前十二 12。

【周五】

玖 基督是牧人和庄稼的主——太九 35 ~ 38:

- 一 在主耶稣为着建立祂属天国度的职事里，祂是牧人服事人——35 ~ 36 节。
- 二 我们若看见基督是庄稼之主的异象，就会祈求祂催赶工人收割祂的庄稼——37 ~ 38 节。

拾 基督是罪人的朋友，也是神的智慧——十一 19:

- 一 基督是罪人的朋友，同情他们的难处，体会他们的忧伤——19 节上。
- 二 凡基督所行的，都是凭着神的智慧，就是神自己；这智慧乃是从基督智慧的行为得了表白——19 节下，林前一 24，30。

拾壹 基督是赐安息者——太十一 28 ~ 30:

- 一 负主的轭就是接受父的旨意，并受父旨意的约束——29 节，约四 34，五 30，六 38。
- 二 因为主总是以父的旨意为满足，所以祂心里总是有安息；如今祂要我们跟祂学——太十一 28 ~ 30。

【周六】

- A. The new wine signifies the individual Christ as the new life, full of vigor and cheering strength, stirring us to excitement and satisfying us.
- B. The fresh wineskin signifies the corporate Christ, the outward container that holds the new wine—1 Cor. 12:12.

§ Day 5

IX. Christ is the Shepherd and the Lord of the harvest—Matt. 9:35-38:

- A. In His ministry for the establishing of His heavenly kingdom, the Lord Jesus ministered as a Shepherd—vv. 35-36.
- B. If we see the vision of Christ as the Lord of the harvest, we will beseech Him to thrust out workers into His harvest—vv. 37-38.

X. Christ is the Friend of sinners and the wisdom of God—11:19:

- A. As the Friend of sinners, Christ sympathizes with their problems and senses their grief—v. 19a.
- B. Whatever Christ did was done by the wisdom of God, which is Himself; this wisdom was vindicated by His wise works—v. 19b; 1 Cor. 1:24, 30.

XI. Christ is the One who gives rest—Matt. 11:28-30:

- A. To take the Lord's yoke is to take the will of the Father and to be constrained by the will of the Father—v. 29; John 4:34; 5:30; 6:38.
- B. Because the Lord was always satisfied with the Father's will, He always had rest in His heart; now He asks us to learn from Him—Matt. 11:28-30.

§ Day 6

拾貳 基督是更大的约拿——十二 39 ~ 41, 十六 4:

- 一 约拿预表基督的死、埋葬与复活——十二 39 ~ 41。
- 二 主耶稣对邪恶淫乱的犹太和宗教世代，不愿作什么，只愿死而复活，成为给他们最大的神迹，叫他们只要相信，就必得救——十六 4。

拾叁 基督是饼，也是桌子下的碎渣——十五 21 ~ 38:

- 一 神的经纶不是外面的事，乃是基督进入我们里面作食物——26, 34, 36 节。
- 二 我们需要借着吃基督这饼，甚至吃基督这在桌子下的碎渣，而把这可吃的基督接受进来——27 节。

拾肆 基督在祂人性里是复活的一位，有天上地上所有的权柄——二八 18 ~ 19:

- 一 基督在人性里为人子，作属天的王，天上地上所有的权柄是在祂复活之后赐给祂的——18 节。
- 二 因为马太福音所关注的是国度，国度需要权柄，所以在马太福音里，基督的复活是权柄的事，为使万民作祂的门徒——19 节。

拾伍 马太福音满了基督的丰富；我们需要敬拜祂，享受祂，并经历祂这奇妙、包罗万有的一位——二 11, 二八 9, 17, 十七 5。

XII. Christ is the greater Jonah—12:39-41; 16:4:

- A. Jonah is a type of Christ in His death, burial, and resurrection—12:39-41.
- B. For the evil and adulterous Jewish and religious generation, the Lord Jesus would do nothing but die and be resurrected as the greatest sign to them that they might be saved if they would believe—16:4.

XIII. Christ is the bread and crumbs under the table—15:21-38:

- A. God's economy is not a matter of outward things but of Christ coming into us as food—vv. 26, 34, 36.
- B. We need to take in the edible Christ by eating Him as bread, even as the crumbs under the table—v. 27.

XIV. Christ in His humanity is the resurrected One with all authority in heaven and on earth—28:18-19:

- A. In His humanity, as the Son of Man and the heavenly King, all authority was given to Christ after His resurrection—v. 18.
- B. Because the Gospel of Matthew is concerned with the kingdom, and the kingdom requires authority, in Matthew Christ's resurrection is a matter of authority for discipling the nations—v. 19.

XV. The Gospel of Matthew is full of the riches of Christ; we need to worship Him, enjoy Him, and experience Him as the wonderful, all-inclusive One—2:11; 28:9, 17; 17:5.

第八周■周一

晨兴喂养

太十六 16 “西门彼得回答说，你是基督，是活神的儿子。”

二一 5 “要对锡安的女儿说，看哪，你的王来到你这里，是温柔的，骑着驴，骑着驴驹，就是负重牲口的崽子。”

基督是照着主的职分和使命而有的称呼。神的儿子是照着祂的身位而有的称呼。祂的身位与神的生命有关，祂的使命与神的工作有关。祂是神的儿子，作了神的基督。

〔在马太十六章十六节，〕基督，就是神的受膏者，指主的使命；而活神的儿子，就是三一神的第二者，指祂的身位。祂的使命是要借着祂的钉死、复活、升天和再临，完成神永远的定旨；而祂的身位是具体的表现父，并终结于那灵，使三一神得着完满的彰显（新约总论第二册，一〇页）。

信息选读

马太二十一章五节说，王“骑着驴，骑着驴驹，就是负重牲口的崽子”来了。这表征天国的王所甘愿留于其中，谦逊卑微的情形，以呈现祂自己。主没有吩咐祂的门徒找一辆马车，只要驴和驴驹。祂甚至没有拣选骑马，却骑小驴。…驴可能是母的，驴驹可能是母驴生的。母驴和驴驹一同工作来背负王。

驴和驴驹在一起，给人温柔谦卑的印象。主若只骑驴，温柔的印象就不会这么显著。假定一个很小的姊妹抱着小婴孩站在我们面前，会使我们对微

WEEK 8 — DAY 1

Morning Nourishment

Matt. 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

21:5 “Say to the daughter of Zion, Behold, your King is coming to you, meek and mounted on a donkey, and on a colt, a foal of a beast of burden.”

Christ is the title of the Lord according to His office, His mission. The Son of God is His title according to His person. His person is a matter of God's life, and His mission is a matter of God's work. He is the Son of God to be the Christ of God.

In Matthew 16:16...“Christ,” the anointed One of God, refers to the Lord's commission, whereas “the Son of the living God,” as the second of the Triune God, refers to His person. His commission is to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second advent, whereas His person embodies the Father and issues in the Spirit for a full expression of the Triune God. (The Conclusion of the New Testament, p. 230)

Today's Reading

Matthew 21:5 says that the King would come “mounted on a donkey, and on a colt, a foal of a beast of burden.” This signifies the meek and lowly state in which the Lord was willing to present Himself. The Lord did not tell His disciples to get a carriage or a wagon but a donkey and a colt. He did not even choose to ride on a horse but on a little donkey...The donkey was probably the mother, and the colt was probably her offspring. Both the mother and the offspring worked together to bear the King.

The donkey and the colt together give us an impression of meekness and humility. If the Lord had been mounted only upon a donkey, the impression of meekness would not have been so striking. Suppose a very small sister stands

小有深刻的印象，因为小婴孩会加强微小的印象。主骑驴的意义不是微小，乃是温柔。属天的王不是高傲显赫地来临，乃是温和、谦卑、温柔地来临。这温柔的印象因驴驹伴着驴背负温柔的王而得着加强。主没有骄傲地骑着马进耶路撒冷。…主似乎告诉门徒：“把驴和小驴驹牵来。我要骑负重的牲口，但驴驹也必须同行，以表明我的温柔。这会帮助人看见属天的王是何等温柔。”

幼驴的出现证实主不愿与任何人争战或争竞。反之，祂是谦卑温柔的。我信这是主耶稣要向人传达的印象。不错，祂是属天的王，但祂无意来作与人争战或竞争的伟大君王。反之，祂来作温柔的王，不与任何人争战或争竞。

我们在七节看见门徒把自己的衣服搭在驴和驴驹上面，八节说，“群众多半把自己的衣服铺在路上。”衣服象征人行为的人性美德。门徒把自己的衣服搭在驴和驴驹上面，让主骑上，借以尊崇这位卑微的君王；群众也把衣服铺在路上，让主通过，借以尊崇祂。人用他们的衣服，就是用他们所有的尊崇主。不论人多贫穷，他至少有些用以遮蔽自己的衣服。我们需要用我们所是的，尊崇主这位温柔的王。不论我们的光景如何，我们都有些东西用以尊崇祂。我不信搭在驴上、铺在路上的衣服是荣美、华丽的。然而，人乃是使用他们所有的。尽管我们是有罪的、可怜的甚至是邪恶的，主却喜欢我们用我们所是的尊崇祂。甚至罪人若有心尊崇主，他们也能用他们所是的尊崇祂（马太福音生命读经，七三四至七三六页）。

参读：新约总论，第二十一篇；马太福音生命读经，第五十六篇。

before us holding a tiny baby in her arms. This would give us a deep impression of smallness, for the tiny baby would strengthen the impression of smallness. The significance of the Lord's riding on a donkey is not smallness but meekness. The heavenly King came not with haughty splendor but with gentle, humble meekness. This impression of meekness is strengthened by the colt accompanying a donkey to bear the meek King. The Lord Jesus did not ride into Jerusalem proudly on a horse... The Lord Jesus seemed to be telling His disciples, "Take the donkey and the little colt. I will ride upon the beast of burden, but the colt must go along too in order to show My meekness. This will help the people see how meek the heavenly King is."

The presence of the baby donkey testified that the Lord did not care to fight or compete with anyone. Rather, He was humble and meek. I believe that this was the impression the Lord Jesus wanted to convey to the people. Yes, He was the heavenly King, but He had no intention to come as a great King fighting or competing with others. Instead, He came as a meek King who did not fight against anyone or compete with anyone.

In Matthew 21:7 we see that the disciples put their garments on the donkey and the colt, and verse 8 says, "Most of the crowd spread their own garments in the road." Garments signify the human virtues of people's conduct. The disciples honored the lowly King by putting their garments on the donkey and colt for Him to ride on, and the crowd honored Him by spreading their garments in the road for Him to pass through. The people honored the Lord with their clothing, that is, with whatever they had. No matter how poor a man is, he at least has some clothing with which to cover himself. We need to honor the Lord, the meek King, with whatever we are. No matter what our condition may be, we have something with which to honor Him. I do not believe that the garments put on the donkey and on the road were splendid or beautiful. Nevertheless, the people used what they had. Although we are sinful, pitiful, and even evil, the Lord likes to be honored with what we are. Even sinners can honor the Lord with what they are, if they have a heart to honor Him. (Life-study of Matthew, pp. 630-632)

Further Reading: The Conclusion of the New Testament, msg. 21; Life-study of Matthew, msg. 56

第八周■周二

晨兴喂养

太四 4 “耶稣却回答说，经上记着，‘人活着不是单靠食物，乃是靠神口里所出的一切话。’”

三 11 “我是将你们浸在水里，叫你们悔改；但那在我以后来的，能力比我更大，我就是给祂提鞋也不配，祂要将你们浸在圣灵与火里。”

那试诱者试诱新王，要祂站在神儿子的地位上。但祂用经上的话回答说，“人…”〔太四 4〕，指明祂是站在人的地位上对付仇敌。鬼称耶稣为神的儿子（八 29），但邪灵不承认耶稣是在肉体里来的（约壹四 3），因为它们一承认耶稣是人，就是承认自己失败了。鬼虽然承认耶稣是神的儿子，魔鬼却不让人信祂是神的儿子，因为人一旦这样信，就必得救（约二十 31）。

主似乎说，“撒但，不要试诱我自居神的儿子的地位。我在这里是人。…撒但，我知道你不惧怕神的儿子，但你惧怕人。神所创造要击败你，并完成祂旨意的头一个人，被你击败了。因此，神差遣我为第二个人来击败你。现在你试诱我离开人的地位，自居神儿子的地位，但我告诉你，撒但，我是以人的身分站在这里。”（马太福音生命读经，一五八至一五九页）

信息选读

在〔马太三章十一节〕约翰似乎说，“我来用水给你们施浸，把你们了结，把你们埋葬。但那在我以后来的，能力比我更大，祂要用圣灵与火给你们施浸。…

WEEK 8 — DAY 2

Morning Nourishment

Matt. 4:4 But He answered and said, It is written, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.”

3:11 I baptize you in water unto repentance, but He who is coming after me is stronger than I, whose sandals I am not worthy to carry. He Himself will baptize you in the Holy Spirit and fire.

The tempter tempted the new King to take His position as the Son of God. But He answered with the word of the Scriptures, “Man…” [Matt. 4:4], indicating that He stood in the position of man to deal with the enemy. The demons addressed Jesus as the Son of God (8:29), but the evil spirits do not confess that Jesus came in the flesh (1 John 4:3), because in confessing Jesus as a man, they admit that they are defeated. Although the demons confess Jesus as the Son of God, the devil will not allow people to believe that He is the Son of God, because in so doing, they will be saved (John 20:31).

The Lord seemed to be saying, “Satan, don’t tempt Me to assume My position as the Son of God. I am here as a man…Satan, I know that you are not afraid of the Son of God, but you are afraid of man. The first man, the man whom God created to defeat you and to fulfill His purpose, was defeated by you. Thus, God sent Me as the second man to defeat you. Now you are tempting Me to leave My position as a man to assume My position as the Son of God. But I tell you, Satan, I am standing here as a man.” (Life-study of Matthew, pp. 129-130)

Today's Reading

In Matthew 3:11 John seemed to be saying, “I have come to baptize you with water, to terminate you, to bury you. But the One who comes after me is stronger than I. He will baptize you in the Spirit and fire…If you repent, He

你们若悔改，祂就要把你们浸入圣灵里。但你们若仍是毒蛇之种，祂就必定要把你们浸在火湖里。”

根据上下文，这里的火不是行传二章三节的火，那里的火与圣灵有关；马太三章十一节的火和十、十二节的火一样，是火湖的火（启二十 15）。不信的人要在火湖里遭受永远的沉沦。…主在圣灵里的浸，引进了诸天的国，把信祂的人带进诸天的国里；祂在火里的浸，要结束诸天的国，把不信的人丢在火湖里。因此，主在圣灵里的浸，基于祂的救赎，是诸天之国的开始；主在火里的浸，基于祂的审判，是诸天之国的结束。所以，马太三章十一节有三种浸：在水里的浸、在灵里的浸和在火里的浸。约翰在水里的浸，引入进入诸天的国。主耶稣在灵里的浸，在五旬节那天，开始并建立诸天的国，且要使其延续，在这世代的末了达到完成。主在火里的浸，照着白色大宝座前的审判（启二十 11 ~ 15），要结束诸天的国。

（在马太三章十二节，）那些由麦子所表征的人，里面有生命，主要把他们浸在圣灵里，并把他们提去，收在空中的仓里。那些由糠秕所表征的人，如十三章二十四至三十节的稗子，里面没有生命。主要把他们浸在火里，把他们扔到火湖里。

君王耶稣使用两种浸。…诸天的国开始于五旬节那天。那天君王耶稣把相信的人浸在圣灵里。借着在灵里的浸，诸天的国就开始了。诸天的国要结束于白色大宝座前的审判。那时不信的人要受审判，并被丢在火湖里，那就是在火里的浸。这火浸要结束诸天的国（马太福音生命读经，一三〇至一三二页）。

参读：马太福音生命读经，第九、十一篇。

will put you into the Spirit. But if you continue to be the offspring of vipers, He will certainly baptize you in the lake of fire.”

According to the context, “fire” here is not the fire in Acts 2:3, which is related to the Holy Spirit, but is the same fire as in Matthew 3:10 and 12, the fire in the lake of fire (Rev. 20:15), where the unbelievers will suffer eternal perdition... The Lord’s baptism in the Holy Spirit initiated the kingdom of the heavens, bringing His believers into the kingdom of the heavens, whereas His baptism in fire will terminate the kingdom of the heavens, putting the unbelievers into the lake of fire. Hence, the Lord’s baptism in the Holy Spirit, which is based on His redemption, is the beginning of the kingdom of the heavens, whereas His baptism in fire, which is based on His judgment, is the ending of that kingdom. Thus, in Matthew 3:11 there are three kinds of baptisms: the baptism in water, the baptism in the Spirit, and the baptism in fire. The baptism in water by John introduced people to the kingdom of the heavens. The baptism in the Spirit by the Lord Jesus commenced and established the kingdom of the heavens on the day of Pentecost and will carry it on to its consummation at the end of this age. The baptism in fire by the Lord, according to the judgment at the great white throne (Rev. 20:11-15), will conclude the kingdom of the heavens.

[In Matthew 3:12] those typified by the wheat have life within. The Lord will baptize them in the Holy Spirit and, by rapture, gather them into His barn in the air. Those typified by the chaff, like the tares in 13:24-30, are without life. The Lord will baptize them in fire, putting them into the lake of fire.

Jesus the King exercises two kinds of baptism...The beginning of the kingdom of the heavens was on the day of Pentecost. On that day Jesus the King baptized the believers into the Holy Spirit. By that baptism in the Spirit, the kingdom of the heavens began. The kingdom of the heavens will end with the judgment at the great white throne. At that time the unbelievers will be judged and cast into the lake of fire. That will be the baptism in fire. That fire baptism will terminate the kingdom of the heavens. (Life-study of Matthew, pp. 105-107)

Further Reading: Life-study of Matthew, msgs. 9, 11

第八周■周三

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。”

九 11～12 “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。”

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。在马太九章十二节，我们看见主回答法利赛人的问题说，“强健的人用不着医生，有病的人才用得着。”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，使他们能重新构成祂属天的新公民，给祂用以在这败坏的地土上，建立祂属天的国。主这里的话，含示自义的法利赛人，不领会他们需要主作医生。他们认为自己很强健，因此被自义蒙蔽，不晓得自己是有病的（马太福音生命读经，三六八至三六九页）。

WEEK 8 — DAY 3

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.”

9:11-12 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.

The Lord took the opportunity given Him by the Pharisees' question to give a very sweet revelation of Himself as the Physician. In Matthew 9:12 we see the Lord's reply to the Pharisees' question: “Those who are strong have no need of a physician, but those who are ill.” 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. The Lord's word here implies that the self-righteous Pharisees did not realize that they needed Him as a Physician. They considered themselves strong; hence, blinded by their own self-righteousness, they did not know that they were ill. (Life-study of Matthew, pp. 311-312)

新王（基督）那为着诸天之国的职事，不是凭属地的权能，乃是凭属天的大光开始；这光就是王自己作生命的光，照在死亡的阴影中。主作光开始尽职事时，并没有展示能力和权柄。祂和普通人一样行走海边。但祂在加利利海边临到（彼得、安得烈、雅各和约翰）时，像大光一样照在他们身上，照在黑暗、死亡的境域和阴影中。…施浸者约翰是大磁石，但主耶稣是最大的磁石。祂照在这四个门徒身上时，他们就受吸引，并且被俘掳。他们立刻撇下工作而跟从了这小小的拿撒勒人。

路加五章记载彼得蒙召时主行了神迹，马太四章却没有记载。然而在马太四章，有吸引头四个门徒的大光。这吸引不是来自主耶稣的所作，乃是来自祂的所是。祂是大光，是大磁石，有吸引人、俘掳人的能力。祂这样吸引并俘掳了头四个门徒。因着主的所作而跟从主的人，没有一个会是可靠或忠信的。可靠的人乃是那些被主的所是抓住的人。彼得、安得烈、雅各和约翰在海边被吸引、被俘掳，不是因看见主的所作，乃是因领悟主的所是。因着他们已经被吸引、被俘掳，他们就成为主耶稣忠信到底的跟从者。最终，他们都因着跟从属天之国的王而殉道了。

不仅如此，主耶稣呼召这四个门徒时，祂不是开始一个运动或革命，乃是为着诸天之国的建立吸引门徒归祂自己（马太福音生命读经，一七七至一七八页）。

参读：马太福音生命读经，第十二、二十七篇。

The new King's ministry for the kingdom of the heavens began not with earthly power but with heavenly light, which was the King Himself as the light of life, shining in the shadow of death. When the Lord began His ministry as light, He made no display of power and authority. He walked upon the seashore as a common person. But as He came to [Peter, Andrew, James, and John] 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...John the Baptist was a great magnet. But the Lord Jesus is the greatest magnet of all. As He shined upon those four disciples, they were attracted and captured. They immediately forsook their jobs and followed this little Nazarene.

In Matthew 4 there is no record, as in Luke 5, of any miracle being done by the Lord when Peter was called. However, in Matthew 4 there was the great light that attracted the first four disciples. This attraction came not from what the Lord Jesus did; it came from what He was. He was a great light, a great magnet, with the power to attract people and to capture them. In this way He attracted and captured the first four disciples. No one who follows the Lord because of what He does can be trustworthy or faithful. The trustworthy ones are those who are caught by what the Lord is. Peter, Andrew, James, and John were attracted and captured at the seashore not by seeing what the Lord did but by realizing what the Lord was. Because they had been attracted and captured, they became faithful followers of the Lord Jesus unto the end. Eventually, they were all martyred because they followed the King of the heavenly kingdom.

Moreover, when the Lord Jesus called these four disciples, He did not start a movement or a revolution. Rather, He attracted the disciples to Himself for the establishment of the kingdom of the heavens. (Life-study of Matthew, p. 146)

Further Reading: Life-study of Matthew, msgs. 12, 27

第八周■周四

晨兴喂养

太九 16～17 “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。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。”

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。…把未漂过的布补在旧衣服上，是〔仅仅〕效法基督在地上为人生活时所作的。

马太九章十六节的旧衣服，表征人靠着天然的旧生命而有的好举止、好行为和宗教的作法。…主耶稣…向约翰的门徒指明，…他们的衣服有破洞，他们想要借着禁食来补这些破洞（马太福音生命读经，三七七至三七八页）。

信息选读

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。…我们浸入祂，就穿上祂。

WEEK 8 — DAY 4

Morning Nourishment

Matt. 9:16-17 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. 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.

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...To sew a patch of unfulled cloth on an old garment means to [only] imitate what Christ did in His human life on earth.

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 indicated to the disciples of John that...their garments had holes and that by fasting they were trying to patch the holes. (Life-study of Matthew, pp. 319-320)

Today's Reading

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. When we are baptized into Him, we put Him on. Immediately,

是灵的基督就立刻成为我们的衣服，我们的遮盖，使我们合格。因此，我们必须穿上的新衣服，就是基督自己这包罗万有的灵。

〔马太九章十七节〕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。…这新酒加强我们，加力给我们，使我们十分快活。君尊的救主不仅是国度子民的新郎，作他们的享受，也是他们的新衣，在外面装备他们，使他们有资格参加婚礼。此外，祂也是他们的新生命，在里面激动他们，好享受祂作他们的新郎。祂这属天的王乃是新郎，作国度子民的享受；祂属天的国度也是祂的婚筵（二二2），使他们能享受祂。他们要在国度的筵席上，享受祂作新郎，就需要祂在外面作他们的新衣服，并在里面作他们的新酒。

在九章十七节主说，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。…把新酒装在旧皮袋里，就是把基督这使人振奋的生命，放在任何一种宗教里。

〔十七节的〕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。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（马太福音生命读经，三七九、三八一至三八三、三八五页）。

参读：马太福音生命读经，第二十八篇。

He as the Spirit becomes our clothing, our covering, and we are qualified. Therefore, the new garment that we must put on is Christ Himself as the all-inclusive Spirit.

The new wine [Matt. 9:17] signifies Christ as the new life, full of vigor, stirring people to excitement. The new wine is Christ's cheering life... This new wine strengthens us, energizes us, and makes us very happy. The kingly Savior is not only the Bridegroom to the kingdom people for their enjoyment but also their new garment for them to be equipped outwardly that they may be qualified to attend the wedding. Furthermore, He is their new life to stir them up inwardly to enjoy Him as their Bridegroom. He, as their heavenly King, is the Bridegroom for the kingdom people's enjoyment, and His heavenly kingdom is His wedding feast (22:2), at which they will enjoy Him. To enjoy Him as the Bridegroom in the kingdom feast, they need Him as their new garment outwardly and their new wine inwardly.

In Matthew 9:17 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... To put new wine into old wineskins is to put Christ as the exciting life into any kind of religion.

The fresh wineskins [in verse 17] signify the church life in the local churches as the container of 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. (Life-study of Matthew, pp. 320-326)

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

第八周■周五

晨兴喂养

太九 38 “所以要祈求庄稼的主，催赶工人收割祂的庄稼。”

十一 29 ~ 30 “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。”

属天的王认为以色列人是羊，祂自己是他们的牧人（太九 36）。基督第一次临到以色列人时，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。现今基督为着建立祂属天的国度，在祂君尊的职事里不仅作医生，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。…属天的王认为百姓不仅是羊，也是庄稼（太九 37）。羊需要牧养，庄稼需要收割。…属天国度的王认为自己不仅是羊的牧人，也是庄稼的主（38）。祂的国是用能长大并繁衍的生命之物建立的。祂是拥有这庄稼的主。我们是羊群，也是庄稼。羊群是由活的动物组成，庄稼是由活的植物组成。在主耶稣手下，没有一样是无生命的。…在这属天之王照顾之下的一切，都是活的（马太福音生命读经，四〇一至四〇三页）。

信息选读

我们都需要看见主耶稣是庄稼之主的异象。在马太九章三十八节主告诉我们，要祈求庄稼的主，催赶工人收割祂的庄稼。…许多时候我们觉得需要工人，就发出求助的呼声。但从现在起，每当你觉得需要工人，你必须先向庄稼的主祷告说，“主啊，

WEEK 8 — DAY 5

Morning Nourishment

Matt. 9:38 Therefore beseech the Lord of the harvest that He would thrust out workers into His harvest.

11:29-30 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.

The heavenly King considered the Israelites 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. Now in His kingly ministry for the establishing of His heavenly kingdom, He ministered to them not only as a Physician but also as a Shepherd, as prophesied in Isaiah 53:6 and 40:11. The heavenly King considered the people not only sheep but also the harvest [Matt. 9:37]. The sheep needed shepherding, and the harvest needed reaping. The King of the heavenly kingdom considered Himself not only the Shepherd of the sheep but also the Lord of the harvest [v. 38]. His kingdom is established with things of life that can grow and multiply. He is the Lord who owns this crop. We are both the flock and the crop. The flock is made up of living animals, and the crop, of living vegetation. Under the hand of the Lord Jesus, nothing is lifeless...Everything under the care of this heavenly King is living. (Life-study of Matthew, pp. 340-341)

Today's Reading

We all need to see a vision of the Lord Jesus as the Lord of the harvest. In Matthew 9:38 the Lord told us to beseech the Lord of the harvest that He would thrust out workers into His harvest...Many times when we sense the need for workers, we sound out the call for help. But from now on, whenever you sense the need for workers, you must first pray to the Lord of the harvest,

这里有你的庄稼。你是庄稼的主，我们呼求你催赶一些收割的人。主啊，差遣更多的人收割你的庄稼。”…这样祷告的意思是我们看见了异象，我们的基督，君王，牧人，乃是庄稼的主。每当你祷告主差遣人收割祂的庄稼，你就极其尊荣祂。这与请人帮助你的工作有何等的不同！你这样作，并没有尊荣基督为庄稼的主。…你成了那工作的主人，你不认为祂是庄稼的主。

在十一章二十八节，主发出一个呼召：“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”…这真是恩典的话！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。…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。

负主的轭（29～30）就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。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。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。…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。

主说，我们若负祂的轭，且跟祂学，我们魂里就必得安息（十一 29）。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（马太福音生命读经，四〇三、四三九至四四一页）。

参读：马太福音生命读经，第二十九至三十一篇。

saying, “Lord, here is Your harvest. You are the Lord of the harvest. We call on You to thrust out some reapers. Lord, send more reapers into Your harvest.”... To pray like this means that we have seen a vision that our Christ, the kingly One, the Shepherd, is the Lord of the harvest. Whenever you pray that the Lord would send reapers into His harvest, you honor Him very much. How different this is from inviting people to help you in your work! When you do that, you do not honor Christ as the Lord of the harvest...You become the master of that work, and He is not considered as the Lord of the harvest.

In 11:28 the Lord sounded out a call: “Come to Me all who toil and are burdened, and I will give you rest.”...What a gracious word! The toil mentioned in verse 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...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.

To take the Lord’s yoke [vv. 29-30] is to take the will of the Father. It is not to be regulated or controlled by any obligations of the law or religion or to be enslaved by any work but to be constrained by the will of the Father. 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. God’s will is our yoke. Thus, we are not free to do as we please; rather, we are 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.

The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls [11:29]. The rest we find by taking the Lord’s yoke and learning from Him is for our souls. It is an inward rest; it is not anything merely outward in nature. (Life-study of Matthew, pp. 341, 371-373)

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

第八周■周六

晨兴喂养

太十五 26～27 “祂〔耶稣〕回答说，不好拿儿女的饼丢给小狗。妇人说，主啊，是的，就是小狗也吃主人桌子上掉下来的碎渣。”

主耶稣说迦南妇人是小狗时，她说，“主啊，是的，就是小狗也吃主人桌子上掉下来的碎渣。”（太十五 27）迦南妇人没有被主的话激怒，反倒承认自己是外邦的狗。她认为基督既被儿女犹太人弃绝，就成了桌子下的碎渣，作了外邦人的分。以色列人的圣地是桌子，其上有基督这属天的饼，作以色列子民的分；但他们把祂扔到桌子下，落在地上，就是外邦人之地，因此主成了碎渣，作了外邦人的分。当时这外邦妇人有这样的领悟，真是了不起！难怪属天的王称赞她的信心（28）（马太福音生命读经，六一一页）。

信息选读

按着道理，〔迦南〕妇人〔太十五 21～28〕的确需要被洗净，但主耶稣为什么不要求她在吃祂之前，先洗净自己？主若这样作，就否定了祂在前面经文轻看外面洗净的事时所说的话。在这里主强调吃的事。但这不是说，我们不需要被洗净。血是预备好的。我们可以洒血，吃羊羔。但为了不把事情混淆，主在关于吃的这一段，没有说到洗净的事。我相信主耶稣这样作，是特意要给门徒看见，他们只需要一件事，就是吃。即使我们像外邦的狗那样脏，我们仍有权利和地位吃耶稣。哦，我们需要成为没有节制的吃者！不要等到你洗净了，乃要照着

WEEK 8 — DAY 6

Morning Nourishment

Matt. 15:26-27 But He answered and said, It is not good to take the children's bread and throw it to the little dogs. And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.

When the Lord Jesus referred to the Canaanite woman as a dog, she said, “Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table” (Matt. 15:27). The Canaanite woman, not offended by the Lord's word but admitting that she was a heathen dog, considered that at that time Christ, after being rejected by the children, the Jews, became crumbs under the table as a portion to the Gentiles. The Holy Land of Israel was the table on which Christ, the heavenly bread, had come as a portion to the children of Israel. But they threw Him off the table to the ground, the Gentile land, so that He became broken crumbs as a portion to the Gentiles. What a realization this Gentile woman had at that time! No wonder the heavenly King admired her faith (v. 28). (Life-study of Matthew, p. 522)

Today's Reading

According to doctrine, [the Canaanite] woman [Matt. 15:21-28] definitely needed to be washed. But why did the Lord Jesus not ask her to wash herself before eating of Him? If the Lord had done this, He would have been acting contrary to what He had said in the foregoing verses when He belittled the matter of outward washing. Here the Lord was emphasizing the matter of eating. But this does not mean that we do not need to be washed. The blood is available. We may strike the blood and eat the Lamb. But in order to not confuse matters, in this section on eating, the Lord Jesus said nothing about washing. I believe that the Lord Jesus did this purposely to show His disciples that they needed only one thing—the eating. Even if we are as dirty as pagan dogs, we still have the right and the position to eat Jesus. Oh, we need to be

你的本相到主这里来吃祂。如诗歌〔七百二十四首〕所说，“照我本相，…我来！”我们需要说，“主，我照着我的本相来。我不需要改变或被洁净。主，我需要你，我到你这里来吃。即使我是脏狗，我也照我本相来就你。”吃是主要的，吃也是一切。

迦南妇人来到主面前不是因为她饿了，乃是因为她女儿病了。但主把这局面转到吃的事上。主没有说，“我是医生，来到以色列人这里，我不能医治外邦人，我不能医治狗。”主似乎说，“我来是作儿女的饼。把儿女的饼丢给狗是不对的。”虽然那妇人的恳求与吃无关，主却特意把她的情形联于吃的事，好给我们看见，我们所需要的不是外面的洗净，乃是为着里面的滋养而吃。在道理的安排上，马太把这些事摆在一起，使我们领会，为着诸天的国，我们不需要外面的洁净，我们所需要的乃是让基督进入我们里面。你软弱有病么？你有某些难处么？不要想在外面对付这些事，乃要在里面借着吃耶稣对付这些事。事实上，你该把那些事都忘掉。你所需要的不是外面的洗净，乃是基督进入你里面。主似乎对迦南妇人说，“你不需要医治，你需要我！你外面不需要我；你里面需要我。你需要吃我。我是饼来给人吃、消化、吸收。我要进入你这人里面，进入你全人、血轮和组织里。我要进入你的构成成分里面，并且成为你。因此，你需要吃我。不要在外面对付事情，乃要借着把我接受到你里面，在内面对付每件事。只要我能进入你里面滋养你，每个问题都要得着解决。”（马太福音生命读经，六一二至六一四页）

参读：马太福音生命读经，第四十六篇。

uninhibited eaters! Do not wait until you have washed. Come to the Lord just as you are and eat of Him. As the words of a hymn say, “Just as I am, I come.” We need to say, “Lord, I come just as I am. I don’t need to change or to be cleansed. Lord, I need You, and I come to You to eat. Even if I am a dirty dog, I come to You just as I am.” Eating is primary, and eating is everything.

The Canaanite woman did not come to the Lord because she was hungry; she came because her daughter was sick. But the Lord turned the situation to the matter of eating. The Lord did not say, “I came as a Physician to the children of Israel, and I cannot heal any heathen. I cannot cure dogs.” Rather, the Lord seemed to be saying, “I came as bread to the children. It is not right to throw the children’s bread to the dogs.” Although the woman’s request had nothing to do with eating, the Lord purposely related her case to the matter of eating to show us that what we need is not outward washing but eating for the inward nourishing. In his doctrinal arrangement Matthew put these matters together that we might understand that for the kingdom of the heavens we do not need outward cleansing, but what we need is for Christ to get into us. Are you sick or weak? Do you have certain problems? Do not try to deal with these things in an outward way. Instead, deal with them in an inward way by eating Jesus. In fact, you should forget about all those things. What you need is not outward washing but Christ coming into you. The Lord seemed to be saying to the Canaanite woman, “You don’t need healing. You need Me! And you do not need Me outwardly; you need Me inwardly. You need to eat Me. I came as bread for people to eat, to digest, and to assimilate. I would like to get into your being, into your system, vessels, and fibers. I would like to get into your very constituent and become you. Thus, you need to eat Me. Don’t deal with things in an outward way. Rather, deal with everything in an inward way by taking Me into you. As long as I can get into you to nourish you, every problem will be solved.” (Life-study of Matthew, pp. 523-524)

Further Reading: Life-study of Matthew, msg. 46

第八周诗歌

我们有位荣耀君王 事奉—与主同在

1. 我 们 有 位 荣 耀 君 王, 至 高 之 天 是 祂 宝
座; 全 地 受 祂 王 权 管 制, 万 国 由 祂 权 柄 领
率。 祂 与 百 姓 地 上 同 住, 帮 同 担 负 试 炼、 软
弱; 我 们 与 王 同 住 同 工, 欢 然 背 负 属 天 付 托。

2. 我与耶稣我王同住—
属祂之人是祂居所;
我将心房向祂敞开,
让祂安家且登宝座。
如马利亚脚前听祂,
又如约翰怀中躺卧;
祂的同在是我喜乐,
安息祂怀, 还怕什么?

3. 我与我王同住同工,
有分于祂经纶奥秘:
将祂国度带到地上,
将祂救恩传遍全地。
世界纵以荣华诱惑,
尽是粪土不值一提;
唯祂工作是我事业,
唯祂十架是我信息。

4. 我与我王同住同工,
工作属祂, 由祂定夺;
生命充满, 能力充溢,
祂早为我计划备妥。
责任、重担变为喜乐,
祈求转为赞美、超脱;
我与我王同住同工,
祂作我力, 供应无辍。

5. 我们与主同住同工,
日复一日忠勇近前;
或许今载还未终了,
我王就已荣中显现!
在那更高尊荣之中,
与祂联结更密、更甜—
我们与王同住同工,
无终喜乐, 何能尽言!

WEEK 8 — HYMN

We have a most glorious King Service — By Dwelling with the Lord

904

1. We have a most glo - ri - ous King; The heav-ens, He says, are His
throne; All worlds are His might-y do - main, All kingdoms His scep-ter shall
own. He dwells with His peo-ple be - low, He loves in their tri - als to
share; We dwell with the King for His work, His bur-den we will-ing-ly bear.

2. I'm dwelling with Jesus my King;
I've found where He dwells with His own;
I've opened the door of my heart;
He's made it His temple and throne.
Like Mary I sit at His feet,
Like John I recline on His breast;
His presence is fulness of joy,
His bosom is infinite rest.

3. I dwell with the King for His work,
I've part in His glorious plan
To bring in His kingdom to earth
And tell His salvation to man.
The world has its work and rewards,
I count them but folly and loss;
My business is only His work,
My message is only His cross.

4. I dwell with the King for His work,
The work, it is His and not mine;
He plans and prepares it for me
And fills me with power divine.
So duty is changed to delight,
And prayer into praise as I sing;
I dwell with my King for His work
And work in the strength of my King.

5. We'll dwell with the King for His work
And work thru each day of the year.
Perhaps ere it passes, the King
In glory Himself shall appear.
Oh, then in some closer embrace,
Oh, then in some nobler employ
We'll dwell with the King for His work
In endless, ineffable joy!

第八周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第九周

柱子和发光之体

诗歌：775

读经：启三 7～13，腓二 12～16

- 启 3:7 你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说，
- 启 3:8 我知道你的行为；看哪，我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。
- 启 3:9 看哪，那撒但会堂的，自称是犹太人，其实不是犹太人，乃是说谎的；看哪，我要使他们来在你脚前下拜，并使他们知道，我已经爱你了。
- 启 3:10 你既遵守我忍耐的话，我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。
- 启 3:11 我必快来，你要持守你所有的，免得有人夺去你的冠冕。
- 启 3:12 得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。
- 启 3:13 那灵向众召会所说的话，凡有耳的，就应当听。
- 腓 2:12 这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我现在不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩，
- 腓 2:13 因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。
- 腓 2:14 凡所行的，都不要发怨言，起争论，
- 腓 2:15 使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好像发光之体显在世界里，
- 腓 2:16 将生命的话表明出来，叫我在基督的日子，好夸我没有空跑，也没有使劳。

【周一】

壹 我们要在三一神里成为柱子，就必须走神为召会所命定的路，就是非拉铁非的路；唯有恢复的召会（由在非拉铁非的召会所

Week Nine

Pillars and Luminaries

Hymns: 976

Scripture Reading: Rev. 3:7-13; Phil. 2:12-16

- Rev. 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:
- Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.
- Rev. 3:9 Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie-behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you.
- Rev. 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.
- Rev. 3:11 I come quickly; hold fast what you have that no one take your crown.
- Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- Rev. 3:13 He who has an ear, let him hear what the Spirit says to the churches.
- Phil. 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;
- Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Phil. 2:14 Do all things without murmurings and reasonings
- Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
- Phil. 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

§ Day 1

I. In order to become pillars in the Triune God, we must take the God-ordained pathway for the church, the way of Philadelphia; only the recovered church, signified by the

表征) 才能成就神永远的定旨, 并满足祂心头的愿望—启三 7 ~ 13, 参二一 22:

一 在非拉铁非的得胜信徒是柱子, 认识现有的真理, 维持真理的绝对, 并为着召会这真理的柱石和根基而被真理构成—彼后一 12, 提前三 15 ~ 16。

二 在非拉铁非的得胜信徒持守他们所有的, 而他们所有的乃是“这职事”, 就是新约独一的职事; 事实上, 主的恢复就是把我們帶回到新约这独一的职事—启三 11, 林后四 1:

1 那灵的职事乃是新约的职事, 这职事使我们成为神, 乃是借着以活神的灵为神圣奥秘的“墨”, 在我们的心上书写, 使我们成为基督的活信—这是神圣启示的最高峰—三 3, 6, 8, 18, 四 1, 参启二 7 下, 二二 17 上。

2 称义的职事乃是基督作我们义的职事; 祂作我们客观的义, 使我们得称义; 也作我们主观的义, 这义借着那灵变化的工作“刺绣”到我们里面, 以致在神生机的救恩里, 有基督的活出和真正的彰显—这是神人的生活—林后三 9, 诗四五 1, 13 ~ 14, 罗五 10。

【周二】

3 和好的职事乃是叫世人与基督和好的职事, 这是借着他们罪得赦免, 使他们得着法理的救赎; 并且是叫信徒与基督和好的职事, 使他们成为活在灵里, 就是活在至圣所里的人, 使他们得着生机的救恩—这是按着神牧养人—林后五 18 ~ 21, 彼前五 1 ~ 4。

4 被成全为柱子的路, 乃是持守这职事, 以神经纶中的积极内容为食物, 在主的元首权柄下, 留在主行

church in Philadelphia, can fulfill God's eternal purpose and satisfy His heart's desire—Rev. 3:7-13; cf. 21:22:

A. The overcoming believers in Philadelphia are pillars who know the present truth, uphold the absoluteness of the truth, and are constituted with the truth for the church as the pillar and base of the truth—2 Pet. 1:12; 1 Tim. 3:15-16.

B. The overcoming believers in Philadelphia hold fast what they have, and what they have is "this ministry," the unique New Testament ministry; actually, the Lord's recovery is to bring us back to the unique ministry of the New Testament—Rev. 3:11; 2 Cor. 4:1:

1. The ministry of the Spirit is the ministry of the new covenant to deify us by inscribing our hearts with the Spirit of the living God as the divine and mystical "ink," making us the living letters of Christ—this is the highest peak of the divine revelation—3:3, 6, 8, 18; 4:1; cf. Rev. 2:7b; 22:17a.

2. The ministry of righteousness is the ministry of Christ as our objective righteousness for our justification and as our subjective righteousness "embroidered" into us by the transforming work of the Spirit for the living out and genuine expression of Christ in God's organic salvation—this is the God-man living—2 Cor. 3:9; Psalms 45:1, 13-14; Romans 5:10.

§ Day 2

3. The ministry of reconciliation is the ministry of reconciling the world to Christ through the forgiveness of sins for their judicial redemption and the reconciling of the believers to Christ that they might be persons who live in the spirit, in the Holy of Holies, for their organic salvation—this is shepherding people according to God—2 Cor. 5:18-21; 1 Pet. 5:1-4.

4. The way to be perfected as a pillar is by holding fast to this ministry, feasting on the positive contents of God's economy, remaining in the present flow

动当前的流里，并且远离死亡和分裂——提后三 10，提前四 15，罗八 6，十六 17，约壹二 18 ~ 20，林前十一 19，民十六 3，7。

【周三】

三 在非拉铁非的得胜者，其特征是他们达到了神经纶之神圣启示的最高峰：

- 1 在亚西亚有一个召会是独特的，非常受主称赞——在非拉铁非的召会；主珍赏他们，因为他们遵守祂的话，那就是说，他们没有离弃使徒教训的话语，神经纶健康的教训，神圣启示的最高峰——启三 8，提后三 16 ~ 17，提前一 3 ~ 4。
- 2 得胜者在殿中作柱子，意思就是他们要在三一神里作柱子，因为殿就是“主神全能者和羔羊”；神建造到他们里面，使他们成为活而宝贵的石头，他们也建造到神里面，使他们成为在神里面的石柱，他们就与神合并，作神与人相互的住处——启三 12 上，二一 22，3，诗九十 1，约十四 23，参王上七 15 ~ 22。
- 3 将神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明神的所是、新耶路撒冷的性质并主的人位，全都作到得胜者里面，使他们有三一神为标示，并使他们在生命和性情上成为神，但无分于神格——启三 12 下，二二 4 下。

四 在非拉铁非的得胜者，其特征是他们借着享受基督的丰富，而过神人的生活——三 7，赛二二 15，20 ~ 24：

- 1 在非拉铁非的得胜者，稍微有一点能力；这指明能使主喜欢的，不在于我们能为主作多少，乃在于我们是否为主竭尽所有所能地而作——启三 8，林后十二 7 ~ 10，可十四 8。

of the Lord's move under His headship, and staying away from death and division—2 Tim. 3:10; 1 Tim. 4:15; Rom. 8:6; 16:17; 1 John 2:18-20; 1 Cor. 11:19; Num. 16:3, 7.

§ Day 3

C. The characteristic of the overcomers in Philadelphia is their arriving at the highest peak of the divine revelation of God's economy:

1. One church in Asia was unique and highly appraised by the Lord—the church in Philadelphia; the Lord appreciated them because they kept His word, which means they did not turn away from the word of the apostles' teaching, the healthy teaching of God's economy, the highest peak of the divine revelation—Rev. 3:8; 2 Tim. 3:16-17; 1 Tim. 1:3-4.
2. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is "the Lord God the Almighty and the Lamb"; God is built into them to make them living and precious stones, and they are built into God to make them pillars of stone in God for their incorporation with God as the mutual abode of God and man—Rev. 3:12a; 21:22, 3; Psalms 90:1; John 14:23; cf. 1 Kings 7:15-22.
3. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomers indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into them, labeling them with the Triune God and making them God in life and in nature but not in the Godhead—Rev. 3:12b; 22:4b.

D. The characteristic of the overcomers in Philadelphia is their God-man living by enjoying the riches of Christ—3:7; Isa. 22:15, 20-24:

1. The overcomers in Philadelphia have a little power; this indicates that what pleases the Lord is not our doing much for Him but our doing our best for Him with what we have—Rev. 3:8; 2 Cor. 12:7-10; Mark 14:8.

2 在非拉铁非的得胜者，遵守并宝贵主的话，这话对他们“胜过千万的金银”；（启三 8，诗一一九 72，140；）他们借着各样的祷告，并借着留在神经纶健康的教训里，领受神呼出的圣经，成为有神的气之属神的人。（弗六 17～18，提后三 14～17，参提前六 3～4。）

【周四】

3 在非拉铁非的得胜者，没有否认主的名；（启三 8；）他们弃绝了主耶稣基督之外一切的名；并且他们呼求主的名以领受祂的丰富，（罗十 9～10，12～13，）公开承认耶稣基督为主，使荣耀归与父神。（腓二 11。）

五 在非拉铁非的得胜者，其特征是他们的弟兄相爱；在他们中间，爱是有效能的，以致他们按着神，也就是按着他们父神爱和赦免的心，以及他们救主基督牧养和寻找的灵牧养人：

1 主的恢复是恢复对主耶稣的爱；在非拉铁非的得胜者站在一的真正立场上，保守自己在神的爱里以爱主，并爱所有的弟兄们——犹 20～21，林后五 14，约十二 3，路七 47，约壹三 14～16，参诗一三三。

2 在召会中好为首，乃是相对于在凡事上让主居首位，而以主为我们起初的爱——约叁 9，西一 18 下。

3 在活力排里，爱必须有效能；神先爱了我们，将祂的爱注入我们，并在我们里面生发出爱，使我们以这爱来爱祂和弟兄们——林前十二 31 下，十三 4～8，13，约壹三 14。

六 非拉铁非的路，就是诗篇二十三篇所启示之神永远经纶的路，也就是基督在祂天上的职事里

2. The overcomers in Philadelphia keep and love the Lord's word, which is better to them "than thousands of pieces of gold and silver" (Rev. 3:8; Psa. 119:72, 140); they receive the God-breathed Scripture by means of all prayer to be men of God with the breath of God and by remaining in the healthy teaching of God's economy (Eph. 6:17-18; 2 Tim. 3:14-17; cf. 1 Tim. 6:3-4).

§ Day 4

3. The overcomers in Philadelphia do not deny the Lord's name (Rev. 3:8); they abandon all names other than that of the Lord Jesus Christ, and they call upon the name of the Lord to receive His riches (Rom. 10:9-10, 12-13), openly confessing that Jesus Christ is Lord to the glory of God the Father (Phil. 2:11).

E. The characteristic of the overcomers in Philadelphia is their brotherly love; love prevails among them so that they shepherd people according to God, that is, according to the loving and forgiving heart of their Father God and the shepherding and seeking spirit of their Savior Christ:

1. The Lord's recovery is a recovery of loving the Lord Jesus; the overcomers in Philadelphia stand on the genuine ground of oneness, keep themselves in the love of God to love the Lord, and love all the brothers——Jude 20-21; 2 Cor. 5:14; John 12:3; Luke 7:47; 1 John 3:14-16; cf. Psa. 133.

2. Loving to be first in the church is versus having the Lord as our first love by giving Him the first place in all things——3 John 9; Col. 1:18b.

3. In the vital groups love must prevail; God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers——1 Cor. 12:31b; 13:4-8, 13; 1 John 3:14.

F. The way of Philadelphia is the way of God's eternal economy revealed in Psalm 23, the way of Christ shepherding the church in His heavenly

牧养召会的路，为要在祂神圣的三一里，将祂自己分赐到我们里面，使我们过神人的生活，以达到神圣启示的最高峰。

【周五】

贰 在黑暗败坏的世界当中，我们的功用乃是好像发光之体照耀，将生命的话表明出来——腓二 12～16：

一 基督是太阳，有召会（月亮）和信徒（行星），借着表明生命的话返照祂；将生命的话表明出来，就是借着活出基督，向世人应用、陈明并奉献生命的话——徒五 20。

二 在我们里面运行的神（腓二 13）乃是供应的灵、（一 19、）复活的大能、（三 10、）和加我们能力的基督；（四 13、）好像发光之体照耀，（二 15、）就是显大基督；（一 20、）将生命的话表明出来，（二 16、）就是活基督。（一 21 上。）

三 我们必须渴望认识基督是复活的大能、内里运行的神、那加我们能力者，使我们好像发光之体显在世界里，使祂得着显大——三 10，二 13，四 13，一 20。

四 那在肉身上释放彼得脱离监牢的能力，是神的大能，但保罗被拘禁在监牢里所经历的能力，乃是复活的大能——徒五 18～20，腓一 19，三 10：

1 在神新约的经纶里，神的心意不是外在的神迹，而是内在的神迹；内在的神迹奇事，乃是基督作为那灵，作到我们里面，成为我们的救恩，在我们的软弱上，内在地维持我们、加强我们、加我们能力，

ministry to dispense Himself in His Divine Trinity into our being so that we may live the life of a God-man to arrive at the highest peak of the divine revelation.

§ Day 5

II. **In the midst of the dark and corrupt world, our function is to shine as luminaries, holding forth the word of life—Phil. 2:12-16:**

A. Christ is the sun, with the church as the moon and the believers as the planets to reflect Him by holding forth the word of life; to hold forth the word of life is to apply it, present it, and offer it to the world by living out Christ—Acts 5:20.

B. The God who operates in us (Phil. 2:13) is the supplying Spirit (1:19), the power of resurrection (3:10), and the empowering Christ (4:13); to shine as luminaries (2:15) is to magnify Christ (1:20), and to hold forth the word of life (2:16) is to live Christ (1:21a).

C. We must aspire to know Christ as the power of resurrection, the inner operating God, the One who empowers us, to shine as luminaries in the world for His magnification—3:10; 2:13; 4:13; 1:20.

D. The power that physically released Peter from prison was the power of God, but the power that Paul experienced while remaining in prison was the power of resurrection—Acts 5:18-20; Phil. 1:19; 3:10:

1. In God's New Testament economy God's intention is not an outward miracle but an inward miracle; the inward marvel is that Christ as the Spirit is wrought into us to be our salvation, inwardly sustaining, strengthening, and empowering us in our weakness to shine out Christ—2

使我们将基督照耀出来——林后十二 7 ~ 10。

- 2 加我们能力的基督，是我们在任何一种环境或境遇里将基督照耀出来，使祂得着彰显的秘诀；这秘诀的秘诀乃是耶稣基督包罗万有的灵在我们的灵里，作我们每日并时刻的救恩——腓一 19，四 23。

【周六】

五 发怨言和起争论这二者都拦阻我们经历并享受基督，以致祂不能在我们里面并借着我们照耀，使祂得着荣耀——二 14：

- 1 发怨言是不满足而暗自唧咕并发牢骚，包括挑剔、暗自争论、不悦和抱怨；“你们也不要发怨言，像他们有些人发的，就被灭命的所灭”——林前十 10。
- 2 起争论是争执和讨论，带着不信或疑惑的声调，包括辩论、怀疑、下推断或结论——参提前一 3 ~ 6，六 3 ~ 4，林后十一 2 ~ 3。
- 3 背叛和毁谤的话是从理由来的；主的仆人必须蒙拯救脱离理由，蒙主光照而有“有福的盲目”，在光的权下，在生命的范围里，活在基督的作头之下，而不在黑暗的权下，落在对错的范围里——徒二 20，西一 12 ~ 13，罗九 20 ~ 21，十一 34，参徒十六 25。
- 4 人的背叛是表现在话语、思想和理论上；思想和理论是神的对头撒但，在悖逆神的人心思里坚固的营垒；这些理论必须借着属灵的争战攻倒，各样的思想也必须掳来，使其顺从基督——林后十 3 ~ 5。
- 5 在利未记十八至二十二章，神每次吩咐祂的百姓当怎样作时，中间就插进来说，“我是耶和华，”连

Cor. 12:7-10.

2. The empowering Christ is the secret to our shining out Christ for His expression in any kind of environment or circumstance, and the secret of this secret is the all-inclusive Spirit of Jesus Christ in our spirit as our daily and moment-by-moment salvation—Phil. 1:19; 4:23.

§ Day 6

E. Murmurings and reasonings both frustrate us from experiencing and enjoying Christ so that He may shine in us and through us for His glory—2:14:

1. Murmurings are discontented and secret mutterings and grumbings, including faultfinding, secret debate, displeasure, and complaining; "neither murmur, just as some of them murmured and perished by the destroyer"—1 Cor. 10:10.
2. Reasonings are disputes and discussions that carry an undertone of suspicion or doubt; they include questionings and doubting and the drawing of inferences or conclusions—cf. 1 Tim. 1:3-6; 6:3-4; 2 Cor. 11:2-3.
3. Rebellious and reviling words come from reasons; a servant of the Lord must be delivered from reasons, being enlightened by the Lord to have a "blessed blindness" to live under Christ's headship in the realm of life under the authority of light and not in the realm of right and wrong under the authority of darkness—Acts 22:10; Col. 1:12-13; Rom. 9:20-21; 11:34; cf. Acts 16:25.
4. Man's rebellion is manifested in words, thoughts, and reasons; thoughts and reasons are the strongholds of Satan, God's adversary, within the minds of those who are disobedient to God; through the spiritual warfare, reasonings must be overthrown, and every thought must be taken captive to obey Christ—2 Cor. 10:3-5.
5. Every time the Lord commanded His people to do something in Leviticus 18—22, He inserted the words "I am Jehovah" in between the commands;

“因为”两字都不用——“我是耶和華”就是理由。

六 蒙拯救脱离发怨言和起争论，而活基督，并作基督的发光体照耀基督的路，乃是留在与祂这位在我们里面作推动能力者的接触里；这是借着享受祂作生命的话，在祷告中留在与祂的交通里，并且在我们奇妙的灵里凭着三一神这奇妙的灵，过喜乐、感谢并赞美的生活，使基督得着荣耀的身体——腓一 19，二 13，三 10，四 13，二 15，四 6，帖前五 16～20。

there is not even the word because—"I am Jehovah" is the reason.

F. The way to be saved from murmurings and reasonings in order to live Christ and shine out Christ as His luminaries is to stay in contact with Him as our inward motivating power by enjoying Him as the word of life, staying in fellowship with Him in prayer, and living a rejoicing, thanking, and praising life in our wonderful spirit by the Triune God as the wonderful Spirit for the glorious Body of Christ—Phil. 1:19; 2:13; 3:10; 4:13; 2:15; 4:6; 1 Thes. 5:16-20.

第九周■周一

晨兴喂养

林后三 3 “你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的…”。

6 “祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

9 “…那称义的职事，就越发充盈着荣光了。”

为着完成神新约经纶的那职事，乃是独一无二的。…那独一的职事，就是新约的职事。这职事将包罗万有的神书写到圣徒里面；这位神在我们里面就是那灵，彰显在我们外面就是义。

那灵和义是新约职事写到我们里面之素质的两方面。活的灵是里面的，完全的义是外面的。

我们在众地方召会里的职事必须是书写的职事。…教导不需要什么素质；然而，书写的确需要一种素质，正如用笔书写需要墨一样。…我们要写字，就必须有墨作书写的素质。…同样，我们必须有神圣的素质，才能将这素质写到众圣徒里面（哥林多后书生命读经，二六九至二七〇页）。

信息选读

保罗在林后三章八节说到那灵的职事，在九节说到义的职事。我们也许能领会什么是那灵的职事，但什么是义的职事？…我以为他所说义的职事就是称义的职事，因为在这章圣经里，定罪与称义之间好像有一个对比，称义是定罪的相反辞。但是保罗

WEEK 9 — DAY 1

Morning Nourishment

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God...

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

9 ...Much more the ministry of righteousness abounds with glory.

For the carrying out of God's New Testament economy, the ministry is uniquely one...The unique ministry, which is the ministry of the new covenant,...inscribes the saints with the all-inclusive God, who is the Spirit within us and righteousness as our expression outwardly.

The Spirit and righteousness are the two aspects of the essence that is inscribed into us by the ministry of the new covenant. The living Spirit is the inward aspect, and the perfect righteousness is the outward aspect.

Our ministry in the local churches must be a ministry of inscribing... Teaching does not require any essence; however, inscribing does require an essence, just as writing with a pen requires ink...In order to write, we must have the ink as the writing essence...Likewise, we must have the divine essence in order to inscribe it into the being of the saints. (Life-study of 2 Corinthians, pp. 225-226)

Today's Reading

In 2 Corinthians 3:8 Paul speaks of the ministry of the Spirit, and in verse 9, of the ministry of righteousness. We may understand what the ministry of the Spirit is, but what is the ministry of righteousness?...I thought that by the ministry of righteousness he meant the ministry of justification, since in this chapter there seems to be a comparison between condemnation and

在这里并不是说“称义”，乃是说“义”。如果说新约的职事是称义的职事，我们就不难了解他的意思。…既然保罗在林后三章说，新约职事是义的职事，而不是说称义的职事，我们就必须了解他的意思。新约的职事是那灵与义的职事，这肯定是非常有意义的。

我们经历那灵在我们里面生活并工作，结果我们就成为义的。我们里面的人自然而然的是透亮的，像水晶一样纯净，并且我们能知道神的心。我们无须努力，立即就知道主的心思，并且清楚地领会祂的意愿和工作。这样，我们所作的，乃是照着主的心思和意愿。这就是义。

许多基督徒有一种观念，以为我们作错事时，我们就与神不对了。这种义的观念太肤浅了。即使我们没有作错什么事，我们与神可能仍是不对，因为我们也许不在主的心思和意愿里。…我们可能没有照着主的心思，我们所作的也许不是祂的意愿。只要我们不行神的意愿，我们就是不对的。我们反倒把我们的生命，并主所给我们的一切，全浪费了。

你若得着赐生命之灵的灌注并浸透，你里面的人就会透亮。你会明白主的心思，你也会知道什么是主的意愿。你自自然然就会在祂的意愿里，行祂的意愿。结果，你与祂就是对的。不仅如此，你会知道当怎样待人，也会知道当怎样处理财物。这样，你就成为一个义的人，在大小事上都是对的，与神、与人、与自己都是对的。这是一个彰显神的人，因为他的义就是神的形像，就是神彰显出来（哥林多后书生命读经，二八二至二八三、二八六至二八七页）。

参读：启示录生命读经，第十五篇；哥林多后书生命读经，第二十五至二十九篇。

justification, which is the opposite of condemnation. But instead of justification, Paul here speaks of righteousness. If he had said that the new covenant ministry was a ministry of justification, it would be easy to understand his meaning...Since Paul in 2 Corinthians 3 says that the new covenant ministry is a ministry of righteousness, not a ministry of justification, we must try to understand his meaning. To be sure, it is a very significant matter that the ministry of the new covenant is a ministry of the Spirit and of righteousness.

As a result of experiencing the Spirit living and working within us, we become righteous. Spontaneously, our inner being is transparent, crystal clear, and we know the heart of God. Immediately, without effort, we know the mind of the Lord and have a clear understanding concerning His will and work. Then what we do is according to the Lord's mind and will. This is righteousness.

Many Christians have the concept that when we do something wrong, we are not right with God. This concept of righteousness is too superficial. Even when we do not do anything wrong, we still may not be right with God, for our being may not be in the mind and will of the Lord...We may not be according to the Lord's mind, and what we are doing may not be His will. As long as we are not doing God's will, we are not right. Instead, we are wasting our lives and everything the Lord has given us.

If you are infused and saturated by the life-giving Spirit, your inner being will become transparent. Then you will know what is in the Lord's mind. You will also understand what the will of the Lord is. Spontaneously, you will be in His will and do His will. As a result, you become right with Him. Moreover, you will realize how you should act toward others and even how you should deal with your material possessions. Then you will become a righteous person, one who is right in small things as well as in great things, one who is right with God, with others, and with himself. This is a person who expresses God, for his righteousness is the image of God, God expressed. (Life-study of 2 Corinthians, pp. 236-237, 239-240)

Further Reading: Life-study of Revelation, msg. 15; Life-study of 2 Corinthians, msgs. 25—29

第九周■周二

晨兴喂养

林后五 18～20 “一切都是出于神，祂借着基督使我们与祂自己和好，又将这和解的职事赐给我们；…且将这和解的话语托付了我们。所以我们为基督作了大使，就好像神借我们劝你们一样；我们替基督求你们：要与神和好。”

保罗在林后五章二十节所写的话很不寻常。他说“我们…作了大使”，接着就说，“就好像神借我们劝你们一样。”保罗的意思是说，“我们是基督的大使，正在执行和解的工作。这就好像是神借我们劝你们一样。我们与基督是一，也与神是一。基督与我们是一，神也与我们是一。…”在新约的职事里，神、基督以及众执事都是一。…神、基督、使徒们，在执行和解的职事上乃是一（哥林多后书生命读经，三七七页）。

信息选读

〔哥林多〕信徒已经局部与神和好了，但是他们还没有完全与神和好。…保罗在林前一章提到他们是圣徒，是蒙神呼召进入祂儿子交通里的一班人〔2〕；因此，他们必定多多少少与神和好了。

哥林多前后书给我们看见，哥林多信徒与神局部和好之后，仍旧活在肉体里、活在外面的人里。他们与神之间，有肉体、天然的人这层分隔的幔子。这层幔子并不等于圣所入口处的帘子，而是相当于会幕里面的幔子，就是隔开圣所与至圣所的幔子。哥林多信徒也许是在圣所里面，但他们不是在至圣所里面。这意思是说，他们与神所在的地方仍是隔离的。因此，他们并没有完全与神和好。

WEEK 9 — DAY 2

Morning Nourishment

2 Cor. 5:18-20 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation... and has put in us the word of reconciliation. On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

Paul's composition in 2 Corinthians 5:20 is unusual. After saying, "We are ambassadors," he says, "As God entreats you through us." Paul seems to be saying, "We are ambassadors of Christ, and we are doing a reconciling work. This is like God entreating you through us. We are one with Christ and one with God..." The ministry of the new covenant is a ministry in which God, Christ, and the ministers are one...God, Christ, and the apostles were one in carrying out the ministry of reconciliation. (Life-study of 2 Corinthians, p. 318)

Today's Reading

The believers in Corinth...had already been reconciled to God partially. However, they had not been fully reconciled to Him...In 1 Corinthians 1 Paul refers to them as saints, as those who had been called by God into the fellowship of His Son. Therefore, they surely had been reconciled to God to some degree.

The books of 1 and 2 Corinthians show that the believers at Corinth, after being reconciled to God partially, still lived in the flesh, in the outer man. Between them and God there was the separating veil of the flesh, of the natural man. This veil corresponds to the veil inside the tabernacle, the veil that separated the Holy Place from the Holy of Holies, not to the veil at the entrance to the Holy Place. The Corinthian believers may have been in the Holy Place, but they were not in the Holy of Holies. This means they were still separated from the place where God is. Therefore, they had not been reconciled to God in full.

林后五章十九节是叫世人与神和好，二十节是叫已经与神和好的信徒，进一步与神和好。这清楚指明，人与神完全的和好有两步。第一步是罪人脱离罪与神和好；为这目的，基督为我们的罪死了（林前十五3），使我们的罪蒙神赦免。这是基督的死客观的一面。在这一面，祂在十字架上担当我们的罪，替我们受了神的审判。第二步是活在天然生命中的信徒脱离肉体与神和好。为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着（林后五14～15）。这是基督的死主观的一面。在这一面，祂替我们成为罪，受神审判，被神剪除，使我们能在祂里面成为神的义。借着祂死的这两面，祂就使神所拣选的人，完全与神和好了。

哥林多人虽然已经得救，局部地与神和好，但是他们仍活在肉体里，也就是活在魂里，活在外面的人、天然的人里。肉体、天然人的幔子仍然使他们与神隔开。这意思是说，他们天然的人是阻隔的幔子。因此，他们需要第二步的和好。…使徒保罗在哥林多前后书所作的，乃是要裂开肉体这一层阻隔的幔子，使哥林多信徒能进入至圣所。

圣所里虽有神的祝福，但神自己乃是在至圣所里。在圣所里有那灵的祝福、灯台与香坛。但在圣所里没有神直接的同在。我们若要得着神自己，就必须进一步地和好，进到至圣所里。我们必须接受和好的第二步，而被带进神的面光中。这是完全的和好。这和好不仅带我们从罪里出来，也带我们从肉体、天然的人、天然的所是里出来。这样我们就被带来归向神，与神成为一（哥林多后书生命读经，三七八至三八一页）。

参读：哥林多后书生命读经，第三十七篇。

In 2 Corinthians 5:19 it is the world that is to be reconciled to God. In verse 20 it is the believers, those who have already been reconciled to God, who are to be reconciled to Him further. This clearly indicates that two steps are required for people to be fully reconciled to God. The first step is to reconcile sinners to God from sin. For this purpose Christ died for our sins (1 Cor. 15:3) that they might be forgiven by God. This is the objective aspect of Christ's death. In this aspect He bore our sins on the cross that they might be judged by God upon Him for us. The second step is to reconcile believers living in the natural life to God from the flesh. For this purpose Christ died for us—the persons—that we might live to Him in the resurrection life (2 Cor. 5:14-15). This is the subjective aspect of Christ's death. In this aspect He was made sin for us to be judged and done away with by God that we might become the righteousness of God in Him. By the two aspects of His death He has fully reconciled God's chosen people to God.

Although the Corinthians had been saved and reconciled to God halfway, they still lived in the flesh; that is, they lived in the soul, the outer man, the natural being. The veil of the flesh, of the natural man, still separated them from God. This means that their natural being was a separating veil. Therefore, they needed the second step of reconciliation...What the apostle Paul was doing in 1 and 2 Corinthians was to cleave the separating veil of the flesh so that the believers at Corinth could enter into the Holy of Holies.

The blessings of God can be found in the Holy Place, but God Himself is in the Holy of Holies. In the Holy Place are the blessings of the Spirit, the lampstand, and the incense altar. But in the Holy Place there is not the direct presence of God. In order to have God Himself, we must be reconciled further and come into the Holy of Holies. We must take the second step of reconciliation to be brought into the presence of God. This is full reconciliation. This reconciliation brings us not only out of sin but also out of the flesh, the natural man, the natural being. Then we are brought to God and become one with Him. (Life-study of 2 Corinthians, pp. 318-321)

Further Reading: Life-study of 2 Corinthians, msg. 37

第九周■周三

晨兴喂养

启三 8 “…我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

三 12 “得胜的，我要叫他在我神殿中作柱子…”。

有一个召会是独特的，非常受主称赞——在非拉铁非的召会。主非常称赞他们，甚至珍赏他们，因为他们遵守主的话（启三 8）。那就是说，他们没有离弃使徒正确的教训。虽然他们软弱，但主仍然非常称赞他们，告诉他们说，他们稍微有一点能力，也曾遵守主的话。

离弃正确的教训是可怕的事，会带进堕落，并接受其他的教训。…我盼望我们跟随在非拉铁非召会的榜样——遵守主的话，即使我们只稍微有一点能力。让我们遵守主的话，就是留在使徒的教训里，留在健康的话里，留在主独一的启示同正确的带领里（李常受文集一九八六年第一册，二一八页）。

信息选读

信徒由柱石所象征（启三 12）。首先，柱石是在今天召会里信徒当中特出的人。这由加拉太二章九节指明，那里保罗说到，“那被视为柱石的雅各、矶法、约翰。”

柱石也是在来世和永世神殿中信徒当中的得胜者。（在）启示录三章十二节…我们看见，得胜者要成为建造在神殿中的柱子。他既建造在神的建筑

WEEK 9 — DAY 3

Morning Nourishment

Rev. 3:8 ...I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

12 He who overcomes, him I will make a pillar in the temple of My God...

One church was unique and was highly appraised by the Lord—the church in Philadelphia. The Lord highly appraised them and even appreciated them because they kept the word (Rev. 3:8). This means that they did not turn away from the apostle’s proper teaching. Although they were weak, the Lord still appraised them highly, telling them that they had a little power and that they had kept His word.

To turn away from the proper teaching is a terrible thing that will result in degradation and in picking up other teachings...I hope that we would follow the pattern of the church in Philadelphia—keeping the Lord’s word even though we only have a little strength. Let us keep the word of the Lord, which is to remain in the teachings of the apostle, to remain in the healthy words, to remain in the unique revelation from the Lord with the proper leadership. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” pp. 173-174)

Today's Reading

The believers are symbolized by pillars [Rev. 3:12]. First, the pillars are the prominent ones among the believers in the church today. This is indicated in Galatians 2:9 where Paul speaks of “James and Cephas and John, who were reputed to be pillars.”

The pillars are also the overcomers among the believers in the temple of God in the coming age and in eternity. [In] Revelation 3:12...we see that the overcomer will be made a pillar built into the temple of God. Because he is

里，就“绝不再从那里出去”。这应许要在千年国里得着成就，作得胜者的奖赏。

主借着变化我们，就是借着带走我们天然的元素，并以祂神圣的素质顶替，叫我们作柱子。所以，十二节里“叫”的意思，就是将我们构成一样东西，以创造的方式建造我们。…主在召会里的工作，乃是将自己作到我们里面，作神圣的水流，带走我们天然的所是，并以祂的本质顶替，使我们借着祂变化的元素逐渐经过过程。因着这变化的工作，我们就成为神殿中的柱子。

十二节告诉我们，得胜者要在来世神的殿中作柱子。然而，二十一章二十二节说到来世和永世里的新耶路撒冷：“我未见城内有殿，因主神全能者和羔羊为城的殿。”这里我们看见，在新耶路撒冷里，三一神自己要成为殿。这就是说，得胜者在殿中作柱子，意思就是他们要在三一神里作柱子。这包含与三一神调和，并由祂构成。这是一个奥秘。

甚至在今天的召会生活中，得胜的圣徒也是在三一神里的柱子。不仅如此，这些圣徒有时会感觉到召会实际上不是别的，乃是三一神。这事实由金灯台是召会的象征所指明（一 12、20）。不仅如此，灯台是三一神的具体化身和彰显。灯台的金表征父的性情；形状表征基督是神的具体化身和形像；七灯表征那灵是彰显。…所以实际上，召会就是三一神，这样说并不为过，因为灯台是召会，也是三一神的具体化身。…在来世，这些得胜的信徒要在神殿中作柱子；神的殿就是神自己。由此我们看见，作成柱子包含三一神调和并构成到得胜者的里面（新约总论第五册，一八四至一八六页）。

参读：长老训练第二册，第八章。

built into God's building, "he shall by no means go out anymore." This promise will be fulfilled in the millennial kingdom as a prize to the overcomer.

The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of "make" in 3:12 is to constitute us into something, to construct us in a creative way...The Lord's work in the church is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God.

Verse 12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, "I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple." Here we see that in the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery.

Even in today's church life, the overcoming saints are pillars in the Triune God. Furthermore, these saints sometimes have the consciousness that the church is actually nothing other than the Triune God. This fact is indicated by the golden lampstands as a symbol of the church (1:12, 20). Furthermore, the lampstand is the embodiment and expression of the Triune God. The gold of the lampstand signifies the nature of the Father; the form signifies Christ as the embodiment and image of God; and the seven lamps signify the Spirit as the expression...It is not too much to say that, in actuality, the church is the Triune God, because the lampstand is the church and also the embodiment of the Triune God...In the coming age these overcoming believers will be pillars in the temple of God, which is God Himself. From this we see that being made a pillar involves the Triune God being mingled with and constituted into the faithful overcomers. (The Conclusion of the New Testament, pp. 1214-1216)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 8

第九周■周四

晨兴喂养

启三 8 “…你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

弗六 24 “愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”

在启示录三章八节主又说，在非拉铁非的召会没有否认祂的名。…话是主的发表，名是主自己。背道的召会偏离了主的话，成了异端。虽然改革的召会多少有点恢复到主的话上，但他们否认了主的名，以许多别的名称呼自己，如路德会、卫斯理会、圣公会、长老会、浸信会等。恢复的召会不但完全回到主的话上，也弃绝了主耶稣基督之外一切的名。…召会如同贞洁的童女许配基督（林后十一 2），除了她丈夫的名以外，不该有别的名。…在恢复的召会生活里，没有巴兰的教训（启二 14），没有尼哥拉党的教训（15），没有耶洗别的教训（20），也没有撒但深奥之事（24），唯有主纯正的话。…从主的话偏离到各种异端，并在基督的名以外高举许多的名，是堕落的基督教最显著的记号；从一切的异端、传统回到纯正的话，并弃绝一切别的名，高举主的名，是恢复的召会中最感人的见证。这就是为何主恢复中的召会，有主的启示和同在，并且活泼地彰显主，满了亮光和生命的丰富（启示录生命读经，二二三至二二四页）。

信息选读

WEEK 9 — DAY 4

Morning Nourishment

Rev. 3:8 ...You have a little power and have kept My word and have not denied My name.

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

In Revelation 3:8 the Lord...said that the church in Philadelphia did not deny His name...The word is the Lord's expression, and the name is the Lord Himself. The apostate church has deviated from the Lord's word and become heretical. The reformed church, though recovered to the Lord's word to some extent, has denied the Lord's name by denominating herself, taking many other names, such as Lutheran, Wesleyan, Anglican, Presbyterian, and Baptist. The recovered church has not only returned to the Lord's word in a full way but has also abandoned all names other than that of the Lord Jesus Christ...The church, as the pure virgin espoused to Christ (2 Cor. 11:2), should have no name other than her Husband's...In the recovered church life there are no teachings of Balaam (Rev. 2:14), no teachings of the Nicolaitans (v. 15), no teachings of Jezebel (v. 20), and no mysterious doctrines of Satan (v. 24); there is only the pure word of the Lord...The deviation from the word to heresies and the exalting of many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure word from all heresies and traditions and the exalting of the Lord's name by abandoning every other name constitute the most inspiring testimony in the recovered church. This is why the church in the Lord's recovery has the revelation and presence of the Lord and expresses the Lord in a living way, full of light and with the riches of life. (Life-study of Revelation, p. 181)

Today's Reading

在非拉铁非的召会，就是恢复中的召会（启三 7 ~ 13）。非拉铁非，原文意弟兄相爱。…正如在撒狄的召会所预表改革的召会，是对在推雅推喇的召会所预表背道天主教的反应，照样，弟兄相爱的召会，也是对死的、改革的召会的反应（启示录生命读经，二一五页）。

我们可以告诉新人：“每当你呼求祂的名：‘哦，主耶稣’，你里面就感觉甜美。…你若呼求别人的名，不会有这样的感觉；但你呼求主耶稣，说，‘耶稣，我爱你’，就会留意到有所不同。不但如此，你的呼求越深、越高、越丰富，你里面这感觉就越加强。呼求主名使你喜乐，甚至狂喜。你甚至会因喜乐而跳跃。这证明基督又真又活。每当你有难处、问题、艰难或困苦，可以呼求：‘哦，主耶稣。’”这样我们就能将一篇信息传给新受浸的人，帮助他们认识耶稣基督这位活的灵。我们若这样登门访人，给他们施浸，并教导他们耶稣的事，我们就会真正得复兴。

不但如此，这复兴是在爱里。“在爱里”这辞在以弗所书里用了六次（一 4，三 17，四 2、15 ~ 16，五 2）。这是原先在神里的爱，成了属基督并在基督里的爱，并且已灌注到我们这人里面，成为我们对祂的爱。神的爱不是静默的爱，而是运行的爱，在我们里面工作，将我们挑旺起来爱祂。…神先爱我们，将祂的爱注入我们里面，并在我们里面生发我们用以爱祂和爱弟兄们的爱（约壹四 19 ~ 21）。我们爱主，不仅因为祂爱我们，也因着祂永远的定旨、心头的喜悦和美意。我们爱耶稣，因为祂有一个计划，要得着召会作祂的身体。今天我们的爱比已往我们所有的爱更高、更深且更丰富。从前，我们用自私的爱来爱耶稣，但如今我们爱祂，是因为祂已赐下使徒、申言者、传福音者，以及牧人和教师来成全众圣徒，作他们所作同样的事（李常受文集一九八八年第一册，六七〇至六七二页）。

参读：新约总论，第二百三十八篇。

The church in Philadelphia [is] the church in recovery (Rev. 3:7-13). In Greek Philadelphia means “brotherly love.”...Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love was a reaction to the dead reformed church. (Life-study of Revelation, p. 175)

We can tell [a] new one, “Whenever you call on His name, ‘O Lord Jesus,’ you sense something sweet within you...If you call on anyone else’s name, you will not have this kind of sense, but when you call on the Lord Jesus and say, ‘Jesus, I love You,’ you will notice the difference. Moreover, the deeper, higher, and richer your calling is, the more this sense within you will intensify. Calling on the name of the Lord will make you happy, even ecstatic. You may even jump for joy. This proves that Christ is real and living. Whenever you have problems, questions, difficulties, or hardships, you can call, ‘O Lord Jesus.’” In this way we can pass on a message to the newly baptized one, helping him to know Jesus Christ as the living Spirit. If we visit people in their homes, baptize them, and teach them concerning Jesus in this way, we will truly be revived.

Moreover, this revival is in love. The phrase in love is used six times in Ephesians (1:4; 3:17; 4:2, 15-16; 5:2). This is the love that originally was in God, that became the love of Christ and in Christ, and that has been transfused into our being to become our love toward Him. The love of God is not a silent love. Rather, it is an operating love, working in us to stir us up to love Him...God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers [1 John 4:19-21]. We love the Lord not only because He loves us but also because of His eternal purpose, heart’s delight, and good pleasure. We love Jesus because He has a plan to gain the church as His Body. Our love today is higher, deeper, and richer than the love that we had in the past. Previously, we loved Jesus with a selfish love, but now we love Him because He has given apostles, prophets, evangelists, and shepherds and teachers to perfect all the saints to do the same things that they do. (CWWL, 1988, vol. 1, p. 495)

Further Reading: The Conclusion of the New Testament, msg. 238

第九周■周五

晨兴喂养

腓二 15～16 “使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好像发光之体显在世界里，将生命的话表明出来，叫我在基督的日子，好夸我没有空跑，也没有徒劳。”

〔在腓立比二章十五节〕翻作“发光之体”的希腊字，原文指返照太阳光的光体。像发光之体照耀，指明我们尽功用的能力。赞美主，我们能够照耀！我们不仅是神的儿女，更是发光之体，有返照基督这真太阳的属天功能。…每一种生命都有其特殊的功能。…我们既是神的儿子，有神圣的生命，我们就有照耀的功能。在日常生活中，我们不该仅仅遵照某种标准来行事为人，我们应当发光照耀（腓立比书生命读经，四八八至四八九页）。

信息选读

信徒好像发光之体，照耀在这弯曲悖谬世代的世人中间。实际上，我们本身没有光；我们乃是返照基督这太阳之光的光体。基督乃是独一的太阳，而召会是返照祂的月亮。这里的“世界”，指撒但所霸占黑暗败坏的世界（约壹五 19，二 15～17）。世界里，也可译作宇宙间。

生命的话〔腓二 16〕与死的字句道理大不相同。生命的话是神活的呼出（提后三 16），是赐人生命的灵（约六 63）。我们有主耶稣作我们的榜样（腓二 6～11），我们有神在里面运行（13），我们是神的儿女，有神的生命和神的性情（15），我们是发光之体，有资格返照基督神圣的光（15），我们

WEEK 9 — DAY 5

Morning Nourishment

Phil. 2:15-16 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

The Greek word rendered “luminaries” [in Philippians 2:15] refers to luminaries that reflect the light of the sun. The matter of shining as luminaries indicates our ability to function. Praise the Lord that we are able to shine! We are not only children of God but are also luminaries with the heavenly function of reflecting Christ as the real sun. Every kind of life has its particular function...As sons of God with the divine life, we have the function of shining. In our daily living we should not merely behave ourselves according to a certain standard—we should shine. (Life-study of Philippians, p. 399)

Today's Reading

As luminaries, the believers shine among those in this crooked and perverted generation [Phil. 2:15]. Actually, we have no light in ourselves; we are luminaries reflecting the light of the sun, Christ. Christ is the unique sun, and the church is the moon reflecting Him.... World here refers to the dark, corrupt world, which is usurped by Satan (1 John 5:19; 2:15-17). In the world can be rendered “in the universe.”

The word of life [Phil. 2:16] is very different from doctrine in dead letters. The word of life is the living breath of God (2 Tim. 3:16), the Spirit who gives life (John 6:63). We have the Lord Jesus as our pattern (Phil. 2:6-11), we have God operating in us (v. 13), we are God’s children possessing God’s life and the divine nature (v. 15), we are luminaries qualified to reflect the divine light of Christ (v. 15), and we have the word of life to hold forth, to present

还有生命的话向人表明、陈明出来。何等神圣、丰富的供备！借此我们足能完成神的救恩到顶点。

我们所表明出来的生命的话，实际上就是基督自己（约一 1、14）。将生命的话表明出来，就是借着活出基督，向世人应用、陈明并供献生命的话。为要经历腓立比书所启示的基督，我们必须有基督作我们的榜样，有三一神在我们里面运行；我们必须成为神的儿女，有神的生命和性情；我们还需要作发光之体在合式的地位上返照基督。

我们应当让基督的话丰丰富富地住在我们里面，安家在我们里面（参西三 16）。这样，我们就有生命的话可以照耀。要将生命的话表明出来，首先我们里面必须有神圣的生命。…我们越吃生命的话，越消化、吸收这话而得着滋养，我们里面所积存的话就越多。这样，我们自然因着领受到我们里面生命的话而照耀。这样的照耀就是将奇妙的生命的话向人表明、陈明出来。…如果我们每天消化基督作为生命的话，主观、生机地积存话中的丰富，我们就有活的、生机的东西可与人分享。这是正确的传福音与宣扬真理。正如我们所指出的，这是显大基督并活基督的路。

当我们接触话与灵的时候，愿我们都从各种的捆绑里得着释放。我们若运用灵祷读、歌唱并颂咏腓立比二章十四至十六节，我们就要赞美主说，我们是神的儿女，也是发光之体，借着将生命的话表明出来而照耀。如果我们操练逐字逐辞地祷读这些经节，也操练歌唱神的话，我们就要被活话里丰富的供应所弥漫并浸透。这样，我们里面的人就要被基督的丰富所充满。我们会自然而然、不知不觉甚至在无意之中，就过着一种彰显基督，并将生命的话表明出来的生活（腓立比书生命读经，一三四至一三五、四八九至四九〇页）。

参读：腓立比书生命读经，第十二至十三、二十一、二十三、二十九、四十六篇。

to others...By such [a divine and rich provision] we are well able to carry out God's salvation to the full extent.

The word of life we are holding forth is actually Christ Himself (John 1:1, 4). To hold forth the word of life is to apply it, to present it, and to offer it to the world by living out Christ. In order to have the experience of Christ revealed in the book of Philippians, we need to have Christ as our pattern, we need to have the Triune God operating in us, we need to be children of God with the divine life and nature, and we need to be luminaries positioned to reflect Christ.

We should allow the word of Christ to dwell in us, to inhabit us, richly [Col. 3:16]. Then we will have the word of life with which to shine. In order to hold forth the word of life, we must first have the divine life within us...The more we are nourished by feeding on the word of life, digesting and assimilating this word, the greater will be the accumulation of the word within us. Then spontaneously, we will shine with the very word of life we have taken into us. This shining will then be our holding forth, our presenting, the wonderful word of life to others...If we daily digest Christ as the word of life, accumulating the riches of the Word in a subjective, organic way, we will have something living and organic to share with others. This is the proper gospel preaching and proclamation of the truth...This is the way to magnify Christ and live Him.

May we be liberated from every kind of bondage in our dealing with the Word and the Spirit. If we exercise our spirit to pray-read, sing, and psalm Philippians 2:14-16, we will praise the Lord that we are children of God and luminaries shining by holding forth the word of life. If we practice pray-reading these verses word by word and also exercise to sing the Word of God, we will be permeated and saturated with the rich supply from the living Word. Then our inner being will be filled with the riches of Christ. Spontaneously, unconsciously, and even unintentionally, we will live a life that expresses Christ and holds forth the word of life. (Life-study of Philippians, pp. 111-112, 400)

Further Reading: Life-study of Philippians, msgs. 12—13, 21, 23, 29, 46

第九周■周六

晨兴喂养

腓二 14～15 “凡所行的，都不要发怨言，起争论，使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女…”

怨言是出于情感，多半发自姊妹；争论是出于心思，多半起于弟兄。这二者都阻挠我们，使我们不能完成自己的救恩到最完满的地步，也不能经历并享受基督到极点。

顺从神就消杀一切的怨言和争论。我们若要作成自己的救恩，就必须顺从那在我们里面运行的神。祂自己就是我们的救恩；我们顺服祂，就是作成我们的救恩。

保罗在腓立比二章十四节论到发怨言、起争论的话，进一步指明，保罗写腓立比书的目的与道理无关，却与经历非常有关。发怨言和起争论是阻挠我们基督徒生活的重要因素。…我们常常在重大的事情上不发怨言，不起争论，但我们却容易在小事上发怨言，起争论。任何一种的怨言或争论，都是不顺从三一神在我们里面的运行。我们何等需要主拯救我们脱离发怨言和起争论！（腓立比书生命读经，一二六至一二七页）

信息选读

人背叛权柄，是表现在话语中、理由上、思想上。人若不认识权柄，就有毁谤的话，但这是从理由来的，是因他有理由。挪亚赤身露体，舍是有理由毁谤的。米利暗说摩西娶古实女子是事实，是有理由的。但顺服权柄、活在权柄下的人，就不活在理由里。又如可拉党及二百五十个

WEEK 9 — DAY 6

Morning Nourishment

Phil. 2:14-15 Do all things without murmurings and reasonings that you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation...

Murmurings are out of our emotion, mostly on the part of the sisters; reasonings are out of our mind, mostly on the part of the brothers. Both frustrate us from carrying out our salvation to the fullest extent, from experiencing Christ to the uttermost.

Obedience to God slays all murmurings and reasonings. In order to work out our salvation, we must obey the very God who operates in us. He Himself is our salvation, and our obedience to Him is the working out of our salvation.

Paul's word in Philippians 2:14 about murmurings and reasonings is a further indication that his purpose in writing [this] book...was not related to doctrine but very much related to experience. Murmurings and reasonings are important factors that frustrate our Christian life...Often in important matters we may not murmur or reason. But in small matters we are prone to murmurings and reasonings. Any kind of murmuring or reasoning is disobedience to the inner working of the Triune God. How we need the Lord to save us from our murmurings and reasonings! (Life-study of Philippians, pp. 105-106)

Today's Reading

Man's rebellion is manifested in words, reasons, and thoughts. If a man does not know authority, there will be reviling words...Man speaks because he thinks he has a reason. Ham thought that he had a reason to revile Noah because he was naked. Miriam's word concerning Moses marrying an Ethiopian woman was a fact; she had a reason. However, those who submit to authority and live under authority do not live in their reasons. Korah's company and

首领，他们说，全会众都是圣洁的，耶和华也住在他们中间，〔摩西和亚伦〕为何自高超过耶和华的会众呢？这些人的背叛也是有理由的。毁谤的话语常是从理由产生的。大坍、亚比兰所说的，好像理由更充分，他们对摩西说，你没有将我们领到流奶与蜜之地，也没有把田地和葡萄园给我们为业，这里是旷野。你不过想遮蔽我们的眼目，难道你要剜我们的眼睛么？（民十六 13～14）这意思是：〔他〕们的眼睛看得很清楚。他们越想越有理由。…越想理由越多。世界的人都是活在理由里，如果我们也活在理由中，就与世人有何分别呢？

到底我们的生活是根据理由，还是根据权柄？…光一照，什么理由都丢掉了。保罗在往大马色的路上，被大光一照，就真瞎了眼睛，再也不管理由了（徒九 3、8）。摩西不是剜掉了眼睛的人，但他好像没有眼睛一样。…事奉神的人，眼需要瞎，要脱离理由的生活。心中的理由是背叛的头一个原因。所以若不把理由对付清楚，话语是禁止不住的。

〔在〕利未记十八至二十二章，神每次吩咐以色列人当怎样作怎样作之时，中间就插进来说，“我是耶和华”，…没有理由。“我是耶和华”就是理由，你若看见了，从今天起你就不再靠理由活着。要对神说，往日我一直靠着思想、理由活着，今天我俯伏敬拜神，只要这一个神作的，我就够了，我就要敬拜。保罗从大马色路上倒下之后，理由都丢掉了，光一照人就倒了。保罗头一句话说，“主啊，我当作什么？”（徒二二 10）他马上顺服下来。认识神的人都不是讲理由的。真被光照审判，理由就被消灭了（倪柝声文集第三辑第一册，二〇三至二〇四、二〇九页）。

参读：倪柝声文集第一辑第九册，耶和华；权柄与顺服，第九至十篇。

the 250 leaders said that Moses and Aaron should not put themselves above the others because the whole congregation was holy and Jehovah was in their midst. Again, their rebellion had a reason behind it. Reviling words often come from reasons. Dathan and Abiram had even more reasons. They charged that Moses had not brought them into the land flowing with milk and honey, that he had not given them the inheritance of fields and vineyards, but rather that they were still in the wilderness. They charged that Moses was just covering up their eyes, saying, “Will you put out the eyes of these men?” (Num. 16:14). This meant that their eyes were very clear. The more they thought, the more reason they had...The more thinking there is, the more reasons are stirred up. In the world everyone lives in reasons. What difference is there between us and the worldly people if we also live in reasons?

Are our lives based upon reasons or upon authority?...Once the light comes, all reasons are gone. Once Paul was enlightened on the way to Damascus, he became truly blind. From then on he did not care for reasons (Acts 9:3, 8). Moses' eyes were not put out, but he was like a man without eyes...A servant of the Lord must be blind. He must be delivered from a life of reasons. Reasoning in the heart is the first cause of rebellion. Hence, if we do not deal thoroughly with reasons, it is impossible to stop the words.

Every time the Lord commanded the Israelites to do something in Leviticus 18—22, He inserted the words, “I am Jehovah,” in between the commands...There need be no other reason. “I am Jehovah” is the reason. If we see this, we will not live by reason from this day on. We have to say to God, “In the past I lived by my thoughts and reasons. Today I bow down and worship You. As long as it is of You, it is enough for me. I will worship You.” When Paul was struck down on the way to Damascus, all reasons vanished from him. Once light shines in, a person falls down. The first word that came out of Paul's mouth was, “What shall I do, Lord?” (Acts 22:10). Immediately, he became obedient. Those who know God do not reason. When the light judges, the reason disappears. (CWWN, vol. 47, “Authority and Submission,” pp. 184-185, 189)

Further Reading: CWWN, vol. 9, issue no. 21; CWWN, vol. 47, “Authority and Submission,” chs. 9—10

第九周诗歌

775

终极的显出 — 圣城

降 E 大调

8 7 8 7 双副 (英 976)

4/4

一 哦 主 耶 稣，你 的 赎 民 是 你 身 体 并 新 妇，
 作 你 丰 满、作 你 表 现，使 你 彰 显 你 丰 富。
 你 永 是 她 一 切 一 切，她 是 你 恩 的 宣 告；
 你 要 将 她 完 全 浸 透，要 她 有 分 你 荣 耀。
 (副) 看 哪，神 的 圣 城！ 满 了 神 的 光 明！
 这 是 神 完 满 的 表 现，永 显 于 人 性。

二 是神与人完全相调， 大哉，敬虔的奥秘；
 神的荣耀，丰满、灿烂， 人作神居，荣无比。
 是一宇宙伟大器皿， 全然表现神丰满；
 完全调着神的圣洁， 使神荣美得彰显。

三 乃是神所变化的人， 一个永活的组合；
 如同珍珠、宝石珍贵， 与神荣形相符合。
 从神宝座—她的中心， 流出生命的活水；
 基督在此作生命树， 结出鲜果，丰而美。

四 是一永远精金灯台， 托着基督作明灯；
 神在基督作她荣光， 借着圣灵来照明。
 乃是终极、完满表现， 是神调人的建造；
 乃是神、人互动居所， 是神计划的目标。

WEEK 9 — HYMN

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

2. God with man completely blended,
 Mystery of godliness.
 God in glory, full, resplendent,
 Man, His dwelling, doth express.
 'Tis a vessel universal
 All God's fulness to express;
 All His beauty manifesting,
 Mingled with His holiness.
4. 'Tis th' eternal golden lampstand,
 Holding Christ, the lamp of light;
 God in Christ the light of glory
 As the Spirit shineth bright!
 'Tis the ultimate expression—
 Man in God and God in man;
 'Tis their mutual habitation,
 Goal of God's eternal plan.
3. 'Tis a living composition
 Of the saints He hath transformed;
 As the pearls and stones most precious,
 To His image they're conformed:
 From the throne of God, its center,
 Flows the living water free;
 Christ the tree of life doth flourish,
 Bearing fruit abundantly.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第十周

模成基督的死 与达到杰出的复活

诗歌：362

读经：腓三 10～11

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，
腓 3:11 或者我可以达到那从死人中杰出的复活。

【周一】

壹 在腓立比三章十节保罗说到“模成祂的死”，这发表指明保罗渴望以基督的死作他生活的模子：

一 认识基督为至宝、将万事看作亏损、赢得基督、给人看出是在祂里面、认识祂、认识祂复活的大能、以及认识同祂受苦的交通，结果都产生一件事—模成基督的死—7～10 节。

二 模成基督的死，是经历基督的基础——20～21 上，三 9～10。

三 基督之死的模子，是指基督经历不断地将祂天然属人的生命治死，使祂得以凭神的生命活着一约六 57 上：

1 当主耶稣在地上时，祂过钉十字架的生活；借着过钉十字架的生活，祂就向神活着，并且活神。

Week Ten

Being Conformed to Christ's Death and Attaining to the Out-resurrection

Hymns: 481

Scripture Reading: Phil. 3:10-11

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

§ Day 1

I. **In Philippians 3:10 Paul speaks of "being conformed to His death"; this expression indicates that Paul desired to take Christ's death as the mold of his life:**

A. The excellency of the knowledge of Christ, counting all things as loss, gaining Christ, being found in Him, knowing Him, knowing the power of His resurrection, and knowing the fellowship of His sufferings all issue in one thing—being conformed to Christ's death—vv. 7-10.

B. Being conformed to Christ's death is the base of the experience of Christ—1:20-21a; 3:9-10.

C. The mold of Christ's death refers to the continual putting to death of His natural, human life that He might live by the life of God—John 6:57a:

1. When the Lord Jesus was on earth, He lived a crucified life; by living a crucified life He was alive to God and lived Him.

- 2 祂一直治死祂属人的生命，使祂里面神圣的生命能流露出来——十 10 下～ 11，17。
- 3 祂活着的时候，也是一直在死——向着旧造死，好使祂能过新造里的生活；这是腓立比三章十节里“祂的死”的意义。

【周二】

四 基督的死是一个模子，把我们模成这模子的形状，就像把面团放在蛋糕模子里，模成其形状一样：

- 1 神已经把我们摆进基督之死的模子里，一天过一天神把我们模成这死——罗六 3～4。
- 2 我们的生活应当模成祂这模子的形状，就是向我们人的生命死，好活神的生命——加二 20，林后四 10～11。
- 3 我们若治死我们天然的生命，就会感觉我们里面有另一个生命，就是神圣的生命；这生命会得着释放，这样，我们在经历中就会模成基督的死——约十 10 下，约壹五 11～12。
- 4 在基督之死的模子里，天然的人消杀了，旧人钉死了，已废掉了——林后四 16，罗六 6，太十六 24。
- 5 我们若让环境将我们压到这模子里，我们日常的生活就会模成基督之死的形状——罗八 28～29。
- 6 我们乃是借着基督复活的大能，被模成基督的死这模子的形状——腓三 10，约十一 25，弗一 19～20，歌二 8～13。

【周三】

五 当我们被模成基督的死，我们就经历祂成就一切的死：

2. He always put His human life to death so that the divine life within Him could flow out——10:10b-11, 17.
3. As He was living, He was also dying—dying to the old creation in order to live a life in the new creation; this is the meaning of His death in Philippians 3:10.

§ Day 2

D. Christ's death is a mold to which we are conformed in much the same way that dough is put into a cake mold and conformed to it:

1. God has put us into the mold of Christ's death, and day by day God is molding us to conform us to this death——Rom. 6:3-4.
2. Our life should be conformed to such a mold—dying to our human life in order to live the divine life——Gal. 2:20; 2 Cor. 4:10-11.
3. If we put to death our natural life, we will have the consciousness that we have another life, the divine life, within us; this life will be released, and then in our experience we will be conformed to Christ's death——John 10:10b; 1 John 5:11-12.
4. In the mold of Christ's death the natural man is killed, the old man is crucified, and the self is nullified——2 Cor. 4:16; Rom. 6:6; Matt. 16:24.
5. If we allow our circumstances to press us into this mold, our daily life will be molded into the form of Christ's death——Rom. 8:28-29.
6. We are conformed to the mold of Christ's death by the power of Christ's resurrection——Phil. 3:10; John 11:25; Eph. 1:19-20; S. S. 2:8-13.

§ Day 3

E. As we are conformed to Christ's death, we experience His all-accomplishing death:

- 1 借着模成基督的死，我们就在祂的死里经历祂，使生命得以释放、分赐并繁增——约十二 24 ~ 25，林后四 12。
- 2 荣耀神唯一的路，就是模成基督的死；我们越模成基督的死，就越荣耀父——约十二 28，十三 31。
- 3 当我们经历基督的死，并且模成祂的死，我们就成为吸引人归向基督的磁石——十二 32。
- 4 我们越与基督同死，就越使我们的魂生命蒙拯救归入永远的生命——25 节。
- 5 我们若愿意模成基督的死，我们将会胜过世界并击败撒但——31 节，来二 14。

【周四】

贰 模成基督之死的结果，乃是叫我们可以达到那从死人中杰出的复活——腓三 11：

一 杰出的复活就是卓越的复活，特殊的复活，这^{是要给得胜圣徒的奖赏——启二十 4，6：}

- 1 所有在基督里死了的信徒，在主回来时，都要有分于从死人中的复活——帖前四 16，林前十五 52。
- 2 主的得胜者要享受那复活特殊、杰出的分，就是他们要在其中得着国度赏赐的复活；这是使徒保罗所追求的——来十一 35，26。
- 3 杰出的复活，该是我们基督徒生活的目标和目的——腓三 11 ~ 15 上。

二 达到杰出的复活，需要我们得胜的奔跑赛程，

1. By being conformed to His death, we experience Christ in His death for the release, impartation, and multiplication of life—John 12:24-25; 2 Cor. 4:12.
2. The only way to glorify God is to be conformed to Christ's death; the more we are conformed to Christ's death, the more we glorify the Father—John 12:28; 13:31.
3. When we die the death of Christ and are conformed to His death, we will be a magnet drawing others to Christ—12:32.
4. The more we die with Christ, the more we save our soul-life unto eternal life—v. 25.
5. If we are willing to be conformed to Christ's death, we will overcome the world and defeat Satan—v. 31; Heb. 2:14.

§ Day 4

II. The result of being conformed to Christ's death is that we may attain to, or arrive at, the out-resurrection from the dead—Phil. 3:11:

A. The out-resurrection is the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints—Rev. 20:4, 6:

1. All believers who are dead in Christ will participate in the resurrection from the dead at the Lord's coming back—1 Thes. 4:16; 1 Cor. 15:52.
2. The Lord's overcomers will enjoy an extra, outstanding portion of that resurrection, a resurrection in which they will receive the reward of the kingdom; this is what the apostle Paul sought after—Heb. 11:35, 26.
3. The out-resurrection should be the goal and destination of our Christian life—Phil. 3:11-15a.

B. To attain to the out-resurrection is to arrive at the out-resurrection; this

以得着奖赏。

三 达到杰出的复活，意即我们全人已在逐渐不断地复活——帖前五 23:

- 1 神首先使我们死了的灵复活；然后祂继续使我们的魂和必死的身体复活，直到我们的全人——灵、魂、体——借着并同着祂的生命，从我们的旧人完全复活过来——弗二 5 ~ 6，罗八 6，11。
- 2 我们若模成基督的死，我们全人的每一部分就要逐渐地复活；因此，基督徒的生活是一个复活的过程。
- 3 我们唯有借着过钉十字架的生活模成基督的死，才能达到这目标——腓三 10 ~ 11。
- 4 在基督的死里，我们经过从旧造到新造的过程——10 ~ 11 节，林后五 17。

【周五】

四 杰出的复活，乃是脱离旧造，进入新造的复活——加六 15，林后五 17:

- 1 在杰出的复活里，意思就是离开一切旧造的事物，并被带进神里面。
- 2 杰出的复活里毫无旧造的成分，反而满了神圣的成分——后二一 5 上。

五 对保罗而言，活着就是基督作为杰出的复活——腓一 21 上，三 11:

- 1 杰出的复活实际上就是基督这亲爱、宝贵、超绝的人位；祂借着钉死与复活，已经从旧造出来，并进到神里面——约十四 3，20，来六 19 ~ 20。
- 2 我们所应当活的这位基督，祂本身就是杰出的复

requires us to triumphantly run the race for the prize.

C. To attain to the out-resurrection means that our entire being is gradually and continually resurrected—1 Thes. 5:23:

1. God first resurrected our deadened spirit; He proceeds to resurrect our soul and our mortal body until our whole being—spirit, soul, and body—is fully resurrected out of our old being by His life and with His life—Eph. 2:5-6; Rom. 8:6, 11.
2. If we are conformed to Christ's death, every part of our being will be gradually resurrected; thus, the Christian life is a process of resurrection.
3. We can reach this goal only by being conformed to the death of Christ by living a crucified life—Phil. 3:10-11.
4. In the death of Christ we are processed from the old creation to the new—vv. 10-11; 2 Cor. 5:17.

§ Day 5

D. The out-resurrection is a resurrection out of the old creation into the new creation—Gal. 6:15; 2 Cor. 5:17:

1. To be in the out-resurrection means to leave everything of the old creation and to be brought into God.
2. In the out-resurrection there is no element of the old creation; instead, everything is full of the divine element—Rev. 21:5a.

E. For Paul, to live was Christ as the out-resurrection—Phil. 1:21a; 3:11:

1. The out-resurrection is actually the dear, precious, excellent person of Christ, the One who, through crucifixion and resurrection, has passed out of the old creation and has entered into God—John 14:3, 20; Heb. 6:19-20.
2. The Christ whom we should live is Himself the out-resurrection—Phil. 1:21a;

【周六】

六 在腓立比三章十二节，保罗已经借着信徒共同的信，得了信徒共有的救恩，但他还没有得着复活特殊的分：

- 1 要得着那一分，需要他追求、奔跑并得胜地完成他的路程——提后四 7～8。
- 2 腓立比三章十二节的“竭力追求”，原文与“逼迫”同字，也有“竭力向前、追赶”之意：
 - a 保罗是这样的奔跑赛程，为要得着奖赏，并达到成熟。
 - b 保罗在得救前，是逼迫基督；得救后，他竭力追求基督到一个地步，也是逼迫基督，不过是在正面上。
- 七 我们需要被模成基督的死，好使我们或者可以达到那从死人中杰出的复活；这是主能在祂的恢复里往前唯一的路，是主建造祂召会唯一的路，是主预备祂新妇唯一的路，也是我们把主带回来唯一的路——10～11 节，太十六 18，启十九 7～9 上，二二 14，20。

§ Day 6

F. In Philippians 3:12 Paul had already obtained the believers' common salvation by the believers' common faith, but he had not obtained the extra portion of resurrection:

1. To obtain that portion he had to pursue, to run, and to finish the course triumphantly—2 Tim. 4:7-8.
2. The Greek word for pursue in Philippians 3:12 is the same word as for persecute; this word also means "to press toward, to follow after":
 - a. In such a way Paul ran the race to obtain the prize and reach maturity.
 - b. Before he was saved, he persecuted Christ; after he was saved, he pursued Christ to such an extent that he persecuted Christ, but in a positive way.
- G. We need to be conformed to Christ's death so that by any means we may attain to the out-resurrection from the dead; this is the only way for the Lord to go on in His recovery, the only way for the Lord to build up His church, the only way to prepare the bride, and the only way to bring the Lord back—vv. 10-11; Matt. 16:18; Rev. 19:7-9a; 22:14, 20.

第十周■周一

晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

在腓立比三章十节保罗说到“模成祂的死”，这发表指明保罗渴望以基督的死作他生活的模子。以认识基督为至宝、将万事看作亏损、赢得基督、给人看出是在祂里面、认识祂、认识祂复活的大能，以及认识同祂受苦的交通，结果都产生一件事—模成基督的死。

保罗一直过钉十字架的生活，就是在十字架下的生活，正如基督在祂为人的生活中所过的。借着这种模成基督之死的生活，保罗就经历并享受基督复活的大能。基督之死的模子，是指基督经历不断地将祂属人的生命治死，使祂得以凭神的生命活着（约六 57）。…借着过钉十字架的生活，祂就向神活着，并且活神。祂一直治死祂属人的生命，使祂里面神圣的生命能流露出来（十 10～11、17）。祂活着的时候，也是一直在死—向着旧造死，好使祂能过新造里的生活（新约总论第十二册，三五页）。

信息选读

基督复活的大能，就是使祂从死人中复活的复活生命（弗一 19～20）。基督复活大能的实际，乃是那灵（罗一 4）。…我们要经历基督复活的大能，就需要像祂一样，过钉十字架的生活。我们模成祂的死，就叫祂复活的大能据以兴起，使祂神圣的生

WEEK 10 — DAY 1

Morning Nourishment

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

John 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.

In Philippians 3:10 Paul spoke of “being conformed to His death.” This expression indicates that Paul desired to take Christ’s death as the mold of his life. The excellency of the knowledge of Christ, counting all things as loss, gaining Christ, being found in Him, knowing Him, knowing the power of His resurrection, and knowing the fellowship of His sufferings all issue in one thing—being conformed to Christ’s death.

Paul lived a crucified life continually, a life under the cross, just as Christ did in His human living. Through such a life of being molded to Christ’s death, Paul experienced and enjoyed the resurrection power of Christ. The mold of Christ’s death refers to Christ’s experience of continually putting to death His human life that He might live by the life of God (John 6:57)...By living a crucified life He was alive to God and lived Him. He always put His human life to death so that the divine life within Him could flow out (10:10-11, 17). As He was living, He was also dying—dying to the old creation in order to live a life in the new creation. (The Conclusion of the New Testament, pp. 3507-3508)

Today's Reading

The power of Christ’s resurrection is His resurrection life, which raised Him from the dead (Eph. 1:19-20). The reality of the power of Christ’s resurrection is the Spirit (Rom. 1:4)...To experience the power of Christ’s resurrection, we need to live a crucified life, as He did. Our conformity to His death affords the power of His resurrection a base from which to rise up that His divine life may

命在我们身上彰显出来。…基督复活的大能乃是为着产生并建造基督的身体。我们若把自己摆在一边，并留在十字架的死底下，就会享受复活的大能。立刻，复活的大能就会产生身体。

腓立比三章十节“同祂受苦的交通”这辞，是指有分于基督的受苦（太二十 22～23，西一 24）。这是模成祂的死，经历祂复活大能的必要条件（提后二 11）。…对于基督，受苦和死在先，复活在后；对于我们，祂复活的大能在先，然后才是有分于祂的受苦，模成祂的死。我们首先接受祂复活的大能，然后借着这大能，就能有分于祂的受苦，过钉十字架的生活，模成祂的死。这样的受苦，主要的是为着产生并建造基督的身体（西一 24）。

基督所受的苦难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满（24）。我们不能有分于基督救赎的苦难，但我们必须有分于基督产生并建造祂身体的苦难（参启一 9，提后二 10，林后一 5～6，四 12，六 8～11）。基督是神的羔羊，为着救赎受苦（约一 29）；基督是一粒麦子，为着繁殖和建造受苦（十二 24）。…那一粒麦子还没有完成为建造身体所需的全部苦难；我们这许多子粒，必须像那一粒麦子那样的受苦（24～26）。我们是这许多子粒，也必须借着死丧失魂生命，才能在复活里享受这永远的生命（25）。我们若服事主，就当跟从祂，在这丧失魂生命而活在祂复活里的路上与祂同行（26）。召会产生并扩增的路，不是借着人的荣耀，乃是借着十字架的死（新约总论第十二册，三三至三五页）。

参读：经历基督，第十九章。

be expressed in us...The power of Christ's resurrection is for the producing and building up of the Body. If we put ourselves aside and remain under the death of the cross, we will enjoy the power of resurrection. Spontaneously, the power of resurrection experienced by us will produce the Body.

The expression the fellowship of His sufferings in Philippians 3:10 refers to the participation in Christ's sufferings (Matt. 20:22-23; Col. 1:24), a necessary condition for the experience of the power of His resurrection (2 Tim. 2:11) by being conformed to His death...With Christ, the sufferings and death came first, followed by the resurrection; with us, the power of His resurrection comes first, followed by the participation in His sufferings and conformity to His death. We first receive the power of His resurrection; then by this power we are enabled to participate in His sufferings and live a crucified life in conformity to His death. Such sufferings are mainly for producing and building up the Body of Christ (Col. 1:24).

Christ's sufferings are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers (v. 24). We cannot participate in Christ's suffering for redemption, but we must take part in the sufferings of Christ for the producing and building up of the Body (cf. Rev. 1:9; 2 Tim. 2:10; 2 Cor. 1:5-6; 4:12; 6:8-11). Christ as the Lamb of God suffered for redemption (John 1:29); Christ as the grain of wheat suffered for reproducing and building (12:24)... The one grain did not complete all the sufferings that are needed for the building up of the Body; as the many grains, we must suffer in the same way the one grain suffered (vv. 24-26). As the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection (v. 25). This is to follow Him that we may serve Him and walk with Him on the way of losing the soul-life and living in resurrection (v. 26). The way for the church to come into being and to increase is not by human glory but by the death of the cross. (The Conclusion of the New Testament, pp. 3506-3507)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 19

第十周■周二

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

太十六 24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

基督的死是一个模子，把我们模成这模子的形状，就像把面团放在蛋糕模子里，模成其形状一样。神已经把我们摆进基督之死的模子里，一天过一天神用这模子，把我们模成这死（罗六 3～4）。我们应当模成这模子的形状，就是向我们人的生命死，而活神的生命。我们若治死我们天然的生命，就会感觉我们里面有另一个生命，就是神圣的生命；这生命会得着释放，这样，我们在经历中就会模成基督的死（约十 10，约壹五 11～12）。在基督之死的模子里，天然的人消杀了，旧人钉死了，已废掉了（林后四 16，罗六 6，太十六 24）。我们若让环境将我们压到这模子里，我们日常的生活就会模成基督之死的形状（罗八 28～29）。

模成基督的死，乃是认识并经历基督，和祂复活的大能，以及同祂受苦之交通的条件。模成基督的死，是经历基督的基础（新约总论第十二册，三五至三六页）。

信息选读

我们若非模成基督的死，就不能模成基督的形像。基督的死是模子，我们在其中模成祂的形像，

WEEK 10 — DAY 2

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Christ's death is a mold to which we are conformed in much the same way that dough is put into a cake mold and conformed to it. God has put us into the mold of Christ's death, and day by day God is molding us to conform us to this death (Rom. 6:3-4). We should be conformed to such a mold by our dying to our human life to live the divine life. If we put to death our natural life, we will have the consciousness that we have another life, the divine life, within us; this life will be released, and then in our experience we will be conformed to Christ's death (John 10:10; 1 John 5:11-12). In the mold of Christ's death, the natural life is killed, the old man is crucified, and the self is nullified (2 Cor. 4:16; Rom. 6:6; Matt. 16:24). If we allow our circumstances to press us into this mold, our daily life will be molded into the form of Christ's death (Rom. 8:28-29).

Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings. Being conformed to the death of Christ is the base of the experience of Christ. (The Conclusion of the New Testament, p. 3508)

Today's Reading

Unless we are conformed to Christ's death, we cannot be conformed to the image of Christ. Christ's death is the mold in which we are being conformed to

就是神长子的形像。当我们经历变化和模成的过程，我们就模成基督的死。

基督的死终其一生都在进行。祂一面活着，一面也在死。…祂对门徒说到祂的受苦和十字架的死时，他们无耳可听。一天又一天，基督向着旧造死，为要在新造里过生活。

模成基督的死，该是我们信徒每天的经历。我们天然的生命越被治死，我们里面神圣的生命就越得释放。然后在我们的经历中，我们就会模成基督的死。

十字架〔太十六24〕不仅是受苦；十字架主要是治死。十字架杀死并了结罪犯。基督是先背十字架，然后钉十字架。当祂背十字架的时候，祂一直是在治死之下，而不在受苦之下。今天我们这些在基督里的信徒，是先与祂同钉十字架，然后背十字架。对我们来说，背十字架乃是留在基督之死的治死里，以了结我们的己、天然生命和旧人。

我们要背十字架，就需要领悟我们已经钉十字架。我们已经与基督一同在十字架上被杀死，我们自己的生命、天然的生命、旧人和我们的全人，都已经被杀死。如今我们必须留在杀死之下。这就是背十字架的意义。

背十字架的意思是在我们身上带着基督的死，并且让基督的死不断地在我们身上作工，为要治死我们的己。背十字架也是留在基督的死里。基督的死乃是我们的定命，也是我们的目的。我们若要变化并模成长子基督的形像，就需要留在祂的死里，以祂的死为我们的居所。因此，背十字架的意义就是使我们自己与钉十字架的基督联合，并与祂一同留在祂的死里。我们若不留在基督的死里，就是撇弃祂的十字架；若留在祂的死里，就是背十字架。这就是模成基督的死（真理课程三级卷三，五八至六一页）。

参读：真理课程三级卷三，第四十五课。

His image, the image of the firstborn Son of God. As we experience the process of transformation and conformation, we are being conformed to the death of Christ.

The death of Christ was present in Him throughout His whole life. As He was living, He was also dying...When He told His disciples that He would suffer and be crucified, they had no ears to hear. Day after day Christ died to the old creation so that He might live in the new creation.

Being conformed to Christ's death should be our daily experience as believers. The more our natural life is put to death, the more the divine life in us will be released. Then in our experience we will be conformed to Christ's death.

The cross [Matt. 16:24] is not merely a suffering; it is primarily a killing. It kills and terminates the criminal. Christ bore the cross and then was crucified. As He was bearing the cross, He was under a killing rather than a suffering. The believers in Christ are crucified with Him and then bear the cross. Bearing the cross means to remain in the killing of the death of Christ for the terminating of our self, natural life, and old man.

For us to bear the cross, we must realize that we have already been crucified. We have been crucified together with Christ on the cross; our own life, the natural life, the old man, and our entire being have been killed. Now we must remain under the killing. This is the meaning of bearing the cross.

The meaning of bearing the cross is that we bear about in our body the death of Christ, allowing the death of Christ to work continuously on us for the putting to death of our self. To bear the cross is also to remain in the death of Christ. The death of Christ is our destiny and our goal. If we want to be transformed and conformed to the image of Christ the Firstborn, we need to remain in His death, taking His death as our dwelling place. Hence, the meaning of bearing the cross is to join ourselves to the crucified Christ and remain with Him in His death. If we do not remain in Christ's death, we are forsaking His cross; if we remain in His death, we are bearing the cross. This is to be conformed to the death of Christ. (Truth Lessons—Level Three, vol. 3, pp. 51-53)

Further Reading: Truth Lessons—Level Three, vol. 3, lsn. 45

第十周■周三

晨兴喂养

约十二 24 “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。”

十二 32 “我若从地上被举起来，就要吸引万人来归我。”

当我们被模成基督的死，我们就经历祂成就一切的死。首先，我们若与基督同死，就要保守自己的魂生命归入永远的生命（约十二 25）。其次，我们若愿意模成基督的死，我们将会胜过世界并击败撒但（31，来二 14）。第三，借着模成基督的死，我们就在祂的死里经历祂，使生命得以释放、分赐并繁增（约十二 24～26，林后四 12）。我们需要模成基督的死，好使我们里面神圣的生命得着释放，并分授到别人里面，使神圣的生命繁增。第四，当我们模成基督的死，我们里面神圣的生命自然而然会得着释放，父神这生命的源头就得着荣耀。因此，我们越模成基督的死，就越荣耀父（约十二 28，十三 31）。…第五，借着基督在十字架上的死，人被吸引归向基督（十二 32）。真实的吸引是在于祂的死。当我们经历基督的死，并且模成祂的死，我们就成为吸引人归向基督的磁石。…这种吸引来自生命的释放；这是钉十字架的生命，同其吸引的能力（新约总论第十二册，三六至三七页）。

信息选读

我们要模成基督的死，就必须背十字架，接受旧人钉十字架的事实，把肉体连肉体的邪情私欲

WEEK 10 — DAY 3

Morning Nourishment

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

32 And I, if I be lifted up from the earth, will draw all men to Myself.

As we are conformed to Christ's death, we experience His all-accomplishing death. First, if we die with Christ, we will keep our soul-life unto eternal life (John 12:25). Second, if we are willing to be conformed to Christ's death, we will overcome the world and defeat Satan (v. 31; Heb. 2:14). Third, by being conformed to His death, we experience Christ in His death for the release, impartation, and multiplication of life (John 12:24-26; 2 Cor. 4:12). We need to be conformed to the death of Christ so that the divine life within us may be released and imparted into others and thereby multiplied. Fourth, when we are conformed to the death of Christ, spontaneously the divine life within us will be released, and God the Father, the source of this life, will be glorified. Hence, the more we are conformed to Christ's death, the more we glorify the Father (John 12:28; 13:31)...Fifth, through His death on the cross, people are drawn to Christ (12:32). The real attraction is in His dying. When we die the death of Christ and are conformed to His death, we will be a magnet drawing others to Christ...Such an attraction comes through the release of life; this is the crucified life with its attracting power. (The Conclusion of the New Testament, pp. 3508-3509)

Today's Reading

For us to be conformed to the death of Christ, we need to bear the cross, accept the fact that the old man has been crucified, crucify the flesh with its

钉十字架，治死身体的行为，否认己，丧失魂，并且经历与基督同死，脱离世上的蒙学。这里有六件消极的事需要对付：旧人、罪的身体、肉体连肉体的邪情私欲、身体的行为、己和魂（天然生命）。…在基督之死的模型里，找不着这六件事的痕迹。事实上，模成基督的死就是对付这六件消极的事。这些事越受对付，我们就越模成基督的死，越模成神长子的形像（真理课程三级卷三，七二页）。

我们需要忘记关于改良行为的教训。不要想去爱人、控制脾气，或者想要去作好丈夫或好妻子。反之，要竭力模成基督的死。…你唯一需要作的，就是模成基督的死。…我没有负担帮助你们控制脾气，或者作好妻子、好丈夫。我的负担是要嘱咐你们模成基督的死。当你想要爱某人时，要模成基督的死；当你快要发脾气时，要模成基督的死；当你想要往某地，或要作某事时，要模成基督的死。你只要模成基督的死。不信者无法模成基督的死，因为他们没有圣灵在他们里面。但我们有圣灵在里面，并且我们已经由神圣的生命所重生，我们就能模成基督的死。

我们需要看见异象，就是神的经纶不在于伦理或宗教，乃在于模成基督的死。这就是说，我们需要被埋葬，一直留在死里以模成基督的死。…我们常常照着天然的生命生活行事，甚至在作属灵的事或合乎圣经的事上也是如此。我们可能照着圣经行事，但作的时候却没有模成基督的死，反而是在天然的生命里。要基督徒不作恶事很容易，但是要模成基督的死，不凭自己天然的生命作任何事，却非常困难。大约五十年前，我离弃了罪恶的事，但我现在仍在学习如何模成基督的死（李常受文集一九七八年第一册，六二二页）。

参读：真理课程三级卷三，第四十五课。

passions and lusts, put to death the practices of the body, deny the self, lose the soul, and also experience dying with Christ to be freed from the elements of the world. Here are six negative things that must be dealt with: the old man, the body of sin, the flesh with its passions and lusts, the practices of the body, the self, and the soul (the natural life)...In the mold of Christ's death no trace of these six things can be found. In actuality, to be conformed to Christ's death is to deal with these six negative things. The more these things are dealt with, the more we are conformed to Christ's death and the more we are conformed to the image of God's firstborn Son. (Truth Lessons—Level Three, vol. 3, p. 61)

We need to forget the teachings about the improvement of behavior. Do not try to love others, to control your temper, or to be a good husband or wife. Instead, endeavor to be conformed to Christ's death...The only thing you need to do is to be conformed to the death of Christ...I have no burden to help you control your temper or be a good wife or husband. My burden is to charge you to be conformed to the death of Christ. As you are about to love someone, be conformed to His death. As you are about to lose your temper, be conformed to His death. As you are about to go somewhere or do something, be conformed to His death. Simply be conformed to the death of Christ. Unbelievers cannot be conformed to Christ's death because they do not have the Holy Spirit within them. But because we have the Holy Spirit within us and because we have been regenerated with the divine life, we can be conformed to the death of Christ.

We need to see the vision that God's economy is not a matter of ethics or religion but of being conformed to the death of Christ. This means that we need to be buried and remain always in death to be conformed to Christ's death...Often we live and act in a natural way, even in doing spiritual things or scriptural things. We may act according to the Scriptures, but we are not conformed to the death of Christ in doing so. Rather, we are in our natural life. It is easy for Christians to give up evil things, but it is very difficult to be conformed to the death of Christ and not to do anything by our natural life. Nearly fifty years ago I gave up the sinful things, but I am still learning how to be conformed to Christ's death. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 479-480)

Further Reading: Truth Lessons—Level Three, vol. 3, lsn. 45

第十周■周四

晨兴喂养

腓三11“或者我可以达到那从死人中杰出的复活。”

启二十6“在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”

达到那从死人中杰出的复活，需要我们得胜的奔跑赛程，以得着奖赏（林前九24～26，提后四7～8）。杰出的复活是指卓越的复活，特殊的复活，这是要给得胜圣徒的奖赏（来十一35，启二十四～6）。所有在基督里死了的信徒，在主回来时，都要有分于从死人中的复活（帖前四16，林前五52）。但得胜的圣徒，要享受那复活特殊、杰出的分（新约总论第十二册，三七页）。

信息选读

神首先使我们死了的灵复活（弗二5～6），然后祂从我们的灵，继续使我们的魂（罗八6）和必死的身体（11）复活，直到我们的全人一灵、魂、体一借着并同着祂的生命，从我们的旧人完全复活过来。这是我们在生命里必经的历程，也是我们当跑的赛程，直到我们达到杰出的复活，作为奖赏。因此，杰出的复活，该是我们基督徒生活的目标和目的。我们唯有借着过钉十字架的生活，模成基督的死，才能达到这目标。在基督的死里，我们凭着复活，经过从旧造到新造的过程。

在杰出的复活里，意思就是离开一切旧造的事物，并被带进神里面。…只有一种复活能把我们带出旧造并带进神里面，这种复活就是基督的复活。

WEEK 10 — DAY 4

Morning Nourishment

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

To attain to the out-resurrection from the dead requires us to run triumphantly the race for the prize (1 Cor. 9:24-26; 2 Tim. 4:7-8). The out-resurrection refers to the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints (Heb. 11:35; Rev. 20:4-6). All believers who are dead in Christ will participate in the resurrection from the dead at the Lord's coming back (1 Thes. 4:16; 1 Cor. 15:52), but the overcoming saints will enjoy an extra, outstanding portion of that resurrection. (The Conclusion of the New Testament, p. 3509)

Today's Reading

God first resurrected our deadened spirit (Eph. 2:5-6). Then from our spirit He proceeds to resurrect our soul (Rom. 8:6) and our mortal body (v. 11), until our entire being—spirit, soul, and body—is fully resurrected out of our old being by and with His life. This is a process in life through which we must pass and a race that we must run until we arrive at the out-resurrection as the prize. Hence, the out-resurrection should be the goal and destination of our Christian life. We can reach this goal only by being conformed to the death of Christ, by living a crucified life. In the death of Christ we are processed in resurrection from the old creation to the new.

To be in the out-resurrection means to leave everything of the old creation and to be brought into God...There is only one kind of resurrection that brings us out of the old creation and into God, and this is the resurrection of Christ.

因此，基督的复活乃是杰出的复活。基督是那独一无二经过旧造，又从旧造出来，进入神里面的一位。基督在旧造的身体和环境里生活了三十三年半，但祂所过的生活，完全是属新造的，因为祂不断地向旧造的身体和环境死，并向神活着。祂经过死与复活，就撇下了旧造，并被带进神里面。

这杰出的复活实际上就是基督这亲爱、宝贵、超绝的人位；祂借着钉死与复活，已经从旧造出来，并进到神里面。这奇妙的一位远比天使优越。天使仍然属于旧造，也不曾经历钉死与复活。但是基督钉死、埋葬之后，又复活脱离旧造，并进入神里面。基督自己就是杰出复活的实际。现在我们必须竭力追求一种生活，这生活就是基督这奇妙的人位。我们应当能与保罗说同样的话：“在我，活着就是基督。”（腓一 21）保罗也能见证说，他已经与基督同钉十字架，并且基督在他里面活着（加二 20）。在保罗里面活着的那位基督，本身就是杰出的复活。

我们在今世就能达到杰出的复活这标竿，还是我们在今世只能奔跑赛程，盼望在来世达到这标竿？也许有人认为，我们必须等到来世，才能达到这标竿。但是，我们若在今世没有达到这标竿，来世我们也达不到。我们必须在我们的一生之中竭力达到这标竿。

在罗马八章十一节保罗说，“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”这节经文指明，我们在今世就能达到杰出的复活。这里保罗说，那叫基督从死人中复活者的灵，要赐生命给我们这人正在死去的部分，就是我们必死的身体。…那灵住在我们里面，要真实且实际地将杰出的复活作到我们全人里面。因此，十一节指明，我们应当在今世就达到杰出的复活（新约总论第十二册，三七至三九页）。

参读：新约总论，第三百四十九篇。

Thus, Christ's resurrection is the outstanding resurrection. Christ is the unique One to pass out of the old creation and to enter into God. Christ lived in an old creation body and environment for thirty-three and a half years, but the life He lived belonged wholly to the new creation because He continually died to His old creation body and environment and lived to God. Through His death and resurrection, He left the old creation behind and was brought into God.

The out-resurrection is actually the dear, precious, excellent person of Christ, the One who, through crucifixion and resurrection, has passed out of the old creation and has entered into God. This wonderful One is far more excellent than the angels, who belong to the old creation. They have not experienced crucifixion or resurrection. But after Christ was crucified and buried, He was resurrected out of the old creation and into God. Christ Himself is the reality of the out-resurrection. Now we must pursue a life which is this wonderful person of Christ. With Paul, we should be able to say, "To me, to live is Christ" (Phil. 1:21). Paul could also testify that he had been crucified with Christ and that Christ lived in him (Gal. 2:20). The Christ who lived in Paul is the One who, in His own person, is the out-resurrection.

Can we reach the goal of the out-resurrection in this age, or can we only run the race and hope to reach the goal in the coming age? Some may think that we must wait until the coming age to reach the goal. But if we do not arrive at the goal in this age, we will not attain to it in the next age. We must endeavor to arrive at the goal during our lifetime.

In Romans 8:11 Paul says, "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you." This verse indicates that we can attain to the out-resurrection in this age. Here Paul says that the Spirit of the One who raised Christ from the dead will give life to that part of our being which is dying, our mortal bodies...The Spirit is dwelling in us to work the out-resurrection into our being in a real and practical way. Thus, Romans 8:11 indicates that we should attain to the out-resurrection in this age. (The Conclusion of the New Testament, pp. 3509-3511)

Further Reading: The Conclusion of the New Testament, msg. 349

第十周■周五

晨兴喂养

腓一21 “因为在我，活着就是基督，死了就有益处。”

约十一25 “耶稣对她说，我是复活，我是生命…”。

活基督就是活杰出的复活；这该是我们的标杆。…我们的言语和行为必须在复活里。…问题不在于事情的对或错，乃在于是否在复活里。这给我们看见，活基督就是活杰出的复活，亦即活一种绝对在旧造之外，并绝对在神里面的生活。

杰出的复活里毫无旧造的成分，反而满了神圣的成分。人与一个活在杰出复活里的人同在时，会感受到神，就是这个原因。这样一个人的生活，他的言语、行为，乃是在复活里。这就是我们日常生活中杰出的复活。…保罗就是竭力追求这种生活。当他宣告他渴望认识基督并祂复活的大能，使他或者可以达到杰出复活的时候，他心里所想的就是这个（参腓三10～11）。我们需要祷告说，“主耶稣，我现在爱你和从前爱你不一样。…我在你面前，决心要竭力追求你这杰出的复活。我盼望我生活里的一切都脱离旧造，而在神里面。”（新约总论第十二册，三九至四〇页）

信息选读

“杰出的复活”这辞的意思是，我们全人的每一部分都要复活。…基督徒的生活行动包括一段漫长的过程，我们需要走一段漫长的路。这生活行动的终点就是我们需要达到的目标，…杰出的复活。…达到杰出的复活乃是模成基督之死的结果。模成基督的死，意即我们总是留在祂的死里。我们若留在

WEEK 10 — DAY 5

Morning Nourishment

Phil. 1:21 For to me, to live is Christ and to die is gain.

John 11:25 Jesus said to her, I am the resurrection and the life...

To live Christ is to live the out-resurrection; this should be our goal...Our deeds and words must be in resurrection...The question is not whether a particular thing is right or wrong but whether or not it is in resurrection. This shows that to live Christ is to live the out-resurrection, to live a life absolutely outside of the old creation and in God.

In the out-resurrection there is no element of the old creation. Instead, everything is full of the divine element. This is the reason that people sense God when they are with a person who lives in the out-resurrection... His deeds and words [are] in resurrection. This is the out-resurrection in our daily life...Paul was pursuing this kind of living. This is what he had in mind when he declared that his desire was to know Christ and the power of His resurrection and by any means to attain to the out-resurrection [cf. Phil. 3:10-11]. We need to pray, “Lord Jesus, I love You in a way that I have never loved You before...In Your presence I resolve to pursue You as the out-resurrection. I want everything in my life to be outside of the old creation and in God.” (The Conclusion of the New Testament, p. 3511)

Today's Reading

This term out-resurrection means that every part of our being will be resurrected...The Christian walk involves a long process, and it takes us a long way. At the end of this walk is the goal at which we need to arrive,...the out-resurrection. Arriving at the out-resurrection is the result, the issue, of being conformed to Christ's death. To be conformed, molded, to the death of Christ means that we remain always in His death. If we remain in Christ's

基督的死里，让自己模成这死的样式，结果就是我们全人的每一部分都要进入复活。

我们的复活开始于我们的重生。作为罪人，我们都是老亚当的一部分。我们每一方面都是老旧的；…但是当我们将信主耶稣，有一种新的成分进到里面。神的圣灵进来，用神的生命重生了我们。因此，借着重生，我们老旧、死沉的灵就复活了。圣经说当我们得救时，我们是活过来了（弗二5）。我们得救以前，原是死在过犯并罪之中（1，西二13）。但是当我们相信了主耶稣，神的圣灵就来用神圣的生命点活我们死沉的灵。那时，我们全人的一部分，就是我们的灵，复活过来了。但我们全人其他的部分，就如我们的心思、情感、意志和心如何？我们在灵里重生时，这些部分尚未复活。然而，神的目标是要我们全人都复活。

有一天〔一位弟兄〕可能看见他对妻子的爱不该是天然的爱。因此他会祷告说，“主，我承认我对妻子的爱一直是天然的爱。求你赐给我恩典，使我对妻子过一种钉十字架的生活。”这就是在爱妻子这特别一件事上被模成基督的死。几天以后，他看见甚至他与圣徒的接触都是太天然了。…所以，他祷告并向主承认这事，求主施恩典，使他不再照他天然的生命牧养圣徒。他可能祷告说，“主，我要模成你的死。我要像你一样过钉十字架的生活。当你在地上时，你不照着天然的生命爱人或关心人。你所作的一切都在复活里。主，给我恩典，从现在起，叫我不在天然的生命里牧养你的圣徒，而是在你里面牧养圣徒。”借着这个经历，他也在这件事上模成基督的死。一项又一项，他模成基督的死。他越这样模成基督的死，他的全人就越得着复活。在爱妻子和牧养圣徒的事上，他都经历复活（李常受文集一九七八年第一册，六一五至六二〇页）。

参读：经历基督，第十九章。

death, allowing ourselves to be molded into its likeness, the outcome will be that every part of our being will be gradually resurrected.

Our resurrection began with our regeneration. As sinners, we were all part of the old Adam. In every respect we were old...But when we believed in the Lord Jesus, something new entered into us. The Holy Spirit of God came in to regenerate us with the life of God. Thus, by regeneration our old, deadened spirit was resurrected. The Bible says that when we were saved, we were made alive (Eph. 2:5). Before we were saved, we were dead in offenses and sins (v. 1; Col. 2:13). But when we believed in the Lord Jesus, the Holy Spirit of God came in to enliven our deadened spirit with the divine life. At that time, part of our being, our spirit, was resurrected. But what about the other parts of our being, such as our mind, emotion, will, and heart? When we were regenerated in our spirit, these parts were not yet resurrected. Nevertheless, God's goal is to resurrect our whole being.

One day [a brother] may come to see that his love for his wife should not be a natural love. Thus, he may pray, "Lord, I confess that my love for my wife has been a natural love. Grant me the grace to live a crucified life with my wife." This is to be conformed to Christ's death in the particular matter of loving his wife. Several days later he may realize that even his contact with the saints has been too natural...Therefore, he prays and confesses this matter to the Lord, asking Him for the grace to no longer shepherd the saints according to his natural life. He may pray, "Lord, I want to be conformed to Your death. Like You, I want to live a crucified life. When You were on earth, You did not love people or care for them according to the natural life. Everything You did was in resurrection. Lord, grant me the grace that from now on I will not shepherd Your saints in my natural life but in You." Through this experience he becomes conformed to the death of Christ in this matter also. Item by item, he is conformed to Christ's death. The more he is conformed to Christ's death in this way, the more his being is resurrected. In loving his wife and in shepherding the saints, he is resurrected. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 475-478)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 19

第十周■周六

晨兴喂养

腓三 12～13 “这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的。”

保罗已经相当经历并赢得基督，但他不是以为自己已经完全经历了，已经彻底赢得了；他仍然向着标竿竭力追求，要赢得基督到最完满的地步。

保罗在腓立比三章十三节说到忘记背后。为着要赢得基督到最完满的地步，保罗不但抛弃他在犹太教里的经历，也不停留在他已往对基督的经历中，他乃是忘记背后。不论已往的经历多真实，我们若停留其中，怀记不忘，就会受阻挠，不能进一步追求基督（新约总论第十二册，四一页）。

信息选读

保罗也告诉我们，他努力面前的。他认识基督的丰富追测不尽，有广阔的范围可以去取得。他就努力向前，要赢得这些丰富，更多进入这范围。

虽然保罗是成熟的圣徒，非常老练的使徒，但他告诉我们，他不是已经得着了，已经完全了。…当然，他借着信徒共同的信，得了信徒共有的救恩（提前一 14～16），但他仍竭力追求基督以赢得祂到最完满的地步。不但如此，保罗也追求基督以得着复活特殊的分，就是杰出的复活。要得着这

WEEK 10 — DAY 6

Morning Nourishment

Phil. 3:12-13 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus. Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before.

Paul had experienced and gained Christ tremendously, yet he did not account of himself to have experienced Christ in full or to have gained Him to the uttermost. He still endeavored to pursue toward the goal—the gaining of Christ to the fullest extent.

In Philippians 3:13 Paul speaks of “forgetting the things which are behind.” In order to gain Christ to the fullest extent, Paul not only forsook his experiences in Judaism but also would not linger in his past experiences of Christ. He forgot the past. Not to forget but to linger in our past experiences, however genuine they were, frustrates our further pursuing of Christ. (The Conclusion of the New Testament, p. 3512)

Today's Reading

Paul also tells us that he was stretching forward to the things which are before. He knew that Christ is unsearchably rich, that there is a vast territory of His riches to be possessed. He was stretching forward to gain these riches and to advance further into this territory.

Even though Paul was a matured saint and an experienced apostle, he tells us that he had not already obtained and had not yet been perfected... He, of course, had obtained the common salvation by the common faith (1 Tim. 1:14-16), but he was still pursuing Christ in order to gain Him to the fullest extent. Furthermore, Paul was also seeking Christ in order to have the extra portion of resurrection, the out-resurrection. In order to have this

复活的分，我们必须竭力追求，奔跑赛程，并得胜地完成我们的路程。…我们悔改相信的时候，就被基督得着，好叫我们赢得祂。现今我们是还没有得着，还没有完全的人，我们一直竭力追求基督。

保罗向着标竿竭力追求，要得奖赏（腓三14）。基督是标竿也是奖赏。标竿是最完满地享受基督，赢得基督；奖赏是在千年国里，对基督极点的享受，作奔跑新约赛程之得胜者的赏赐。保罗操练自己，忘记背后，努力面前的，为要达到标竿，得着奖赏。这是竭力追求基督以赢得祂的路。

我们应该看见神设立了标竿，预备了奖赏的事实。我们需要好好奔跑赛程，忘记背后，努力面前的，竭力追求基督；“面前的”就是关于基督和祂的身体召会的事。让我们都忘记背后，留意我们前面光明的前途，就是赢得基督，并在祂的身体里经历祂到极点。

我们不该仅仅满足于圣经的知识，甚至满意于对腓立比三章的认识。我们需要真实地竭力追求基督。“竭力追求”，原文也可译为“逼迫”。保罗在得救前，是消极地逼迫基督；得救后，他竭力追求基督到一个地步，我们甚至可说他也是逼迫基督，不过是在正面上。逼迫人就是搅扰人，不肯放他过去。在保罗得救前，他搅扰基督，不放祂过去，是反面地逼迫基督；但他得救并被基督得着以后，仍然逼迫祂，不过是正面的，因他不肯放基督过去。我们也该这样逼迫基督，以赢得祂。我们不该放基督过去；反要搅扰祂，逼迫祂，以赢得祂。这就是竭力追求基督（新约总论第十二册，四一至四三页）。

参读：新约总论，第三百四十九篇。

portion of resurrection, we must pursue, run the race, and finish our course triumphantly...At the time of our conversion, we were gained by Christ so that we may gain Him. Now as those who have not yet obtained and who have not yet been perfected, we are pursuing Christ.

Paul was pursuing toward the goal for the prize [Phil 3:14]. Christ is both the goal and the prize. The goal is the fullest enjoyment and gaining of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race. In order to reach the goal for the prize, Paul was exercised to forget the things which are behind and to stretch forward to the things which are before. This is the way to gain Christ by pursuing Him.

We should see the fact that God has set up a goal and prepared a prize. We need to run a good race and to pursue Christ by forgetting the things which are behind and stretching forward to the things which are before, that is, the things concerning Christ and His Body, the church. Let us all forget the things behind and pay attention to the bright future ahead of us, a future of gaining Christ and experiencing Him to the uttermost in His Body.

We should not be satisfied simply with Bible knowledge, not even with the knowledge of Philippians 3. We need to have the actual pursuing of Christ. The Greek word for pursue can also be translated “persecute.” Before Paul was saved, he was persecuting Christ in a negative way. After he was saved, he pursued Christ to such an extent that we may even say he persecuted Christ but in a very positive way. To persecute a person is to trouble him and refuse to let him go. Before Paul was saved, he bothered Christ and would not let Him go, persecuting Him negatively. But after he was saved and had been gained by Christ, Paul still persecuted Him, but positively, for he refused to let Christ go. We also should persecute Christ in this way in order to gain Him. We should not let Christ go; rather, we should bother Him, persecute Him, in order to gain Him. This is to pursue Christ. (The Conclusion of the New Testament, pp. 3512-3513)

Further Reading: The Conclusion of the New Testament, msg. 349

第十周诗歌

362

与基督的联合 — 联于祂死与复活

G 大调

8 7 8 7 双副 (英 481)

3/4

一 我已与基督同钉死,脱自己、罪恶、俗世;
所以我能平安接领主从死得生的命。
我甘愿和祂同受苦,效法祂至死顺服;
我愿跟主耶稣基督直走十字架的路。

(副) 一直走十架窄路!主是受死在那里!
求主使我能同你一直走十架窄路!

二 我何难与基督同死, 因复活我已认识;
我何难与耶稣同苦, 因神旨我愿顺服。
主借着复活的能力, 今生在我的灵里,
因此我欢乐着举足, 直走十字架的路。

三 同主死,就必同主生, 同受苦,必同高升;
得胜者惟独照这样, 才能蒙基督奖赏。
真可乐!若在那早晨, 你听主对你发声,
以为你曾忠心顺服, 直走十字架的路!

WEEK 10 — HYMN

481

Crucified with Christ my Savior

Union with Christ — Identified with His Death and Resurrection

1. Cru - ci - fied with Christ my Sav - ior, To the world and self and
sin; To the death - born life of Je - sus I am sweet - ly en - t'ring
in: In His fel - low - ship of suf - f'ring, To His death con-formed to
be, I am go - ing with my Sav - ior All the way to Cal - va -
ry. (C) All the way to Cal - va - ry, Where my Sav - ior went for
me, Help me, Lord, to go with Thee, All the way to Cal - va - ry.

2. 'Tis not hard to die with Christ

When His risen life we know;
'Tis not hard to share His sufferings
When our hearts with joy o'erflow.
In His resurrection power
He has come to dwell in me,
And my heart is gladly going
All the way to Calvary.

3. If we die we'll live with Christ,

If we suffer we shall reign;
Only thus the prize of glory
Can the conqueror attain.
Oh, how sweet, on that glad morning
Should the Master say to thee,
"Yes, my child, thou didst go with me
All the way to Calvary."

第十周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第十一周

众星、男孩子、初熟的果子、 庄稼、以及碧玉 和其他宝石

诗歌：109

读经：启一 20，二 1，十二 1～11，十四 1～5，
二一 9～11，18～21

- 启 1:20 论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。
- 启 2:1 你要写信给在以弗所的召会的使者，说，那右手中握着七星，在七个金灯台中间行走的，这样说，
- 启 12:1 天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。
- 启 12:2 她怀了孕，忍受产难，疼痛要生，就呼叫。
- 启 12:3 天上现出另一个异象来，看哪，有一条大红龙，有七头十角，七头上戴着七个冠冕。
- 启 12:4 它的尾巴拖拉着天上星辰的三分之一，摔在地上；龙站在那将要生产的妇人面前，等她生产之后，要吞吃她的孩子。
- 启 12:5 妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。
- 启 12:6 妇人就逃到旷野，在那里有神给她预备的地方，使她在那里被养活一千二百六十天。
- 启 12:7 天上起了争战，米迦勒和他的使者与龙争战，龙和它的使者也争战，
- 启 12:8 并没有得胜，天上再没有他们的地方。
- 启 12:9 大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。
- 启 12:10 我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。

Week Eleven

Stars, the Man-child, the Firstfruits, the Harvest, and Jasper and Other Precious Stones

Hymns: 124

Scripture Reading: Rev. 1:20; 2:1; 12:1-11; 14:1-5; 21:9-11, 18-21

- Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
- Rev. 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
- Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;
- Rev. 12:2 And she was with child, and she cried out, travailing in birth and being in pain to bring forth.
- Rev. 12:3 And another sign was seen in heaven; and behold, there was a great red dragon, having seven heads and ten horns, and on his heads seven diadems.
- Rev. 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.
- Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.
- Rev. 12:6 And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.
- Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.
- Rev. 12:8 And they did not prevail, neither was their place found any longer in heaven.
- Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.
- Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。

启 14:1 我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。

启 14:2 我听见从天上有声音，像众水的声音，又像大雷的声音，并且我所听见的，好像弹琴的所弹的琴声。

启 14:3 他们在宝座前，并在四活物和众长老前唱新歌；除了从地上买来的那十四万四千人以外，没有人能学这歌。

启 14:4 这些人未曾与妇女在一起受到玷污，他们原是童身。羔羊无论往哪里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊；

启 14:5 在他们口中找不着谎言，他们是没有瑕疵的。

启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 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；

启 21:18 墙是用碧玉造的，城是纯金的，如同明净的玻璃。

启 21:19 城墙的根基是用各样宝石装饰的。第一根基是碧玉，第二是蓝宝石，第三是玛瑙，第四是绿宝石，

启 21:20 第五是红玛瑙，第六是红宝石，第七是黄璧玺，第八是水苍玉，第九是黄玉，第十是翡翠，第十一是紫玛瑙，第十二是紫晶。

启 21:21 十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的，城内的街道是纯金，好像透明的玻璃。

【周一】

壹 在召会堕落的时候，忠信的信徒是发光的星，担负耶稣的活见证——启一 20：

- 一 属天的基督是从雅各而出的星，也是给得胜信徒之赏赐的晨星——民二四 17，启二 28，二二 16～17。
- 二 忠信跟随基督者乃是发光的众活星，就是那些跟随基督这发光之活星的人——太二 2～12，弥五 2，但十二 3，启一 20。
- 三 众活星跟随基督那属天、活的、今日并即时的

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

Rev. 14:2 And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.

Rev. 14:3 And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand, who have been purchased from the earth.

Rev. 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

Rev. 14:5 And in their mouth no lie was found; they are without blemish.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev. 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev. 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

§ Day 1

I. **During the time of the degradation of the church, the faithful believers are the shining stars, bearing the living testimony of Jesus—Rev. 1:20:**

- A. The heavenly Christ is the Star that comes forth out of Jacob and the morning star as a reward to the overcoming believers—Num. 24:17; Rev. 2:28; 22:16-17.
- B. Christ's faithful followers are shining and living stars, those who follow Christ as the shining and living star—Matt. 2:2-12; Micah 5:2; Dan. 12:3; Rev. 1:20.
- C. The living stars follow the heavenly, living, up-to-date, and instant vision

异象，祂乃是神经纶的中心与普及——徒二六 16～18。

四 众活星乃是那些颂赞神并祝福神子民的人；我们越为着神的子民赞美主，并在信心里说他们的好话，就越把自己摆在神的祝福之下；那些积极地说到召会的人，领受祝福，但那些消极地说到召会的人，将自己置于咒诅之下——民二四 9，弗一 3，诗七一 14，一〇三 1～5，一四二 7，创十二 2～3，太十二 34～37。

五 众活星留意圣经上申言者的话，“如同留意照在暗处的灯，”使基督这晨星在他们心里出现——彼后一 19，约六 63，启二 28。

六 众活星享受七倍加强的灵，并被其充满，使他们为着神的建造加倍地活而发光——三 1，四 5，五 6。

七 众活星乃是众召会的使者，就是那些有耳听那灵向众召会说话的人；他们享受并经历是灵的基督作神的使者并作从神而来新鲜的信息，使他们能将新鲜而现时的基督分赐到神的子民里面，好作耶稣的见证——一 20～二 1，玛二 7，三 1～3。

八 众活星是“心中定大志的”，也是“心中设大谋的”；他们是爱神的人，如同“星宿”“从其轨道”与神一同争战，攻击祂的仇敌，使他们“如日头出现，光辉烈烈”——士五 15～16，20，31，但十一 32，太十三 43，参但七 25。

【周二】

九 “流荡的星”是那些未稳固地定在属天启示不变的真理上，反倒在那些像星一样的神子民中流荡；我们要成为为着神见证的稳定的星，就

of Christ as the centrality and universality of God's economy—Acts 26:16-18.

D. The living stars are those who bless God and bless God's people; the more we praise the Lord for God's people and speak well of them in faith, the more we put ourselves under God's blessing; those who speak positively concerning the church receive the blessing, but those who speak negatively put themselves under a curse—Num. 24:9; Eph. 1:3; Psa. 71:14; 103:1-5; 142:7; Gen. 12:2-3; Matt. 12:34-37.

E. The living stars take heed to the prophetic word of the Scriptures, "as to a lamp shining in a dark place," so that Christ as the morning star may rise in their hearts—2 Pet. 1:19; John 6:63; Rev. 2:28.

F. The living stars enjoy and are filled with the sevenfold intensified Spirit to make them intensely living and shining for God's building—3:1; 4:5; 5:6.

G. The living stars are the messengers of the churches, those who have an ear to hear what the Spirit says to the churches; they enjoy and experience the pneumatic Christ as the Messenger of God and as the fresh message from God so that they can dispense the fresh and present Christ into the people of God for the testimony of Jesus—1:20—2:1; Mal. 2:7; 3:1-3.

H. The living stars have "great resolutions in heart" and "great searchings of heart"; they are lovers of God who are like "the stars" in "their courses" to fight together with God against His enemy so that they may be "like the sun when it rises in its might"—Judg. 5:15-16, 20, 31; Dan. 11:32; Matt. 13:43; cf. Dan. 7:25.

§ Day 2

I. The "wandering stars" are those who are not solidly fixed in the unchanging truths of the heavenly revelation but are wandering about among God's starlike people; in order to be stable stars for God's

必须提防七种损毁召会的人——犹 12 ~ 13, 19, 参林前三 17:

- 1 当神的圣所（预表成肉体的基督支搭帐幕在地上，作神的居所——约一 14）被亵渎，当美地（表征赐给神子民的基督，连同祂一切的丰富和恩典——西一 12）变荒凉，当犹大家（表征召会——来三 6）被迁徙离去时，亚捫人甚为高兴；他们表征那些恨基督，恨神的恩典，并恨召会的人——结二五 3。
- 2 摩押人乐于看见犹大家不再与列国有分别；因此，摩押人表征那些想要把召会拖去与世界联结，并使召会与列国一样的人——8 节，启二 12。
- 3 以东人是雅各的哥哥以扫的后裔，因此，以东和以色列众子是堂兄弟；（创三六 1；）以东表征未重生的旧人，以色列表征重生的新人；（罗六 6，加六 16，腓三 3；）以东对以色列充满了恨，不断找机会报仇雪恨——结二五 12。
- 4 非利士人住得非常靠近美地，甚至与以色列人调在一起；非利士人预表热心宗教者天然的人；“以东人”和“非利士人”对召会生活造成最大的伤害——15 节，林前三 12, 16 ~ 17。
- 5 推罗预表寻求属世财富，不关心神权益的人——结二六 2，二八 12 ~ 15，参王上七 13 ~ 14。
- 6 西顿向以色列家乃是刺人的荆棘和使人痛苦的蒺藜；推罗和西顿可视为一组，指明信徒若爱世界，并在意属世的财富，他们就会成为荆棘和蒺藜，破坏召会生活，阻挠在召会，即神的耕地里生命的生长——结二八 21, 24，太十三 22，林前三 9，参启十八 13。
- 7 埃及是不倚靠神，只倚靠自己资源的国家；埃及人

testimony, we must beware of the seven kinds of people who are a damage to the church—Jude 12-13, 19; cf. 1 Cor. 3:17:

1. Ammon was happy when God's sanctuary (typifying the incarnated Christ tabernacling on earth as God's dwelling place—John 1:14) was desecrated, when the good land (signifying Christ with all His riches and grace given to God's people—Col. 1:12) was desolated, and when the house of Judah (signifying the church—Heb. 3:6) went off into exile; the Ammonites signify those who hate Christ, the grace of God, and the church—Ezek. 25:3.
2. The Moabites were happy to see that the house of Judah was no longer separated from the nations; thus, they signify those who desire to bring the church into an association with the world and to make the church the same as the nations—v. 8; Rev. 2:12.
3. The Edomites were the descendants of Esau, the brother of Jacob, and thus the cousins of the sons of Israel (Gen. 36:1); Edom signifies the unregenerated old man, and Israel signifies the regenerated new man (Rom. 6:6; Gal. 6:16; Phil. 3:3); Edom was full of hatred toward Israel, continually seeking revenge and vengeance—Ezek. 25:12.
4. The Philistines lived very close to the good land and even mingled with the Israelites; they typify the natural man of the religious people; the "Edomites" and the "Philistines" cause the most damage to the church life—v. 15; 1 Cor. 3:12, 16-17.
5. Tyre typifies those who are seeking worldly wealth and do not care for God's interests—Ezek. 26:2; 28:12-15; cf. 1 Kings 7:13-14.
6. Sidon was a pricking briar and a painful thorn to the house of Israel; Tyre and Sidon are considered a pair, indicating that if the believers love the world and care for worldly riches, they will become briars and thorns that damage the church life, frustrating the growth of life in the church as God's cultivated land—Ezek. 28:21, 24; Matt. 13:22; 1 Cor. 3:9; cf. Rev. 18:13.
7. Egypt was a nation that depended not on God but on its own resources; the

代表向神独立的人，他们运用天然的智慧，发展自己天然的资源以致资财丰富，也成为别人供应的来源——结二九 2～9，参出四 1～9。

【周三】

貳 男孩子表征与基督合作，以抵挡祂的仇敌，并引进神国度的得胜者——启十二 1～11：

- 一 我们成为男孩子的路，乃是得加强到里面的人里，好得着加力，以经历基督的丰富，并借着祷读那击杀的话，穿戴神的军装，而成为刚强的——弗三 16，18，六 10～11，17～18，启一 16，十九 13～15。
- 二 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命”——十二 11：
 - 1 “祂儿子耶稣的血…洗净我们一切的罪”——约壹一 7。
 - 2 自己所见证的话，就是向人宣扬并宣告基督得胜的神圣事实——林前十二 3 下，林后四 13。
 - 3 虽至于死，也不爱自己的魂生命，意思是我们拣选爱主到极点，一点也不凭我们的己而活——西一 17，18 下。

【周四】

三 亚比该预表与争战的基督是一，在苦难当中为神的国争战的召会——太十二 3，撒二五 42：

- 1 亚比该先前的丈夫，拿八（意，愚顽），给我们看见，我们的旧人在弃绝基督的事上是多么邪恶；拿八在大卫缺乏时，藐视、拒绝、并反对他——10～11，25 节，参箴一 7，十三 20。

Egyptians represent persons who, independent of God, exercise their natural wisdom to develop their natural resources to be rich in supply and to be a source of supply for others—Ezek. 29:2-9; cf. Exo. 4:1-9.

§ Day 3

II. The man-child signifies the overcomers who cooperate with Christ to fight against His enemy and to usher in God's kingdom—Rev. 12:1-11:

- A. The way to become the man-child is for us to be strengthened into the inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the armor of God by pray-reading the killing word—Eph. 3:16, 18; 6:10-11, 17-18; Rev. 1:16; 19:13-15.
- B. "They overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death"—12:11:
 1. "The blood of Jesus His Son cleanses us from every sin"—1 John 1:7.
 2. The word of our testimony is the proclamation and declaration of the divine facts of the victory of Christ to others—1 Cor. 12:3b; 2 Cor. 4:13.
 3. Not loving our soul-life even unto death means that we choose to love the Lord supremely and not live by our self in any way—Col. 1:17, 18b.

§ Day 4

C. Abigail typifies the church that is one with the warring Christ to fight for God's kingdom in the midst of sufferings—Matt. 12:3; 1 Sam. 25:42:

1. Abigail's previous husband, Nabal (meaning "fool"), shows how evil our old man is in forsaking Christ; Nabal despised, rejected, and opposed David at the time of his destitution—vv. 10-11, 25; cf. Prov. 1:7; 13:20.

2 当我们弃绝、拒绝并藐视基督的败坏性情被击倒时，我们就成为基督的配偶，在苦难当中跟从祂，为神的国争战——撒上二五 36 ~ 42，后一 9。

四 基甸和他的三百人，表征相调的一班得胜者，他们与基督一同争战，以带进祂的国——士六 1 ~ 6, 11 ~ 35，七 1 ~ 8, 19 ~ 25:

- 1 他们愿意牺牲，好被神使用，以成就神的话并完成神的经纶——1 ~ 8 节，八 4。
- 2 他们打仗并作工，但全体都来追赶仇敌并收成，这表征我们得胜，全体复兴——七 22 ~ 八 4，西一 24，诗一二八 5。

【周五】

叁 早期的得胜者是神田地里的初熟的，在庄稼收成以先被收割，作初熟的果子归与神和羔羊——启十四 1 ~ 5:

- 一 被提主要的还不是为着我们的享受，乃是为着神的享受；我们需要使自己预备好被提，不是为着我们的快乐，乃是为着神定旨的成就——十二 5, 7 ~ 11，十四 1, 4 下，十九 7。
- 二 被提的意义乃是被带到主的同在中；我们要被带到主的同在中，就必须在祂今天的同在中，并学习在我们与主的接触中与主相近相亲，为着主的定旨而有爱主并宝贵主的心——林后二 10，四 6 ~ 7，约壹一 3。
- 三 得胜者的被提是为着打败仇敌，并且为着使神满足：
 - 1 神需要我们被提——被提到祂和祂的宝座那里，好与仇敌争战——后十二 5, 7 ~ 11。

2. When our corrupted nature, which forsakes, rejects, and despises Christ, is struck down, we become Christ's counterpart who follows Him in the midst of sufferings, fighting for the kingdom of God—1 Sam. 25:36-42; Rev. 1:9.

D. Gideon and his three hundred men signify a blended group of overcomers who fight together with Christ to bring in His kingdom—Judg. 6:1-6, 11-35; 7:1-8, 19-25:

1. They were willing to sacrifice in order to be used by God to fulfill God's word and carry out His economy—vv. 1-8; 8:4.
2. They fought the battle and labored, yet the whole congregation chased the enemy and reaped the harvest, signifying that when we overcome, the whole Body is revived—7:22—8:4; Col. 1:24; Psalms 128:5.

§ Day 5

III. The early overcomers are the first-ripe ones in God's field, reaped before the harvest as firstfruits to God and to the Lamb—Rev. 14:1-5:

- A. The rapture is not mainly for our enjoyment but for God's enjoyment; we need to make ourselves ready to be raptured not for our happiness but for the fulfillment of God's purpose—12:5, 7-11; 14:1, 4b; 19:7.
- B. The meaning of rapture is to be taken into the Lord's presence; in order to be taken into the Lord's presence, we must be in His presence today and learn to have nearness and dearness in our contact with the Lord, having a heart that loves and treasures the Lord for His purpose—2 Cor. 2:10; 4:6-7; 1 John 1:3.
- C. The rapture of the overcomers is for defeating the enemy and satisfying God:
 1. God has a need for us to be raptured, to be caught up to Him and to His throne, so that we may fight against the enemy—Rev. 12:5, 7-11.

2 主需要男孩子与祂的仇敌争战，但为着祂的满足，祂更需要初熟的果子——十四 1，4 下，参歌八 6，13～14。

3 初熟的果子是神的农作物中最先达到成熟的——西二 19，来五 14～六 1，弗四 13，腓三 15，参路二一 36。

4 初熟的果子是被提到锡安神的殿中，作神新鲜的享受，使神得到满足——出二三 19 上，利二三 10，参罗八 23。

四 我们被提，在于我们在神圣的生命里成熟，这是借着我们与神同行，就是以祂为我们的中心和一切，并按着祂的启示和带领作一切事——创五 22～24，来十一 5～6。

五 庄稼表征大体的信徒，比初熟的果子晚成熟；庄稼要在灾难末了，为收割者基督坐着白云回来时所收割——启十四 14～16。

【周六】

肆 得胜的信徒由碧玉和其他宝石所表征——二一 9～11，18～21：

一 碧玉表征神显出来的样子，凭神的荣耀作新耶路撒冷的光照耀，以彰显神——四 3，二一 11，18～19。

二 其他宝石表征基督的荣美在不同方面的丰富，作神永远居所的根基——19～21 节。

三 我们借着审判的那灵、焚烧的那灵和涌流的那灵——就是主灵——而由对作复活之神的基督之丰富的经历所变化；这乃是经过受苦、消耗的压力、以及十字架的杀死所得着的——赛四 4，十一

2. The Lord needs the man-child to fight against His enemy, but for His satisfaction He needs the firstfruits even more—14:1, 4b; cf. S. S. 8:6, 13-14.

3. The firstfruits are the earliest ones among God's crop to reach maturity—Col. 2:19; Heb. 5:14—6:1; Eph. 4:13; Phil. 3:15; cf. Luke 21:36.

4. The firstfruits are raptured to the house of God in Zion as the fresh enjoyment to God for His satisfaction—Exo. 23:19a; Lev. 23:10; cf. Rom. 8:23.

D. Our being raptured depends on our being mature in the divine life by our walking with God—taking Him as our center and everything and doing everything according to His revelation and leading—Gen. 5:22-24; Heb. 11:5-6.

E. The harvest, which signifies the majority of the believers, will be ripe later than the firstfruits; the harvest will be reaped by Christ as the Reaper toward the end of the great tribulation at His coming back sitting on a white cloud—Rev. 14:14-16.

§ Day 6

IV. The overcoming believers are signified by jasper and other precious stones—21:9-11, 18-21:

A. Jasper signifies the appearance of God shining with the glory of God as the light of the New Jerusalem for the expression of God—4:3; 21:11, 18-19.

B. The other precious stones signify the riches of the beauty of Christ in different aspects for the foundation of God's eternal dwelling—vv. 19-21.

C. By the judging Spirit, the burning Spirit, and the flowing Spirit—the Lord Spirit—we are being transformed by the experiences of the riches of Christ as the God of resurrection gained through sufferings, consuming pressures, and the killing work of the cross—Isa. 4:4; 11:2; John 4:14b; 2

2, 约四 14 下, 林后一 8 ~ 9。

四 经过变化的过程, 我们夸我们的软弱, 并在基督耶稣里夸口, 使作恩典之基督的能力覆庇我们—12 节, 十一 30 ~ 33, 十二 7 ~ 9, 罗五 3, 林前一 29 ~ 31, 腓三 3。

五 我们借着在基督这活石里, 在神圣的生命中长大, 变化为宝石; 借着这变化的过程, 三一神就被作到我们里面, 并与我们构造在一起, 使祂恩典的荣耀得着称赞, 这恩典是祂在那蒙爱者里面所恩赐我们的, 使我们成为新耶路撒冷, 作为整本圣经的总结, 并作为给整个宇宙的福音—彼前二 4, 林前三 12 上, 弗一 6, 启二一 18 ~ 21。

Cor. 1:8-9.

D. Through the process of transformation, we boast in our weaknesses and boast in Christ Jesus so that the power of Christ as grace might tabernacle over us—v. 12; 11:30-33; 12:7-9; Rom. 5:3; 1 Cor. 1:29-31; Phil. 3:3.

E. By our growth in the divine life in Christ as the living stone, we are being transformed into precious stones; through the process of transformation, the Triune God is being wrought into and structured together with us to the praise of the glory of His grace with which He graced us in the Beloved for us to become the New Jerusalem as the conclusion of the entire Bible and the good news to the entire universe—1 Pet. 2:4; 1 Cor. 3:12a; Eph. 1:6; Rev. 21:18-21.

第十一周■周一

晨兴喂养

启一 20 “论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者…”。

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现…”。

在启示录里，星是在众召会中发光的人。“那七星就是七个召会的使者。”〔一 20〕…这些使者是众召会中属灵的人。他们也许不负责召会的事务，却担负耶稣的见证〔2、9〕。他们应当像星一样，有属天的性质，并在属天的地位上。

星可能是长老，也可能不是长老；但肯定是忠信的人、真实属灵的人、召会里圣徒当中的得胜者。在神看来，这样的人乃是发光的星。…所有的信徒都该渴望作星（新约总论第五册，一九三至一九四页）。

信息选读

圣经不只给我们看见，我们如何才能跟随那星；它也给我们看见，我们如何能成为一颗星。有两条路：第一是借着圣经，第二是凭着那灵。

彼后一章十九节给我们第一个秘诀。…我们有申言者的话，就是圣经。但申言者的话并不是星。…这节圣经说，因为我们有申言者的话，我们必须留意，我们必须全心关注，直等到天发亮，晨星在我们心里出现。…圣经不该仅仅是白纸黑字；不该是死的字

WEEK 11 — DAY 1

Morning Nourishment

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches...

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

In the book of Revelation stars are the shining ones in the churches... "The seven stars are the messengers of the seven churches" [1:20]. These messengers are the spiritual ones in the churches. They may not be responsible for the affairs of the church, but they are responsible for bearing the testimony of Jesus [vv. 2, 9]. As stars, they should be of the heavenly nature and in a heavenly position.

The stars may or may not be elders. It is certain that they are the faithful ones, the genuinely spiritual ones, the overcoming ones among the saints in the church. In the sight of God such ones are shining stars. All believers should aspire to be stars. (The Conclusion of the New Testament, pp. 1221-1222)

Today's Reading

In the Bible we see how we may not only follow the star but even become one of the stars. There are two ways: first, by the Bible, and second, by the Spirit.

Second Peter 1:19 gives us the first secret...We have the prophetic word, the Bible. However, the prophetic word is not the star...This verse says that since we have the prophetic word, we need to give heed to it, we need to pay full attention to it, until the day dawns and the morning star rises in our hearts. The Bible should not simply be words in black and white; it should not

句。我们必须留意圣经的话，直到有些像磷一样的东西在我们里头出现——那就是基督作为晨星。

如果我们的读经是活的，是正确的，这话必要转变为活的基督。这就是转变的点——话必须转变为基督；写出来的话必须转变为活的话。我们永远没法把基督与活话分开。我们必须留意申言者的话，直等到有个东西在我们里面出现，那就是基督，就是磷出现，如同在黑暗中晨光发亮一样。

在彼得后书我们有申言者的话，而在启示录我们有七灵。启示录三章一节说，“那有神的七灵和七星的，这样说。”耶稣的手不只握着七星，也握着七灵。这意思是，七灵与七星是一，七星与七灵是一。如果我们有活的话像晨星那样在里面出现，并且我们与七灵是一，到末了我们便成了众星。我们不单有星在我们里面照亮，并且借着察看这星，并且在那灵里跟随，我们也成了众星（李常受文集一九七〇年第一册，三八五至三八六、三八八至三八九页）。

巴勒雇巴兰去咒诅以色列人，然而巴兰不但没有咒诅神的百姓，反而祝福他们。巴兰代表神，说，“祂未见雅各中有罪孽，也未见以色列中有祸患。”（民二三 21）不仅如此，在民数记二十四章五节巴兰说，“雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽！”按照这些经节，神未见以色列中有罪孽和祸患。反之，祂只看见美好、佳美和华丽。今天的召会也是这样。

不要说召会下沉或发死。你越这样说，就越将自己摆在咒诅之下。然而，你若为着召会生活赞美主，称赞召会生活，你就越将自己摆在神的祝福之下。…凡说召会积极话的，宣告召会是可爱的，并且召会是神的家的人，都蒙了祝福（出埃及记生命读经，九五页）。

参读：新约的事奉，第六章；出埃及记生命读经，第七篇。

be dead letters. We should give heed to the words of the Bible until something as phosphorous rises within us—that is, Christ as the morning star.

If we deal with the Word livingly and properly, it surely will turn into the living Christ. This is the turning point—the Word needs to be turned into Christ; the written word needs to be turned into the living word. We can never separate Christ from the living word. We should give heed to the prophetic word until it rises within us as Christ, as the phosphorous, as the day breaking through the darkness.

In 2 Peter we have the prophetic word, but in Revelation we have the seven Spirits. Revelation 3:1 says, “These things says He who has the seven Spirits of God and the seven stars.” The hand of Jesus holds not only the seven stars but also the seven Spirits. This means that the seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits. If we have the living word as the morning star rising within us and we are one with the seven Spirits, eventually we will become the stars. We not only have the star shining within us, but by looking to the star and following in the Spirit, we become the stars. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 287-289)

Balaam was hired by Balak to curse the children of Israel. But instead of cursing God’s people, Balaam blessed them. Speaking on behalf of God, Balaam said, “He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel” (Num. 23:21). Furthermore, in Numbers 24:5 Balaam said, “How fair are your tents, O Jacob, / Your tabernacles, O Israel!” According to these verses, God did not see iniquity or trouble in Israel. Instead, He saw only goodness, fairness, and beauty. The same is true regarding the church today.

Do not say that the church is low or dead. The more you say this, the more you put yourself under a curse. However, if you praise the Lord for the church life and speak well concerning it, you will put yourself under God’s blessing... Those who speak positively about the church, declaring that the church is lovely and that it is God’s house, receive the blessing. (Life-study of Exodus, pp. 78-79)

Further Reading: CWWL, 1970, vol. 1, “New Testament Service,” ch. 6; Life-study of Exodus, msg. 7

第十一周■周二

晨兴喂养

林前三 12 “然而，若有人用金、银、宝石、木、草、禾秸，在这根基上建造。”

16～17 “岂不知你们是神的殿，神的灵住在你们里面么？若有人毁坏神的那殿，神必要毁坏这人，因为神的那殿是圣的，你们就是这殿。”

一颗正当的星有一定的位置和固定的轨道。它是一直坚定在它的轨道上。但有些星没有固定的位置和轨道，它们是流荡的星。…你若是跟随他们，你就会被带迷路了；到头来你都不知道要往哪里去。…他们没有立场，没有立足点，没有确定的路与主一同往前去。他们今天这样说，明天又那样说。…要当心！我们永远无法借着跟随一颗流荡的星来寻得耶稣（李常受文集一九七〇年第一册，三九二页）。

信息选读

以西结二十五至三十二章说到围绕以色列国的七国。…这七国分为三组。头四国—亚扪、摩押、以东、非利士—形成第一组；推罗、西顿是第二组；埃及单独是一组。

亚扪人…高兴三件事：圣所被亵渎，美地变荒凉，犹大家被迁徙离去。这指明他们恨圣所、圣地和犹大家。…按照预表说，…圣所表征基督，美地表征在基督里神一切丰富的恩典，犹大家表征召会。今天的亚扪人恨这三件事；他们恨基督，恨在基督里神的恩典，并且恨召会。

WEEK 11 — DAY 2

Morning Nourishment

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

16-17 Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.

A proper star has a certain position and fixed orbit. It continues in its course steadfastly. However, there are some stars with no fixed position or orbit; they are wandering stars...If you follow them, you will be misled; eventually, you will not know where to go...They have no ground; they have no standing; they have no certain way to go on with the Lord. Today they say one thing, and tomorrow they will say something different...We need to be careful. We cannot find Jesus by following a wandering star. (CWWL, 1970, vol. 1, “New Testament Service,” p. 292)

Today's Reading

Ezekiel 25—32 speaks of seven nations that surrounded the nation of Israel...These seven nations are divided into three groups. The first four nations—Ammon, Moab, Edom, and Philistia—form the first group; Tyre and Sidon make up the second group; and Egypt stands alone.

The Ammonites...were happy about three things: the sanctuary being desecrated, the good land being desolated, and the house of Judah being carried away. This indicates that they hated the sanctuary, the Holy Land, and the house of Judah. According to typology...the sanctuary signifies Christ, the good land signifies all of God's rich grace in Christ, and the house of Judah signifies the church. Today's Ammonites hate these three things. They hate Christ, they hate the grace of God in Christ, and they hate the church.

摩押人说，“看哪，犹大家与列国无异。”（二五8）…这表征有一种人喜欢把召会拖去与世界联结，喜欢使召会与列国一样。

以东人是雅各的哥哥以扫的后裔。因此，在血缘上，以东和以色列的众子是堂兄弟。以东表征旧人；他表征作为旧人的我们。我们未重生的旧人是以东；我们重生的新人是以色列。就一面的意义，我们可以说，我们的旧人和我们的新人是“堂兄弟”，因为他们彼此是很近的。

根据以西结书的记载，以东对以色列充满了恨，不断找机会报仇雪恨。我们在我们的旧人里就是这样。我们的旧人恨召会。…你岂没有发现，你是两个人？一面，你是真以色列人，宝爱召会；另一面，你也是真以东人，恨恶召会。有时候你爱召会和所有带领的人，但有时候你恨召会和所有的长老。

推罗预表寻求属世财富的人，他们想要赚钱致富。为了买卖，他们愿意牺牲一切与主有关的事。他们不顾主的权益，只顾自己的钱财、富有和买卖。

我们看〔见有〕七种破坏召会生活的人。有些是反对召会，厌恨基督、神的救恩和神恩典的。这些人是“亚捫人”。另有些人偷进召会，想要把召会拖去与世界联结，使召会与世界一样。这些人是“摩押人”。然后有“以东人”，就是旧人，和“非利士人”，就是天然的人。“推罗人”寻求世界的财富，“西顿人”因着寻求富有，成了召会的荆棘和蒺藜。最后还有“埃及人”，他们向神是独立的，寻求属世的财富，发展自己的资源以致钱财丰富，也成为别人供应的来源。这些不同的人，都能破坏召会生活。我们都必须受警惕，好叫我们没有一人成为这七班人（以西结书生命读经，二〇三至二〇七、二〇九、二一一页）。

参读：以西结书生命读经，第十五至十六篇。

The Moabites said, “Look, the house of Judah is just like all the other nations!” (25:8)...Thus, they signify those who desire to bring the church into an association with the world and to make the church the same as the nations.

Edom was the son of Esau, the brother of Jacob. Therefore, Edom and the sons of Israel were cousins. Edom signifies the old man; he signifies us as the old man. Our unregenerated old man is Edom, and our regenerated new man is Israel. We may say that, in a sense, our old man and our new man are “cousins,” for they are quite close to each other.

According to the record of Ezekiel, Edom was full of hatred toward Israel, continually seeking revenge and vengeance. This is the way we are in our old man. Our old man hates the church...Have you not discovered that you are two men? On the one hand, you are a real Israelite loving the church; on the other hand, you are also a real Edomite, hating the church. Sometimes you love the church and all the leading ones, but at other times you hate the church and all the elders.

Tyre typifies those who are seeking worldly wealth, those who desire to make a great deal of money and to be rich. They will sacrifice everything related to the Lord for the sake of their business. They do not care for the Lord's interest but care only for their wealth, riches, and business.

[These] seven kinds of people...can damage the church life. Some are against the church, hating Christ, God's salvation, and God's grace. These are the “Ammonites.” Others creep into the church and try to bring the church into association with the world and to make the church the same as the world. These are the “Moabites.” Then there are the “Edomites,” the old man, and the “Philistines,” the natural man. The “Tyrians” seek the riches of the world, and the “Sidonians” become briars and thorns to the church due to the seeking of riches. Finally, there are the “Egyptians,” those who, independent of God, seek worldly riches by developing their own resources to be rich in supply and to be a source of supply for others. These are the different people who can be a damage to the church life. We all need to be on the alert that none of us would become these kinds of persons. (Life-study of Ezekiel, pp. 164-168, 170)

Further Reading: Life-study of Ezekiel, msgs. 15—16

第十一周■周三

晨兴喂养

启十二5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

11 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

信徒的另一个象征是由宇宙、光明的妇人所生的男孩子（启十二5）。…历代以来，神子民当中总有一些较刚强的人。在圣经里这些人被视为一个集体单位—男孩子—为神争战，将神的国带到地上。在圣经中，女人象征较软弱的，男人象征较刚强的（彼前三7）；因此启示录十二章五节的男孩子，象征神子民中较刚强的部分（新约总论第五册，一九五至一九六页）。

信息选读

要成为妇人里面较刚强的部分，关键就是我们得加强到里面的人（就是在我们那为圣灵所内住之重生的灵）里（弗三16）。在以弗所三章十八节保罗继续祷告，使我们“满有力量，能和众圣徒一同领略何为那阔、长、高、深”。…我们必须得着加力，以认识我们基督丰富的量度。为了作男孩子，我们不仅要得加强到里面的人里，也要接受基督一切丰富的滋养。

成为妇人里面较刚强部分的路，就是得加强到我们里面的人里；得着加力，以经历基督的丰富；并且借着穿戴包罗万有的基督为我们的军装，而成为刚强的人（16、18，六10～11）。

争战的路就是借着各样的祷告取用神的话。…与仇敌争战最有效的办法就是祷读圣经，祷读经文最

WEEK 11 — DAY 3

Morning Nourishment

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Another symbol of the believers is that of the man-child (Rev. 12:5) brought forth by the universal, bright woman. Throughout all generations there have been some stronger ones among God's people. In the Bible these are considered a collective unit—the man-child—fighting the battle for God and bringing God's kingdom down to earth. In the Bible the woman signifies the weaker one and the man the stronger one (1 Pet. 3:7). Hence, the man-child in Revelation 12:5 signifies the stronger part of God's people. (The Conclusion of the New Testament, pp. 1223-1224)

Today's Reading

The key to becoming the stronger part within the woman is being strengthened into our inner man [Eph. 3:16], [which is our regenerated spirit indwelt by the Holy Spirit]. In verse 18 Paul continues to pray that we would “be full of strength to apprehend with all the saints what the breadth and length and height and depth are.” We must be empowered to know the dimensions of the riches of our Christ. In order to be the man-child, we must be not only strengthened into our inner man but also nourished with all the riches of Christ.

The way to become the stronger part within the woman is to be strengthened into our inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the all-inclusive Christ as our armor [vv. 16, 18; 6:10-11].

The way to fight is to take the word of God by means of all prayer...The most effective way to war against the enemy is to pray-read the Word, and

好的一段就是以弗所书。…不要想去了解以弗所书，乃要祷读这卷书，甚至以两周时间把整卷书祷读过。若是这样，你就能见证说，你正成为妇人里面较刚强的部分。

以弗所六章的话…是剑，…但这把剑并不是杀你，乃是击杀仇敌和你里面一切消极的东西。我们若要与诸天界里执政的、掌权的争战，就先要杀死我们里面所有的“臭虫”。

构成男孩子的弟兄们与撒但争战，并且至终胜过他。他们胜过撒但是因着三样东西：羔羊的血、他们所见证的话以及虽至于死也不爱惜自己的魂生命。

那为着救赎我们之羔羊的血，在神面前答复魔鬼对我们一切的控告，使我们胜过他。每当我们感觉魔鬼的控告，就需要应用这血。

他们胜过仇敌，也是因“自己所见证的话”（启十二11）。这就是他们见证魔鬼已经受主审判的话。每当我们感觉魔鬼的控告，就当开口见证主如何对付了他。我们必须发声宣告，主胜过了撒但。我们…要向撒但讲道，说，“撒但，你不知道你已经被钉在十字架上了么？你已经受了审判，你的定命就是火湖！”这就是你口诉的见证。

弟兄们胜过仇敌，也是因他们不爱自己的魂生命。因着亚当堕落，撒但就和人的魂生命，就是人的己联合（太十六23～24）。因此，我们要胜过撒但，就当不爱自己的魂生命，倒要恨恶并否认（路十四26，九23）。那些构成男孩子的得胜信徒，“虽至于死，也不爱自己的魂生命。”只有那些不爱自己魂生命的人，才甘心殉道。我们必须恨恶我们的己（启示录生命读经，六〇六至六〇九、四九八、五〇一、五〇三至五〇四页）。

参读：启示录生命读经，第二十九至三十、三十五至三十六、四十五至四十六、四十八篇。

the best portion of the Word to pray-read is the book of Ephesians...Instead of trying to understand the book of Ephesians, you should pray-read it, even covering the whole book in two weeks. If you do this, you will be able to testify that you are becoming the stronger part within the woman.

The word in Ephesians 6 is a sword...This sword does not kill you—it slays the enemy and all the negative things within you. If we would fight against the rulers and authorities in the heavenlies, we must first kill all the “bugs” within us.

The brothers who constitute the man-child fight Satan and eventually overcome him. They overcome Satan by three things: by the blood of the Lamb, by the word of their testimony, and by loving not their soul-life even unto death.

The blood of the Lamb, which is for our redemption, answers before God all the accusations of the devil against us and gives us the victory over him. We need to apply this blood whenever we sense the accusation of the devil.

They also overcame the enemy by “the word of their testimony” [Rev. 12:11]. This is their word testifying that the devil has been judged by the Lord. Whenever we sense the devil’s accusation, we should verbally testify how the Lord has already dealt with him. We must declare the Lord’s victory over him with the uttered word...You need to preach to Satan, saying, “Satan, don’t you know that you have been crucified on the cross? You have been judged, and your destination is the lake of fire.” This is the testimony of your verbal word.

The brothers also overcame the enemy by not loving their soul-life. Because of Adam’s fall, Satan has joined himself to man’s soul-life, man’s self (Matt. 16:23-24). Hence, to overcome him we must not love our soul-life but rather hate it and deny it (Luke 14:26; 9:23). The overcoming believers who constitute the man-child do not love their soul-life even unto death. Those who do not love their soul-life are willing to be martyred. We must hate our self. (Life-study of Revelation, pp. 499-501, 407, 409-412)

Further Reading: Life-study of Revelation, msg. 29—30, 35—36, 45—46, 48

第十一周■周四

晨兴喂养

启一 9 “我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。”

西一 24 “现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”

新约里…很清楚地说到，大卫预表基督（太十二 3）；所以大卫的妻子，预表召会。大卫至少有三个妻子，…只有亚比该（撒上二五 42），…确实有预表召会的特点。…大卫是预表在苦难中争战的基督，所以他的妻子亚比该，预表在苦难中争战的召会。从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战。…亚比该原来的丈夫，说出我们的旧人是何等凶恶的人，是不要基督的人。亚比该原来的丈夫名叫拿八，拿八的意思是愚顽（25）。她这丈夫在大卫缺乏时，藐视大卫，拒绝大卫，敌挡大卫（10～11）。这预表我们的天性，乃是拒绝基督，藐视基督，反对基督的。有一天拿八遭灾死了，亚比该就有机会，作了大卫的妻子。这意思是，有一天我们败坏的天性，就是不要基督、拒绝基督、藐视基督的天性，遭灾祸死了，我们就能作基督的配偶，能在苦难中跟随基督，为神的国度争战（李常受文集一九五六年第二册，一四五页）。

信息选读

基甸是很好的士师，极为特别地蒙耶和華呼召；他因着四件事而成功。第一，他仔细听神的话，这

WEEK 11 — DAY 4

Morning Nourishment

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.

The New Testament...clearly reveals that David typifies Christ (Matt. 12:3). Hence, David's wife is a type of the church. David had at least three wives...Only Abigail (1 Sam. 25:42) possesses a feature typifying the church. David typifies the warring Christ in the midst of sufferings; thus, his wife Abigail typifies the warring church in the midst of sufferings. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars...Abigail's previous husband shows how evil our old man is in forsaking Christ. Abigail's previous husband was Nabal, which means "fool" (25:25). Nabal despised, rejected, and opposed David at the time of his destitution (vv. 10-11). This typifies that our nature rejects Christ, despises Christ, and opposes Christ. One day, however, Nabal was struck down, and he died. This provided Abigail the opportunity to become David's wife. This indicates that when our corrupted nature, which forsook Christ, rejected Christ, and despised Christ, was struck down, we became Christ's counterpart who follows Him in the midst of sufferings, fighting for the kingdom of God. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 109)

Today's Reading

Gideon, a marvelous judge who was called by Jehovah in a very particular way, was successful because of four things. First, he listened carefully to the

在当时以色列人中间是少有的。第二，基甸顺从神的话，照着神的话行动。第三，他拆毁巴力的坛，砍下木像（士六 25～28）；这摸着神的心。…神这真丈夫认为，所有的偶像都是与祂妻子以色列行淫的男人。第四，基甸因着拆毁父亲为巴力所筑的坛，砍下木像，就牺牲了他与父亲的关系，以及他在社会的享受。

拣选三百人这件事（七 2～7）也强调，为着神的定旨牺牲我们个人的权益和享受。基甸吹号招聚百姓攻打米甸人时，三万二千人响应。神说，跟随基甸的人太多，神不能将米甸人交在他们手中，免得以色列人向神夸大，说，“是我们自己的手救了我们。”（2）神告诉基甸，跟随他的人太多，指明神要为以色列人争战。首先，二万二千人回去，因为他们惧怕（3）。然后耶和華试验剩下的一万人，带他们到水旁喝水。凡…舔水像狗舔的，就被打发回家（5）。只有用手捧到嘴边舔水的三百人，蒙神拣选来与米甸人争战（6）。…这三百人和基甸一样，甘愿牺牲，为神所用（士师记生命读经，二九至三〇页）。

基甸和那三百人，举动一致，作法一样。肉体都割去了，所以能一样。这是在圣灵里的合一，在身体上的生活。新约的记载，是聚会，不是作工。

三百人打仗，全体都来赶仇敌。…我们得胜，全体复兴。站在河底，不为自己，乃为全体。“为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”（西一 24）（倪柝声文集第一辑第十一册，一四〇页）

参读：倪柝声文集第一辑第十一册，一三七至一四〇页；士师记生命读经，第四至五篇。

word of God, something that was rare among the children of Israel at that time. Second, Gideon obeyed God's word and acted on it. Third, he tore down the altar of Baal and cut down the Asherah (Judg. 6:25-28). This touched God's heart...God as the genuine Husband regarded all the idols as men with whom His wife Israel had committed harlotry. Fourth, by tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society.

The selection of the three hundred [7:2-7]...stresses the sacrifice of our personal interests and enjoyment for God's purpose. When Gideon blew the trumpet to call the people to fight against the Midianites, thirty-two thousand responded. God said that those who were with Gideon were too many for God to deliver Midian into their hand, for Israel might have vaunted himself against God, saying, "My own hand has saved me" (v. 2). By telling Gideon that he had too many people, God was indicating that He would fight for them. First, twenty-two thousand went home because they were afraid (v. 3). Then Jehovah tested the remaining ten thousand by bringing them to the water to drink. Those who...lapped as a dog laps were sent home (v. 5). Only the three hundred who lapped the water into their mouths with their hands were chosen by God for the battle against Midian (v. 6)...Like Gideon, these three hundred were willing to sacrifice in order to be used by God (Life-study of Judges, pp. 23-24).

Gideon and those three hundred men moved together and acted in one accord. All of their flesh was cut off, so they could be one. This is the oneness in the Spirit and a living in the Body. The record in the New Testament is a record of meetings rather than a record of working.

The three hundred men fought the battle, yet the whole congregation chased the enemy...When we overcome, the whole body is revived. To stand at the bottom of the river is not for ourselves, but for the whole body. "I...fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church" (Col. 1:24). (CWWN, vol. 11, p. 774)

Further Reading: CWWN, vol. 11, pp. 771-775; Life-study of Judges, msgs. 4—5

第十一周■周五

晨兴喂养

启十四 1 “我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。”

4 “这些人…原是童身。羔羊无论往哪里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊。”

〔在启示录十四章一节和四节，〕这些是早期的得胜者，…要在庄稼收成以先被收割，作初熟的果子归与神和羔羊。…庄稼要较晚被收割。这就是说，初熟的果子要在庄稼收成以先被提到诸天之上，正如美地的初熟果子要在庄稼收成以先被收割，且被带到神的殿中（利二三 10 ~ 11，出二三 19）。

男孩子是指一切时代中死了的得胜者，而初熟的果子是指今世末了活着的得胜者（新约总论第五册，一九九页）。

信息选读

被提是什么意思？被提就是被接到主的同在里。你要被提到祂的同在里，今天就要活在祂的同在里。你许多的赞美和交通未必是在主的同在里，可能只是照着你自己的喜欢。你不是在主的同在里，乃是在你的喜好和口味里。当你想交通时，主可能会说，“去工作或读书吧。”

男孩子是为着与撒但争战并击败撒但；因此，男孩子是对付仇敌的。初熟的果子不是为着争战，乃是为着叫神和羔羊得满足。神和羔羊需要享受；我们这些活着的得胜者要作初熟的果子，满足祂们要得享受的需要。

WEEK 11 — DAY 5

Morning Nourishment

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

These are they who...are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

These...early overcomers [in Revelation 14:1 and 4]...will be reaped before the harvest as firstfruits to God and to the Lamb...The harvest will be reaped later. This means that the first-fruits will be raptured to the heavens before the harvest, just as the firstfruits of the good land were reaped and brought into the temple of God before the harvest (Lev. 23:10-11; Exo. 23:19).

Whereas the man-child refers to the dead overcomers throughout all the dispensations, the firstfruits refers to the living overcomers at the end of this age. (The Conclusion of the New Testament, p. 1226)

Today's Reading

What is the meaning of rapture? It is to be taken into the Lord's presence. If you would be taken into His presence, you must be in His presence today. Much of your praising and fellowshiping may not be in His presence but may simply be according to your own choice. You are not in the presence of the Lord but in your preference and taste. When you desire to fellowship, the Lord may say, "Go to work or study."

The man-child is for fighting and defeating Satan. Hence, the man-child deals with the enemy. The firstfruits are not for fighting; they are for the satisfaction of God and the Lamb. God and the Lamb need enjoyment. We, the living overcomers, will be the firstfruits to satisfy Their need for enjoyment.

（你要）把时间用来爱主，说，“主啊，注视你、与你交谈是我所享受的。主啊，我要使你满足，与你是一，停留在你的面前。”要学着花时间亲密地爱主耶稣。你若从来没有过这样的时间，就有所缺欠。仅仅不犯罪还不够，仅仅很好、很对也不够，我们必须和主恋爱。虽然我不喜欢“恋爱”这辞，但我不得不用。我们都必须和主耶稣恋爱，告诉祂说，“哦，主耶稣，我爱你，你也知道我爱你。因为我爱你，主啊，有些事我就不去作。”这是作活着的得胜者的路。主固然需要男孩子去与祂的仇敌争战，但祂更需要初熟的果子，祂的爱人，作祂的满足。

我们不该只是战士，也该是初熟的果子，就是那些较早成熟，使主满足的人。我们需要说，“主啊，为着使你满足，我要早日成熟。主啊，我不在乎我的被提—我只在乎你的满足。我要被提到诸天之上使你得满足。主啊，只要能让你满足，我无论在地上或在天上都无妨。”这是活着的得胜者的态度（启示录生命读经，四〇四至四〇五、六二六至六二八页）。

在以诺身上既是第一次提到被提的事，就立定了被提的原则。被提…就是借着与神同行而在生命里成熟。以诺与神同行了三百年，然后神把他取去（创五 22 ~ 24）。

你盼望被提么？若是，你就需要与神同行。我们不仅该呼求主名，还该与神同行。呼求之后必须接着同行。与神同行就是不越过神，不自作主张，不照自己的观念和愿望作事，也不在神以外作事。与神同行乃是以神为我们的中心和一切，按着祂的启示和带领作事，并且与祂同作一切事。这不仅是为神生活，为神作事，更是照着神并同着神生活行事（创世记生命读经，四三〇至四三一页）。

参读：创世记生命读经，第二十六篇。

You must...spend your time in loving the Lord, saying, “Lord, I enjoy looking at You and talking to You. Lord, I want to satisfy You, to be one with You, and to stay in Your presence.” Learn to spend time loving the Lord Jesus in an intimate way. If you have never had such a time, you are short. It is not adequate merely to be sinless. It is not sufficient simply to be good or right. We must be in love with the Lord. Although I do not like the term in love, I am forced to use it. We all need to fall in love with the Lord Jesus, telling Him, “O Lord Jesus, I love You, and You know that I love You. Because I love You, Lord, there are certain things that I will not do.” This is the way to be a living overcomer. Although the Lord certainly needs the man-child to fight against His enemy, He needs the firstfruits, His lovers, even more to be His satisfaction.

We should be not only fighters but also firstfruits, those who ripen earlier for the Lord’s satisfaction. We need to say, “Lord, for the sake of Your satisfaction, I want to ripen early. Lord, I don’t care for my rapture—I care for Your satisfaction. I want to be taken to the heavens to satisfy You. Lord, as long as I can satisfy You, it makes no difference to me whether I am on earth or in heaven.” This is the attitude of the living overcomers. (Life-study of Revelation, pp. 330-331, 516-518)

The case of Enoch, the first mention of the rapture, establishes the principle of the rapture...It is to be matured in life by walking with God. Enoch walked with God for three hundred years, and God took him away (Gen. 5:22-24).

Do you expect to be raptured? If you do, you need to walk with God. We should not only call upon the name of the Lord but should also walk with God. The calling must be followed by the walking. To walk with God is not to override God, not to be presumptuous, not to do things according to our own concept and desire, nor is it to do anything without God. To walk with God is to take Him as our center and everything, to do things according to His revelation and leading, and to do everything with Him. It is not only to live for God and to do things for God but to live and to do things according to God and with God. (Life-study of Genesis, p. 350)

Further Reading: Life-study of Genesis, msg. 26

第十一周■周六

晨兴喂养

启四3 “那位坐着的，显出来的样子好像碧玉…”。

二一 11 “…城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

18～19 “墙是用碧玉造的，城是纯金的…。城墙的根基是用各样宝石装饰的。第一根基是碧玉…”。

现在我们来新约所说信徒末了、完成、最显著的象征—碧玉和其他宝石。…至终所有的信徒都要变化成为宝石。我们天生是泥土，然而从我们得重生的时候起，我们就开始变化。

碧玉表征神显出来的样子，凭神的荣耀作新耶路撒冷的光照耀，以彰显神。启示录四章三节清楚告诉我们，坐在宝座上的神显出碧玉的样子。照二十一章十一节看，碧玉乃是“极贵的宝石…明如水晶”。它必是深绿色的，表征丰盛的生命。这里的碧玉，就如十一节所指明的，表征神在祂丰盛生命里可传输的荣耀（约十七 22、2）。碧玉是神显出来的样子，也是圣城新耶路撒冷显出来的样子。城墙和第一根基也是用碧玉造的（启二一 18～19）（新约总论第五册，二〇四至二〇五页）。

信息选读

既然碧玉是神显出来的样子，是祂的彰显，既然我们要变化成为碧玉，那么这就是说，我们要成为三一神团体的彰显。…整座城要有神显出来的样子，神的彰显。这符合约壹三章二节的话：“我们晓得

WEEK 11 — DAY 6

Morning Nourishment

Rev. 4:3 And He who was sitting was like a jasper stone...

21:11 ...Her light was like a most precious stone, like a jasper stone, as clear as crystal.

18-19 And the building work of its wall was jasper; and the city was pure gold...The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper...

Now we come to the last, consummating, and most striking symbol of the believers in the New Testament—jasper and other precious stones... Eventually all believers will be transformed into precious stones. By nature we are clay. But from the time we were regenerated, we began to be transformed.

Jasper signifies the appearance of God shining with the glory of God as the light of the New Jerusalem for the expression of God. In Revelation 4:3 we are clearly told that God sitting on the throne has the appearance of jasper which, according to 21:11, is “a most precious stone...clear as crystal.” Its color must be dark green, which signifies life in its richness. Jasper here, as 21:11 indicates, signifies God’s communicable glory in His rich life (John 17:22, 2). It is the appearance of God, which will also be the appearance of the New Jerusalem. The city’s wall and first foundation are built with it (Rev. 21:18-19). (The Conclusion of the New Testament, p. 1231)

Today's Reading

Since jasper is God’s appearance, His expression, and since we shall be transformed into jasper, this means that we shall be the corporate expression of the Triune God...The entire city will bear God’s appearance, God’s expression. This corresponds to the word in 1 John 3:2: “We know that

祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。”神与信徒要有同样的样子—碧玉的样子。这将是创世记一章二十六节终极的应验，因为这是三一神光辉、团体的彰显。

在启示录二十一章十九至二十节，信徒由碧玉以外其他十一种宝石所象征。其他宝石表征基督的荣美在不同方面的丰富，作神永远居所的根基。基督是神在永世之建造的基石，所有的宝石是基督作根基之丰富的不同方面。

十九至二十节里宝石的颜色，显出一道彩虹的样子。这表征新耶路撒冷城是建造在神守约的信实上，并借着神这信实得以稳固（创九8～17）。因为根基建造在神用以守约的信实上，根基就是可信可靠的。所以，新耶路撒冷的根基乃是一道永远的彩虹担保神的信实。…神的信实是新耶路撒冷建造在其上的稳固根基（新约总论第五册，二〇五至二〇六页）。

（启示录二十一章十九至二十节）列出十二样宝石的名字，这十二样宝石是羔羊的十二使徒，每位使徒由一样宝石所表征。十二使徒的头一位，彼得，原名西门；当他被带到主面前时，主将他改名为彼得，意思就是石头（约一42）。后来，主说到召会的建造时，就以这名称呼他（太十六18）。…所有的使徒都是受造的泥土，但他们蒙了重生，并且变化成了为着神永远建造的宝石。每一位信徒都需要经过这样的重生和变化，才能成为新耶路撒冷的一部分。

城墙的第一层根基和新耶路撒冷的整个城墙一样，都是用碧玉造的。这指明在圣城的建造里，主要的材料是碧玉。既然碧玉表征神彰显在祂可传输的荣耀里，圣城主要的功用也就是带着神的荣耀彰显神（启二一11）（启示录生命读经，八三〇页）。

参读：新约总论，第一百一十三篇。

if He is manifested, we will be like Him because we will see Him even as He is.” God and the believers will have the same appearance—the appearance of jasper. This will be the ultimate fulfillment of Genesis 1:26, for this will be the splendid, corporate expression of the Triune God.

In Revelation 21:19 and 20 the believers are symbolized by eleven other precious stones in addition to jasper [that] signify the riches of the beauty of Christ in different aspects for the foundation of God’s eternal dwelling. Christ is the foundation stone of God’s building in eternity, and all the precious stones are different aspects of the riches of Christ as the foundation.

The colors of the precious stones in 21:19 and 20 give the appearance of a rainbow. This signifies that the city of New Jerusalem is built upon and secured by God’s faithfulness in keeping His covenant (Gen. 9:8-17). Because the foundation is built upon the faithfulness with which God keeps His covenant, it is trustworthy and reliable. Therefore, the foundation of the New Jerusalem will be an eternal rainbow guaranteeing the faithfulness of God... The faithfulness of God is the sure foundation upon which the New Jerusalem is built. (The Conclusion of the New Testament, pp. 1231-1232)

[Revelation 21:19-20 lists] the names of twelve precious stones, which are the twelve apostles of the Lamb, each of whom is signified by a precious stone. Peter, the first of the twelve apostles, was originally named Simon. When Simon was brought to the Lord, the Lord changed his name to Peter, meaning “a stone” (John 1:42). Later, the Lord called him by that name when He spoke concerning the building of His church (Matt. 16:18)...All the apostles were created as clay, but they were regenerated and transformed into precious stones for God’s eternal building. Every believer needs to be thus regenerated and transformed that he may be a part of the New Jerusalem.

The first layer of the wall’s foundation, as well as the entire wall of the New Jerusalem, is built with jasper. This indicates that the main material in the building of the holy city is jasper. Since jasper signifies God expressed in His transmittable glory, the main function of the holy city is to express God in bearing His glory (Rev. 21:11). (Life-study of Revelation, pp. 694-695)

Further Reading: The Conclusion of the New Testament, msg. 113

第十一周诗歌

109

赞美主 — 祂的得胜

8 7 8 7 8 7 (英 124)

降 B 大调 4/4

B^b 5 3 $\dot{1}$ 5 | B^b₇ $\dot{3} \cdot \dot{2}$ $\dot{1}$ 5 | E^b B^b 6 5 $\dot{1}$ | F₇ 5 4 3 — |

一 赞 美、赞 美 基 督 得 胜! 赞 美 基 督 已 得 胜!

B^b 5 3 $\dot{1}$ 5 | D₇ $\dot{3} \cdot \dot{2}$ $\dot{1}$ 7 | G_m $\dot{1}$ 7 6 7 $\dot{1}$ | C 7 6 5 — |

罪 孽 赎 清, 旧 人 同 钉, 救 赎 大 功 已 完 成!

F $\dot{2} \cdot \dot{2}$ 7 5 | B^b $\dot{3} \cdot \dot{2}$ $\dot{1}$ 6 | C_m $\dot{4}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ | F₇ $\dot{1}$ 7 $\dot{1}$ — ||

毁 坏 撒 但, 掳 掠 邪 灵, 仗 着 十 架 而 夸 胜!

二 赞美、赞美基督复生! 赞美基督已复生!
吞灭死亡顽强权能, 使人出死而入生!
冲破阴府残忍幽冥, 显出复活的大能!

三 赞美、赞美基督高升! 赞美基督已高升!
远超宇宙一切首领, 得着至高的尊名!
领得天地所有权柄, 等候仇敌作脚凳!

四 阿利路亚, 基督得胜! 阿利路亚, 已得胜!
阿利路亚, 基督复生! 阿利路亚, 已复生!
阿利路亚, 基督高升! 阿利路亚, 已高升!

WEEK 11 — HYMN

Praise Him! praise Him! Christ is Victor

Praise of the Lord — His Victory

124

1. Praise Him! praise Him! Christ is Vic - tor! He has won the vic - to - ry!
Sin is judged, old A - dam fi - nished, Full re - demp - tion now we see!
Van - quished all the e - vil pow - ers Thru the Cross tri - um - phant - ly!

2. Praise Him! Christ is resurrected!

God hath raised Him from the dead!
All the pow'r of death is swallowed,
Man from death to life is led!
Broken through are hell and darkness
And His pow'r exhibited!

3. Praise Him! Christ hath now ascended!

God hath raised Him to the throne!
Far above all rule and power,
He the highest Name doth own!
All authority receiving
Till His foe is overthrown!

4. Hallelujah, Christ the Victor

Triumphed on Mt. Calvary!
Hallelujah, resurrected,
He displays His victory!
Hallelujah, now ascended,
He shall reign eternally!

第十一周申言

申言稿: _____

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Composition for prophecy with main point and sub-points.

[illegible]

第十二周

新郎、新妇的成熟、 以及作战士击败神的仇敌

诗歌：140

读经：约三 29 上，太九 15，来六 1，启十九 7

约 3:29 娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。

太 9:15 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。

来 6:1 所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟，不再立根基，就是悔改脱离死行，信靠神，

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。

【周一】

壹 基督是新郎——太九 14～15，二二 2～3，二五 1，5～6，10：

一 在全宇宙中，最令人喜悦者乃是作新郎的耶稣。

二 施浸者约翰说，“娶新妇的，就是新郎”——约三 29 上。

三 耶稣陈明自己是新郎——太九 14～15，可二 19：

1 在圣经末了，我们看见“羔羊的妻”这辞——启二一 9。

2 神的羔羊（约一 29）是救赎主，但在十字架上除去我们罪的羔羊，也为着婚配作我们的新郎。（启十九 7。）

Week Twelve

The Bridegroom, the Maturity of the Bride, and Being a Warrior to Defeat God's Enemy

Hymns: 170

Scripture Reading: John 3:29a; Matt. 9:15; Heb. 6:1; Rev. 19:7

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

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.

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

§ Day 1

I. Christ is the Bridegroom—Matt. 9:14-15; 22:2-3; 25:1, 5-6, 10:

A. In the whole universe the most pleasant person is Jesus as the Bridegroom.

B. John the Baptist said, "He who has the bride is the bridegroom"—John 3:29a.

C. Jesus presented Himself as the Bridegroom—Matt. 9:14-15; Mark 2:19:

1. At the end of the Bible, we have the term the wife of the Lamb—Rev. 21:9.

2. The Lamb of God (John 1:29) is the Redeemer, but the Lamb who took away our sins on the cross is also our Bridegroom for the marriage (Rev. 19:7).

四 新郎同在时，惧怕是不存在的；我们摸着主的同在，摸着祂是那新郎，就摸着祂的可爱、甜美和新鲜；祂是如此可爱！

五 诗歌一四〇首第一节说，“主，你是那可爱新郎，神所选立，我所爱；你的自己富有吸引，我心怎能不爱戴！”

六 我们享受基督作我们的新郎有四种方式（或四方面）：

- 1 第一，我们是新郎的伴友，享受新郎——太九 15。
- 2 第二，我们是宾客，享受祂作我们的筵席——路十四 15～17，启三 20，十九 9。
- 3 第三，我们是童女，享受新郎的来临——太二五 1～13。
- 4 第四，我们将是新妇，享受新郎到至极——启十九 7。

七 主今日行动的方向是要预备新妇作新郎的配偶，使救赎的神与蒙祂救赎的人成为永远的婚配——7～8 节，二一 1～2，9～10。

八 我们需要领悟，作为新郎的主耶稣是那要来的一位：

- 1 祂要来迎娶我们作祂的新妇。
- 2 主来临的启示包含在祂是新郎这件事里。

【周二】

贰 我们需要看见并领会新妇的成熟这事——林后三 18，罗八 29，弗四 13，15，来六 1，启十九 7 下，二一 2，9：

D. In the presence of the Bridegroom, fear is nonexistent; when we touch the Lord's presence, touch Him as the Bridegroom, we touch His loveliness, sweetness, and freshness; He is so lovely!

E. The first stanza of Hymns, #170 says, "Lord, Thou art the lovely Bridegroom, / God appointed, dear to us; / Thy dear self is so attractive, / To our heart so beautiful!"

F. There are four ways (or aspects) for us to have the enjoyment of Christ as our Bridegroom:

1. First, we are the companions in the bridechamber enjoying the Bridegroom—Matt. 9:15.
2. Second, we are the guests enjoying Him as our feast—Luke 14:15-17; Rev. 3:20; 19:9.
3. Third, we are the virgins enjoying the coming of the Bridegroom—Matt. 25:1-13.
4. Fourth, we will be the bride to enjoy the Bridegroom to the uttermost—Rev. 19:7.

G. The direction of the Lord's move today is to prepare the bride as the counterpart of the Bridegroom for the eternal marriage of the redeeming God with His redeemed—vv. 7-8; 21:1-2, 9-10.

H. We need to realize that as the Bridegroom the Lord Jesus is the coming One:

1. He is coming to meet us as His bride.
2. The revelation of the Lord's coming is included in His being the Bridegroom.

§ Day 2

II. We need to see and understand the maturity of the bride—2 Cor. 3:18; Rom. 8:29; Eph. 4:13, 15; Heb. 6:1; Rev. 19:7b; 21:2, 9:

- 一 启示录十九章七节下半说，“新妇…自己预备好了”。
- 二 基督的佳偶在神圣生命的成熟里，成了书拉密女（“所罗门”的女性写法），指明她成了基督的复制和复本，配得过祂，好与祂成为婚配——歌六 13，启二一 9～10。
- 三 “成熟”一辞，希腊原文的意思是“达到终点”：
 - 1 变化是我们在天然的生命里新陈代谢的改变，而成熟是我们被那改变我们的神圣生命所充满——来六 1，西四 12，罗十二 2，彼后一 3。
 - 2 变化的最后阶段是成熟，就是生命达到丰满——4～8 节。
 - 3 成熟的信徒认识并顾到基督的身体，有身体的感觉，也以身体为中心——林前十二 16，18～19，21，24。
- 四 在新约圣经里，“成熟”这辞用于指信徒在他们重生时所得着之基督的生命上长成并得以完全——多三 5，彼前一 3，23，太五 48：
 - 1 我们绝不该自满自足，乃要追求在基督的生命里长大并成熟——腓三 12，14。
 - 2 我们需要往前，竭力前进，达到成熟，忘记背后，努力面前的，追求对基督完满的享受并赢得基督，好在千年国里对基督有极点的享受——12～15 节。
 - 3 在属灵生命上成熟的先决条件，就是在神圣生命里一直长大——弗四 15。
 - 4 信徒在基督生命里长大并成熟的最终结果，乃是长成的人——召会作基督的身体，长成一个成熟的人——13 节。

【周三】

A. Revelation 19:7b says, "His wife has made herself ready."

B. In the maturity of the divine life, the lover of Christ becomes the Shulamite (the feminine form of Solomon), indicating that she has become the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13; Rev. 21:2, 9-10.

C. The meaning of the word mature in Greek is "at the end point":

1. To be transformed is to be metabolically changed in our natural life; to be mature is to be filled with the divine life that changes us—Heb. 6:1; Col. 4:12; Rom. 12:2; 2 Pet. 1:3.
2. The last stage of transformation is maturity, the fullness of life—vv. 4-8.
3. A mature believer knows and cares for the Body of Christ, being Body-conscious and Body-centered—1 Cor. 12:16, 18-19, 21, 24.

D. As used in the New Testament, the word mature refers to the believers' being full-grown and perfected in the life of Christ, which they received at the time of regeneration—Titus 3:5; 1 Pet. 1:3, 23; Matt. 5:48:

1. We should never be content with ourselves but pursue growth and maturity in the life of Christ—Phil. 3:12, 14.
2. We need to go on, to be brought on to maturity by forgetting the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom—vv. 12-15.
3. The prerequisite for maturity in the spiritual life is to grow continually in the divine life—Eph. 4:15.
4. The ultimate issue of the believers' growth and maturity in the life of Christ is the full-grown man—the church as the Body of Christ growing into a mature man—v. 13.

§ Day 3

五 在雅各书，雅各用农夫恒忍热切等候地里宝贵的出产为例证——五 7：

- 1 主耶稣实际上就是那真农夫，独一的农夫——太十三 3。
- 2 当我们在恒忍等候主的来临时，祂这位真农夫也在忍耐等候我们在生命里成熟，成为田地初熟的果子和庄稼——启十四 4，14 ~ 15。
- 3 我们若祷告说，“主，求你快回来，”主可能说，“当你们在等候我回来时，我也在等候你们成熟；唯有你们成熟了，才能催促我回来。”
- 4 我们若认真等候主回来，就需要在生命上长大以至于成熟；这种领会对我们有极大的帮助。

六 成熟就是得着基督成形在我们里面；这意思也是我们完全变化成为祂的形像——加四 19，林后三 18：

- 1 从我们得重生的时候起，主就一直在我们里面作工，使我们有祂的形像——18 节，罗八 29。
- 2 等到主把祂的形像完全作到我们里面，祂也从我们里面完全彰显出来的时候，我们就生命成熟了——弗三 16 ~ 17。

【周四】

叁 作基督新妇的召会必须是击败神仇敌的战士——五 25 ~ 27，六 10 ~ 18，启十九 7 ~ 9，11 ~ 16：

- 一 歌罗西二章十五节描绘在基督钉十字架的时候所进行的争战；那时，基督的十字架乃是宇宙的中心。
- 二 属灵争战的目的，就是把神的国带进来——启十二 10。
- 三 属灵的争战乃是身体的事；我们是团体的军队，为着神

E. In his Epistle, James uses the illustration of a farmer eagerly awaiting with long-suffering the precious fruit of the earth—5:7:

1. The Lord Jesus is actually the real Farmer, the unique Farmer—Matt. 13:3.
2. While we are awaiting with long-suffering the Lord's coming, He, as the real Farmer, is awaiting with patience our maturity in life, as the firstfruits and harvest of the field—Rev. 14:4, 14-15.
3. If we pray, "Lord, come back quickly," the Lord may say, "While you are awaiting My coming back, I am awaiting your maturity; only your maturity can hasten My coming back."
4. It is a great help for us to realize that if we are serious about awaiting the Lord's coming back, we need to grow in life unto maturity.

F. To be mature is to have Christ fully formed in us; it also means that we have been fully transformed into His image—Gal. 4:19; 2 Cor. 3:18:

1. Since the time of our regeneration, the Lord has been working in us so that we may have His image—v. 18; Rom. 8:29.
2. When the Lord has fully worked His image into us and is fully expressed through us, we will be mature in life—Eph. 3:16-17.

§ Day 4

III. The church as the bride of Christ must be a warrior to defeat God's enemy—5:25-27; 6:10-18; Rev. 19:7-9, 11-16:

- A. Colossians 2:15 portrays the warfare that took place at the time of Christ's crucifixion; at that time the cross of Christ was the center of the universe.
- B. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10.
- C. Spiritual warfare is a matter of the Body; we are a corporate army fighting

在地上的权益争战——十七 14, 十九 14, 参提后二 4。

四 基督要以作战将军的身分, 带着祂的新妇军队, 在哈米吉顿与敌基督争战——启十九 11 ~ 21:

- 1 当基督同着祂的军队而来时, 祂乃是作为人子而来——太二六 64, 启十四 14。
- 2 祂这位人子需要一个配偶, 好与祂相配, 使祂得以完全; 这个配偶就是祂的新妇——二一 2, 9。
- 3 基督要迎娶那已经胜过那恶者的得胜者。
- 4 婚礼的礼服就是基督从我们活出, 成了我们日常的义, 使我们不仅有资格参加婚礼, 也够资格参加军队, 在哈米吉顿的争战中, 与基督一同和敌基督作战——太二二 11 ~ 12, 启十九 7 ~ 8, 14。

【周五】

五 在雅歌里我们看见, 基督得胜的佳偶成为美丽如得撒, 秀美如耶路撒冷; 然而, 对仇敌而言, 她威武如展开旌旗的军队——六 4, 10:

- 1 爱基督的人应该是可爱的, 同时也该是可怕的; 但许多信徒在主面前失去了他们的可爱, 在仇敌面前也失去了他们的可怕——4, 10 节:
 - a 基督的佳偶在主面前乃是美丽并秀美的, 像天城那样的坚固, 像圣所那样的安静; 同时在仇敌和世人的面前, 她显出她得胜的荣耀来——4, 10 节。
 - b 基督得胜的佳偶不只有一个充满盼望的前途, 也不只有了完全属天的生活, 并且还是时常歌唱得胜的凯歌者——三 7 ~ 8。
- 2 威武的军队, 表征主的得胜者使神的仇敌撒但惧怕——六 4, 10:

the battle for God's interests on earth——17:14; 19:14; cf. 2 Tim. 2:4.

D. Christ will come as a fighting General with His bride as His army to fight against Antichrist at Armageddon——Rev. 19:11-21:

1. When Christ comes with His army, He will come as the Son of Man——Matt. 26:64; Rev. 14:14.
2. As the Son of Man, He will need a counterpart to match and complete Him; this counterpart will be His bride——21:2, 9.
3. Christ will marry the overcomers, who have already overcome the evil one.
4. The wedding garment——Christ lived out of us as our daily righteousness——qualifies us not only to attend the wedding but also to join the army to fight with Christ against Antichrist in the war at Armageddon——Matt. 22:11-12; Rev. 19:7-8, 14.

§ Day 5

E. In Song of Songs we see that the overcoming lover of Christ becomes as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners——6:4, 10:

1. The lovers of Christ should be lovable and terrible at the same time; however, many believers have lost their loveliness before the Lord and their terribleness before the enemy——vv. 4, 10:
 - a. The lover of Christ is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world——vv. 4, 10.
 - b. The overcoming lover of Christ not only has a future that is full of hope and a life that is absolutely heavenly, but she is also a victor who constantly triumphs in her victory——3:7-8.
2. A terrible army signifies that the Lord's overcomers terrify God's enemy, Satan——6:4, 10:

- a 仇敌惧怕建造成为神城的召会——尼六 15 ~ 16，诗一〇二 12 ~ 16。
- b 撒但不怕个人的基督徒，即使他们为数成千上万；但他惧怕作基督身体的召会，就是与他和他的国争战的团体战士——弗六 10 ~ 20。

【周六】

六 大卫预表在苦难中争战的基督，（撒上二五 28，）亚比该预表在苦难中为神的国争战的召会（2 ~ 42）：

- 1 从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战——40 ~ 42 节。
- 2 亚比该嫁给大卫，预表一个从军为着争战的召会——弗六 10 ~ 20。
- 3 亚比该的预表描绘召会有分于主耶稣属灵的争战：
 - a 不仅神永远的定旨必须成就，祂的心愿必须得到满足，神的仇敌也必须被击败；为此，召会必须是战士。
 - b 属灵争战是必需的，因为撒但的意志在对抗神的意志——太六 10，七 21，赛十四 12 ~ 14：
 - (一) 属灵争战的源头，都在于神的意志与撒但意志之间的冲突。
 - (二) 作为召会，我们的争战乃是要征服撒但的意志，并击败神的仇敌——启十二 11。
 - (三) 我们属灵的行事为人是为着完成神的定旨，我们的生活是为着基督的满足，我们的争战是为着击败神的仇敌并维持祂的得胜。

- a. The enemy is frightened by the church that is built up as the city of God—Neh. 6:15-16; Psa. 102:12-16.
- b. Satan is not afraid of individualistic Christians, even if they number in the thousands, but is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—Eph. 6:10-20.

§ Day 6

F. David typifies the warring Christ in the midst of sufferings (1 Sam. 25:28), and Abigail typifies the warring church, fighting for God's kingdom in the midst of sufferings (vv. 2-42):

1. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42.
2. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.
3. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare:
 - a. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior.
 - b. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:
 - 1) Spiritual warfare has its source in the conflict between the divine will and the satanic will.
 - 2) As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.
 - 3) Our spiritual walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our warfare is for the defeat of God's enemy and to maintain His victory.

七 借着属灵的争战，神永远的定旨就完全达成了；
“世上的国，成了我主和祂基督的国，祂要作王，直到永永远远”——十一 15 下。

G. Through spiritual warfare God's eternal purpose is completely accomplished; "the kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever"—11:15b.

第十二周■周一

晨兴喂养

太九 14～15 “那时，约翰的门徒到耶稣跟前来，说，为什么我们和法利赛人常常禁食，你的门徒倒不禁食？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。”

〔在马太九章十四至十五节，耶稣〕不是用道理回答〔约翰的门徒〕，乃是用一个人位来回答。祂说祂自己是新郎！…新郎乃是全宇宙中最令人喜悦的人。你说你敬畏神，你要讨神喜悦，你喜欢服事主等等—这是好的，却相当宗教。…新郎同在时，惧怕是不存在的。祂是这样可爱；祂是这样令人喜悦的；我们毋需惧怕这样一位。阿利路亚！我们有新郎！（李常受文集一九七〇年第二册，九页）

信息选读

主耶稣…是羔羊背负我们的罪，完满地完成了救赎；祂也是带着鸽子的那位，分赐生命到我们里面，并用灵为我们施浸。但除了这些，祂还是新郎。至终，在圣经的末了，我们看见这样一个辞：“羔羊的妻。”（启二一 9）这件事多多少少与宗教并宗教的思想相反。羔羊是救赎主，但在十字架上除去我们罪的羔羊，也是我们的新郎。

你们曾否这样祷告过：“哦，主耶稣！你真是可爱；你是我的新郎。主，我爱你，我爱你就像一个人爱她的新郎一样。”…新郎与我们在一起—我们有祂的同在！我们不仅有全能之神的同在，我们也有新郎，最可喜悦之人的同在。祂是何等宝贝，何等可爱。

WEEK 12 — DAY 1

Morning Nourishment

Matt. 9:14-15 Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast? 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.

[In Matthew 9:14-15, Jesus] answered [John's disciples] not with a doctrine but with a person. He referred to Himself as the Bridegroom! A bridegroom is the most pleasant person in the entire universe. You say that you fear God, you want to please God, and you like to serve the Lord—that is good, but it is rather religious...In the presence of the Bridegroom, fear is nonexistent. He is so lovely; He is so pleasant; we need not fear such a One. Hallelujah, we have the Bridegroom! (CWWL, 1970, vol. 2, “Christ versus Religion,” p. 7)

Today's Reading

The Lord Jesus is...the Lamb who bears away our sins and accomplishes redemption in a full way, and He is also the One with the dove who imparts life into us and baptizes us with the Spirit. But besides all these, He is the Bridegroom. Eventually, at the end of the Bible, we have such a term, the wife of the Lamb (Rev. 21:9). This is a matter that is to some extent contrary to religion and religious thoughts. The Lamb is the Redeemer, but the Lamb who took away our sins on the cross is also our Bridegroom.

Have you ever prayed in this way: “O Lord Jesus, You are so lovely; You are my Bridegroom. Lord, I love You; I love You just as one who loves her bridegroom”?...The Bridegroom is with us—we have His presence! We not only have the presence of the almighty God but the presence of the Bridegroom, the most pleasant person. He is so precious and so lovely.

圣经不仅告诉我们，主耶稣是我们的新郎，圣经也说到，祂之于我们既是这样一位，我们之于祂乃是四种身分的人。马太福音和路加福音告诉我们祂是新郎，我们是陪伴之人。…我们爱新郎。…祂的同在对我们是何等美好，何等可悦！…我们是在内室陪伴新郎的人。

第二，我们是神所邀请参加祂儿子婚筵的宾客（太二二1～10，启十九9）。父神现今正在为祂儿子预备婚筵，并邀请许多人参加。…现今我们正在坐席。…每当我们进到祂的同在里，我们就领会我们是来赴婚筵。每当我们来在一起聚会，我们必须认识，我们是来参加婚筵。召会的聚会必须不只是一种的便餐，而是筵席；并且不是普通的筵席，乃是婚筵。

第三，我们是童女，出去迎接新郎（太二五1～13）。…一面说，我们与祂在一起，我们一直享受祂；但另一面说，我们正在等候祂。我们等候祂的方式乃是出去迎见祂。…我们都必须是童女，与这地无分无关。我们的目标是祂的再来，我们的标竿乃是基督，我们都对准祂。这样，祂才是我们真实的享受。

我们第一方面是新郎的伴友，第二方面是宾客，第三方面是童女，第四方面是新妇。…这四方面都是为着叫我们享受基督作我们的新郎。第一方面，我们是新郎的伴友，享受新郎。第二方面，我们是宾客，享受祂作我们的筵席。第三方面，我们是童女，享受新郎的来临。最终，我们将是新妇，享受新郎到至极。因此，要享受基督作新郎，我们对于祂必须是这四种人。借着这四种方式，我们享受基督是如此丰富，如此甜美。愿主使我们对这四方面有深刻的印象，带我们进入对基督完满的享受里（李常受文集一九七〇年第二册，一〇至一一、一三至一六页）。

参读：基督与宗教相对，第一至三章；马可福音生命读经，第九篇。

The Bible not only tells us that the Lord Jesus is our Bridegroom, but that as such a person to us we are four kinds of people to Him. Matthew and Luke tell us that He is the Bridegroom, and we are the sons of the bridechamber... We love the Bridegroom...His presence is so good and pleasant to us...We are companions of the Bridegroom in the bridechamber.

Second, we are the guests invited by God to the wedding feast of His Son (Matt. 22:1-10; Rev. 19:9). God the Father is now preparing a wedding feast for His Son and inviting many to attend it...We are feasting now...Whenever we come into His presence, we realize that we have come to a feast. Whenever we come together in a meeting, we must realize that we have come to a wedding feast. The church meeting must not be just a meal but a feast, and not an ordinary feast but a wedding feast.

Third, we are the virgins going forth to meet the Bridegroom (Matt. 25:1-13)...In one sense we are with Him and we are enjoying Him, but in another sense we are waiting for Him, and we wait for Him in the way of going forth to meet Him. We all must be virgins and have nothing to do with this earth. Our goal is His coming; our goal is Christ; we are aiming at Him. As such, He is our real enjoyment.

In the first sense we are the sons of the bridechamber, in the second we are the guests, in the third we are the virgins, and in the fourth we are the bride. These four aspects are all for our enjoyment of Christ as our Bridegroom. In the first sense we are the companions in the bridechamber enjoying the Bridegroom. In the second sense we are the guests enjoying Him as our feast. In the third sense we are the virgins enjoying the coming of the Bridegroom. Eventually, we will all be the bride to enjoy the Bridegroom to the uttermost. Thus, to enjoy Christ as the Bridegroom we must be four kinds of persons to Him. By all these four ways we enjoy Christ so richly and sweetly. May the Lord impress us deeply with all these four aspects and bring us into the full enjoyment of Christ. (CWWL, 1970, vol. 2, "Christ versus Religion," pp. 7-11)

Further Reading: CWWL, 1970, vol. 2, "Christ versus Religion," chs. 1—3; Life-study of Mark, msg. 9

第十二周■周二

晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

来六 1 “所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟…”。

变化乃是在我们天然生命里的改变，而成熟乃是我们被那改变我们的神圣生命所充满。我们可能在天然的生命里变化了，却没有被神圣的生命所充满。创世记三十七至四十五章乃是雅各成熟过程的记载。…在这九章里，有雅各一生中最后阶段的对付。雅各在这里所受的苦，深深摸着他个人的情感。在这几章以后，雅各再没有对付了。他完全成熟了，他被神圣生命所充满，他有神的彰显和神的管治权（创世记生命读经，一四一一页）。

信息选读

关于新郎要来以及我们要等候祂的回来，第一个条件是生命。…我们等候基督来临的资格是生命，因为基督的生命使我们成为祂的新妇。没有基督作我们的生命，我们绝对无法成为祂新妇的一部分，作祂的配偶和扩增。我们要迎接新郎基督，所需要的不是基督第二次来的道理，乃是基督的生命。我们需要基督作我们的生命，并且需要让这生命一直在我们里面长大。

所有真基督徒都有基督作他们的生命（西三 4），但许多人虽有基督，却只是在起初的阶段。这生命需要在我们里面扩增，而这生命的扩增，就是在生命里的长大。雅歌描绘爱主的人在生命里逐渐长大，并且在生命

WEEK 12 — DAY 2

Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

To be transformed is to be changed in our natural life, whereas to be matured is to be filled with the divine life that changes us. We may be transformed in our natural life yet not be filled with the divine life. Genesis 37 through 45 are a record of the process of Jacob's maturity...In these chapters we have the dealings in the last stage of Jacob's life. The sufferings he underwent here deeply touched his personal feelings. After these chapters Jacob had no further dealings. Rather, he was fully matured, he was filled with the divine life, and he had the expression of God and the dominion of God. (Life-study of Genesis, pp. 1176-1177)

Today's Reading

Regarding the coming of the Bridegroom and our awaiting His return, the first requirement is life...Christ's coming is life because Christ's life makes us His bride. Without having Christ as our life, we can never be a part of His bride as His counterpart and His increase. What we need in order to meet Christ as the Bridegroom is not the doctrine of Christ's second coming but the life of Christ. We need Christ as our life, and we need this life to grow in us all the time.

All genuine believers have Christ as their life (Col. 3:4), but many have Him only in the initial stage. This life needs to increase in us, and the increase of this life is the growth in life. The Song of Songs portrays the gradual growth in life of the Lord's lovers and their transformation in life. The seeker

里被变化。雅歌里的寻求者借着在生命里长大，从法老车上套的骏马，一个阶段接着一个阶段的被变化，成为百合花、鸽子、烟柱、卧榻、华轿、冠冕以及产生基督各面丰富的园子（一 9，二 1、14，三 6～7、9、11，四 12，五 1）。园子成为一座城作神的居所，向着神是美丽的，向着仇敌却威武如展开旌旗的军队。至终这座城成为满了光的天体和书拉密女（六 4、10、13）。

“书拉密”这辞是“所罗门”的女性写法，源自意“平安”之字根。在这卷书里，所罗门是基督的预表。用书拉密这名字，指明爱基督的人在基督生命的成熟里，成了基督的复本、配偶，在生命、性情、彰显和功用上（但不在神格上）与祂一样，配得过祂，好与祂成为婚配（林后三 18，罗八 29）。基督作生命在寻求者里面长大，并将她从拖拉法老车辆的野马变化成美妙的书拉密女。要成就这样的变化，不是凭着道理，只能凭着基督作生命的长大和扩增。这显示生命同其长大和扩增，是为着主的回来。

认识基督是新郎，比认识祂是君王或审判者更亲密并切身。作新郎的基督是我们的良人，祂来不是要审判我们，乃是要爱我们。基督要作新郎回来，得着祂的新妇。…书拉密女这位成熟的寻求者，是基督的扩增。…我们都需要被变化成为书拉密女，作基督的扩增，祂的复制。变化不是瞬间发生的，乃是逐渐的过程。因此，即使我们今天还不是书拉密女，只要我们留在那灵变化的工作之下，我们就会成为团体的书拉密女。…我们要够资格等候主回来，就需要生命，包括在生命里长大，被生命变化，以及生命的成熟。我们信徒有生命；然而，这生命需要一直在我们里面扩增（李常受文集一九七二年第一册，五三一至五三三页）。

参读：预备主的回来，第四章；创世记生命读经，第九十二至九十四、九十七至九十九篇。

in Song of Songs is transformed stage by stage by the growth in life from a mare among Pharaoh's chariots to a lily, a dove, pillars of smoke, a couch, a palanquin, a crown, and a garden that produces Christ in all His rich aspects (1:9; 2:1, 14; 3:6-7, 9, 11; 4:12; 5:1). The garden becomes a city as God's dwelling place, which is beautiful toward God yet terrible as an army with banners toward the enemy. Eventually, the city becomes the heavenly bodies full of light and the Shulammitte (6:4, 10, 13).

The word Shulammitte is the feminine form of Solomon, derived from the root meaning "peace." In this book Solomon is a type of Christ. The use of the name Shulammitte indicates that in the maturity of Christ's life the lover of Christ becomes His duplication, His counterpart, the same as He is in life, nature, expression, and function (but not in the Godhead) to match Him for their marriage (2 Cor. 3:18; Rom. 8:29). Christ as life grows in the seeker and transforms her from a wild horse that pulls Pharaoh's chariot to the wonderful Shulammitte. Such a transformation can be accomplished not by doctrine but only by the growth and increase of Christ as life. This shows that life with its growth and increase is for the Lord's return.

To know Christ as the Bridegroom is more intimate and personal than to know Him as the King or the Judge. Christ as the Bridegroom is our Lover who comes not to judge us but to love us. Christ will return as the Bridegroom to obtain His bride...As the Shulammitte, the mature seeker is the increase of Christ...We all need to be transformed into the Shulammitte as the increase of Christ, His reproduction. Transformation is not an instantaneous occurrence but a gradual process. Thus, even though we may not be the Shulammitte today, as long as we remain under the Spirit's work of transformation, we will become the corporate Shulammitte. In order to be qualified to wait for the Lord's return, we need life, including the growth in life, the transformation by life, and the maturity of life. As believers, we have life; however, this life needs to increase within us all the time. (CWWL, 1972, vol. 1, "Preparing for the Lord's Return," pp. 401-402)

Further Reading: CWWL, 1972, vol. 1, "Preparing for the Lord's Return," pp. 399-404; Life-study of Genesis, msgs. 92—94, 97—99

第十二周■周三

晨兴喂养

雅五 7 “所以，弟兄们，你们要恒忍，直到主的来临。看哪，农夫等候地里宝贵的出产，为此恒忍，直到得了秋雨春雨。”

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

主耶稣实际上就是那真农夫，独一的农夫。当我们等候祂的来临时，祂这位农夫也在等候我们成熟。我们可能会祷告说，“主，求你快回来。”然而祂却会说，“我的孩子们快快成熟吧。当你们在等候我回来时，我也在等候你们成熟。…唯有你们成熟了，才能催促我回来。你们操练恒忍，我也操练恒忍。”（雅各书生命读经，一一四至一一五页）

信息选读

我们应该晓得，我们若认真等候主回来，就需要在生命上长大；这种领会对我们有极大的帮助。今天大多数的基督徒以完全客观的眼光来看主的来临，以为这与我们属灵的光景或属灵的成长毫无关系。他们以为有一天主会突然来临，而祂的来临与他们的成熟毫不相关。

雅各书五章七节所说农夫的例证，含示农夫一直等候田里的农作物长大成熟。按照启示录十四章，主也一直等候庄稼成熟。…这庄稼乃是主将自己当作种子撒进人里所产生的结果。主的撒种在主第一次来临的时候已经完成了，这是马太十三章所描述的。我们应当晓得，乃是庄稼的成熟才会催促祂的再来。

WEEK 12 — DAY 3

Morning Nourishment

James 5:7 Therefore be long-suffering, brothers, until the coming of the Lord. Behold, the farmer eagerly awaits the precious fruit of the earth, exercising long-suffering over it until it receives the early and late rain.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

The Lord Jesus is actually the real Farmer, the unique Farmer. As we are awaiting His coming, He, as the real Farmer, is awaiting our maturity. We may pray, “Lord, come back quickly.” However, He may say, “My children, mature quicker. While you are awaiting My coming back, I am awaiting your maturity...Only your maturity can hasten My coming back. You exercise your long-suffering, and I exercise My long-suffering.” (Life-study of James, pp. 92-93)

Today's Reading

It is a great help for us to realize that if we are serious about awaiting the Lord's coming back, we need to grow in life. Most Christians today view the Lord's coming in an altogether objective way, in a way that has nothing to do with our spiritual condition or spiritual growth. Their expectation is that one day the Lord will suddenly come and that His coming will have nothing to do with their maturity.

The illustration of the farmer in James 5:7 implies that the farmer is waiting for the crop growing in the field to ripen. According to Revelation 14, the Lord is also waiting for the harvest to be ripe...This harvest will be the issue, the outcome, of the Lord's sowing of Himself as a seed. This was accomplished during the Lord's first coming, and it is described in Matthew 13. We need to realize that it is the ripening of the harvest that will hasten the Lord's coming back.

当我们受逼迫时，就需要恒忍。因此，恒忍（long suffering）是指我们对人容忍的表现。众申言者受逼迫，但他们对逼迫者有恒忍。相反的，忍耐（endurance）是指我们对使我们受苦之事容忍的表现。因此，当约伯遭受苦难时，他表现出忍耐。

雅各的著作用了恒忍与忍耐这两个希腊字。当我们等候主再来时，需要恒忍和忍耐，因为我们面对从两个源头来的苦难，就是逼迫我们的人，和叫我们受苦的环境。

为着主的再来，我们需要有恒忍、忍耐以及生命的长大。当我们对逼迫我们的人有恒忍，对苦难有忍耐时，我们还需要生命的长大。这样，我们才能说，“哦，主耶稣，求你快来。主啊，你岂没有看见我在生命上长大么？今天我长得比昨天还快。主啊，因着我一直长大，求你加速你的再来。”

我们如果履行生命长大的条件，主就会履行祂快再来的应许。因此，我们需要在生命上长大；当我们长大的时候，也需要操练恒忍和忍耐。这是等候主回来的正路（雅各书生命读经，一一五至一一七页）。

我们都知道，神救恩的目的是要把我们作成祂的形像（罗八 29）。…成熟就是主在我们里面完全成形了。也就是说，我们这一个蒙恩得救的人，完全变化成为主的形像。…主的救恩把祂自己加到我们里面。从我们重生得救起，主就把祂自己加到我们里面，使我们有祂的生命和性情；也就是说，从那时候起，主就要把我们作得有祂的形像。等到主把祂的形像完全作到我们里面，祂也从我们里面完全彰显出来的时候，我们就生命成熟了（李常受文集一九五五年第三册，三八二页）。

参读：雅各书生命读经，第十一篇；新约总论，第四百二十四篇。

When we are persecuted, we need long-suffering. Therefore, long-suffering is an expression of our patience toward people. The prophets were persecuted, but they were long-suffering toward their persecutors. Endurance, on the contrary, is an expression of our patience toward the things that afflict us. Therefore, when Job suffered affliction, he displayed endurance.

In his writing, James uses the Greek words for long-suffering and endurance. While we are awaiting the Lord's coming back, we need both long-suffering and endurance because we face suffering from two sources. These sources are persons who persecute us and the environment that afflicts us.

For the Lord's coming back, we need long-suffering, endurance, and the growth in life. As we are exercising long-suffering toward those who persecute us and endurance toward afflictions, we need to grow in life. Then we will be able to say, "O Lord Jesus, come back sooner. Lord, can't You see that I am growing in life? Today I am growing faster than yesterday. Because I am growing, Lord, I ask You to speed up Your coming back."

If we fulfill the condition of growing in life, the Lord will fulfill the condition of coming back sooner. Therefore, we need to grow in life, and as we are growing, to exercise long-suffering and endurance. This is the proper way to await the Lord's coming back. (Life-study of James, pp. 93-94)

We all know that the purpose of God's salvation is to work in us so that we may have His image (Rom. 8:29)...To be mature is to have the Lord fully formed in us. It also means that we, those who have been saved, have been fully transformed into the Lord's image...Through the salvation of the Lord, the Lord has added Himself into us. Since the time of our regeneration and salvation, the Lord has been adding Himself into us, causing us to have His life and nature. In other words, from the time of our salvation, the Lord has been working in us so that we may have His image. When the Lord has fully worked His image into us and is fully expressed out from within us, then we will be mature in life. (CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," pp. 295-296)

Further Reading: Life-study of James, msg. 11; The Conclusion of the New Testament, msg. 424

第十二周■周四

晨兴喂养

启十九 7～8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣…”

14 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

召会不仅应当是彰显基督的身体、神居住的所在以及成就神经纶的新人（参弗一 22～23）；召会还必须是击败神仇敌的战士、军兵（六 11～13）。

按照启示录十九章，召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督接受新妇之后，祂与得胜者就要争战对付仇敌。…主骑着白马，天上的众军也骑着白马，穿着细麻衣，又白又洁，跟随着祂（11、14）。…新妇的结婚礼服，也是她作神军队与神仇敌争战时所穿的制服（参 7～8、14）。所以，有结婚礼服，也就有制服（以弗所书生命读经，九八〇至九八一页）。

信息选读

在以弗所五章和六章，我们看到召会是新妇也是战士。…作为召会，我们不仅是基督的身体、神的居所、神的国、神的家和新人；我们也是新妇和战士。作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战。

WEEK 12 — DAY 4

Morning Nourishment

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean...

14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

The church should be not only the Body to express Christ, the dwelling place for God's habitation, and the new man for the fulfillment of God's economy [cf. Eph. 1:22-23]; the church must also be a warrior, a soldier, to defeat God's enemy [6:11-13].

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus will first meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy...The Lord will ride on a white horse, and the armies which are in heaven will follow Him on white horses, dressed in fine linen, white and clean (vv. 11, 14)...The bride's wedding garment will also be the uniform she wears as God's army to fight against His enemy [cf. vv. 7-8, 14]. Therefore, to have the wedding garment is also to have the uniform. (Life-study of Ephesians, p. 792)

Today's Reading

In Ephesians 5 and 6 we see the church as the bride and as the warrior... As the church, we are not only the Body, the dwelling place of God, the kingdom of God, the family of God, and the new man; we are also the bride and the warrior. As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy.

神的经纶里有一支军队，是由团体的战士所构成的。这意思是说，以弗所六章的战士乃是一个团体的整体。我们唯有成为一个团体的整体——基督的身体，才能穿上神的全副军装。…六章的军装不是为着个别的基督徒，乃是为着召会这团体的身体。六章所启示的不是信徒个别的争战，乃是团体的军队为着神在地上的权益争战。

属灵的争战不是个人的事，乃是基督身体这个团体的整体，争战对付神仇敌的事。在现代的军队中，没有一个士兵会单独作战。他乃是作一支训练精良、装备齐全之军队的一分子来争战。我们团体的形成一支军队之后，就能与神的仇敌争战。神的战略乃是用召会作祂的军队，来与仇敌争战。所以，脱离军队孤立是非常危险的。唯有留在军队里，我们才得着必需的保护。

多年前，主的子民认为属灵的争战是个人的事。但是这些年来，我们看见这完全是召会作神团体军队的事。你若与召会分离，就会打败仗。撒但的策略，不过是把你从作神军队的召会里孤立出来。我们要领悟，属灵的争战乃是基督身体的事，这是极其重要的。我们若看见这点，并且留在召会里，就会得胜。这场争战不是为着我们个别的信徒，乃是为着作神军队的召会。

当我们在基督的身体里，我们实际上不是在进行属灵的争战，乃是在享受属灵的争战。我们不是在奋斗苦战，反而争战成了一种享受。因着我们在灵里祷告，应用基督作军装的每一面，所以属灵的争战成了一种享受。…诗篇二十三篇五节说，“在我敌人面前，你为我摆设筵席。”这指明战场是摆设筵席的地方。我们在仇敌面前享受筵席，享受基督作实际、义、和平、信、救恩以及神活的话。借着在灵里祷告，我们享受祂并应用祂（以弗所书生命读经，九八一至九八二、九八六页）。

参读：以弗所书生命读经，第六十三、七十四、九十七篇。

In God's economy there is one army constituted of a corporate warrior. This means that the warrior in Ephesians 6 is a corporate entity. Only as a corporate entity, the Body, can we put on the whole armor of God...The armor in Ephesians 6 is not for Christians as individuals; it is for the church corporately as the Body. What this chapter reveals is not the believers fighting as individuals but a corporate army fighting the battle for God's interests on earth.

Spiritual warfare is not an individual matter; it is a matter of the Body, a corporate entity to fight the battle against God's enemy. No soldier in a modern army would enter into battle by himself. Rather, he would fight as part of a well-trained and fully equipped army. After we have been formed corporately into an army, we will be able to fight against God's enemy. God's strategy is to use the church as His army to fight against the enemy. Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection.

Years ago, the Lord's people regarded spiritual warfare as an individual matter. But through the years we have seen that it is altogether a matter of the church as God's corporate army. If you separate yourself from the church, you will be defeated. Satan's strategy is simply to isolate you from the church as God's army. It is crucial for us to realize that spiritual warfare is a Body matter. If we realize this and stay with the church, we will be victorious. The battle is not for us as individual believers; it is for the church as God's army.

When we are in the Body, we actually do not carry on the spiritual warfare; we simply enjoy it. Instead of struggling in the battle, the battle becomes an enjoyment. Because we pray in spirit to apply all the aspects of Christ as the armor, spiritual fighting becomes an enjoyment...Psalm 23:5 says, "You spread a table before me / In the presence of my adversaries." This indicates that the battlefield is a place of feasting. We feast in the presence of the enemy, enjoying Christ as reality, righteousness, peace, faith, salvation, and the living word of God. We enjoy Him and apply Him by praying in spirit. (Life-study of Ephesians, pp. 793-794, 796)

Further Reading: Life-study of Ephesians, msgs. 63, 74, 97

第十二周■周五

晨兴喂养

歌六 4 “我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。”

弗六 12～13 “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。所以要拿起神全副的军装…”

最终，佳偶成为展开旌旗的威武军队和书拉密女（歌六 4 下、10 下、13）。

当我们与神成为一，作神的居所时，我们在神眼中就美丽如得撒，秀美如耶路撒冷。然而，对仇敌而言，这佳偶，这得胜者威武如展开旌旗的军队。旌旗指明预备好争战，也是得了胜利的意思。…当她成为美丽如月亮，皎洁如日头时，她也成了威武如展开旌旗的军队（10）。

她成为园子时，只是园子，但她成为得撒和耶路撒冷时，就有个东西建造起来，表明神的美丽和神的秀美。那时候，神的仇敌战抖，因为这微小的乡村女子成了展开旌旗的军队。威武的军队表征主的这些得胜者使神的仇敌撒但惧怕，并且在神子民眼中成为威武的。军队在神的子民堕落时为神的国争战，成为答应主呼召的得胜者（启二 7、11、17、26，三 5、12、21）（李常受文集一九九四至一九九七年第三册，四四二至四四四页）。

信息选读

WEEK 12 — DAY 5

Morning Nourishment

S. S. 6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

Eph. 6:12-13 ...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. Therefore take up the whole armor of God...

Ultimately, the lover becomes a terrible army with banners and the Shulammite (S. S. 6:4b, 10b, 13).

When we become one with God to be God's dwelling place, we are as beautiful as Tirzah and as lovely as Jerusalem in the eyes of God. However, to the enemy this lover, this overcomer, is as terrible as an army with banners. Banners indicate a readiness to fight and also mean that the victory is won... When she becomes as beautiful as the moon and as clear as the sun, she is also as terrible as an army with banners (v. 10).

When she becomes the garden, she is nothing more than a garden, but when she becomes Tirzah and Jerusalem, something is built up to show God's beauty and God's loveliness. At that time God's enemy trembles because this little country girl has become an army with banners. A terrible army signifies that these overcomers of the Lord terrify God's enemy, Satan, and become terrible in the eyes of God's people. An army fights the battle for God's kingdom in the degradation of God's people to be the overcomers answering the Lord's call (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). (CWVL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 346-347)

Today's Reading

（在雅歌六章四节，）主…乃是从天上以圣所的眼光来看祂的信徒。所以这是幔子里的事。

“得撒”乃是王宫的所在（王上十四17）。“耶路撒冷”乃是大君的京城。得撒代表天上的圣所，神的住处。耶路撒冷乃是代表属天的耶路撒冷。…主现在乃是在这里察看我们属天的性质和我们圣所里的生活。在那一个耶路撒冷里，没有一样不是秀美的；在那一个得撒里，没有一样不是美丽的，因为此二者，都是神的新造。这一个信徒在今天的时候，就已经显出将来圣所的美丽和秀美。

军队中在争战的时候，最紧要的乃是兵器；在得胜的时候，最紧要的乃是旌旗。…展开的旌旗，意即得胜的荣耀。这里的意思就是：基督的佳偶在主面前乃是美丽并秀美的，像天城那样的坚固，像圣所那样的安静；同时在仇敌和世人的面前，她显出她得胜的荣耀来。幔子里的生活，不只是在主面前的生活，也是在仇敌面前的生活。因为圣徒所住的天上，也正是仇敌所来攻击的天上。神从来没有意思要祂的信徒只有属天的美丽而无争战的性质。属天的争战，从来没有在主面前被忘记的。

信徒应该是可爱的，但是，也该是可怕的。今天的信徒，在主的面前失去了他的可爱，在仇敌和世人面前也失去了他的可怕。…圣经里常说到主的可怕，这乃是因为主的圣洁。如果我们保守自己圣洁而且得胜，许多的时候，你要看见仇敌退后，而世人不敢进前。但是，今天的信徒却牺牲了他们的可怕，以致不大看见被人怕、被鬼怕了。

“威武如展开旌旗的军队。”她不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者。她乃是可畏如“展开旌旗的军队”，是从得胜一直到得胜的。你认识她是谁么？你见过她么？（倪柝声文集第二辑第三册，一一五至一一六、一二一页）

参读：雅歌结晶读经，第十二篇；歌中的歌，第四段。

[In Song of Songs 6:4] the Lord is viewing the believers from heaven, from within the sanctuary. Hence, this is something which happens within the veil.

Tirzah is where the palace is (1 Kings 14:17). Jerusalem is the city of the great King. Tirzah signifies the heavenly sanctuary, the dwelling of God. Jerusalem signifies the heavenly Jerusalem. The Lord is examining our heavenly nature and life within the sanctuary. In that Jerusalem everything is comely, and in that Tirzah everything is beautiful, because both are God's new creation. Today believers are already displaying the beauty and comeliness of the coming sanctuary.

Weapons are the most important thing to an army in battle, whereas the banner is the most important thing in victory...An unfurled banner signifies the glory of victory. This verse indicates that the maiden is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary. At the same time, she displays the glory of her victory before the enemy and the world. A life within the veil is not just a life before the Lord, but a life before the enemy, because the heaven in which the saints dwell is the very heaven which the enemy assails. God has no intention for His believers to possess only the heavenly beauty without possessing a warring nature. The heavenly warfare is never abated before the Lord.

Believers ought to be lovable and terrible at the same time. Believers today have lost their loveliness before the Lord, and they have lost their terribleness before the enemy and the world...The Bible often mentions the terribleness of the Lord; He is terrible because He is holy. If we maintain our holiness and victory, we will see the enemy retreating and the world standing back. But believers today have sacrificed their terribleness, and neither men nor demons are afraid of them any longer.

“Terrible as an army with banners.” Not only does she have a future that is full of hope, and a life that is absolutely heavenly, but she is a victor who constantly triumphs in her victory. She is “terrible as an army with banners.” She goes from victory to victory. Do you know such a one? Have you seen her? (CWWN, vol. 23, “The Song of Songs,” pp. 96-97, 101)

Further Reading: CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” msg. 12; CWWN, vol. 23, “The Song of Songs,” sec. 4

第十二周■周六

晨兴喂养

弗六 10～11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

启十一 15 “…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

〔以弗所书〕前五章在多方面描绘召会在积极一面成就神永远的定旨。在第六章可以看见召会在消极一面是战士，击败神的仇敌—魔鬼。要作这事，召会必须穿戴神全副的军装。

一九二八年倪弟兄召开第一次得胜者特会，说到属灵的争战。在那次特会里，那恶者撒但被暴露到极点。倪弟兄指出，在宇宙中有三个意志：神的意志、撒但的意志以及人的意志。…神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是對抗神的意志的。…一切争战都源自这两个意志的冲突（以弗所书生命读经，六三四页）。

信息选读

我们不知道撒但背叛和亚当受造之间相隔有多久。我们只知道在某个时候，神造了人，并且赋与他自由的意志。因着神的伟大，祂给人自由的意志。…神给人自由的意志，指明祂不勉强人顺从祂。

WEEK 12 — DAY 6

Morning Nourishment

Eph. 6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

On the positive side, in the first five chapters [of Ephesians] the church is portrayed in many ways for the fulfilling of God's eternal purpose. On the negative side, the church is seen in chapter 6 as a warrior for the defeating of God's enemy, the devil. To do this, the church must put on the whole armor of God.

In 1928 Brother Nee held his first overcomer conference on spiritual warfare. In that conference Satan, the evil one, was exposed to the uttermost. Brother Nee pointed out that in the universe there are three wills: the divine will, the satanic will, and the human will...God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. All warfare has its source in this conflict of wills. (Life-study of Ephesians, p. 515)

Today's Reading

We do not know how much time elapsed between the rebellion of Satan and the creation of Adam. We simply know that at a particular time, God created man and endowed him with a human will that was free. It is because of God's greatness that He gave man a free will...By giving man a free will, God was indicating that He would not force man to obey Him.

我们在创世记二章看见，人可以自由地运用他的意志，或吃生命树，或吃善恶知识树。这两棵树分别代表神的意志和撒但的意志。因此，在园子里有一个三角的局面：生命树代表神的意志，善恶知识树代表撒但的意志，亚当代表人的意志。实际上，生命树是指神自己，善恶知识树是指撒但。所以，有三个人位——神、撒但和人——各有一个意志。

借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。…任何盼望得救的罪人，必须听从这三个吩咐。他必须向神悔改，相信主耶稣，并在水里受浸。悔改乃是有一个转，从撒但的意志转向神的意志。

从我们得救那天起，我们基督徒的生活就是争战的生活。以色列人出埃及之后也是一样。…他们是在争战的气氛下得救的。他们一出埃及，争战就开始了。法老和他的军兵追赶以色列人，但是神进来为他们争战。以色列人过了红海，法老军队被淹没之后，神的子民就得胜地赞美祂胜了仇敌。以色列人前进，为着通过旷野而争战，并且在美地继续争战。因此，他们的历史启示，得救者的生活乃是争战的生活。

召会作新人应该照着实际、凭着恩典行事，…召会作新妇应当活在爱和光中。然而，不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇敌也必须被击败。为此，召会必须是战士（以弗所书生命读经，六三五至六三七页）。

参读：神圣三一的神圣分赐，第二十章。

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will, respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

Through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side...Any sinner who desires to be saved must obey these three commandments: he must repent to God, believe in the Lord Jesus, and be baptized in water. To repent is to have a turn from the satanic will to the divine will.

From the day we were saved, our Christian life has been a life of warfare. The same was true of the children of Israel after they made their exodus from Egypt...They were saved in an atmosphere of warfare. As soon as they came out of Egypt, the fighting began. Pharaoh and his chariots pursued the children of Israel, but God came in to fight for them. After the children of Israel had passed through the Red Sea and Pharaoh's army had been overthrown, God's people triumphantly praised Him for His victory over the enemy. The Israelites proceeded to fight their way through the wilderness, and they continued fighting in the good land. Their history thus reveals that the life of a saved one is a life of warfare.

As the new man the church should walk according to reality and by grace and...as the bride the church should live in love and in light. However, not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. (Life-study of Ephesians, pp. 515-517)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 20

第十二周诗歌

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赞美主 — 祂的美丽

8 7 8 7 (英 170)

降 E 大调

4/4

一 主, 你 是 那 可 爱 新 郎, 神 所 选 立, 我 所 爱;
 你的自己富有吸引, 我心怎能不爱戴!

二 亲爱良人, 我爱慕你, 你的宝贵谁能言!
 你的爱情, 我深珍爱, 你的可爱何无限!

三 你比美者还要更美, 你比甜者还更甜!
 你既柔细、你又亲切, 你是何等的完全!

四 你的衣服满了没药, 你的口中满恩惠!
 在你受苦馨香气中, 凭爱珍藏你宝贵。

五 神曾用那喜乐的油, 膏你胜过你同伴;
 从你那些“象牙宫”中, 发出对你的称赞。

六 神已永远赐福与你, 你已胜过众仇敌;
 我今见你加冕、登极, 权柄、威严, 无可比。

七 你是“万国所羡慕的”, 他们必知你价值;
 你乃“超乎万人之上”, 永远配得我赏识!

第五节的“象牙宫”指各地教会。

WEEK 12 — HYMN

Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170

1. Lord, Thou art the love - ly Bride-groom, God ap - point - ed, dear to us;
 Thy dear self is so at - trac - tive, To our heart so beau - te - ous!

2. Dear Beloved, we admire Thee,
 Who can tell Thy preciousness;
 All Thy love we deeply treasure
 And Thine untold loveliness.

3. Thou art fairer than the fairest,
 Thou art sweeter than the sweet;
 Thou art meek and Thou art gracious,
 None can e'er with Thee compete.

4. Full of myrrh are all Thy garments,
 And Thy lips are filled with grace;
 In the savor of Thy suffering,
 We in love Thyself embrace.

5. It is with the oil of gladness
 Thy God hath anointed Thee;
 From the palaces of ivory
 Praise shall ever rise to Thee.

6. God hath blessed Thee, Lord, forever,
 Thou hast won the victory;
 Now we see Thee throned in glory
 With Thy pow'r and majesty.

7. Thou art the desire of nations,
 All Thy worth they'll ever prove;
 Thou, the chiefest of ten thousand,
 Ever worthy of our love.

第十二周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]